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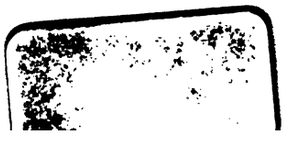

ENCYCLOPÆDIA METROPOLITANA;

OR,

UNIVERSAL DICTIONARY OF KNOWLEDGE,

On an Original Plan:

COMPRISING THE TWOFOLD ADVANTAGE OF

A PHILOSOPHICAL AND AN ALPHABETICAL ARRANGEMENT,

WITH APPROPRIATE ENGRAVINGS.

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ENCYCLOPÆDIA METROPOLITANA;

OR,

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Fourth Division.

MISCELLANEOUS AND LEXICOGRAPHICAL.

COHORT. COHORT, Vossius and others say, from χόρτος, *hortus septum*; *sepire*, to enclose or enfold; and any thing was so called, *quod in anteriore domo vel villâ clausum et septum esset.* Vossius. And Varro,—Cohors, *quod, ut in villâ ex pluribus textis conjungitur, ac quiddam fit unum, sic hæc ex manipulis pluribus copulatur* Cohors. lib. iv.

A band, or united body of soldiers.

Whole bands or *cohorts*, if any of them gave ground and reculed, he tithed, that is to say, executed every tenth man of them: and the rest, he allowed barly instead of wheat to feede upon. *Holland. Suetonius. Augustus*, fol. 47.

Eight *cohorts* by themselves consisting of four hundred in a band were enrolled, even the most able and choice men of all others. *Id. Livius*, fol. 254.

> Hence to the gates cast round thine eyes, and see
> What conflux issuing forth, or entering in,——
> Legions, and *cohorts*, turmes of horse, and wings.
> *Milton. Paradise Regained*, book iv. l. 66.

The word Cohort in its usual application has wandered far from its original meaning, and the reasons assigned are for the most part fanciful and unsatisfactory. The *Cohortes*, or Courts in building, are often circular, say the Etymologists; and bodies of men when closing together assume a circular form. This is sufficiently silly, but we have nothing better which we can offer.

Modestus and Vegetius, the great authorities on Roman military antiquities, give ten Cohorts to each Legion. Of these the first consisted of picked men; it was intrusted with the care of the Eagle, and formed on the right. It consisted of 1105 foot and 132 horse, and was termed *Cohors militaris.* The second consisted of 555 foot and 66 horse, it was called *Cohors quinquagenaria*; the third was of the same number, but of choicer troops, because it formed on the centre of the front line. The fourth and fifth had each 600 men and 66 cavalry, and the last of these formed on the left. The five remaining Cohorts were posted in the second line. The sixth had 555 foot and 66 horse; these being arranged behind the first Cohort were also picked men. The seventh, eighth, ninth, and tenth 555 foot and 56 horse. This mixture of cavalry and infantry explains the words *Cohors equitata*, which are frequently met with on Inscriptions, and which have puzzled such Antiquaries as have considered *Cohors* to be applicable to infantry alone. COHORT. — COIF.

Rosinus (*Ant. Rom.* iv. 5) has fallen into a most unaccountable error, when he says that Cohorts are never mentioned by Livy. The word is of frequent occurrence in that historian. *Cohortes auxiliariæ* were those furnished by the allied powers. *Prætoriana* the General's body guard; from which, under Augustus, first proceeded the Prætorian Bands, afterwards so powerful in Imperial Rome. *Togata*, the police, or *gens d'armerie* of the Capital. *Vigilum*, (of which there were seven in Rome, one to each two regions of the City,) a band which acted as night Patrols.

COIF, *v.* / Coif, *n.* / Coi'fed, / Cof'fure. } Fr. *coife*; It. *coffia*; Mid. Lat. *cuphia*; Dutch, *huve*; Ger. *haube*. Vossius, *de Vitiis*; from Ger. *heben, levare, tollere in altum*, to heave, to raise on high. Wachter gives, *haube, crista*, which was subsequently applied *ad mitras*, and to other coverings of the head. *Belgæ*, he adds, *dicunt* huif and kuif *promiscuè*; for *h* and *k* are interchangeable in all dialects.

Wherefore first I dyd throwe away my quylted cappe, and my other close bonnettes, and onely dyd lye in a thynne *coyfe*, whiche I haue euer sens vsed both wynter and somer.
Sir Thomas Elyot. Castel of Helth, book iv.

> Judges of the kinge's lawes
> He countes them foles and dawse,
> Sergeauntes of the *coyfe* eke,
> He sayeth they are to seke.
> *Skelton. Why come ye not to Court.*

Ouer that her cappe, (made after the *coife* fashion of cloth of gold) called Shapka Zempska, edged with some riche furre, and set with pearle and stone.
Hakluyt. Voyage, &c. The Maners of the Russes, vol. i. fol. 497.

COIF. COIGN.

Then after the said Archbishop had blessed the Quene's corone, seing, *Oremus Deus tuorum*, he sett the crowne uppon her hede, whereupon was a *coyff* put by my seid lady for the conservation of the holy uncion, whiche is afterwarde to be delyverede unto the saide Archebishop.

Leland. Coronation of Lady Elizabeth, King Henry VII.'s Wife, vol. iv. fol. 224.

I must therefore repeat it, that I am pleased with the *coiffure* now in fashion, and think it shews the good sense which at present very much reigns among the valuable part of the sex.

Spectator, No. 98.

And when th' invidious hand of time
By stealth shall silver o'er my head,
Still pleasure's rosy walks I'll tread,
Still with the jocund Muses rhyme,
And haunt the green Idalian bow'rs,
Whilst wanton boys of Paphos' court
In myrtles hide my staff for sport,
And *coif* me, where I'm bald, with flow'rs.

Cooper. The Call of Aristippus, epis. 4.

At once, in bright procession spied,
The female world was at my side,
From point, and saucy ermine, down
To the plain *coif*, and russet gown.

Brooke. Fables. The Temple of Hymen.

In *Legal Costume*, the Coif is a circular piece of black silk edged with lawn which is worn on the head, as the distinguishing badge of such English Barristers as are called to the degree of Serjeants at Law. As it is now always customary that the Judges should become Serjeants, previous to their elevation to the bench, they also continue to wear this ornament.

The origin of this singular piece of costume has been generally referred to the period when the Civilians, who were all Ecclesiastics, were desirous of pleading in our Courts of Common Law, notwithstanding a canonical inhibition; and it has been supposed that it was adopted by them with a view of concealing the clerical tonsure. This, however, though affirmed by many writers of authority, and even by Sir Henry Spelman, seems very questionable. The early portraits of our Judges exhibit them with this ornament of very much larger dimensions than it is worn at present, (distinct certainly from that black cap, which is now only put on at the moment of passing a capital sentence, though at least as large;) and it seems scarcely probable that an ornament of such size would be necessary for the mere purpose of the concealment of the tonsure.

The Coif is so peculiarly the attribute of the Serjeant, and consequently of the Judge, that in the tables of precedency, rank is assigned to "such Barons of the Exchequer as are of the degree of the *Coif*;" probably in order to distinguish those who are *Judges* from the cursitor Barons in the same court. Still it might so happen that the cursitor Baron might be a Serjeant, and this would introduce some difficulty.

There is much curious matter respecting the degree of the Coif, in a work by the late Serjeant Wynne, entitled *Observations Touching the Antiquity and Dignity of the Degree of Serjeant at Law*, printed in 1765.

COIGN, *s.* Fr. *coing*, an angle, a nook or corner, from the Lat. *cuneus*, a wedge. See Coin.

Mene. See you yond *coin* o'th' Capitol, yond corner stone?
Sicin. Why what of that?
Mene. If it be possible for you to displace it with your little finger, there is some hope the ladies of Rome, especially his mother, may prevaile with him. *Shakspeare. Coriolanus*, fol 29.

——————— No iutty frieze,
Buttrice, nor *coigne* of vantage, but this bird
Hath made his pendant bed. *Id. Macbeth*, fol. 134.

COIL, *v.* the Fr. *cuellir*; It. *cogliere*, to gather; from the Lat. *colligere*, is the common Etymology. It may be connected with, to *coll*, to embrace. COIL. COIMBATOOR.

——————— Mazy still
We trod through dusky bowels of a rock,
While our conductor gather'd, as he stepp'd,
A clue, which careful in his hand he *coil'd*.

Glover. Athenaid, book xix.

Coil, *v.* } The Ger. *kollern, seu kolleren, increpare,*
Coil, *n.* } *objurgare*; and this from the noun *koller*, q. d. to seize any one by the *collar*, is the Etymology usually accepted from Skinner. Lye thinks the noun *coil* may be from the preceding verb; and applied *a strepitu, qui fit glomerando.*—The Dutch and Ger. *quellen*, and *wellen*, (A. S. *weallan, weallian*, and Eng. *well*,) are *ebullire*, to spring out as a *well* or spring; and then *æstuare, fervere*. Somner says, "*weallan*, to be very angry, to be rough, and troublous, to rage, *it.* to breake or burst out, to seethe, to boil." The consequential usage (placed first by Somner) is obvious from the primitive, and very well accounts for *quoile*, (as Lye in Junius writes the verb) *coyle* or *coil*, as applied in English; *sc.*

To make any bubbling, bustling, confused, stir, or noise.

For whan they hadde sore *coyled* hym and had reuiled hym with muche despyteous language, they sent hym also empty home to hys lorde. *Udall. Luke*, ch. xx.

He is as hote as any man at spoile,
But at a breache he keepeth no such *coyle*.

Gascoigne. The Fruites of Warre, fol. 60.

He challeng'd me; and heere began the broile:
He thought with banding braue to keep the *coile*,
And that because mens iudgment fauour'd me.

Mirrour for Magistrates, fol. 127.

Hales, set by himself, most gravely did smile,
To see them about nothing keep such a *coil*:
Apollo had spied him, but, knowing his mind,
Passt by and call'd Faulkland, that sat just behind.

Suckling. A Sessions of the Poets.

And now and then sweet Philomel would wail,
Or stock-doves plain amid the forest deep,
That drowsy rustled to the sighing gale;
And still a *coil* the grasshopper did keep;
Yet all these sounds yblent inclined all to sleep.

Thomson. The Castle of Indolence, can. 1.

To tame each hydra of the soul,
Each lurking pest, which mocks its birth,
And ties its spirit down to earth,
Immers'd in mortal *coil*.

Whitehead. Ode, 6.

COIMBATOOR, (properly Koyamaturu,) is a small Province on the declivity of the Eastern G'háts, and extending beyond the junction of the two chains of hills bearing that name, which skirt the table-land of the Peninsula. It is bounded by the Mysore, (Maïsúr,) Salem, (Zélem or Chélem,) the southern Districts of the Carnátic, and the Province of Malabar. Its extent is about fifty miles from north to south, and not quite so much from east to west. Its elevation is every where considerable; the Kumbetarine (Kambataraïn ?) hill, in (11° 35½′ north and 77° 10½′ east) is 5548 feet above the level of the sea, by Colonel Lambton's admeasurement, (*As. Res.* xii. 356—358,) while the lower levels are not more than 700 or 800. About forty miles due west of Dárá-puram, there is a remarkable break in the Western G'háts, called the Páli-g'hát-cherí Pass, which leaves a wide road into Malabar, nearly on a level with the foot of the mountains on each side. This singular defile is about thirty-one miles in length and fourteen in width at its western, which is nearly twice as wide

Situation and boundaries.

Paligautcherry Pass.

COIMBATOOR.

at its eastern extremity; it has therefore the shape of a funnel.

Climate. Notwithstanding the elevation of its level, the climate of this Province is far from temperate. In the coldest months (December and January) the thermometer ranges from 60° to 80°, (Fahrenheit,) and in the hottest from 80° to 100°. Heavy dews and early fogs are experienced in the higher regions in January and February; but a dry soil, little or no stagnant water, and very moderate rains, render Coimbatoor, on the whole, a very healthy country. Some of the southern districts are low and marshy, and of course form an exception to this general character.

Rivers. The plains and vallies of this Province are watered by many streams which join the Kávéri, and by that river itself, which for a considerable extent forms the eastern boundary of Coïmbatúr. Though supplied by sources which are all on the eastern side of the G'háts, that stream is filled by both the monsoons; by the south-west from June to August, and by the north-east from October to December. Next to it the most considerable river is the Amara-vati, which falls into it about ten miles below Karúr, and is therefore often called the Karúr River. The third is the B'haváni, which crosses the northern districts, and joins the Kávéri near B'haváni Kudál.

Cultivation The climate varies much, according to local circumstances; and in the mountainous districts at the northern angle of the Province, is widely different from that of the south-eastern plains. While the latter are parched up with drought, the hills enjoy three rainy seasons; the first one month after the vernal, the second two months before, and the last two months after the autumnal equinox. These districts, though much neglected, and depopulated by war and misrule, are better cultivated, and in a more flourishing condition than most of the neighbouring countries.

Mountains. The mountains are in general rocky, with vertical strata running north and south, much intersected by fissures; and there is but little wood. This is particularly the case in a tract of about thirty miles in length and sixteen in breadth, which separates Coïmbatúr from Maïsúr, and forms the junction between the Eastern and and Western G'háts. Being divided into three Nád'hus or Districts, this tract is commonly called "The Three Naads:" latterly it has been better known by the name of the Neelgherry Mountains, from a remarkable peak to which that term (Nila-giri, the Blue Mountain) particularly applies. This, which is probably the highest land to the south of the Chambal, was, till lately, wholly unknown to the European inhabitants of the Peninsula; and the party who first explored these highlands were not a little astonished to find, when they awoke in the morning, that the water in their pitchers was covered with ice half an inch thick; they unluckily fixed on the worst season of the year for such an expedition, the middle of winter. M. Leschenault de la Tour, a well-known French Naturalist, who was one of the number, has given a very interesting summary of their observations. This tract is evidently a very elevated table-land, almost inaccessible from the singular abruptness of the lower declivities, and from the want of skill with which the paths have been (perhaps intentionally) formed. But when once the traveller has surmounted these difficulties, he finds himself in a richly diversified country, where hills of a gentler and circular outline are separated by vallies watered by clear and rapid streams, while the sloping grounds are covered with woods and corn-fields. Nothing, in short, but a beneficent government is wanting to encourage the industry of the inhabitants, and make this mountainous abode almost a terrestrial Paradise. The climate in summer approaches as nearly as possible to our own, differing, if at all, only by having a lower temperature. In 1818 and 1819, the greatest heat in England was 91° and 86° of Fahrenheit's scale; and in 1820, on these mountains, between the parallels of 11° and 12° north latitude, it never reached 80°, (*Asiatic Journal*, xii. 142.) Every thing seemed to indicate the salubrity of the climate, and to promise, when proper accommodations for invalids have been provided, an excellent retreat for those whose health has suffered from the oppressive heat of the plains below.

COIMBATOOR.

Neelgherry.

Inhabitants The inhabitants of the three Nád'hus are no less remarkable than the country which they occupy. "They are not numerous," says M. Leschenault, "and they appear to be well-disposed, leading a happy and independent life." They consist of three castes, who are said to differ from each other entirely in language, manners, and customs; the Todevies, Koties, and Bergies; the two former occupy the hills, and the first rank above the second. They are supposed to be the original occupants of these hills. The Todevies are migratory herdsmen, living in circular huts, like those of the Turkmans in Western Asia, whom they resemble in other respects, but are of course less civilized. They are strong and hardy, keep their head and feet always uncovered, and have a cast of features resembling that of Europeans, whom they also approach in fairness of complexion. A plurality of husbands is one of their singular usages. The Koties have more of an Asiatic appearance and complexion than the Todevies, with whom they have scarcely any peculiarity in common, except that of always going bareheaded and barefooted. They are the labourers and artizans, and practise the elegant accomplishments of music and dancing, as well as more useful and indispensable crafts. The Bergies, who are the farmers and landholders, are supposed to be a colony from the Maïsúr, and still pay a sort of corn-rent to the Todevies in the hills. The Bergí language is a dialect of the Canarase or Carnátaca; while those of the mountaineers (who cannot understand each other) are supposed to be related to the Tamil. It is singular that the visitors from Madras should not have determined that point at once. The native productions of the mountains, as may be supposed, are those of cold or temperate climates, whortleberries, bilberries, strawberries, blackberries, anemones, geraniums, plantains, roses, willows, &c. The dyer's barbary and broom-like septospermum (*S. scoparium*) which bears an eatable fruit, are particularly noticed by M. Leschenault. "The soil," he adds, "is of a reddish or blackish colour, deep, light, and very fertile;" and the vegetables cultivated are much like those of Southern Europe. Buffaloes and black cattle are plentiful, but there were no sheep till some were introduced from Madras. Common poultry and different kinds of game are found in abundance. The air is moist, pure, and so bracing, that it seemed to M. Leschenault like breathing that of Europe; and though he was scarcely recovered from a dangerous illness, it completely restored his health and appetite in a couple of days. One party from Madras,

Vegetable productions.

Animals.

Climate.

COIMBATOOR.

who visited these mountains, in February, 1820, were not so fortunate, as their attendants were attacked with fever and dysentery; but this was evidently owing to a thoughtless exposure to the keen night air; an imprudence which natives of a colder climate than that of the tropics could not have risked without extreme danger.

Soil.

The soil is almost every where impregnated with muriatic salts and nitrates, and the well-water is generally brackish. In some places large isolated masses of rock project from the surface of the ground, and the soil is poor and barren; though in the plains it is usually good, and water is found almost every where on digging. The value of the land depends principally on the facility with which water can be obtained; and in some places it rises at a depth of only twelve, while in others they must dig through twenty-seven feet before they find any. Machines, called *Capilli* and *Yatam*, are much used for watering the plantations; and ground so irrigated are called *Bagaït*. Rice is much cultivated near the Amara-vati, in South Coimbatoor. Sheep are bred in large flocks, especially near Aranasi.

Arts and manufactures.

Of the few arts or manufactures carried on, (for in this respect the inhabitants of this Province are far behind their neighbours in Maïsúr,) weaving is the only one which has attained any degree of perfection: and all appear to have been introduced by foreigners.

In 1817 the revenue was estimated as follows:

Revenue.

	Star pagodas.
Land tax	581,996
Customs	35,224
Spirit monopoly (Ab-cári)	6,169
Tobacco Ab-cári	40,719
Stamps	2,786
	666,894 = £266,757.

But as two heads, the salt duties and smaller branches of revenue, are omitted in this estimate, the whole may be taken at the round sum of £300,000.

The natives are almost exclusively Hindùs, a large Tamil tribe of them, called Vaylalars, being pure Súdras; and the Province seems formerly to have been an independent State, bearing the name of Kanjam. It was conquered by the Rájás of Maïsúr before the middle of the XVIIth century, and having been ceded to Great Britain in 1799, now forms a collectorship under the Madras Presidency.

Coimbatoor.

Coimbatoor, (Kóyamatúru,) in 10° 52′ north and 77° 5′ east, the Capital of the Province, is in an elevated position on the eastern declivity of the mountains which form the western boundary. It is tolerably built, and much recovered from the ravages it sustained in the wars with Tipú. A Temple of great fame at Penura, two miles off, dedicated to Siva, and

Mael Chittoombura.

called Maïl Chittumbara, is one of the three spared by Tipú, when he ordered all the Hindù temples to be destroyed. Its walls and gateways are richly sculptured, but in a coarse and wretched style. It is supposed by the natives to have been erected by one of

Produce.

the Kings of Madura, 3000 years ago. Besides the ordinary sorts of produce, two carminative seeds, called Jiva and Danga, common salt, saltpetre, and iron, are exported from this place or its immediate neighbourhood. The District is governed by an hereditary Chief of the Vaylalar caste, and was originally tributary to the Rájá of Madura. It was taken from Tipú in 1783, and in 1790, was retaken by his General, Camar-ed-dín-khán; but was with the rest of the Province finally ceded to the British Government in 1799. It is now the station of a regiment of cavalry. COIMBATOOR.

Daraporum.

Daraporam, (D'harápuram, i. e. the city of the rainvat,) at the foot of the G'háts, is a populous town, in a rich open country, in 10° 37′ north and 77° 35′ east. It has a large mud-fort, and two canals, which furnish water for extensive plantations of rice; but tobacco is the staple production of the place. It was taken from Típú in 1783, but restored at the peace of 1784.

Animaley.

Aneï-malaya (Elephant-hill) in 10° 31′ north and 77° 1′ east, is a great thoroughfare between Malabar and the Southern Carnátic, being opposite to the wide passage of Páli-g'hát-cherí. The surrounding country is divided between twelve poligars; but it has been so much desolated by contentions between the Náyirs, that it is almost all overgrown with wood. Its forests contain much excellent timber, but they are too remote from water carriage to allow of its being felled with any advantage.

Caroor.

Karúr is a well-built populous town, on a rising ground not far from the junction of the Amara-vati and Kávéri. It stands in 10° 53′ north and 78° 4′ east, and formerly had a neat fort with a large temple, which was undermined in the siege by the British troops in 1781. The Amara-vati, which was anciently the boundary between the dominions of the Rájás of Maïsúr and Trichinopoly (Tiru-chiná-palli,) is dry at some seasons, so that the crops of rice are not so abundant as the richness of the soil would allow. It has a strong fort, and the command over an extensive district.

B'havaunce kooddaul.

B'haváni-kudál, at the confluence of the B'haváni and Kávéri rivers, in 11° 26′ north and 77° 44′ east, is venerated as a place of great sanctity by the Hindùs. It is a well-built town, of a moderate size, and healthy, notwitstanding its proximity to the rivers. The surrounding country is generally flat, and extremely fertile; but the banks of the B'haváni on the northwest are varied and picturesque. This town has two celebrated temples, one dedicated to Vishnu, and the other to Siva. The latter was built by a feudatory Chief, subject to the Rájá of Madura, when all the country south of Tanjáúr was called Angaraka, and formed a part of that Kingdom.

Eroad.

Eródu, in 11° 21′ north and 77° 45′ east, is a small town, which strongly illustrates the consequences of the continual warfare and oppression by which this country has been desolated. In the time of Haïder Alí it contained about 3000 houses, but during Típú's reign they dwindled away to 1000, and the place was completely ruined in the invasion under General Meadows. In 1801, however, it had recovered so far as to have 400 houses, and it has doubtless increased rapidly since that period. The neighbouring lands are watered by a canal from the B'haváni; and a battalion of seapoys (*sipáhís*) is stationed in the mud-fort, by which the town is protected.

Seewun Samoodur.

Sivana Samudra, in North Coïmbatúr, is an island in the Kávéri, about nine miles long and one broad. It is the site of an ancient city, which communicated with the opposite bank of the river by a fine bridge 900 feet long; of this bridge, and of several Hindù temples, gates, walls, and houses, extensive ruins still remain, embosomed in a high grass, and intermingled with

COIMBATOOR. COIN.

vast banyan trees (*Ficus Indica*;) but a large statue of Vishnu in a good style of sculpture, and a waterfall of nearly 150 feet perpendicular height over a rocky bed, in the midst of wild scenery, are the objects which render this place peculiarly worthy of the traveller's attention. This fall is about half a mile from the ruins, and three miles further, at Barà Chúkí, there is another, by no means so considerable.

Waterfall.

Sattymungalam.

Sattya-mangalam, in 11° 31′ north and 77° 16′ east, has a stone fort, in which some troops are stationed; and the Pettah, or town, scattered over the plain in which it stands, contains a celebrated temple of Vishnu, and a manufactory of coarse cottons.

See Hamilton's *Gazetteer and Hindústán*; *Asiatic Researches*, vol. xxi.; Fra Paolino, *Travels*; *Asiatic Journal*; and Rennell, *Memoir of a Map of Hindústán*.

COIMBRA, an ancient City of Portugal, the present Capital of the Province of Beira, and the former Metropolis of the whole Kingdom. It stands on the acclivity of a hill, near the northern bank of the Mondego, which is here crossed by an elegant bridge, composed of a double row of arches. The Town rises gradually from the side of the river, till it assumes an amphitheatrical form, and the Cathedral, Churches, Convents, and other public buildings, give a handsome appearance when viewed from a distance. But the favourable impression which is thus made upon the approaching traveller, is not supported by the interior; for the streets are narrow, steep, and crooked. Coimbra is a place of great antiquity. It was founded by the Romans about 300 years before the Christian era, and was called *Conimbriga*, or *Coimbrica*. The ruins of the old town are still to be seen, in a tolerably distinct state near Condusea. It was fortified at an early period of its history, and some of the walls and towers still remain, and form its only defence. But Coimbra derives its greatest celebrity from its University, which was first founded at Lisbon in 1290, but was transferred to this place a few years afterwards, and is now the only one in Portugal. It comprises eighteen Colleges, supported by very ample funds; and the course of study is divided into six branches. These are Theology, Canon law, Civil law, Medicine, Mathematics, and Philosophy, which are taught by thirty-nine Professors. The number of students in 1804 was 1431, and in 1817, 1400. A Botanical garden, and an extensive Library, also belong to this University. Coimbra used to give the title of Duke to one of the sons of the Kings of Portugal. It has undergone several sieges, and suffered greatly by the fatal earthquake of 1755. The rear of Massena's army was made prisoners here in 1810, when Lord Wellington, after the battle of Busaco, retired to occupy the lines of Torres Vedras. Coimbra is about sixty miles nearly south-east of Oporto, and ninety-six north-east of Lisbon. Latitude 40° 12′ 30″ N. and longitude 8° 25′ W.

COIN, *v.*
COIN, *n.*
COI'NAGE,
COI'NER,
COI'NING,
COI'NING-HOUSE.

Fr. *coigner*; It. *cuniare*; Sp. *cunar*, *acuñar*, to wedge, and also to coin. Menage and Spelman agree from the Latin *cuneus*. "*Cuneus*; *sigillum ferreum, quo nummus cuditur*; *a forma dictum: atque inde* coin *quasi* cune *pro moneta*." Spelman.

To *coin*, metaphorically, is to forge, to invent.

> þe kynge's side salle be þe hede & his name writen,
> þe croyce side what cite it was in *coyned* & smitten.
> *R. Brunne*, p. 239.

> And everich of thise riotours ran,
> Til they came to the tree, and ther they found
> Of Floreins fine of gold *ycoined* round,
> Wel nigh an eighte bushels, as hem thought.
> *Chaucer. The Pardoneres Tale*, v. 12704.

> ——————— And more yet
> Of chapmenhode he fonde the weye,
> And eke to *coygne* the money
> Of sondry metall.
> *Gower. Conf. Am.*, book iv.

In this viii. yere, the kynge caused, in syluer, the halfepeny to be *coygned*, where, before tyme other *coygnes* of other metall ranne amonge the people to theyr great noyaunce and losse; and farthingis of syluer were also *coygned* the selfe same tyme.
Fabyan. Anno 1280.

False forgers of money for *coynage* atteynted.
Skelton. The Crowne of Laurel.

We likewise of our goodness, have licensed the English merchants in our townes of Mosco, Nouogorod the great, and Plesko, that the *coiners* of the said townes shall melt dollers, and *coine* money for them.
Hakluyt. Voyage, &c. The Emp. priuiledge, vol. i. fol. 381.

> With them march'd sunk (in deep security)
> Profaneness, to be fear'd, for never fearing;
> And by him, new oaths *coining*, Blasphemy,
> Who names not God, but in a curse, or swearing.
> *P. Fletcher. The Purple Island*, can. 7.

And as I remember I have red that Edward the III. or els the IV. was the first *coined* groats, where before they used all pence, and no bigger *coin* of silver.
Strype. Life of Sir Thomas Smith. Appendix, p. 268.

> And therewithall this gyft I shall thee giue
> In this world now little prosperitie,
> And *cuoyne* to kepe, as water in a sive.
> *Wyat. How to vse the Court and himselfe therin, &c.*

SAM. Your coming, friends, revives me, for I learn
Now of my own experience, not by talk,
How counterfeit a *coin* they are who friends
Bear in their superscription (of the most
I would be understood) in prosperous days
They swarm, but in adverse withdraw their head,
Not to be found, though sought.
Milton. Samson Agonistes, l. 189.

BARD. This bottle makes an angell.
FALST. And if it doe, take it for thy labour: and if it make twentie, take them all. I'le answere the *coynage*.
Shakspeare. Henry IV. First Part, fol. 67.

> And being of uncouth termes a seaslesse *coyner*,
> Thou cal'st thyselfe unproperly a loyner,
> Whose verse hath quite disserv'd rime and reason.
> *Harrington. Orlando. Epigram*, 43.

The said congregation shall cause the irons of thy *coyning-house* taken away by them, be rendred and delivered to Master Robert Richeson.
Knox. History of Reformation, book ii. fol. 163.

> The image on the medal plac'd
> With its bright round of titles grac'd,
> And stampt on British *coins* shall live,
> To richest ores the value give,
> Or, wrought within the curious mold,
> Shape and adorn the running gold.
> *Addison. To Sir Godfrey Kneller. On his Picture of the King.*

Cheapness of *coinage* in England, where it costs nothing, will indeed make money be sooner brought to the mint, than any where else; because there I have the convenience of having it made into money for nothing.
Locke. Considerations of Interest, &c.

For though the schools have introduc'd *animalitas*, *humanitas*, *corporietas*, and some others, yet they hold no proportion with that infinite number of names of substances, to which they never were ridiculous enough to attempt the *coining* of abstract ones.
Id. Imperfection of Words, book iii. ch. viii.

COIN. — COINQUI-NATE.

It may not be improper to prefix an explanation of some uncommon terms, which I shall be obliged to use, as well as others which I have been under the necessity of *coining*.

Barrington. To Dr. Maty. On singing Birds.

COINCI'DE, *v.* Coi'NCIDENCE, Coi'NCIDENCY, Coi'NCIDENT, Coi'NCIDER. } *Con*, and *incidere*, (*in*, and *cadere*,) to fall into or upon; with any thing else. To fall upon the same point, the same line, the same superficial space; to be equivalent to, to agree with, to concur.

I cannot forbear to denote the strange *coincidence* that there is between Scripture expressions in this matter, some main stroaks of the orthodox doctrine, and this philosophical conjecture of the state and place of the wicked.

Glanville. The Pre-existence of Souls.

Imitation supposes a copy, and those are two terms of a relation, and cannot be *coincident*, as, like is not the same.

J. Taylor. On Repentance, ch. vii. sec. 5.

XII. If a rational being, as such, is under an obligation to obey reason, and this obedience or practice of reason, *coincides* with the observation of truth, these things plainly follow.

Wollaston. Religion of Nature, sec. 3.

If any man should suppose that a right line cuts another in two points; it will be found after all, that those two pretended points must *co-incide*, and make but one point.

Clarke. Leibnitz's Fifth Paper.

Those who discourse metaphysically of the nature of truth, as to the reality of the thing, affirm a perfect *coincidence* between truth and goodness; and I believe it might be easily made out, that there is nothing in nature perfectly true but what is also really good. *South. Sermons*, vol. vii. p. 89.

The latter of these may be owing to the will or efficacy of a prior cause, but the former cannot, except we shall maintain with our author, that cause and effect may be co-eval, i. e. *co-incident*, or the very same thing.

Law. Enquiry, ch. v.

To support this, a view is given to the universal dispensation of God to man as a religious agent: and the *coincidency* and dependence of his several revelations to him are explained and illustrated.

Warburton. Appendix to the first Edition of the Alliance, (1736.)

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof,
That he is honest in the sacred cause.

Cowper. The Task, book ii.

From its [the verb's] readiness *συμβδιεω*, to *co-incide* with its noun in completing the sentence, they called it *Σύμβαμα*, a *co-incider*. *Harris. Hermes*, book i. ch. ix. notes.

COINHABITANT, see COHABIT. One who dwells or abides with, one or more, others.

Our being *co-inhabitants* of the same element, the earth, proves nothing: for by the same reason, worms and fleas should live out of their bodies, and fishes should not.

More. Immortality of the Soul, book ii. ch. xvii.

COI'NHERITANCE, Coi'NHERITOR. } See COHEIR. One who inherits, who is heir with, one or more, others.

For by one spirit we are all baptized into one body, that is, the Spirit of God moves upon the water of baptism, and in that sacrement adopts us into the mysticall body of Christ, and gives us a title to a *coinheritance* with him.

J. Taylor. The Liberty of Prophecying, sec. 18.

Which [the day of judgment] shal be for the accomplishment of glory both to them and to all other elect of God to be his children and *coinheritors* with Christ.

Foxe. Martyrs. The Answere of John Lambert, fol. 1013.

COINQUINATE, *con*, and *inquino*, from *in*, and *cunio*. Festus. And *cunio*, from the Gr. *κοινεῖν*, (to make common,) *quo notat polluere, contaminare*. Vossius in *V. Cœnum*.

Fr. *coinquiner*, to *coinquinate*; pollute, soyle, defile; also to defame. Cotgrave. COINQUI-NATE. — COIT.

——— Halfe heretikes
That wold intoxicate
That wold *coinquinate*.

Skelton. The Boke of Colin Clout.

COJOIN, *Conjoin*, so written in Shakspeare.

——— Then 'twas very credent,
Thou may'st *co-iogne* with something.

Shakspeare. Winter's Tale, fol. 278.

COISTRELL, a *kestrel* or *kastrel*, (q. v.) so written in Shakspeare.

He's a coward and a *coystrell* that will not drinke to my neece, till his brains turne o' th' toe, like a parish top.

Shakspeare. Twelfth Night, fol. 256.

COIT, *v.* Coit, *n.* Coi'TING. } Dr. Jamieson thinks that to *coit*, is to butt, to justle; and derives the word from the Isl. *kueita, violenter jactare*. The primitive meaning, then, will be To toss, to throw, to cast. And a *coit* or *quoit*, Any thing tossed, thrown, or cast.

I am called Chyldhod, in play is all my minde,
To cast a *coyte*, a cockstele, and a ball,

Sir Thomas More. Workes, c. 3.

HUM. My waiters *coited* off by you, you flea them!

Ford. The Sun's Darling, act iii. sc. 1.

CARD. With whom?
FER. Happily, with some strong thigh'd bargeman?
Or one o' th' wood-yard, that can *quoit* the sledge.

Webster. Dutchesse of Malfy, act ii. sc. 5.

Some men wolde say, that in a mediocritie, which I have so muche praised in shootynge, why should not bouling, claishe, pyanes, and *koytynge*, be as moche commended?

Sir Thomas Elyot. The Governour, fol. 93.

PIST. Thrust him down stayres?
FALS. *Quoit* him downe (Bardolph.)

Shakspeare. Henry IV. Second Part, act ii. sc. 4.

Another kind of them [blazing starres,] named Discus (resembling a dish or *coit*, whereof it beareth the name, but in colour like to amber) putteth forth here and there (raies or beames) out of the brimmes and edges thereof.

Holland. Plinie, vol. i. fol. 15.

Strutt is most grave and precise in his description of the game of COITS. "The Quoit seems evidently to have derived its origin from the ancient Discus, and with us in the present day it is a circular plate of iron, perforated in the middle; not always of one size, but larger or smaller to suit the strength or conveniency of the several candidates. To play at this game, an iron pin, called a Hob, is driven into the ground, within a few inches of the top; and at the distance of eighteen, twenty, or more yards, for the distance is optional, a second pin of iron is also made fast in a similar manner, and two or more persons, who are to contend for the victory, stand at one of the iron marks, and throw an equal number of Quoits to the other, and the nearest of them to the Hob are reckoned towards the game. But the determination is discriminately made; for instance, if a Quoit belonging to A lies nearest to the Hob, and a Quoit belonging to B the second, A can claim but one towards the game, though all his other Quoits lie nearer to the mark than all the other Quoits of B; because one Quoit of B being the second nearest to the Hob, cuts out, as it is called, all behind it; if no such Quoit had interfered, then A would have reckoned all his as one each. Having cast all their Quoits, the candidates walk to the opposite

COIT. — COLANDER.

side, and determine the state of the play; then taking their stand there, throw their Quoits back again, and continue to do so alternately, as long as the game remains undecided.

"Formerly in the country, the rustics not having the round perforated Quoits to play with, used horse-shoes; and in many places, the Quoit to this day is called a Shoe.

"It is to be observed that Quoits are not only made of different magnitudes to suit the poise of the players, but sometimes the marks are placed at extravagant distances, so as to require great strength to throw the Quoit home; this, however, is contrary to the general rule, and depends upon the caprice of the parties engaged in the contest." (*Sports and Pastimes*, 69.)

COITION, *co*, and *ire*, *itum*, to go together, to move in unison. *Coiture* occurs several times in Warner's *Albion's England.*

Now on this side of the equator, that extream which is next to the earth is animated into the north, and the contrary into the south; so that in *coition* it applies itself quite oppositely, the *coition* or attraction being contrary to the verticity or direction.
Sir Thomas Brown, book ii. ch. ii.

And also of their *coiture*
Surmise directed lawes,
He seem'd in conscience toucht, and sought
To rid him of the cause.
Warner. Albion's England, book viii. ch. xxxvii.

will not speak of *coiture*,
Nor of conception, naither
It fits I should, for neuer made
I grandsier of my father.
Id. Ib. book v. ch. xxvii.

COJUROR, a fellow juror, or swearer. The Example sufficiently explains the usage.

The solemn forms of oaths: of a compurgator, or *cojuror*, which kind of oath was very much used by the Anglo-Saxons. The form of this oath is this, "I swear by God, that the oath which N. swore was honest and true."
Wotton. View of Hickes's Thesaurus, by Shelton, p. 59.

COIX, in *Botany*, a genus of the class *Monoecia*, order *Triandria*, natural order *Gramineæ*. Generic character: male flower, in remote spikes; calyx, glume two-flowered, awnless; corolla, glume awnless: female flower, calyx, glume two-flowered; style two-parted; seeds covered by the calyx

Willdenow describes three species, natives of the East Indies. *C. lachryma* produces those remarkable seeds called Job's tears; they are of a pale purple colour, perforated at each end; their outer coat resembles porcelain, and is as hard.

COKE, or Coak, Charred Coal, is used in all operations which require intense heat without smoke. It is frequently made from the small dust of coal, which, when roasted in a kiln, runs together and forms masses. In Scotland it is charred in piles. Twelve or fourteen days are sufficient for its production, and a ton of coals furnishes from 700 to 1100 lbs. of Coke.

CO'LANDER, or Cu'llender. Fr. *couloir*; It. *colatojo*; Sp. *coladero*; from the Lat. *colare*, to strain. Fr. *colature*, a strainer; used in English by Evelyn.

Whereas contrariwise, many men do let their fortunes run (as it were) through a *colander* or strainer, wherein the worst stick and remaine in the way behind, whiles the better do passe and run out. *Holland. Plutarch*, fol. 223.

———For first an ozier *colendar* provide
Of twigs thick wrought, (such toiling peasants twine,
When thro' streight passages they strein their wine.)
Dryden. Virgil. Georgic, 2. l. 328.

COLAN-DER. — COL-CHESTER.

The brains, from nose, and mouth, and either ear
Came issuing out, as through a *colendar*
The cruddled milk; or from the press the whey,
Driven down by weights above, is drain'd away.
Id. Ovid. Metamorphoses.

COLASPIS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Chrysomelinæ*. Generic character: antennæ nearly the length of the body, almost filiform; maxillary palpi having the last joint larger than the preceding one, and sub-ovoid; body oval, narrowed before.

Type, *C. flavicornis*, Fab.

COLCHAGUA, a Province of the new Republic, Chili, having the Andes for its eastern limits, the Pacific Ocean forming its western boundary, whilst the Cachapoal river separates its northern frontier from Rancagua, and the Teno divides it on the south from the province of Maule, being about twenty leagues in breadth, north and south, by forty-three in length from east to west.

Its climate is temperate, and soil fertile, watered by numerous small rivers, of which the principal are the Rio Claro, Tinguiririca, Chimbarongo, Teno, and Nilahuc, with several lakes, of which Taguatagua and Caguil are the largest; the former being noted for abundance of water fowl, which frequent its numerous beautiful islands, and for its trout. Caguil abounds also with fish.

This country was formed out of part of the country of the Promaucians, who vigorously resisted the attacks of the first conquerors; but having been compelled to make peace, they have since been faithful allies to the Europeans, and enemies to the unconquered Americans. To form an idea of the territory they so courageously defended, it is worth while to mention that the word Promaucian in Chilese, signifies "Nation of the Country of Delight."

The Capital of Colchagua is San Fernando, in lat. 34° 18′ S. inhabited by 1500 families; it was built in 1742, and has a parish Church, an old Convent, with College, and a handsome Church built by the Jesuits.

The other towns of any note are Rio Clarillo, Roma, Malloa, Topocalma, and Navidad.

Topocalma is a port at the mouth of a River bearing the same name, which passes near the Capital of Chili, and enters the Pacific in 33° 31′ south latitude.

Rapel, a small village near Rapel-lagoon, is noted for a hill in its vicinity, in which there is a singular cavern 150 feet long, and from ten to fifteen wide, with a natural door-way six feet high.

COLCHESTER, an ancient Borough in the County of Essex, the *Camulodunum* of the Romans, and the Capital of the *Trinobantes*. As the first Roman colony planted in Britain in the reign of Claudius, A. D. 44, it is sometimes called *Colonia* only. Scarcely four years after its foundation it was sacked, and its inhabitants massacred in the struggle which Boadicea raised against the tyrants of her country. (Tac. *Ann.* xiv. 32.) It was, however, very soon rebuilt, and few places in England preserve more extensive vestiges of Roman habitations. A tradition, which is sufficiently refuted by Gibbon, (ch. xiv.) makes *Caer Coel*, as it was then called by the Britons, the birth-place of Con-

COL-CHESTER. — COLCHIS.

stantine the Great. Helena his mother was once thought to be the daughter of King Coil, and to have attracted the love of Constantius during a three years' siege of her father's Capital. The Saxons gave the town the name of *Colon ceaster*, or *Colone ceaster*. It was much harassed by the Danish invasions; but at the time of the compilation of Domesday Book it appears to have been populous and flourishing. In 1218 it was taken by Louis, son of Philip II. of France, who had landed in order to assist the Barons against King John. During the civil war of the Commonwealth, although the townsmen were favourable to the Parliament, the town was occupied by the Royalists, under the gallant Sir Charles Lucas and Sir George Lisle in 1648. Fairfax besieged it closely for eleven weeks, and when famine compelled the garrison to surrender, these brave and loyal officers who defended it were most foully sentenced to be shot by a Council of War. They are buried in the church of St. Giles, where is a tablet to their memory.

The Town occupies the north side of an eminence on the river Colne, which is crossed by three bridges. It has been encircled by walls, still partly standing, though greatly decayed. Their circumference is one mile and three-quarters; and contains a castle, which was once a place of great strength, and has for a long time past been used as a House of Correction. Colchester consists of sixteen parishes; eight being within the walls, four without them, and four in the liberties; and it contains twelve parish Churches. St. Peter's is considered the chief. It existed previous to the Norman Conquest, and in the reign of Edward the Confessor, was held by two Priests for a small quit rent. Excepting St. Peter's, St. James's, and St. Mary's, which are spacious and handsome within, especially the two former, the churches are of indifferent architecture, having been built partly of Roman brick and the rubbish of other edifices. Colchester is a place of considerable trade and manufacture, about a third of the families inhabiting it being engaged in business. The principal manufacture consists of woollen cloths, particularly baize, which was introduced by the Dutch in the reign of Queen Elizabeth, and formerly afforded employment to 20,000 persons; but owing to the late war their number has considerably decreased. Oysters, dredged from the Colne, are carried as an article of traffic to London, where they are highly esteemed. Several large vessels have been built here. There is a fine quay on the river, which has been rendered navigable, and the water flows from five to seven feet at neap, and from nine to ten feet at spring tides. Vessels of 100 tons or more can come up to it; and Colchester is considered a port, though eight or nine miles from the nearest sea. Colchester is a liberty in itself, divided into four wards; and it is a borough, returning two Members to Parliament, which privilege has been enjoyed since the 23d of Edward I. The right of election is vested in the Mayor, Aldermen, Common Council, and free Burgesses not receiving alms, who in the whole now exceed 1500.

Population in 1821, 6046. Distant eighteen miles south-west from Ipswich, fifty-one north-east from London

COLCHIS, an ancient Kingdom, bounded on the west by the Euxine Sea, and on the east by Iberia. The range of Caucasus enclosed it on the north as far as *Dioscurias* or *Sebastopolis*, *hod.* Isgaour, and on the south it stretched to Trebisond, the seat of the later Greek Emperors. By the writers of the lower Empire, Colchis is called *Lazica*. It is now partly known as Mingrelia, partly as Guria, and partly as Imeriti. The chief river is the *Phasis*, *hod.* Faxz, on the mouth of which stood a city of the same name. *Æa* on the same river. *Cyta*, *hod.* Cotatis, the birth-place of Medea, on the *Rheon*, a branch of the same stream. *Sarapana*. *Scanda*, which retains the same title. *Archæopolis*, *hod.* Ruki. *Pityus*, *hod.* Pitchinda. And a passage between the sea and a mountain, *Validus Murus*, *hod.* Derbend, of the same meaning. The ancient celebrity of Colchis was derived from the Argonautic expedition. For its Geography, may be consulted Strabo, xi.; Pliny, vi. 5. 19, &c.; Chardin, *Voyage en Perse*, i.; and Peyssonnel, *Sur la Commerce de la Mer Noire*; and all the particulars which can be traced of its history and revolutions, are skilfully compressed into a narrow compass by Gibbon in his XLIId Chapter.

COLCHICUM, in *Botany*, a genus of the class *Hexandria*, order *Trigynia*, natural order *Juncı*. Generic character: calyx a spathe; corolla deeply six-cleft; tube arising from the root; capsules three, connected and inflated.

There are ten species, natives of Europe. *C. autumnale* is found in meadows in Suffolk.

COLCOTHAR, Arab.; Gr. χαλκῖτις, and in middle Gr. χολκοθάριον, the substance which remains after either the natural or the artificial calcination of vitriol. It is called by artists *Crocus martis*, and is used as a polisher of glass, steel, &c.

COLD, *adj*
COLD, *s.*
CO'LDLY,
CO'LDNESS,
COLD-BLOODED,
COLD-HEARTED,
COLD-KIND,
COLD-COMPLEXIONED.

The past participle from A. S. *kel-an*; to *keel* or *cool*, *coled*, *col'd*, *cold*; Ger. *kulen*, *frigefacere*, to stiffen. It is applied metaphorically to the passions. See to COOL.

He ne dorste þo carȝe nogt of þe wynter *cours*.
R. Gloucester, p. 313.

The slowe caȝtȝf for *colde*. wolde ne corn talȝe
In somē for hus slewthe. he shal have defaut.
Piers Ploukman. Vision, p. 141

What is this world? what axen men to have?
Now in his love, now in his *cold* grave
Alone withouten any compagnie.
Chaucer. The Knightes Tale, v. 2780.

And with that word his speche faille began,
For from his feet up to his brest was come
The *cold* of deth, that had him overnome.
Id. Ib. v. 2802.

In frostie weather I was warme
and burning whot,
But when the bees and birds did swarme,
full *cold* God wot.
Turbervile. Of the time he first began to Loue, &c.

Couldlie, and to to tymerous
his sentence he doth geue.
Drant. Horace. The Arte of Poetrye.

For also they thought that he hadde bene negligent in causyng the confederates to assemble, and that he had *coldly* encouraged the armye. *Nicoll. Thucydides*, fol. 51.

Either we must think him [Adam] worse provided for by his Maker, or else that Paradice should have ever been in such a celestial serenity, that there would have been no need of any thing to defend him against the hard and sharp, the heat and *cold*, of the air and changing season. *Feltham. Resolves*, 52.

COLD. — COLE-RAINE.

——————Thou *cold-blooded* slaue,
Hast thou not spoke like thunder on my side?
Beene sworne my souldier, bidding me depend
Vpon thy starres, thy fortune, and thy strength,
And dost thou now fall ouer to my foes?
Shakspeare. King John, fol. 9.

CLEO. Not know me yet?
ANT. *Cold-hearted* toward me?
Id. Antony and Cleopatra, fol. 358.

Down he descended from his snow-soft chair,
But all unwares with his *cold-kind* embrace
Unhous'd thy virgin soul from her fair biding place.
Milton. Ode. On the Death of a Fair Infant, l. 20.

When thou impressest, what are precepts worth
Of stale example? when thou wilt inflame,
How *coldly* these impediments stand forth
Of wealth, of filial fear, law, kindred, fame.
Shakspeare. A Lover's Complaint.

Those glances worke on me like the weake shine
The frosty sun throws on the Appennine,
When the hills active *coldnesse* doth go neere
To freeze the glimmering taper to his spheare.
F. Beaumont. The Glance.

This unequalness in acting, these heats and these *colds* in religion, when once they appear, (and how can they chuse but appear some time or other?) will draw upon a man the suspicion, of hypocrisy and dissimulation. *Atterbury. Sermon*, 11. vol. iv.

All o'er confus'd the guilty lover stood,
The light forsook his eyes, his cheeks the blood;
An icy horrour shiver'd in his look,
As to the *cold-complexion'd* nymph he spoke.
Garth. The Dispensary, can. 6. l. 263.

We may take it for granted, that we are not so disposed as we ought to be towards them [spiritual interests] if we can forget them for any long time, or reflect on them with indifference and *coldness*. *Atterbury. Sermon*, 1. vol. ii.

When strength decays, and optics fail,
And *cold* and penury prevail,
Our labours spare the matron's sight,
We ask but faint supplies of light.
Cotton. Riddles.

It is in vain that we would *coldly* gaze
On such as smile upon us; the heart must
Leap kindly back to kindness, though disgust
Hath wean'd it from all worldlings.
Lord Byron. Childe Harold's Pilgrimage, can. 1. st. 53.

COLDENIA, in *Botany*, a genus of the class *Tetrandria*, order *Tetragynia*, natural order *Borragineæ*. Generic character: calyx, four-leaved; corolla, funnel-shaped; styles four; nuts two, two-celled.

One species, *C. procumbens*, an annual, native of the East Indies.

COLDSTREAM, a Town in the Shire of Berwick, in Scotland, on the river Tweed, which is passed by a handsome bridge, making it a great thoroughfare. It was anciently called Lennox. The town is remarkable only as having been the head-quarters of General Monk before he marched into England to restore Charles II., and as having its name preserved to the present day as the title of the Regiment of Guards,—*nulli secundus*,—which he then raised in it. Distant forty-six miles south-east from Edinburgh, 334 north from London. Population in 1801, 2269; in 1811, 2384; in 1821, 2801. Coldstream once had a Cistertian Nunnery, of which a vault only is now remaining.

COLEOPTERA, in *Zoology*, a class of insects including all those whose wings are covered by coriaceous elytra, or wing-covers.

COLERAINE, a Town of Ireland, in the County of Londonderry. It is agreeably situated on both sides of the river Bann, about four miles from the sea. The rapidity of the river repels the tide, and renders the navigation up to the town difficult; on this account it has but little trade. The salmon fishery, however, is one of the most extensive in the Island. Coleraine was formerly a place of great consideration, and the See of a Bishop. It was repaired and walled in during the administration of Sir John Perrot, and was made the chief Town of the County; but it is now only the head of one of the Baronies in the Shire of Londonderry. In the year 1213 a castle was erected here, and in the year 1224 a monastery was built. It returns one Member to the Imperial Parliament. Distant 145 miles north from Dublin.

COLE-RAINE, — COLICK.

COLEUS, in *Botany*, a genus of the class *Didynamia*, order *Gymnospermia*. Generic character: calyx, two-lipped, superior lip four-cleft; corolla, superior lip four-cleft, inferior lip ovate, concave; filaments, joined in a tube; style sheathed.

One species, native of Amboina. Rumph. *Amb.*

COLHUACAN, a small State of ancient America, which is celebrated in the history of that country for having retained the Aztecs, (founders of Mexico,) in subjection in the XIVth century, during their pilgrimage in search of a resting-place. In following the traditionary history of these people, many very singular coincidences with the Mosaic account may be traced. The King of Colhuacan, who is represented on the Mexican hieroglyphic drawing, illustrative of these events, (see plate XXVIII.) is another Pharaoh, who enslaves and irritates the wanderers by every possible device; and in the course of the details which have been handed down to posterity, we also find a very similar relation to that given in the sacred volume, of the slaying of the Egyptians by the future lawgiver of the Israelites. But the best authenticated, and most curious of all the traditions which are now possessed by the aboriginal Mexican race, is that relating to the Peak of Colhuacan, a mountain near the Capital of Mexico, on which the Ark or cypress boat of Coxcox, the Aztec Noah, is said to have rested after an universal deluge; this event being clearly depicted on all the copies of the hieroglyphic pictures which have survived the destruction of Montezuma and his Empire.

COLIAS, in *Zoology*, a genus of insects of the order *Lepidoptera*, family *Papilionidæ*. Generic character: palpi very compressed; the last joint much shorter than the preceding.

Type, *Papilio Rhamni*, Lin.

The insect which forms the type of this genus is one of the most elegant of our British Butterflies, and is common in the spring.

C. Hyale is another indigenous species, and is very common.

CO'LICK, *n.* } Gr. κωλικὸν; Lat. *colicus*; Fr. *co-*
CO'LICK, *adj.* } *lique*; a painful windiness in the stomach or entrails,—from the Gr. κῶλον, *alvus*, itself from κοῖλον, *cavum*; hollow.

Let the hop be their bane,
And a rope be their shame,
Let the gout and *collick* pine 'um,
That offer to shrink
In taking their drink,
Seu Græcum, sive Latinum.
F. Beaumont. In the Praise of Sack.

COLICK. — COLIUS.

To come now to millet, it is a graine, which being torrified aforehand for the purpose, stoppeth the laske, and dispatcheth all *collicke* paines and torments of the bellie.

Holland. Plinie, vol. ii. fol. 139.

See *colic*, gout, and stone, a cruel train,
Oppos'd by all the healing race in vain;
Their various racks and lingering plagues employ,
Relieve each other, and by turns annoy.

Blackmore. The Creation, book v.

The must of pallid hue declares the soil
Devoid of spirit; wretched he that quaffs
Such wheyish liquors; oft with *colic* pangs,
With pungent *colic* pangs distress'd he'll roar,
And toss and turn, and curse th' unwholesome draught.

Philips. Cider, book i.

He soon fell into his distemper, an habitual *colick*, and languished, though with many intervals of ease and cheerfulness, till a violent fit at last seized him, and hurried him to his grave, as Arbuthnot reported, with more precipitance than he had ever known. *Johnson. Life of Gay.*

COLIMA, a Volcano of Mexico, with two sharp peaks or summits, which is the most striking feature of the Province of Gaudalaxara, and the last of those to the west on the continent, which lie on the same parallel; for on consulting the best modern maps of the New Republic, it will be observed that a regular line of active or extinct volcanoes, at nearly equal intervals, exist from the shores of the Mexican Gulf, on the parallel of 19° north, to the Revillagigedo groupe of Isles in the Pacific. Colima is nearly 10,000 feet above the level of the sea, and its crater continually ejects smoke and ashes; it is also isolated from the neighbouring branch of the main Cordillera.

There is a small Town named Colima, in 103° 20′ west longitude and 18° 54′ north latitude, 450 miles west of Mexico, and six miles west of the volcano, in a very fruitful valley, but not otherwise of much note, containing only 360 families.

COLIPHIUM, *κῶλα, ἴφι, quasi, membra roborans.* The bread upon which the *athletæ* used to feed during their training. Philænis, a lady of whom Martial does not speak with any great gentleness, after her exercise in the *palæstra*, would eat sixteen of these loaves, (vii. 66;) and the old Scholiast on Juvenal (ii. 53) has assigned to them a particular shape, which may account for the greediness with which she devoured them. Another derivation has been given of this word from *κώλητψ*, which Suidas interprets the hinder parts of animals; these being supposed to contain most nutriment. Coliphium was made of unsifted meal, in which the gluten furnished by the bran increased the nutritive quality. Such bread is still used in Westphalia under the name *Bonpournickel*, good for nothing.

COLIUS, from the Greek *κολοιὸς*, a little Rook, Gmel.; *Coly*, Lath. In *Zoology*, a genus of animals belonging to the family *Conirostres*, order *Passeres*, class *Aves*.

Generic character. Beak short, thick, conical, slight, compressed, and the mandibles arched without crossing; tail-feathers very long and graduated; hind toe capable of motion forwards with the others.

These birds are natives of Africa and the Indies, they climb like Paroquets; live in societies, build their nests near each other in the same bushes, and roost with their heads downwards, clinging by one foot, and close together; their plumage is fine and silky. They live on fruit; and at the Cape of Good Hope are called Mouse Birds, from their creeping about the roots of trees like Mice. They are very heavy, and cannot fly to any height, as their wings are very short. Their size is about that of a Thrush. COLIU — COLL

There are six or eight species, but the genus is not of any importance; the *C. Capensis* may be chosen as a specimen.

See Cuvier, *Règne Animal*; Latham, *General History of Birds*.

COLL, *v.* Co'LLING, Co'LLINGLY. Fr. *accoller*, to embrace, *coll* or clip about the neck. Cotgrave. Lat. *collum*, q. d. *collare*, (i. e.) *collum brachiis ligare, seu vincire*. Skinner. It is also written *Accoll*.

Proverbes of Salomon also openly teacheth, how sometime an innocent walked by the way in blindness of a darke night, whom met a woman (if it be lefely to say) as a strūpet arraied;—saying in this wise, Come and be we dronkē of our sweet paps, use we coueitous *collings*.

Chaucer. Testament of Loue, book ii. fol. 307.

Thrise raught I with mine armes *tacoll* her neck,
Thrise did my hands vaine hold thimage escape.

Surrey. Æneis. The Second Boke.

We *coll*, we chip,
We kisse with lip,
Delighted,
Requighted,
And merely spend the day.

Turbervile. The Louer obtaining his Wish.

It is said that in Croydon there did sometyme dwell,
A *collier* that did al other *collyers* excel.
For his riches thys *collier* might have been a knight,
But in the order of knighthood he had no delight.
Would God al our knights did mind *colling* no more,
Then thys *collyer* did knighting, as is sayd before.

The Collier of Croydon.

Yea Phylomene set forth
The force of his request,
And crayde (with sighes) hir father's leaue
To be hir sister's guest.
And hoong about his necke,
And *collingly* him kist.

Gascoigne. The Complaint of Philomene.

To kisse and *coll*, hang about her neck, protest, sweare, and wish, are but ordinary symptomes.

Burton. Anatomy of Melancholy, fol. 485.

He making much of her, asked her why she wept: the poor girle answered, *colling* him about the neck, and kissing him; alas father, wot you wot? our Persius is dead.

Sir Thomas North. Plutarch, fol. 209.

So having sayd, her twixt her armes twaine,
She straightly strayn'd and *colled* tenderly;
And every trembling joynt and every vaine
She softly felt, and rubbed busily,
To do the frozen cold away to fly.

Spenser. Faerie Queene, book iii. can. 2. st. 34.

COLL, sometimes written COLLA, one of the western Islands of Scotland, forming a part of Argyleshire. It is about fourteen miles in length, from north-east to south-west, and from one mile to three and a half in breadth. Its surface contains an area of about twenty-eight square miles, and contains nearly 13,000 individuals. The surface of the Island is varied by heathy hills, rocks, lakes, corn-fields, and patches of grass. The number of small lakes is nearly fifty. Not more than one-third of it is in a state of cultivation, the other two-thirds are occupied by waters, and waste lands of various kinds. The pastures are generally good, and support a considerable number of black cattle, of which more than 200 are annually exported. Oats, barley, potatoes, and a small quantity of flax are its chief products, in addition to cattle and kelp. The east and south-east districts are the most rugged, and present steep cliffs to the Atlantic; while the opposite side is chiefly flat, and almost one entire bed of unproductive sand; which

COLIUS. — COLLAR.

for the space of 3000 acres is merely diversified by scanty patches of coarse grass. The quantity of kelp yearly made on its shores is about sixty-five tons. Fish are found in most of its lakes, rabbits and hares are common, and aquatic birds abound, but no venomous creature is known in the Island. Coll is situated about six miles and a half from Mull, and is merely separated from Tiry by a channel three miles in width. Population in 1811, 1277; in 1821, 1264.

COLLADOA, in *Botany*, a genus of the class *Polygamia*, order *Monoecia*. Generic character: calyx of one valve, two-cleft, three-flowered, the central flower male, the two lateral flowers hermaphrodite: hermaphrodite flower, calyx none; corolla two-valved, awned; stamens three; styles two; one seed: male flower, calyx none; corolla two-valved, awnless; stamens three.

One species, native of the Phillipines.

CO'LLAPSE, Co'LLAPSED. *Con*, and *lapsus*; past participle of *labor*, to fall.

To fall together; generally applied when things so fall through disease. And then, met.

To decay, to fall into ruin, to wither.

> Then did he seeke to reerect againe
> The ruines of his crowne's *collapsed* state.
> *Mirrour for Magistrates*, fol. 588.

What else do our papists, but, by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceal the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the mean time with tales out of legends, and such like fabulous narrations? Whom do they begin with but *collapsed* ladies, some few tradesmen, superstitious old folks, illiterate persons, weak women, &c.
Burton. Anatomy of Melancholy, fol. 655.

Will not a brave golden showr of cordials dispel poysons, raise a *collapsed* habit of soul, infuse a new stock of spirits, more probably far than a course of steel or quicksilver?
Hammond. Works, vol. iv. serm. 3.

CO'LLAR, *v.* Co'LLAR, *n.* Co'LLAR-BONE, Co'LLARED, *adj.* Lat. *collum*; of which the Latin Etymologists give no satisfactory account. Ihre considers it akin to the A. S., Ger., Dutch, and Swed. *hals*, Alem, *halsian*; Dutch and Ger. *kalsen*, *amplecti*, to embrace; Fr. *colleter*, to embrace about the neck.

To *collar*, is to seize by the *collar*, &c. of the coat, &c. i.e. the part which is round, or which surrounds the neck.

> Twenty and mo, [dogs] as gret as any stere,
> To hunten at the leon or the dere,
> And folwed him, with mosel fast ybound,
> *Colered* with gold, and torettes filed round.
> *Chaucer. The Knightes Tale*, v. 2154.

> And *colers* of crafty werke.
> *Piers Ploughman. Vision*, p. 9.

The kyng entendinge to stoppe two gappes with one bushe, sent Syr Gylbert Talbot and the other two ambassadours, principally to Bishop July, and by theim sent also to the Duke Urbyne, the whole habite and *coller* of the noble ordre of the gartier.
Hall. Henry VII. The twenty-second Yere.

Such thereof as can bring their fore feet and meat therein into their mouths, as most can do that have the clavicles or *collar-bones*.
Sir Thomas Brown, book iii. ch. i.

The invention was this: A post was set up by the standard in Cheap, to which he was tied, with a *collar* of iron about his neck, fastened to a chain, and that chain fastened to a post; and two men, with two whips, whipping him about the said post.
Strype. Memoirs. Edward VI. Anno 1553.

> When Ceres' ripen'd fruits abound,
> And plenty waves her sheaves around;
> True to my *collar*, home I bear
> The treasures of the fruitful year.
> *Cotton. Fable* 6.

COLLAR. — COLLATE.

Mem. To send in return some *collared* eel, which I know both the old lady, and Miss are fond of. *Johnson. Idler*, No. 33.

They conducted us to a house, where we found a man who had been shot through the shoulder, but not dangerously, as the ball had entered a little above the inner part of the *collar-bone*, and passed out obliquely backward.
Cook. Voyage, vol. v. book ii. ch. viii.

CO'LLATE, *v.* Co'LLATING, Co'LLATIVE, Co'LLATOR, Co'LLATION. Lat. *collatus*, past participle of *confero*, (*latum*, from *tolo*, *tolatum*, *tlatum*, *latum*. Vossius, *de Anal.* c. 37.) To bring together, to bring into a state for examination and comparison, and thus to compare; also to bring together or collect,—to confer. Philosophy (says Cicero) consists *ex collatione rationum*. *Tusc.* iv. 38; and by our early writers, *collation* is applied to discourses, comparing or examining one thing by another,—to a conference. See also the usage explained by Blackstone, in the Example quoted below.

A collection of various articles for repast or refreshment is also called a *collation*. Also when each individual confers or *collates* his share.

> Than wol I, quod this markis softely,
> That in thy chamber, I, and thou, and she,
> Have a *collation*, and wost thou why?
> *Chaucer. The Clerkes Tale*, v. 8201.

> The vice of supplantation,
> With many a fals *collacion*,
> Which he conspireth all vnknowe,
> Full ofte tyme hath overthrowe
> The worship of another man.
> *Gower. Conf. Am.* book ii. fol. 41.

Here haue ye hard good deuout Christen people, a pece of Tindalle's deuote godly *collacio*, in which the man is not so farre fallen into deuocion, but he is much forther fallē from his wit.
Sir Thomas More. Workes, fol. 599.

And the archebysshoppe of Canterbury sang the masse; and after masse, y^e^ bisshoppe made a *collasyon*.
Froissart. Cronycle, ch. cl.

Because those heretical bishops being deposed and reduced into lay-communion, could not therefore *collate* baptism for their want of holy orders: as appears in S. Basil's Canonical Epistle to Amphilochius, where he relates their reason, and refutes it not.
Taylor. Sermons, part iv. fol. 19.

Tenthlie, for mandats granted by the pope to ordinaries, whereof euery ordinarie, if he haue the *collation* or presentation of ten, maie receiue one mandat. *Fox. Martyrs*, fol. 3.

Than he thynkynge this reporte to be true, anon with great deuocion began there a *colacion*, and therof when he came to the ende, the stonys by dyuyne powar, in lykenes of a great multitude of people, sayd, "Amen." *Fabyan*, ch. clxix.

> But, alas! he had been feasted
> With a spiritual *collation*,
> By our frugal mayor,
> Who can dine on a prayer,
> And sup on an exhortation.
> *Denham. News from Colchester.*

After his [Henry Bagshaw] return, he was made chaplain to Rich. Archbishop of York, was *collated* to the Prebendary of Barnby in the cathedral church there, on the death of Robert Bunning, the 12th of Aug. 1667.
Wood. Athenæ Oxon., fol. 1041.

So such passages, as I am speaking of, in the law, the prophets, and the gospel, at first survey appear very distinct things, but upon a second inspection, and the access of more light, from an attentive *collation* of things, they do all, as it were, vanish into Christ; of whom (to use an Apostle's terms) Moses in the law and the prophets did write; and at whom those types, and those predictions pointed.
Boyle. Some considerations touching the style of Holy Scriptures.

COLLATE. — COLLATERAL.

Survivances and reservations in bulls were never to be admitted · only one benefice might be reserved from a *collator* of ten, and two for one of fifty.

Burnett. History of Reformation, Anno 1516.

For besides the *collating* of manuscripts, the *collator*, in his Dissertations, had opened three other fountains of criticism, by which the waters of the sanctuary were to be healed; the ancient versions, the Samaritan Pentateuch, and sound criticism.

Bishop Horne. Life.

In this way, indeed, the materials will be ready prepared to my hands, but the *collating* of the several historians will be a work of great labour. *Melmoth. Plinie*, book v. let. 8.

From this time Pope became an enemy to editors, *collators*, commentators, and verbal criticks; and hoped to persuade the world, that he miscarried in this undertaking only by having a mind too great for such minute employment.

Johnson. Life of Pope.

When the ordinary is also the patron, and *confers* the living, the presentation and institution are one and the same act, and are called a *collation* to a benefice.

Blackstone. Commentaries, book i. ch. xi. vol. i. p. 391.

An advowson *collative* is where the bishop and patron are one and the same person; in which case the bishop cannot present to himself; but he does by one act of *collation* or conferring the benefice the whole that is done in common cases, by both presentation and institution.

Id. Ib. book ii. ch. iii. vol. ii. p. 22.

COLLATION, in *Canon Law*, conferring a Benefice by a Bishop; such Benefice being part of his own patronage; this he does *jure pleno*. Collation differs both from presentation and institution: presentation is the act of a Patron of a Benefice offering a Clerk to the Bishop for institution; Collation is the act of the Bishop himself. Institution is performed by the Bishop after presentation by the Patron; Collation on the Bishop's own motion. Collation is giving the Church to the Clerk; presentation is offering the Clerk to the Church. Collation supplies the place both of presentation and institution and amounts to the same as institution, where the Bishop is both Patron and Ordinary.

COLLATION, in *Common Law*, is the comparing a Copy with its Original, to ascertain whether it is conformable. A Collated act is often equivalent to an Original; provided all parties concerned were present at such Collation.

COLLA'TERAL, } *Con*, and *latus, lateris*, the side.
COLLA'TERALLY. } Fr. *collateral*, not direct, on the side. Cotgrave.

Not immediately dependent upon, or derived from, but so connected, or conjoined, as to give and confer additional force, strength, or security. Connected, conjoined, concurrent.

And a *collateral* comfort.

Piers Ploughman. Vision, fol. 270.

With many a blustering blast he seemed to have beene tossed, which painted an horizon with all the cardinall and *collaterall* windes blowing, and in the middes *RAPIUNTQUE FERUNTQUE*. *Camden. Remains. Impreses.*

And in a word, all, or most of the kings have their beginnings placed in some other year of their *collaterals* than the Scriptures have determined.

Ralegh. History of the World, book ii. ch. xxvi. sec. 6.

But man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiplie,
In unity defective, which requires
Collateral love, and dearest amity.

Milton. Paradise Lost, book viii. l. 426.

But I said, conscience relies not upon the will [directly] yet it cannot be denied, but the will hath force upon the conscience *collaterally* and indirectly.

Taylor. Rule of Conscience, book i. ch. i.

And yet he knows withal that faith is requisite that he may be justified, and that without it all the grace which is in God's heart would never justify nor save him, whilst yet he hath nothing in his eye view'd in himself either directly or *collaterally* to move him to believe.

Goodwin. Works, vol. iv. part i. fol. 172.

The chancellor, who had procured his daughter to be married to the Duke of York, and was therefore suspected of having made the match with the Infanta of Portugal, that he might make way for the succession of the *collateral* line, sent for the Duke of Richmond. *Ludlow. Memoirs*, vol. iii. fol. 169.

Add to this, that when words denote time, not *collaterally*, but principally, they cease to be verbs, and become either adjectives or substantives. *Harris. Hermes*, book i. ch. vi.

COLLAUD, *v.* *Collaudo; con*, and *laudo;* from *laus, laudis;* for which the Latin Etymologists offer three unsatisfactory Etymologies. Tooke thinks *laus* is A. S. *hlios*, the past participle of *hliosan, celebrare.* *To laud* or praise in unison with others.

For though we live among the tongues of praise,
All troops of smoothing people that *collaud*
All that we do; yet 'tis within our hearts
Th' ambushment lies, that evermore betrays
Our judgments, when ourselves become t' applaud
Our own ability, and our owne parts.

Daniel. To Lady Anne Clifford.

Let all thy fragrant flowers
Grow sweeter by this air;
Thy tallest trees and bowers
Bud forth and blossom fair;
Beasts wild and tame
whom lodgings yield
house, dens or field,
Collaud his name.

Howell. Letters, book i. sec. 5. *A Gradual Hymn, &c.*

COLLE'AGUE, *v.* } *Collegæ, quod una lecti sint, id*
CO'LLEAGUE, *n.* } *est, creati. Malim tamen a com*
CO'LLEAGUESHIP. } *et lex, quod iisdem legibus aliquid agant.* Martinius

One *chosen* to act in unison with another; or, one acting under the same *laws;* the same rules or orders, in the same service, office, or employment with another.

They would geue no more place to the fruites of infidelitie then S. Paule gaue to Peter hys *colleague*, when he left the table of the Gentiles and went to the Jews.

Frith. Workes, fol. 61.

The king's pleasure is, that ye then proceed to the protestations mentioned in the first instructions given to Mr. Stevins, for you and the residue of your *colleagues*.

Burnett. Records. Despatch of the Cardinals concerning Divorce.

Colleagued with a dreame of his aduantage;
He hath not fayl'd to pester vs with message
Importing the surrender of those lands
Lost by his father.

Shakspeare. Hamlet, fol. 153.

Hence like a lusty flood, most absolutely free,
None mixing then with me, as I do mix with none,
But scorning a *colleague*, nor near me any one,
To Neptune's court I come.

Drayton. Poly-olbion, song 29.

These great saints [Paul and Barnabas] joined by nature, friendship, religion, high providence, and revelation, could not so govern a casual difference, a sudden passion, but must in wis-

dom divide from the outward duties of a friendship, or a *colegueship* in the same family, or in the same journey, lest it should grow to a worse division.

Milton. Of Nullities in Marriage.

Being yet very young, (says Plutarch,) I was joined in commission with another in an embassy to the Proconsul, and my *colleague*, falling sick, was forced to stay behind; so that the whole business was transacted by me alone.

Dryden. The Life of Plutarch.

——————Pisander; who in days of yore
From old Amyclæ to the Lesbian shore
And Tenedos, *colleagued* in high command
With great Orestes, led th' Æolian band.

West. The Eleventh Nemean Ode.

CO'LLECT, *v.*
Co'LLECT, *n.*
Co'LLECTEDLY,
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COLLE'CTION,
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Lat. *collectum*, past participle of *colligere*; from *con*, and *legere*, (Gr. λέγειν,) to gather.

To gather, or put together; to bring, or bear into one place, one mass, or heap, or sum.

To gather, or bring together, things dispersed; met. as to *collect* the thoughts; resume command over them, to *collect* one thought from or in consequence of another; to infer one from another.

For *Church Collects*, see the example from Comber.

As we haue takē in hand to *collect* and set forth his whole workes togither, so we thought it not vnconuenient, to *collecte* likewise some briefe notes concerning the order of his lyfe and godly conuersation.

Tyndall. Life, a. iii.

It is also ordened that the *colects* for the preservation of the King and Queen by name, be from henceforth comunely and usuallie used and sayed in every cathedrall churche, &c.

Burnett. Records. An order for Preaching, and bidding of the Beades.

And against the next day of *collection* [the parish clerk] shall hang up somewhere in the church in open place, to the intent the poor having knowledg therby, by whose charity and alms they be relieved, may pray for the increase and prosperity of the same.

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If we shall make enquirie into his reuenues and tributes, true it is, that this king, of all others, is endued with the greatest and the richest, both in regard of the fertilitie & greatnes of his dominions, & also by reason of the seuere *collection* and exaction of his duties.

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These payd the pence gathered to the bp; and the bp payd to the *collector*, and had his acquietance, by the name of Peterpence.

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(They) are generally so exactly suted to them [the epistle and gospel] that some think they take their name from being *collected* out of those parts of Holy Writ. But the use of the word in the Bible and the Fathers, being applied to denote *the gathering* together of the people in religious assemblies, thence some ritualists say, The *collects* are prayers made among the people *collected* or gathered together. Others think they are named *collects* because of their comprehensive brevity, because the priest in them sums up the desires of the people in a little room. I may add, in this variety, my own conjecture, that these prayers have been named *collects* from their being used so near the time of making the *collection* before the Holy Communion.

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Yet seeing the composers of our liturgy thought fit to abbreviate,—Turning from all sin, and keeping all God's statutes, and doing that which is lawful and right,—into this one word Repenting, it is easie and obvious to *collect* from hence, as I did before, from the other place, that by Repentance, they understood not only sorrow for sin, but conversion from it.

Chillingworth. Sermon, 1.

COLLECT.

Therefore I watch'd thy footsteps from that hour,
And follow'd thee still on this vast wild;
Where by all best conjectures I *collect*
Thou art to be my fatal enemy.

Milton. Paradise Regained, book iv. l. 524.

The soul is of such subtlety,
And close *collectednesse*.

More. Song of the Soul, song 4. ch. iii. sec. 17.

But wee saye, There is no case in religion so darke, and doubteful, but it maie necessarily be either proued or reproued by *collection*, and conference of the Scriptures.

Jewell. Defence of the Apologie, fol. 58.

Nowe I pray you iudge of the sequele of these reasons; and compare them with T. C. his waywarde *collection*, and tell me truely whether he dealeth simply or no.

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If he be much our superior; tis good to do it sometimes in parables; as Nathan did to David. So let him by *collection*, give himself the censure.

Feltham. Resolve 7. *Reprehension.*

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But he that after a patient continuance in well doing, adds charity or martyrdome to the *collective* body of his other graces, he hath made them perfect with this kind of perfection.

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Of this oak, or rather *collectively Quercetum* or oaken-holt of Sichem, is twice mention made elsewhere in Scripture.

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To these eight or any five of them was intrusted the full and free administration of the whole rents and duties pertaining to the officers of controllery and *collectory*, resigned and committed by the four officers in his majesty's hands.

Spotswood. Church of Scotland, Anno 1595. book vi.

For it is easy to be *collected*, from what has been said, that confessing our sins, in this manner, is, in the reason of the thing, a point so necessary, that we are no ways qualified for the obtaining forgiveness of them without it.

Sharp. Works, vol. v. disc. 6.

But we may learn the whole mystery of it from our church, which in the *collect* for the second Sunday in Advent, directs us to pray to God, who hath caused all Scriptures to be written for our learning.

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And Thomas Sternhold, one of the King's servants set forth his Psalms; being a *collection* of some of David's Psalms, which he, for his own private entertainment, had composed into English verse, and set them to tunes, and had sung and played by himself, for his own godly solace.

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You will find that no law can restrain or tie up the supreme authority of a nation, but what ought to restrain and tie up the whole *collective* body, supposing it possible for that whole body to meet, and hear, and determine the same causes, before one written or customary law in being; because the body representative is in effect that body *collective*, as to its powers and privileges.

Hoadly. Works. Political Pieces, vol. iii. fol. 116.

But then, tho' these names being put in the singular number, seem to denote some single evil spirit, that bears ill-will to mankind; yet we are always to remember, that they are to be expounded *collectively*, that is to say, to signify the whole body of these apostate spirits, of which there are a vast number.

Sharp Works, vol. iii. serm. 4.

But the King of Great Britain obeys no other person; all other persons are individually, and *collectively* too, under him, and owe to him a legal obedience.

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An advowson *collative* is where the bishop and patron are one and the same person; in which case the bishop cannot present to himself; but he does by one act of *collation* or conferring the benefice the whole that is done in common cases, by both presentation and institution.

Id. Ib. book ii. ch. iii. vol. ii. p. 22.

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COLLATION, in *Common Law*, is the comparing a Copy with its Original, to ascertain whether it is conformable. A Collated act is often equivalent to an Original; provided all parties concerned were present at such Collation.

COLLA'TERAL, COLLA'TERALLY. } *Con*, and *latus, lateris*, the side. Fr. *collateral*, not direct, on the side. Cotgrave.

Not immediately dependent upon, or derived from, but so connected, or conjoined, as to give and confer additional force, strength, or security. Connected, conjoined, concurrent.

And a *collateral* comfort.

Piers Ploughman. Vision, fol. 270.

With many a blustering blast he seemed to have beene tossed, which painted an horizon with all the cardinall and *collaterall* windes blowing, and in the middes *RAPIUNTQUE FERUNTQUE*.

Camden. Remains. Impreses.

And in a word, all, or most of the kings have their beginnings placed in some other year of their *collaterals* than the Scriptures have determined.

Ralegh. History of the World, book ii. ch. xxvi. sec. 6.

But man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiplie,
In unity defective, which requires
Collateral love, and deerest amity.

Milton. Paradise Lost, book viii. l. 426.

But I said, conscience relies not upon the will [directly] yet it cannot be denied, but the will hath force upon the conscience *collaterally* and indirectly.

Taylor. Rule of Conscience, book i. ch. i.

And yet he knows withal that faith is requisite that he may be justified, and that without it all the grace which is in God's heart would never justify nor save him, whilst yet he hath nothing in his eye view'd in himself either directly or *collaterally* to move him to believe.

Goodwin. Works, vol. iv. part i. fol. 172.

The chancellor, who had procured his daughter to be married to the Duke of York, and was therefore suspected of having made the match with the Infanta of Portugal, that he might make way for the succession of the *collateral* line, sent for the Duke of Richmond. *Ludlow. Memoirs*, vol. iii. fol. 169.

Add to this, that when words denote time, not *collaterally*, but principally, they cease to be verbs, and become either adjectives or substantives. *Harris. Hermes*, book i. ch. vi.

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For though we live among the tongues of praise,
All troops of smoothing people that *collaud*
All that we do; yet 'tis within our hearts
Th' ambushment lies, that evermore betrays
Our judgments, when ourselves become t' applaud
Our own ability, and our owne parts.

Daniel. To Lady Anne Clifford.

Let all thy fragrant flowers
Grow sweeter by this air;
Thy tallest trees and bowers
Bud forth and blossom fair;
Beasts wild and tame
whom lodgings yield
house, dens or field,
Collaud his name.

Howell. Letters, book i. sec. 5. *A Gradual Hymn, &c.*

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One *chosen* to act in unison with another; or, one acting under the same *laws;* the same rules or orders, in the same service, office, or employment with another.

They would geue no more place to the fruites of infidelitie then S. Paule gaue to Peter hys *colleague*, when he left the table of the Gentiles and went to the Jews.

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The king's pleasure is, that ye then proceed to the protestations mentioned in the first instructions given to Mr. Stevins, for you and the residue of your *colleagues.*

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Colleagued with a dreame of his aduantage;
He hath not fayl'd to pester vs with message
Importing the surrender of those lands
Lost by his father.

Shakspeare. Hamlet, fol. 153.

Hence like a lusty flood, most absolutely free,
None mixing then with me, as I do mix with none,
But scorning a *colleague*, nor near me any one,
To Neptune's court I come.

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When the ordinary is also the patron, and *confers* the living, the presentation and institution are one and the same act, and are called a *collation* to a benefice.

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An advowson *collative* is where the bishop and patron are one and the same person; in which case the bishop cannot present to himself; but he does by one act of *collation* or conferring the benefice the whole that is done in common cases, by both presentation and institution.

Id. Ib. book ii. ch. iii. vol. ii. p. 22.

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COLLA'TERAL, COLLA'TERALLY. } *Con*, and *latus, lateris*, the side. Fr. *collateral*, not direct, on the side. Cotgrave.

Not immediately dependent upon, or derived from, but so connected, or conjoined, as to give and confer additional force, strength, or security. Connected, conjoined, concurrent.

And a *collateral* comfort.

Piers Plouhman. Vision, fol. 270.

With many a blustering blast he seemed to have beene tossed, which painted an horizon with all the cardinall and *collaterall* windes blowing, and in the middes *RAPIUNTQUE FERUNTQUE*. *Camden. Remains. Impreses.*

And in a word, all, or most of the kings have their beginnings placed in some other year of their *collaterals* than the Scriptures have determined.

Ralegh. History of the World, book ii. ch. xxvi. sec. 6.

But man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiplie,
In unity defective, which requires
Collateral love, and deerest amity.

Milton. Paradise Lost, book viii. l. 426.

But I said, conscience relies not upon the will [directly] yet it cannot be denied, but the will hath force upon the conscience *collaterally* and indirectly.

Taylor. Rule of Conscience, book i. ch. i.

And yet he knows withal that faith is requisite that he may be justified, and that without it all the grace which is in God's heart would never justify nor save him, whilst yet he hath nothing in his eye view'd in himself either directly or *collaterally* to move him to believe.

Goodwin. Works, vol. iv. part i. fol. 172.

The chancellor, who had procured his daughter to be married to the Duke of York, and was therefore suspected of having made the match with the Infanta of Portugal, that he might make way for the succession of the *collateral* line, sent for the Duke of Richmond. *Ludlow. Memoirs*, vol. iii. fol. 169.

Add to this, that when words denote time, not *collaterally*, but principally, they cease to be verbs, and become either adjectives or substantives. *Harris. Hermes*, book i. ch. vi.

COLLAUD, *v.* *Collaudo; con*, and *laudo;* from *laus, laudis;* for which the Latin Etymologists offer three unsatisfactory Etymologies. Tooke thinks *laus* is A. S. *hlios*, the past participle of *hliosan, celebrare.* *To laud* or praise in unison with others.

For though we live among the tongues of praise,
All troops of smoothing people that *collaud*
All that we do; yet 'tis within our hearts
Th' ambushment lies, that evermore betrays
Our judgments, when ourselves become t' applaud
Our own ability, and our owne parts.

Daniel. To Lady Anne Clifford.

Let all thy fragrant flowers
Grow sweeter by this air;
Thy tallest trees and bowers
Bud forth and blossom fair;
Beasts wild and tame
whom lodgings yield
house, dens or field,
Collaud his name.

Howell. Letters, book i. sec. 5. *A Gradual Hymn, &c.*

COLLE'AGUE, *v.* Co'LLEAGUE, *n.* Co'LLEAGUESHIP. } *Collegæ, quod una lecti sint, id est, creati. Malim tamen a com et lex, quod iisdem legibus aliquid agant.* Martinius

One *chosen* to act in unison with another; or, one acting under the same *laws;* the same rules or orders, in the same service, office, or employment with another.

They would geue no more place to the fruites of infidelitie then S. Paule gaue to Peter hys *colleague*, when he left the table of the Gentiles and went to the Jews.

Frith. Workes, fol. 61.

The king's pleasure is, that ye then proceed to the protestations mentioned in the first instructions given to Mr. Stevins, for you and the residue of your *colleagues*.

Burnett. Records. Despatch of the Cardinals concerning Divorce.

Colleagued with a dreame of his aduantage;
He hath not fayl'd to pester vs with message
Importing the surrender of those lands
Lost by his father.

Shakspeare. Hamlet, fol. 153.

Hence like a lusty flood, most absolutely free,
None mixing then with me, as I do mix with none,
But scorning a *colleague*, nor near me any one,
To Neptune's court I come.

Drayton. Poly-olbion, song 29.

These great saints [Paul and Barnabas] joined by nature, friendship, religion, high providence, and revelation, could not so govern a casual difference, a sudden passion, but must in wis-

COL-LEAGUE. COLLECT.

dom divide from the outward duties of a friendship, or a *colleagueship* in the same family, or in the same journey, lest it should grow to a worse division.

Milton. Of Nullities in Marriage.

Being yet very young, (says Plutarch,) I was joined in commission with another in an embassy to the Proconsul, and my *colleague*, falling sick, was forced to stay behind; so that the whole business was transacted by me alone.

Dryden. The Life of Plutarch.

——— Pisander; who in days of yore
From old Amyclæ to the Lesbian shore
And Tenedos, *colleagued* in high command
With great Orestes, led th' Æolian band.

West. The Eleventh Nemean Ode.

CO'LLECT, *v.*
Co'LLECT, *n.*
Co'LLECTEDLY,
Co'LLECTEDNESS,
COLLE'CTION,
COLLE'CTIVE,
COLLE'CTIVELY,
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COLLE'CTORSHIP.

Lat. *collectum*, past participle of *colligere*; from *con*, and *legere*, (Gr. λέγειν,) to gather.

To gather, or put together; to bring, or bear into one place, one mass, or heap, or sum.

To gather, or bring together, things dispersed; met. as to *collect* the thoughts; resume command over them, to *collect* one thought from or in consequence of another; to infer one from another.

For *Church Collects*, see the example from Comber.

As we haue takē in hand to *collect* and set forth his whole workes togither, so we thought it not vnconuenient, to *colleete* likewise some briefe notes concerning the order of his lyfe and godly conuersation.

Tyndall. Life, a. iii.

It is also ordened that the *colects* for the preservation of the King and Queen by name, be from henceforth comunely and usuallie used and sayed in every cathedrall churche, &c.

Burnett. Records. An order for Preaching, and bidding of the Beades.

And against the next day of *collection* [the parish clerk] shall hang up somewhere in the church in open place, to the intent the poor having knowledg therby, by whose charity and alms they be relieved, may pray for the increase and prosperity of the same.

Id. Ib. Injunctions given by the King's Majesty's visitors, &c.

If we shall make enquirie into his reuenues and tributes, true it is, that this king, of all others, is endued with the greatest and the richest, both in regard of the fertilitie & greatnes of his dominions, & also by reason of the seuere *collection* and exaction of his duties.

Hakluyt. Voyage, &c. A description of China.

These payd the pence gathered to the bp; and the bp payd to the *collector*, and had his acquietance, by the name of Peterpence.

Strype. Memoirs. Instructions to Lord Privy Seal, &c. No. 79.

(They) are generally so exactly suted to them [the epistle and gospel] that some think they take their name from being *collected* out of those parts of Holy Writ. But the use of the word in the Bible and the Fathers, being applied to denote *the gathering* together of the people in religious assemblies, thence some ritualists say, The *collects* are prayers made among the people *collected* or gathered together. Others think they are named *collects* because of their comprehensive brevity, because the priest in them sums up the desires of the people in a little room. I may add, in this variety, my own conjecture, that these prayers have been named *collects* from their being used so near the time of making the *collection* before the Holy Communion.

Comber. A Companion to the Temple, part i. sec. 20.

Yet seeing the composers of our liturgy thought fit to abbreviate,—Turning from all sin, and keeping all God's statutes, and doing that which is lawful and right,—into this one word Repenting, it is easie and obvious to *collect* from hence, as I did before, from the other place, that by Repentance, they understood not only sorrow for sin, but conversion from it.

Chillingworth. Sermon, 1.

COLLECT.

Therefore I watch'd thy footsteps from that hour,
And follow'd thee still on this vast wild;
Where by all best conjectures I *collect*
Thou art to be my fatal enemy.

Milton. Paradise Regained, book iv. l. 524.

The soul is of such subtlety,
And close *collectednesse*.

More. Song of the Soul, song 4. ch. iii. sec. 17.

But wee saye, There is no case in religion so darke, and doubteful, but it maie necessarily be either proued or reproued by *collection*, and conference of the Scriptures.

Jewell. Defence of the Apologie, fol. 58.

Nowe I pray you iudge of the sequele of these reasons; and compare them with T. C. his waywarde *collection*, and tell me truely whether he dealeth simply or no.

Whitgift. Defence of the Answer, fol. 28.

If he be much our superior; tis good to do it sometimes in parables; as Nathan did to David. So let him by *collection*, give himself the censure.

Feltham. Resolve 7. Reprehension.

But the place is very obscure, and whether thereby be not meant the river Euphrates, is not without good controversie, as is *collectible* from the subsequent words.

Sir Thomas Brown, book vi. ch. viii.

The difference of their concretion is *collectible* from their dissolution, which being many wayes performable in ice, is few ways effected in crystal.

Id. book ii. ch. i.

But he that after a patient continuance in well doing, adds charity or martyrdome to the *collective* body of his other graces, he hath made them perfect with this kind of perfection.

J. Taylor. On Repentance, ch. i. sec. 3.

Of this oak, or rather *collectively Quercetum* or oaken-holt of Sichem, is twice mention made elsewhere in Scripture.

Mede. Works, book i. disc. 18.

To these eight or any five of them was intrusted the full and free administration of the whole rents and duties pertaining to the officers of controllery and *collectory*, resigned and committed by the four officers in his majesty's hands.

Spotswood. Church of Scotland, Anno 1595. book vi.

For it is easy to be *collected*, from what has been said, that confessing our sins, in this manner, is, in the reason of the thing, a point so necessary, that we are no ways qualified for the obtaining forgiveness of them without it.

Sharp. Works, vol. v. disc. 6.

But we may learn the whole mystery of it from our church, which in the *collect* for the second Sunday in Advent, directs us to pray to God, who hath caused all Scriptures to be written for our learning.

Bishop Beveridge. Sermon, 110.

And Thomas Sternhold, one of the King's servants set forth his Psalms; being a *collection* of some of David's Psalms, which he, for his own private entertainment, had composed into English verse, and set them to tunes, and had sung and played by himself, for his own godly solace.

Strype. Memoirs. Edward VI. Anno 1553.

You will find that no law can restrain or tie up the supreme authority of a nation, but what ought to restrain and tie up the whole *collective* body, supposing it possible for that whole body to meet, and hear, and determine the same causes, before one written or customary law in being; because the body representative is in effect that body *collective*, as to its powers and privileges.

Hoadly. Works. Political Pieces, vol. iii. fol. 116.

But then, tho' these names being put in the singular number, seem to denote some single evil spirit, that bears ill-will to mankind; yet we are always to remember, that they are to be expounded *collectively*, that is to say, to signify the whole body of these apostate spirits, of which there are a vast number.

Sharp Works, vol. iii. serm. 4.

But the King of Great Britain obeys no other person; all other persons are individually, and *collectively* too, under him, and owe to him a legal obedience.

Burke. On the Revolution in France.

COLLATE. — COLLATERAL.

Survivances and reservations in bulls were never to be admitted · only one benefice might be reserved from a *collator* of ten, and two for one of fifty.

Burnett. History of Reformation, Anno 1516.

For besides the *collating* of manuscripts, the *collator*, in his Dissertations, had opened three other fountains of criticism, by which the waters of the sanctuary were to be healed; the ancient versions, the Samaritan Pentateuch, and sound criticism.

Bishop Horne. Life.

In this way, indeed, the materials will be ready prepared to my hands, but the *collating* of the several historians will be a work of great labour. *Melmoth. Plinie*, book v. let. 8.

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For it is easy to be *collected*, from what has been said, that confessing our sins, in this manner, is, in the reason of the thing, a point so necessary, that we are no ways qualified for the obtaining forgiveness of them without it.

Sharp. Works, vol. v. disc. 6.

But we may learn the whole mystery of it from our church, which in the *collect* for the second Sunday in Advent, directs us to pray to God, who hath caused all Scriptures to be written for our learning. *Bishop Beveridge. Sermon*, 110.

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But the King of Great Britain obeys no other person; all other persons are individually, and *collectively* too, under him, and owe to him a legal obedience.

Burke. On the Revolution in France.

COLLECT. Not that I shall make a merit with you in having perused these barbarous volumes myself; much less would I impose the ungrateful task upon you. Thanks to the curiosity of certain painful *collectors*, this knowledge may be obtained at a cheaper rate.
Hurd. Works. On Chivalry and Romance, let. 4.

In one *collectorship* out of twenty-four, and that by no means the largest or best cultivated, there have lately been found, by an actual enumeration, a million and three hundred thousand native inhabitants; whence it should seem that in all India there cannot now be fewer than thirty millions of black British subjects.
Sir William Jones. Tenth Anniversary Discourse.

The following Tables of the COLLECTS for Sundays, and other Holydays, used in our English Liturgy, was partly formed by Bishop Cosins, and was published by Dr. Comber.

I.

Collects retained from ancient Liturgies at the Reformation.

Collects for	Whence taken.
4 Sunday in Advent.	In some old Offices for the first Sunday in Advent.
St. John's day.	St. Greg. Sacr. and Gothick Liturgy.
The Epiphany.	St. Greg. Sacr.
1, 2, and 3 Sunday after Epph.	The same, and St. Ambros. Liturgy.
5 Epiphany.	St. Greg. Sacr.
Septuagesima.	The same.
Sexagesima.	The same.
2, 3, 4, 5 Sunday in Lent.	The same.
6 Sunday in Lent.	The same; but in St. Ambros. Liturgy for Good Friday.
Good Friday, the three Collects.	They are in all Offices with little variation: but are left out of the Breviaries of Pius V. and Clem. VIII.
Easter Day.	St. Greg. Sacr. and a Collect almost the same in the Gallic. Liturgy.
3 Sunday after Easter.	St. Greg. Sacr. St. Ambros. Liturgy.
5 Sunday after Easter.	St. Greg. Sacr.
Ascension Day.	The same.
Whit-Sunday.	The same.
1 Sunday after Trinity.	The same. This in some old Offices is called the second after Pentecost: in others the first after the Octaves of Pentecost.
The 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 16, 17, 20, 21, 22, 23, 24, and 25 after Trinity.	Are all in St. Greg. Sacr.
The Purification.	The same.
St. Michael's Day.	The same.

II.

Collects taken from ancient models, but considerably altered and improved by our Reformers, and the Reviewers of the Liturgy.

Collects for	Time of Improvement.	How it stood before.
St. Stephen's Day.	Beginning added 1662.	Grant us, O Lord, to learn to love our enemies, &c.
4 Sund. after Epiph.	End improved 1662.	Grant to us the health of body and soul, that all those things which we suffer for sin, &c.
4 Sund. after Easter.	Improved 1662.	Who makest the minds of all faithful people to be of one will, &c.
Sund. after Ascension.	A little varied 1549.	This had been of old the Collect for Ascension Day, on which our venerable Bede repeated it as he was dying.
2 Sund. after Trinity.	The order inverted 1662.	Lord make us to have a perpetual fear and love of thy holy name, for thou never fallest, &c.
8 Sund. after Trinity	Beginning improved 1662.	Whose providence is never deceived, &c.
11 Sund. after Trinity.	Improved 1662.	That we running to thy promises, may be made partakers of thy heavenly treasure, &c.
18 Sund. after Trinity.	Improved 1662.	To avoid the infections of the devil, &c.
19 Sund. after Trinity.	Improved 1662.	That the workings of thy mercy may in all things, &c.
St. Paul's Day.	Improved 1549 and 1662.	In the Breviaries (Missals) a new prayer was added mentioning St. Paul's intercession; in the year 1549 the old prayer alone out of Greg. Sacr. was restored, which had our walking after his example only, which was a little varied in the year 1662.
The Annunciation.	Improved 1549.	The Breviaries had put in a new prayer about the B. Virgin's intercession, which was cast out in 1549, and the form being in St. Greg. Sacr. restored.
St. Philip and James.	Improved 1662.	As thou hast taught St. Philip and the other apostles, &c.
St. Bartholomew.	Improved 1662.	To preach that which he taught, &c. was altered, because there is no writing of his extant.
Trinity Sunday.		This Collect is no older than the Sacramentary ascribed to Alcuinus. The old Offices have another Collect for it, and call it the Octave of Pentecost.

III.

Collects composed anew, and substituted in the place of those, which, containing either false or superstitious doctrines, were on this account rejected.

Collects for	Composed in
1 Sunday in Advent.	First Book of Edward VI. 1549.
2 Sunday in Advent.	The same time.
3 Sunday in Advent.	1662.
Christmas Day.	1549.
Circumcision.	The same time.
6 Sunday after Epiphany.	1662. Before this time they repeated the Collect for the fifth Sunday.
Quinquagesima.	1549.
Ash Wednesday.	The same time.
1 Sunday in Lent.	The same time.
Easter Even.	1662. No Collect for it ever before then.
Easter Sunday.	The first sentence (1 Cor. v. 7.) was added 1662.
1 Sunday after Easter.	1549. Then it was used on Easter Tuesday, and in 1662, was fixed for this Sunday.
2 Sunday after Easter.	1549.
St. Andrew's Day.	1552. Second Book of Edward VI.
St. Thomas's Day, St. Matthias, St. Mark, St. Barnabas, St. John Baptist, St. Peter, St. James, St. Matthew, St. Luke, St. Simon and St. Jude, All Saints,	All composed anew in 1549.

The *Sacramentary* of St. Gregory was composed before the year 600, and most of the Collects which he adopted, were taken or altered from still older Liturgies.

The Second Collect, both in Morning and Evening service is taken from St. Gregory's *Sacramentary*; the Third, from the Greek *Euchologion*.

COLLECT. COLLEGE.

CO'LLEGE, COLLE'GIAN, COLLE'GIATE, *n.* COLLE'GIATE, *adj.* CO'LLEGE-AWKWARDNESS, CO'LLEGE-EDUCATION, CO'LLEGE-GARDEN, CO'LLEGE-LECTURES, CO'LLEGE-RULES, CO'LLEGE-WEAL.

See COLLEAGUE. As *Colleague* is applied individually, so *College* is collectively, to A number of persons acting or living under the same laws; the same rules or orders; applied more especially to those who devote themselves to learning or religion. *Collegian* is written by Bale *Colligener*.

Brother Skelton your endeuorment
So haue ye done, that meretoriously
Ye haue deserued to haue an emplement
In our *collage* aboue the sterry skye.
Skelton. The Crown of Laurel.

For what thou makest an hospitall, that will he shortly make a *colledge* of priestes, or a place of religion, or what he lusteth.
Tyndall. Works, fol. 359.

Next vnto that, they enacted, that no archdeacō, (they spake of no bishoppes,) priest, deacon, subdeacon, *colligener*, nor canou, shoulde from thence fourthe marry a wife.
Bale. English Votaries, part iii. fol. 76.

King Richard the III. endowed this *colledge* [Saint Margaret and Saint Barnard, commonly called Queen's] with 500 markes the yeere lands. *Stowe. Of the Vniuersitie*, fol. 954.

On barbed steeds they rode in proud array,
Thick as the *college* of the bees in May,
When swarming o'er the dusky fields they fly,
New to the flowers and intercept the sky.
Dryden. The Flower and the Leaf.

COLLEGE. — COLLET.

Dr. Haywood was buried in the *collegiate* church of S. Peter at Westminster, near to the bottom of the stairs leading up to the pulpit. *Wood. Athenæ Oxon.*, vol. ii. fol. 325.

Which made him merrily to tell them who observ'd the thriving of his body, (which in his latter years was very apparent) that they might see what *college-commons* could doe.

Meede. Works. Life, fol. 45.

Dishes, with names not known in books
And less among the *college-cooks*.

Suckling. Upon my Lord Brohall's Wedding.

If we consult the *collegiates* of Morefields, we shall find most of them are beholden to their pride for their introduction into that magnificent palace. *Tatler*, No. 127.

Consider what it is to bear
The powder'd courtier's witty sneer;
To see th' important man of dress
Scoffing my *college-awkwardness*.

Swift. An Apology, &c.

I know several gentlemen, who, since their appearance in the world, have spent as much time in rubbing off the rust and pedantry of a *college-education*, as they had done before in acquiring it. *Berkeley. Minute Philosopher*, dial. 1.

When we consider the greatness of our wants in this kind, we should be tempted to wish for a *college*, destined for the supplial of a sufficient number of able missionaries in constant succession, brought up from their early youth in such a discipline as may be judged best fitted for such a service.

Warburton. Sermon, 20. vol. x.

See on each page her beauteous volume bear
The golden characters of good and fair.
All human knowledge (blush *collegiate* pride!)
Flows from her works, to none that reads denied.

Langhorn. The enlargement of the Mind, epist. 1.

I swear and promise that I will preserve in it [the doctrine taught and decided by the national synod of Dort] all my life long, and defend it with all my power, and never depart from it in my sermons, *college-lectures*, writings, or conversation, or in any other manner, public or private.

Jortin. Remarks on Ecclesiastical History. Preface.

Our pupil's hopes, tho' twice defeated,
Are with a scholarship completed:
A scholarship but half maintains,
And *college-rules* are heavy chains.

Warton. The Progress of Discontent.

Where Smith in hoary reverence presides,
Whose mild and bright benevolence of soul,
By reason cool, and by religion warm,
And generous passion for the *college-weal*,
More than a muse inspire.

Thomson. Sickness, book iii.

A Roman consul, a polished emperor's friend, and a man of elegant literature and taste, delighted in what the mob now scarce admire in a *college-garden*.

Walpole. On Modern Gardening.

COLLET, *n.* Mid. Lat. *colletus, collare.* Du Cange. Fr. *collet*, "The throat or fore part of the neck; also the *collar* of a jerkin, &c." Cotgrave. From the Lat. *collum*, the neck. Minshew says, "The *collet* or beazil of a ring. It seems to have the name q. *Collar*; for as the *collar* doth compasse the necke, so doth the *collet* the stone in the ring."

Also the small collar or band worn by the inferior Romish Clergy.

How loaded hives are with their honey fill'd,
From divers flowers by chymic bees distill'd!
How full the *collet* with his jewel is,
Which, that it cannot take by love, doth kiss.

Cowley. Translation of verses upon the Blessed Virgin.

A great genius must tread in unbeaten paths, and deviate from the common road of life: otherwise, surely a diamond of so much lustre (Stella) might have been publickly produced, although it had been fixed within the *collet* of matrimony.

Orrery. On Swift, Letter 2.

COLLETES, in *Zoology*, a genus of insects of the order *Hymenoptera*, family *Andrenetæ*. (*Mellitta* * a, Kirby.) Generic character: hinder feet pollinigerous; three submarginal cellules; third articulation of the antennæ longer than the second. COLLETES. — COLLIER.

Type, *Mellitta succincta*, Kirby.

Like all the insects of this most interesting group, the mode of nidification of this genus of Bees is very curious and beautiful. Reaumur, whose observation was so accurate, and whose knowledge of the habits of insects was so extensive, gives a very amusing account of the nests, which is abridged by Mr. Kirby in his most valuable work on English Bees, (*Monographia Apum Angliæ.*) They make their nests in the earth that fills the vacuities in stone walls. The nests are cylindrical, consisting of from two to four cells placed end to end, shaped like a thimble, the end of the second fitting into the mouth of the first: the cells are not all of equal length, some being four, others five lines in length, and about two in diameter. The cylinder is usually placed horizontally. It is partly coloured, the colours being laid in bands; and as the cells are composed of several layers of thin transparent membrane, they assume a general reddish colour from being filled with a red substance of the consistence of paste, or sometimes nearly liquid, formed of pollen and honey. After the larva is hatched it soon consumes this substance; and afterwards when arrived at its full growth quits its cell. Grew found these nidi in the middle of the pith of an old elder branch. Reaumur, tom. vi. Mem. 5. p. 131. tab. 12. fig. 1—13; Grew, *Rar.* p. 154.

COLLETIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rhamni*. Generic character: calyx, pitcher-shaped, five-cleft, interior of the base hairy; petals five, like scales, sometimes the petals are wanting; berry dry, three-parted, three-seeded.

Four species, natives of South America. Persoon.

COLLI'DE, COLLI'SION. } Lat. *collidere*, (from *con*, and *lædere*,) to dash, or strike against.

So may wee truly say, before Luther arose and awakened the world, divines spoke and wrote more loosely than since they have done: the sparks of truth being forced out of contention, as the sparks of fire are out of the *collision* of the flint and steele.

Hakewill. Apologie, fol. 237.

The outward [ayre] being strucke or *collided* by a solid body, still strikes the next ayre.

Burton. Anatomy of Melancholy, fol. 274.

To the sound, which is a *collision* of the ayre, three things are required; a body to strike, as the hand of a musician; the body strucken, which must be solid and able to resist; as a bell, lute string; nor wooll, or spunge: the medium, the ayre.

Id. Ib.

Such were Cyanean isles, when Typhis steer'd,
Betwixt their straits, and their *collision* fear'd.

Dryden. Ovid. Metamorphoses, book xv.

The alliance between church and state; in which we pretend to have discovered a plain and simple truth, of the highest concernment to civil society, long lost and hid under the learned obscurity arising from the *collision* of contrary false principles.

Warburton. The Divine Legation, book ii.

CO'LLIER, *n.* Co'lliery. } See Coal. A worker or labourer among *coals*; a dealer in them; also, a vessel that conveys or carries them.

As the sayinge is, lyke wyl to lyke, as the deuyl fyndeth out the *colyer*.

Bale. Apology, fol. 93.

So broad her mouth was: as she stood and cride,
She tore her elvish knots of hayre, as blacke
And full of dust as any *collyer's* sacke.
Browne. Britannia's Pastorals, book ii. song 1.

Letters, that 100 *colliers* were gone with a convoy to London.
Whitelock. Memoirs. Anno 1652. *September.*

He could transform himself in colour
As like the devil as a *collier:*
As like as hypocrites, in show,
Are to true saints, or crow to crow.
Butler Hudibras, part i. can. 2.

The *collieries* on the Tyne lay exposed for several miles, and could not be preserved at a great charge, and with a great force.
Burnett. Own Times, Anno 1707.

Consult his person, dress and air,
He seems, which strangers well might swear,
The master, or by courtesy
The captain of a *colliery.*
Churchill. The Duellist, book iii.

CO'LLIGATE, } Lat. *colligare*, (*con*, and *ligare*,
COLLIGA'TION. } Gr. λυγ-εῖν, to bind,) to bind together.

All the members of their church are so *colligated* and bound together in a kind of subjection and subordination to one head, that you shall seldom hear of any contention among them that ever breaks out into open flames.
Quelch. Church Customs Vindicated, (1636.) fol. 8.

These therefore the midwife cutteth off, contriving them into a knot close under the body of the infant; from whence ensueth that tortuosity or complicated nodosity we usually call the navel; occasioned by the *colligation* of vessels before mentioned.
Sir Thomas Brown, book v. ch. v.

The more blessed *colligation* of the kingdoms, than that of the roses, we owe to the happiness of your father, who even for that alone were to be remembered ever with highest veneration. *Reliquiæ Wottonianæ*, fol. 143.

COLLINSONIA, in *Botany*, a genus of the class *Diandria*, order *Monogynia*. Generic character: corolla unequal, inferior; lip many-cleft, capillary; one perfect seed.

This genus named in honour of Peter Collinson, the friend of Linnæus, contains seven species, natives of North America. Pursh. *Am. Fl.*

CO'LLIQUATE, *v.*
CO'LLIQUABLE,
COLLIQUA'TION,
COLLI'QUATIVE,
COLLIQUEFA'CTION.
} *Colliquere*, (*con*, and *liquere*, to melt,) to melt together, to melt or dissolve.

But ice will dissolve in any way of heat; for it will dissolve with fire; it will *colliquate* in water, or warme oyl.
Sir Thomas Brown, book ii. ch. i.

For simply all goods are not common amonge all friends, but those only who being severed apart in body, conjoyn and *colliquate* as it were per force, their souls together, neither willing nor beleeving that they should be twain but one.
Holland. Plutarch, fol. 941.

That which is coagulated by a fiery siccity, will suffer *colliquation* from an aqueous humidity.
Sir Thomas Brown, book ii. ch. i.

Such a broth or sipping is this, as there is not in the world a more soveraigne restorative for all *colliquations* and consumptions whatsoever, nor that will sooner set upon their feet againe those who be farre gone and spent that way.
Holland. Plinie, vol. ii. fol. 139.

The getting forth, or spreading of the spirits, (which is a degree of getting forth,) hath five differing operations. If the spirits be detained within the body, and move more violently, there followeth *colliquation*; as in metals, &c.
Bacon. Natural History, Cent. iv. sec. 328.

After the incorporation of metals by simple *colliquefaction*, for the better discovery of the nature and consents and dissents of metals, it should be likewise tried by incorporating of their dissolutions. *Bacon. Physiological Remains.*

And thus Agricola in divers places informs us, when copper, or the ore of it is *colliquated* by the violence of the fire with cadmia, the sparks, that in great multitudes do fly upwards, do some of them stick to the vaulted roofs of the furnaces, in the form of little and (for the most part) white bubbles.
Boyle. The Sceptical Chymist.

The tender consistence renders it more *colliquable* and consumptive. *Harvey. On Consumptions.*

And so when sand and ashes are well melted together and suffered to cool, there is generated by the *colliquation* that sort of concretion we call glass.
Boyle. On the relative nature of Physical Qualities.

A *colliquative* fever is such as is attended with a diarrhœa, or sweats, from too lax a contexture of the fluids. *Quincy.*

COLLIURIS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Cicindeletæ*. Generic character: body elongate; thorax long, very narrow, cylindrico-conical, narrowed behind.

Type, *Collyris Conjicollis*, Fab.

CO'LLOCATE, *adj.* } Lat. *collocatus*, past parti-
COLLOCA'TION. } ciple of *collocare*, (from *con*, and *locare*,) to place together.

In which doing beside the laud and praise that ye shall consecute thereby of all good men, we shall so have your acquitals in our remembrance, as ye shall have cause to think your travels, pains and studies herein in the best wise *collocate* and employed.
Burnett. Records. The King's Letter to his Ambassadors, about his appearance before the Legates, 1529.

When he had perfighte knowledge where the earle with his armye was soiourneynge, he hauynge continuall repaire of his subiectes to hym, beganne incontynently withoute delaie to marshall and *collocate* in order his battailes (lyke a valyaunt capteine and polletique leader.)
Hall. The third Yere of King Richard III.

They supposed their Gods by the power of spells and magicall consecrations to be retained and shut up in their temples, as birds in a cage, or the devil in a circle, that so their suppliants might know where to have them when they had occasion to seeke unto them; and that, for such retaining or circumscribing of them in a certain place, an idol was necessary as the centre of their *collocation.*
Mede. Works. Objections Answered, book ii. fol. 427.

We have not this assistance as to the accusative, which in modern languages (a few instances excepted) is only known from its position, that is to say, it being subsequent to its verb, in the *collocation* of the words.
Harris. Hermes, book ii. ch. iv.

With respect to your style, if elegance consists in the choice and *collocation*, of words, you have a most indubitable title to it; for you have on all occasions selected the most appropriate expressions, and have given to them the most beautiful arrangement; and this is almost the greatest praise, which a composition can claim. *Sir William Jones. Works. To R. Orme.*

COLLOP, *n.* The Fr. *charbonnée* is a carbonado (*q. v.*) or *collop*. *Charbonner*, is to *collow*, or make black with a *coal*. Cotgrave. As *carbonado*, from *charbonnée*, so *collop* (by corruption) from the obsolete *Collow*, to *colly* (*q. v.*) or make black with a *coal*. And then applied to

Any thing of similar form and shape to a *collop.*

BUST. Safe? do you hear? take notice what plight you find me in, if there want but a *collop* or a steek o'me, look to't.
Beaumont and Fletcher. Maid of the Mill, act iv. sc. 1.

They were driven to use great extremity to the poor souldiers (which had travelled sore and taken great pains in the wars) to make them restore back such a *collop* out of their gain, and the rather, because many of them had already spent it every peny.
Sir Thomas North. Plutarch. Camillus, fol. 116.

I heare also that some other flitches haue forgone the like *collops*, but let such matters be scanned by men of more discretion. *Holinshed. Description of England*, ch. ii.

Because he hathe covered his face with his fatnes, and hathe *collopes* in [his] flăcke. *Geneva Bible. Job*, ch. xv. v. 27.

T'involve the lean in cauls, and mend the lard.
Sweet-breads and *collops* were with skewers prick'd
About the sides; imbibing what they deck'd.
Dryden. Homer. Iliad.

COLLO'GUE, *n.* } Lat. *colloqui*, to speak together,
COLLO'GUING. } to parley; *con*, and *loqui*, to speak, (*is loquitur, qui suo loco quodque verbum sciens ponit.* Varro, lib. v.) As generally applied,
To confer, or converse;—with deceitful or delusive designs.

If [a mistaken notion of Divine goodness meets] with more soft and timerous natures, men of base and slavish minds, it puts such men on to flatter and *collogue* with him [the Deity] and to propitiate his favour by their zeal in lesser matters.
Bishop Wilkins. Of Natural Religion, book i. ch. xiv.

Such base flattery, stupend parasiticall fawning and *colloguing*, &c. brawles, conflicts, desires, contentions, it would aske an expert Vesalius to anatomize every member.
Burton. Anatomy of Melancholy, fol. 74.

It is a good mark of a spurious epistle (whereof we have good store, devised by *colloguing* knaves, and fathered on the first popes) when any of them talketh in an imperious strain, or arrogateth such a power to himself.
Barrow. Of the Pope's Supremacy, sec. 19.

CO'LLOQUY, } See COLLOGUE, above. A con-
COLLO'QUIAL, } ference, conversation, or discourse
CO'LLOQUIST, } together.
COLLOCU'TOR. }

In 1540 he [Symon Gryne] was joined, as an assistant, to Ph. Melancthon, Mart. Bucer, Jo. Calvin, &c. when they went to Wormes to the *colloquy* there about religion.
Wood. Athenæ Oxon., vol. i. fol. 58.

In the midst of this divine *colloquy* he was commanded to look down on the plain below. *Spectator*, No. 237.

And in his book *de Legibus* Cicero brings in his *collocutor*, saying, *Sit igitur hoc a principio persuasum*, &c. i. e. Let this be what every member of the commonwealth is fully convinced of from the beginning, that the Gods are lords and governours of all things, &c. *Derham. Astro-Theology*, book viii. ch. iii.

He has taught Samson the tales of Circe, and the Syrens, at which he apparently hints in his *colloquy* with Delilah.
Johnson. The Rambler, No. 140.

Ye powers who rule the tongue, if such there are,
And make *colloquial* happiness your care,
Preserve me from the thing I dread and hate,
A duel in the form of a debate.
Cowper. Conversation.

The *colloquists* in this dialogue being all real persons, though concealed under feigned names, as Dryden has hinted in the introduction, we are prompted by that curiosity which delights in the investigation and discovery of literary secrets, to try whether by some circumstance or other the persons whom he had here in contemplation, may not be ascertained.
Malone. Life of Dryden.

COLLUCTATION, *colluctatus*, past participle of *colluctari*, (*con*, and *luctari*; of uncertain Etymology,) to struggle, to wrestle.

Phlegm transforms her [the phansie] into water and fishes; and the shadowy melancholy intangles her in the *colluctation* with old hags and hobgoblins, and frights her with dead men's faces in the dark.
Henry More. Antidote against Atheism, book ii. ch. ix.

Unless peradventure it may seem still easier, if we superadde also, That the being assimilated to these cherubick orders is not without considerable *colluctation* and conflict, the soul not being able to approach the angelical nature in her inward advances but with pain and agonie.
Henry More. Appendix to Defence, ch. xi.

COLLU'DE, *v.* } *Colludere*;—*con*, and *ludere*;—
COLLU'DER, *n.* } (*ludere, a Lydis*, who first intro-
COLLU'DING, *n.* } duced them (*ludi*) into Hetruria,
COLLU'SION, } whence the Romans received
COLLU'SIVE, } them.)
COLLU'SIVELY. }
To play together, to game together; to unite in the same play, game, or trick; and thus, to unite for purposes of fraud or deception.

If fals fickil tunges, suche cloked *collusion*
Hath brought nobil princes to extreme confusion.
Skelton. The Crown of Laurel.

Well let vs now leue the cloked *collusion*, that remayned in Fraunce, & returne to the open dissimulacion, which now appeared in Englande.
Hall. Henry VI. The thirty-sixth Yere.

Colluders yourselves, as violent to this law of God by your unmerciful binding, as the Pharisees by their unbounded loosening. *Milton. Tetrachordon.*

Your goodly glozings and time-serving *colludings* with the state, are but like watermen upon the Thames, looking one way, rowing another way.
Richard Mountague. A Just Appeale.

This notwithstanding, ye reasons, that M. Hardinge hath here founde out, are so sclender & so simple, & so guilefully, & vntruely gathered, that his frendes of yt side may happily suspecte, he had vsed some *collusion*, to betraie their cause.
Jewell. Replie to M. Hardinge.

For if they would simplie and heartelie search for the truth, they would not vse these craftie *collusions* and deceitful iugglings.
Fox. Martyrs, fol. 1071.

This would authorize marriage in both parties after divorce for adulterie, which is a matter not fully resolved on among diuines, and may breed *collusive* divorces or willfull breache of wedlock, to the intent to marye elsewhere.
Strype. Life of Bishop Whitgift. Articles presented to the Queen's Majesty, No. 17.

A second character is, that they [miracles] be done publickly in the face of the world, that there may be no room to suspect artifice and *collusion*. *Atterbury. Sermon*, 11. vol. iii.

If they let things take their course, they will be reprcsented as *colluding* with sedition, or at least tacitly encouraging it. If they remonstrate against persecution, they propagate rebellion.
Burke. Letter on the Affairs of Ireland.

But the gentlemen on the other side of the house know as well as I do, and they dare not contradict me, that the nabob of Arcot and his creditors are not adversaries, but *collusive* parties, and that the whole transaction is under a false colour and false names. *Id. On the Nabob of Arcot's Debts.*

If this had been permitted, the land might have been aliened *collusively* without the consent of the superior. *Blackstone.*

COLLUTION, *colluere*; *con*, and *luere, lutum*, to wash. A wash; or, as it is now called, a *Lotion*.

If the teeth be ill affected, a *collution* made with goat's milke, or bull's gall, is thought to be a remedie of great efficacie.
Holland. Plinie, book xxviii. ch. xii. fol. 327.

COLLY. On Midsummer's Night Dream, act i. sc. 1, "Brief as the lightning in the *collied* night;" Mr. Steevens remarks, "*Collied*, i. e. black, smutted with *Coal*; a word still used in the Midland counties." So in B. Jonson's Poetaster, "Thou hast not *collied* thy face enough." Shakspeare, v. 5. p. 184. See COLLOP.

COLLY. — COLOGNE

Oth. Now by heaven,
My blood begins my safer guides to rule,
And passion (having my best judgement *collied*)
Assaies to leade the way.
Shakspeare. Othello, fol. 320.

Suppose thou saw her in a base beggar's weed, or else dressed in some old hirsute attires out of fashion, fowle linnen, course raiment besmeared with soot, *colly*, &c.
Burton. Anatomy of Melancholy, fol. 554.

COLLYBIST, Gr. κόλλυβος, παρὰ τὸ κολλᾶσθαι βοῦν, *quod æri illi quasi* agglutinatus *esset* bos, *id est, imago bovis incusa*;—a species of small brazen coin, used for change, upon which the image of an ox was impressed. Hesychius. See also Martinius. And hence applied *pecuniæ permutationi*, to the exchange of money. Vossius.

Κολλυβιστὴς, a money changer; one who changes money of greater value into that of less. Parkhurst.

See now how his eyes sparkle with holy anger, and dart forth beams of indignation, in the faces of these guilty *collybists*; see how his hands deale strokes and ruin?
Hall. Cont. Christ's Procession to the Temple, fol. 242.

Pollux, iii. 9, mentions a coin called Τρίκολλυβος, which probably was thrice the weight of the Κόλλυβος. Cicero, *In Verr.* iii. 76, applies the word *Collybus*, to exchange.

COLLYRIUM, κόλλα, *glue*, ῥέω, *I flow*; anciently a pastille, or cake, designed to dilute any glutinous discharge. The name is now applied to Eye-*water*, as well as to *Ointment*.

COLN, a River of England, which originates from several small streams in Hertfordshire. These unite on the north of Mims, where the Coln, after receiving the Ver, passes Watford, and then assuming a more westerly course, it soon afterwards enters Middlesex, and joins the Thames at Staines. The chief feature of this River is a short subterranean passage, which commences near its entrance into Colney Park; in the same park it again issues from its dark bed, and flows gently towards the Thames. Coln is also the name of a River in Essex, which rises on the north side of that County, and passing Colchester, soon afterwards expands into a large estuary, which admits ships of considerable burden within three miles of that town.

COLOBICUS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Necrophagi*. Generic character: antennæ club-shaped, the club bi-articulate, ovate; a process covering the mouth; mandibules not projecting; body depressed; back flattish, horizontal.

Type, *Nitidula hirta*, Ross.

COLOGNE, or Cologn, a secularized Archbishopric and Electorate of Germany, now included in the Prussian Duchy of the Lower Rhine, and divided into several distinct parts by the interposition of the contiguous States. Its length is about ninety miles and its medium breadth fifteen. The greater part of this district was situated on the Rhine, between the Duchies of Juliers and Berg. Another part lay between Juliers and Treves; while the Duchies of Recklinghausen and Westphalia constituted a third. The whole population of the Archbishopric was nearly 220,000. Much of the upper part of the Province is covered with mountains and forests; the soil of the lower is very unequal, being composed of sandy heaths and fertile fields; but, in many places, it yields good crops of grain and flax, besides containing mines of lead and iron. The principal river is the Rhine, which is here augmented by the Nethe, the Aar, the Erp, and Neuse. Game, fish, and mineral springs abound, and there are also vineyards, from which good wine is made. Cologne was erected into a Bishop's See as early as the IVth century, and raised to Metropolitan rank in the VIIIth. The dignities of Archbishop and Elector were united in the same person, who was always Archchancellor of the Empire, and held the third place in the College of Electors. Cologne is also the name of one of the Prussian Governments of the Lower Rhine, which is chiefly composed of the former Archbishopric. It is divided into eleven Circles, and includes an area of 1462 square miles, and contains 321,600 inhabitants. COLOGNE

Cologne, the Capital of the preceding District, and the ancient *Colonia Agrippina*, is situated in a flat country on the left bank of the Rhine, along which it extends in the form of a crescent. It is supposed to have been founded by the *Ubii*, and is fortified in the ancient manner. The walls are about seven miles in circuit, but they enclose several gardens and vineyards. It is one of the oldest towns in Europe, but bears lamentable marks of decay. The streets are narrow, winding, and gloomy, and the houses ill-constructed. The Cathedral is a vast and magnificent, although unfinished pile of Gothic architecture, originally founded in the XIIIth century. The church of St. Mary is noted for its antiquity, and that of St. Gestian for having another church beneath its choir. Cologne has long held a conspicuous rank in Catholic Germany, as well from its University as from the number and zeal of its Clergy. The number of places dedicated to religious worship is nearly one hundred, besides numerous monasteries and nunneries. The University of Cologne was established in 1388, but was suppressed after this city and territory fell into the hands of the French in 1794, and a Lyceum was substituted in its stead, with an extensive Library, a Museum, a Philosophical apparatus, and a Botanic Garden. In 1802 the whole population was about 39,000, and these included more mendicants than any other city of Germany of the same number of inhabitants; latterly the population has diminished. Cologne was early comprised in the Hanseatic League, and was considered as one of the four principal Hanse towns. The chief exports are wine, timber, earthenware, slates, hardware, and fire-arms. The manufactures are silk, linen, woollens, lace, and thread, besides the celebrated *eau de Cologne*, and Cologne earth, a deep brown earth dug up in its neighbourhood, and used by painters in water-colours. This City has frequently suffered from the inundations of the Rhine, and after having been in possession of the French for about twenty years, was restored to Prussia in 1814. It stands about 20 miles south-east of Dusseldorf, and nearly 96 north-west of Frankfort on the Main; in latitude 50° 55′ north and longitude 6° 56′ east.

Cologne is celebrated in the legends of the Romish Church, for the possession of the bodies of the Magi by whom our Saviour was adored at his Nativity. They have been termed the three Kings of Cologne, and even their names have been preserved, Gasper, Melchior, and Balthazar, although Scripture is equally silent respecting their rank, their number, and their names. Sir Thomas Brown (*Vulgar Errors*, vii. 8) explains this tradition, by stating that the Magi after their return to their own country, were baptized by

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St. Thomas; that their bodies 300 hundred years afterwards were translated by the Empress Helena to Constantinople, thence by Eustathius to Milan, and in the end by Renatus to Cologne. In the Cathedral of St. Peter, in a Chapel built by the Elector Maximilian, their monuments are still shown to strangers as those of the three Kings of Cologne. See *Collection des pierres antiques dont la caisse des Saints trois Rois Mages est enrichie dans l'église Metropolitaine à Cologne, gravées après leurs empreintes avec un discours historique Analogue par Bonn.* In the Church of the Cordeliers are interred the remains of the once celebrated Duns Scotus, and in that of St. Ursula are shown the bones of the imaginary 11,000 English Virgins, who were martyred here A. D. 382, a legend which is explained by supposing that there was *one* Virgin Martyr named Undecimilla, or that there were eleven, of whom a record was made by the cypher XI. M. V., The eleven martyred Virgins. The last supposition is corroborated by the 11 torches which anciently were borne as the arms of Cologne; for it is said that during a siege of the City in 1206, each of the martyrs appeared coming to its assistance with a torch. The story of the daughter of King Dionnol and her companions, will be found at large in Archbishop Usher's *Britt. Eccl. Antiquitates.*

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COLOMBIA. After ages of illiberality towards the memory of that great man who risked fame, fortune, and existence in his successful attempt to discover one-half of our globe, posterity has in some measure retrieved the odium so deservedly attached to the race which was contemporary with Columbus, by affixing his name to one of the largest and fairest portions of the New World.

Colombia, the first territory which has completely emancipated itself from the bondage in which the Spaniards have for more than three centuries held the Western Indies, is composed of the former Kingdoms or Viceroyalties of Caracas and Nueva Granada; and to no part of the Transatlantic regions could this new designation be better applied; since on these shores the mighty navigator first displayed the civilisation of Europe, to the barbarous inhabitants of the west.

This new Republic is divided into three distinct States, CARACAS, CUNDINAMARCA, and QUITO, which compose the Union, and are subdivided into ten Departments. Four of these Departments, viz. *Orinoco, Caracas, Zulia,* and the *Magdalena:* 1. containing the Provinces of Guiana, Cumana, Barcelona, and Margarita; 2. Caracas and Varinas; 3. Coro, Merida, Truxillo, and Maracaibo; and 4. Rio Hacha, Santa Marta, and Carthagena, are represented as being in every respect the most eligible for colonists. Colombia extends over a space comprising all the continent embraced between the fourth degree of south, and the twelfth degree of north latitude.

As it was in Caracas, that the first attempt to restore liberty to the southern hemisphere was perfected, we shall commence a description of Colombia by this District, which though the smallest, is not the least renowned of the Union.

Caracas.

CARACAS, or VENEZUELA, is subdivided into the following provinces, Cumana, Barcelona, Venezuela, Maracaibo, including Merida, Margarita, Varinas, and Guiana. It is bounded on the north by the Caribbean Sea, east by the Atlantic, south by the Amazons and Dutch Guiana, and west by New Granada.

Boundaries

Features, &c. of the country.

The coast of Caracas, which is of very great extent, is exceedingly rocky and mountainous, affording some of the most magnificent prospects, and also some of the most tremendous precipices in the world; that of the Silla de Caracas being 8000 feet in altitude above the sea, which washes its base. The chain of the Andes, traversing the whole country in the direction of its shores, elevates itself in the most western parts, and is lost in the sea opposite to the great Island Trinidad, which appears, however, to be a continuation of it, as it is very mountainous. The average height of the Cordillera of Caracas may be estimated at 4500 feet, though it occasionally exceeds 8000; its breadth varies from ten to twenty leagues, and it forms many extensive and beautiful vallies from its being broken into parallel ridges.

Owing to this elevation of the land, the tropic heat is much diminished; along the lower coast it is, of course, very great, but on ascending, the traveller finds that it sensibly decreases, and thus the vegetable productions of different countries offer themselves in full perfection to his view, concentrated in a small space. But the great plain which bounds the Cordillera to the south, and inclines to the banks of the Orinoco, suffers from intense heat, the thermometer rising even to 115°. This part of Caracas is emphatically named *Los Llanos,* (the Plains;) and nature has here spread almost the whole breadth of this vast continent into a surface, which as far as the eye can reach from any one point of it, appears perfectly level. On it wander innumerable herds of cattle, tended, or rather hunted, by the servants of the owners, who live in the towns and villages of the high country.

These servants are an almost savage race of people, who pass their whole existence on the plains, and on horseback, with very little other covering than a hat to shield their heads from the sun

Climate, &c.

The seasons are divided into rainy and dry, the former lasting from March to November, not however without some interruption; but during the days of incessant rain, it descends with such volume and rapidity, that streams which have been dried to their lowest channels, assume in a few hours the appearance of large rivers; and the plains which descend to the Orinoco and its tributaries, are inundated by fresh water seas, extending three or four hundred miles in length.

Rivers.

Caracas possesses more rivers than almost any other country of similar extent. These rise chiefly in the Andes, and traverse almost all the vallies. The ridge which divides the mountainous portion of Caracas, or that near the Caribbean Sea, into two portions, furnishes abundance of resources on both its declivities. Those rising on the northern face of this high branch of the Andes, fall into the Spanish Main or Carib Sea, whilst those on the southern flank flow towards the great Orinoco. The main body of the Andes on the

COLOMBIA. west gives forth numerous giant rivers equal to any in the world, which rush to enlarge the volume of the immense Maranon.

The isolated chain of El Dorado, or rather of Guiana, on the eastern frontier, gives birth to the Orinoco, and to many of those smaller rivers which join its waters.

The rivers of the northern coast of Caracas are principally the Manzanares, Tuy, Guiges, Tocuyo, Aroa, Yaracuy, and Neveri; but the Zulia, which flows into Lake Maracaibo, is the only one of importance.

The southern flank of the Venezuelian chain gives birth to the Portuguesa, Guarico, Manapire, Guarapiche, Unara, Pao, Mamo, and Chivata; and the Andes on the west, is the source whence the Arauca, the Capanaparo, Sinaruco, Apura, Meta, and Casanare flow to join the Orinoco. The Arauca, Apura, and Meta will soon become of great importance to commerce, as they afford an almost uninterrupted communication with the mines of New Granada.

Orinoco. The Orinoco, or Oronoco, is not only one of the largest, but is one of the finest of the rivers in the New World, and is distinguished by its very singular and intricate course. The place in which it rises is conjectured by La Cruz to be a small lake called Ipava, in 5° 5′ north latitude; but this is uncertain, as fierce tribes of the aborigines prevent all access for several hundred miles from its origin. The great internal lake Parima, so much talked of by those who went in search of El Dorado, and finding a place in the old maps which are otherwise correct, is omitted in all those framed recently; and whether the Orinoco flows through it, or whether even it really exists, is still unknown; it is, however, nearly certain that the Orinoco rises near or in the Parima mountains in the centre of Indian Guiana; that it runs in a course almost semicircular, and receives the Cassiquiari, an arm of the Rio Negro, (which communicates with the Amazons,) from the south; and then in 3° 30′ north latitude (see CASSIQUIARI) continues its circular course till it receives the Guaviari from the west, at San Fernando de Atabapo, a mission in 4° north latitude, whence it proceeds northward with increased volume, till the Vichada from the west, in 5° north longitude, also joins it. The Orinoco now turns north-west and falls, near the sixth degree, by the tremendous cataracts of Maypure and Ature into a lower channel. Here nature displays herself in unusual grandeur, and elevates the second branch of the Andes, called the Cordillera of the Cataracts of the Orinoco, into a lofty range which occupy the immense space between that river and the boundary of Portuguese Guiana.

The mountain of Duida, in about 3° 30′, which overlooks the last Spanish settlement (Esmeraldas) on the Orinoco, is the highest point which has yet been seen, by Europeans, of this Cordillera; it is volcanic, but has not been examined minutely, though its height has been found to be no less than 8465 feet above the sea. This chain is remarkable for the abrupt descent of its southern face; and as far as Humboldt explored it, that is from the Rio Negro to the frontier of Gran Para, a distance of 600 miles, it exhibited no rock of secondary formation, nor any petrifactions or organic remains, consisting only of granite, gneiss, mica, slate, and hornblende.

From the Cataracts, the Orinoco pushes forward till it receives the Meta, in 6° 35′ north latitude, and then bends its course to the north-east, receiving the Arauca and several other streams, until on its junction with the Apure, in about 7° 45′, it turns to the east, and after meeting the rivers of Upper Caracas and those of Indian Guiana, it flows into the Atlantic Ocean by numerous mouths, opposite to the Island of Trinidad. The principal entrance is in 8° 30′ north latitude and 59° 50′ west longitude. COLOMBIA.

The Orinoco is subject to a periodical inundation, which begins in April and ceases in August; in October the flood is low, and arrives at its shallowest point in February; the rise is equal to thirteen fathoms at the distance of 270 miles from the ocean, the total length of this great river being supposed to be about 1250 miles.

The mouths of the Orinoco are dangerous to ships; the largest are six leagues in width, and seven of them are navigable for vessels of considerable burden, but their course is intricate beyond description, and they form, by their numerous channels, islands of considerable extent, inhabited by the Guaraounos and Mariusos Indians.

Every traveller who has been on this river, describes the scenery as grand beyond the power of man to depict. Forests of evergreen and aromatic trees are filled with birds of the greatest variety and most brilliant plumage; herds of monkies follow the astonished wanderer along the shores, whilst the animals peculiar to the New World are in such numbers that they are almost constantly seen from the decks of a vessel navigating the river. Alligators of a most formidable size and great ferocity are also observed in shoals; whilst the untamed Indians, and the almost barbarous descendants of Europeans, infest the few landing places which can be found from the Atlantic to the present Capital of Caracas. Beyond the Capital (Angostura) the river flows through a mixed scenery of plains and mountain regions; but from that place to Esmeraldas, mosquitoes and every other insect or reptile plague that can be conceived, combine to interrupt the progress of commerce. The first question asked as the salute of the day, on meeting in the morning, in this part of Caracas, is "how were the flies last night?" and a missionary or a criminal sent to some parts of the river, from the more elevated country, is said to be "abandoned to the flies."

The only rivers of any consequence which flow into the Orinoco from Guiana, are the Caroni and the Caura, the former a very great, but almost unknown stream, which rises in the country of the warlike Caribs, on the frontiers of the Portuguese territory.

Lakes. Caracas possesses few lakes of any consequence excepting Maracaibo, which is properly an inland sea of an oval form, and communicating with the Gulf of Venezuela by a narrow channel. In length it is 150 miles, in breadth 90, and 450 in circumference; its waters being always fresh, excepting during violent gales from the outer gulf. The depth of this lake is very great, and it is, consequently, navigable for the largest ship; but tremendous storms, especially with northerly winds, occur on it. Maracaibo.

Venezuela. Venezuela, (Little Venice,) takes its name from an Indian town which the first conquerors observed built on piles amid the waters of Maracaibo, a mode of construction to which the aborigines seem to have been addicted, as four similar villages still remain on the surface of its waters.

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A vein or mine of mineral tar exists on the north-west shore of this lake, and is of such an inflammable nature, that corruscations are seen arising from it during the hot weather, which at night have the appearance of quickly repeated lightnings, and are called by the native sailors the Lanterns of St. Antony, as they serve them to steer by during the dark nights so prevalent in the torrid zone.

Valencia.

Valencia, or Tacarigua, near the tenth degree of north latitude, is the only other lake of any importance in Caracas. Mountains enclose it, excepting on the west; and it receives, in a space of forty miles long by twelve broad, the waters of twenty small rivers, for which it has no visible outlet.

Population.

The population of Caracas, including Spanish or Indian Guiana, extends over a space equal to about 48,000 square leagues, and amounts, excluding the nomadic tribes of Guiana, to about a million of souls, of whom 60,000 are slaves, lately emancipated, and about one-ninth Indians, the remainder chiefly the descendants of Spaniards.

The principal Indian tribes are the Caribs, who occupy an immense portion of Guiana and Caracas, the Chaymas, Guayquerias, Pariagotoes, Quaquas, Araucas, Cumanagotoes, Paleukas, Piritoos, Tomoozas, Topocuares, Chacopatas, and Guarivas, who chiefly inhabit Caracas.

The Cumanagoto language prevails in the western part, and the Caribbean and Chayman in the southern and eastern portions. The northern part being inhabited by Europeans, Spanish is more generally adopted.

Capital. Angostura.

Angostura, or San Tomé, is at present the Capital of all Caracas, but it is, nevertheless, a small and inconvenient place, ninety leagues from the Atlantic Ocean, on the right bank of the Orinoco, and at the foot of a small mountain, where the Great River is much reduced in width, (whence the name *Angostura*, or Strait,) which obstacle is increased by a low rocky islet in the centre, leaving still, however, a channel 200 yards broad for large vessels. The population amounts to about 6000 or 7000 souls. San Tomé is in 8° 8′ 11″ north latitude and 63° 54′ 2″ west longitude.

Caracas.

The City of Caracas is seated in 10° 30′ 15″ north latitude and 67° 4′ 45″ west longitude, at the elevation of 2903 feet above the ocean, and on the commencement of a fine plain which extends for nine miles to the eastward, and through which the small river Guayra flows. The site of the town is so uneven and precipitous that the inhabitants seldom use carriages. The city is, however, well supplied with water, as three streams run through it; though owing to a fancied peculiar medicinal quality in another which is at the distance of three miles, the richer classes seldom use the waters of these rivulets.

Caracas is well built, the streets being, as is usual in the Spanish towns of the New World, wide, straight, and forming regular squares of buildings. The Cathedral is a fine structure, and there are eight other handsome Churches, a large Theatre, and several other public edifices. Since the last earthquake which, it is well known, nearly destroyed this beautiful town, the population has not exceeded 20,000 souls; and it is probably much diminished by the sanguinary struggles of which it has been the arena since the revolution first commenced.

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The climate of Caracas is generally so good, that it may be said to enjoy a perpetual spring: November, December, June, and July are, however, the choicest months of the year; the former from the coolness which then prevails, and the fineness of their mornings, the latter for the beauty and serenity of their nights: April, May, and part of June constitute the rainy season; hail seldom or ever falls. This general state of the atmosphere is finely contrasted with the dreary and savage appearance of the neighbourhood, where the tremendous precipice of the *Silla* or Saddle, and the disrupted and confused appearance of the country on the right of the highly cultivated plain, in which almost every species of tropical and European fruits abound, present scenes not to be equalled for variety and magnificence in any other part of the world.

Port of La Guayra.

The port of Caracas, by which it holds communication with the Atlantic is La Guayra, a small town in 10° 36′ 19″ north latitude, 67° 6′ 45″ west longitude; at the very base of the immense and precipitous mountain on which the city is built, and at about the length of two hours journey, in descending, from the latter.

La Guayra is built on a narrow ledge projecting into the ocean, and only about 900 feet broad; at the back of the town the rocky Mountain rises almost perpendicularly, and from this peculiar situation it is capable of being, and has been, strongly fortified, whilst the access from it to the city, being through narrow passes in the precipice, may easily be rendered unapproachable to an enemy.

Chief Towns.

The chief Towns and places of Caracas after the Capital, are, in *Cumana* and *Barcelona*; Barcelona, Cariaco, Cumana, Cumanacoa, Caracas, and Pao. In *Venezuela*; Araura, Burburata, Barquisimeto, Carora, Calabozo, Caracas, Cocorata, Coro, Cura, Guanara, Los Reyes, Maracay, Nirgua, Ocumara, Puerto Cabello, San Carlos, San Juan del Pao, Tocuyo, Tulmero, Valencia, and Victoria. In *Maracaibo*; Barbacoas, Gibraltar, Grita, Maracaibo, Merida, Paraute, Perija, Rosario, San Christoval, San Pedro, and Truxillo. In *Varinas*; Guanara, Pedraza, San Antonio, San Fernando de Apure, San Jayme, and Varinas. And in *Guiana*, besides the Capital; Real Corona, Alta Gracia, and Vieja Caycara.

Cundinamarca.

The next great division of Colombia, and the primary State of the Union is CUNDINAMARCA, so called in commemoration of the Republic of the *Muyscas*, an ancient and nearly civilized nation, who inhabited the principal portion of (what was recently termed) NEW GRANADA, prior to the conquest. This immense country extends to Guatimala and the Atlantic on the north; is bounded by the Pacific on the west; by Caracas, Indian and Portuguese Guiana on the east; and by the State of Quito on the South; being above 1000 geographical miles in length, and 240 in mean breadth. It contains some of the richest gold mines in the world, with a population amounting, however, at present, exclusive of the unconquered Indians, to not more than a million of souls.

Boundaries.

Territorial divisions.

It comprehends the Provinces of Veragua,* Panama, Darien, Biruquite, Choco, Carthagena, Santa Marta,

* According to Colonel Hall, Veragua is now a constituent Province of the Republic of Guatimala; recent maps, however, include it, as before, in Colombia.

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Rio Hacha, Coro,* San Juan de los Llanos, Bogota or Cundinamarca, Antioquia, Pamplona, Socorro, Tunja, Mariquita, Casanare, Caguan, and the immense tracts lying between the Andes, the Maranon, and the Orinoco.

Andes.

The great feature of the State of Cundinamarca is that astonishing range of mountains, the *Cordillera of the* Andes, which crosses it from north to south, and runs also through the third portion of Colombia, (Quito.) These have already been described.

Cataract of Tequendama.

At the cataract of Tequendama, on this range, near the Capital of Colombia, a volume of water of great extent is suddenly dashed from the plains of Bogota, through an opening of the Cordillera into a gulf 600 feet below. Here the climate is so much changed, that the wheat and plants of European origin, which grow on the plain above, are suddenly succeeded by the palm and vegetables of the tropics. The face of the rock which finishes and borders the plain of Bogota, near this cataract, is so steep, that three hours are occupied in the descent from the River Funza, or Bogota, to the River Meta, which is the new name the water assumes after it issues from the dark and unfathomable abyss into which it has been precipitated. The Funza is 140 feet in breadth, just before it enters the chasm in the Andes through which it falls; its width below it is not so clearly ascertained, as the basin or gulf cannot be approached very closely; the rapidity of the water, the deafening tumult of the fall, and the dense mass of agitated vapours which it sends up, rendering it impossible to get nearer the edges of the abyss than 500 or 600 feet.

Climate.

The climate of this State, of course, varies as the Andes increase or decrease in altitude. On the plains in Veragua, Panama, Darien, and Biruquite, the heat is excessive; but in Santa Marta and Merida, all the variations from constant summer to eternal winter may be met with in ascending the Cordillera. The plain on which the Capital is seated enjoys, like that of Caracas, an almost everlasting spring.

Rivers.

The rivers of Cundinamarca are extremely numerous and important. In Veragua and Panama there are, however, none of much importance, excepting the Rio Chagres, the ancient high road for the gold and silver from Peru to Europe, which has been already fully noticed. In Darien, the mouth and a considerable part of the Atrato afford a convenient channel for the contraband trade in the gold of Choco, through which that large, but shallow river flows. In Carthagena are the Cauca and the Magdalena, two very great and important rivers; the latter being styled the Danube of the New World. It divides Carthagena from Santa Marta, and rises about thirty miles east of Popayan in Quito, near the sources of its rival the Cauca, and in about 2° north latitude. They are separated from each other by the impassable chain of the central Andes, till they have crossed the Sierra de Guamosco, when in about 9° 30′ north longitude they flow into each other with very rapid currents, and join the Caribbean Sea by several branches, the great or main channel being in 11° north latitude and 74° 40′ west longitude. Steam navigation has commenced, through the power of British enterprise and capital, on this fine river, which, notwithstanding the difficulty experienced in contending with its powerful current, will soon become one of the most useful in the New World. The Magdalena is subject to overflow in December, when it rises thirteen or fourteen feet above its usual level near the mouths; and fertilizing, like the Nile, all the neighbouring lands, produces vast harvests of chocolate and other objects of commerce.

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The Andes of the Province of Cundinamarca give birth to the Apure, and several other large rivers which have been mentioned as flowing through the plains of Caracas; and the Llanos de San Juan is crossed by the Meta, the Vichada, and Casanare, all of which join the Orinoco, but have not yet been sufficiently frequented to be well known; though it is probable that they will soon become highly important, as affording the means of communication between Cundinamarca and Caracas. Caguan affords a channel for the Guaviari, which rises in the Andes near the 4° of north latitude, and flowing through a tract of almost unknown country, called El Ayrico, or Selva Grande, (the Great Forest,) joins the Orinoco after a course of very great length.

Choco possesses several rivers of minor size, which flow, after a short course, from the Andes into the Pacific; but they are of consequence, as containing in their beds, or being used for extracting, the gold for which that Province is so famous. The natural canal which unites the Atlantic and Pacific Oceans in this district, has been noticed in the article Choco.

Productions.

The most valuable plants, or those chiefly attended to, are the excellent dye-woods of the northern shores, which are reckoned even superior to those of Yucatan; timber for ship-building; the mahogany of Panama, better and more beautiful than that of Honduras; chocolate or cacao from the borders of the great river Magdalena; excellent cotton, some tobacco,* cochineal, coffee, and medicinal drugs, amongst which are cinchona, and contrayerva. Cassava, or manioc roots, and maize form the bread of the Indians, whilst European wheat is cultivated by the Whites and their descendants; and the tropical and European plants are produced in as much abundance as they are in Mexico. The animals are such as are common to the southern parts of the New World; immense numbers of horses and mules are bred for the commerce with Peru; and countless herds of cattle on the great plains are slaughtered merely for their hides. The rivers and lakes are well stored with fish, and the woods and plains with game; but notwithstanding all these natural advantages, it is from the poorest, wildest, and almost inaccessible parts of the country that its principal importance is derived, as in these solitary and sterile districts, gold is universally produced.

Mines.

This State is as rich in mineral treasures as any other part of the New World. Antioquia and Choco produce gold, and the silver procured here is remarkably pure; lead and copper are also found; emeralds† and other jewels are exported, and platina was long thought to be peculiar to the Province of Choco. Mercury, so useful in a mining country, has been lately discovered

* Coro is included, by Colonel Hall, in New Granada; but it is more frequently included in Venezuela.

* The first regular cargo of tobacco from Colombia has just arrived in an English port, Nov. 1824. It is said to be equal to that of Havannah.

† Emeralds have lately been found in the bed of a little river twenty leagues from Bogota, on the road to the plains, where almost every stone contains an emerald.

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in several places. Iron and coal are plentiful, but the mines are not worked; the former, as a native produce, having been a forbidden article during the Spanish reign, and the latter is not yet requisite, as the woods are sufficiently extensive to supply fuel to the inhabitants for centuries.

Gold is chiefly extracted by washing the sand brought down by the mountain torrents, though two mines have been discovered of this metal in the mountains of Antioquia and Guamoco.* The principal *lavaderos* or washing-places are to the west of the Central Andes in Antioquia and Choco, in the valley of the Cauca and Novita. Zitara and Taddo are the mining stations of most importance in the latter Province. The ravine of Oro in Choco yields the greatest quantity of platina, whilst the silver of Colombia is principally taken from the province of Antioquia at the Vega de Supia, a mine twenty leagues from Carthago; but there are some extensive unworked silver mines near the town of Mariquita. At Buritoca, San Pedro, and Arenas, in the same Province, gold is found in micaceous slate; but is not worked, as the Province is only accessible on foot, and the alluvial grounds of Santa Rosa, Trinidad, and Los Oros supply the washings in sufficient quantity. In the valley of Santa Rosa sulphuretted mercury also exists in considerable quantity.

Population, ancient and modern.

The present population of Cundinamarca we have already stated, exclusive of the nomadic tribes, as amounting to about a million; but it will not be uninteresting to trace some parts of the history of that ancient race, from whom the lawgivers of the New Republic of Colombia have taken a name, which designates the fairest and richest portion of the Union.

When the Europeans first penetrated into the mountain regions of what they then termed New Granada, they observed with surprise that cities of considerable extent, with several large towns and villages were occupied by a race of people, who had nearly arrived at that state of civilisation beyond which a few steps more, would have advanced them to the same rank amongst the natives of the world, as that held by their powerful invaders.

Muyscas.

Of all the tribes which then inhabited this country, the people of Quito, and the Moscas or Muyscas were the most civilized and the most numerous. The traditions of the Muyscas had descended from very early ages; and the most remarkable point in their history was the mysterious appearance of their great legislator Bochica, son of the Sun, who came suddenly amongst them whilst they were disputing who should be their King. He is represented as a white man, clothed in long garments, with a venerable beard; who, having patiently listened to the contending parties, advised them to choose Huncahua, which they accordingly did; and this Chief subdued the country extending from the plains of San Juan to the mountains of Opon. Bochica lived amongst them two thousand years, and then suddenly disappeared near the town called Hunca, since named Tunja by the Spaniards. The Kingdom of Huncahua was called Cundinamarca, and the ruler had the title of Zaque, analogous to that of Inca among the Peruvians; but the High-priest who succeeded Bochica was, in fact, the Supreme Governor, and his authority has not unaptly been compared to that of the Grand Lama. The other Princes or Chiefs of tributary tribes were called Zippas. Bochica invented the Calendar of the Muyscas, and regulated their festivals; divided the day and night into four parts; and constituted weeks of three days; whilst he separated the year into moons, the common year consisting of twenty, the ritual year, or that of the Priests, consisted of thirty-seven; and twenty years formed a cycle.

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These people were sanguinary in their worship of their Deities and of Bochica; at the end of every fifteen years they sacrificed a boy of that age, who had been previously educated in the chief temple from his birth. Columns were erected by them in various places for the purpose of marking the progress of time; and to one of these the boy-victim was always attached previous to the inhuman sacrifice, at which his heart was torn out.

The Muyscas had attained some proficiency in sculpture, as their Calendar, (of one of which Humboldt has given a drawing and description,) was engraved on stone, and various other specimens of their progress in this art have occasionally been found.

Gonzalo Ximenes de Quesada was the person who, as another Cortez, reduced these warlike people under the sovereignty of Spain. In this conquest, in all probability he would have found much difficulty, from the nature of the country, and the spirit of the natives, had they not, like the Mexicans, been unfortunately at constant war with the Muzos, a powerful, but not equally civilized tribe of New Granada.

The foundation of the Spanish power was laid by Quesada in 1537, when he defeated Bogota, the Zaque or Inca of the country, in a pitched battle for which that ruler had collected his chief force.

Capital.

From Santa Fé, the city which the Spaniards built on the ruins of his Capital, the Metropolis of New Granada received its name, now again called after its Indian founder Bogota, which, as it has also been lately erected into the rank of chief City and Capital of the Union, we shall now describe.

Bogota.

Bogota is situated in 4° 6′ north latitude and in 78° 30′ west longitude, near the River Funza or Pati, in a spacious and luxurious plain to the east of the Great Cordillera, and between it and its first parallel branch. Although only four degrees from the equator, the elevation of 8694 feet above the sea renders its climate rather cold. It is large, and handsomely built, with four great squares, and wide and regular streets. Two small rivers, the San Francisco and the San Augustin, run through the city and join the Funza at a short distance from it; over these streams five handsome bridges are erected.

The Cathedral is a magnificent structure of yellow stone, and forms the chief ornament of the place, which contains twenty-six Churches, and many public edifices; amongst them are an University, two Colleges, and a public Library. The Mint, Courts of Justice, and State Offices, are also worthy of the traveller's notice; but the inhabitants, amounting to about 30,000, are not in general wealthy, owing to the navigation of the Magdalena having hitherto been so little attended to, as to prevent the agricultural and mineral products of the country being exported largely. They are, however, industrious, as may be seen by the rich aspect of the

* Gold is now found to be much more extensively dispersed in Colombia, than was formerly imagined. In Rio Hacha, the river that washes the town of that name contains it. Sucia, a rivulet which joins the Chama, near Laguilla, in Merida, is also said to be rich in it.

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surrounding plain, which yields two harvests in the year, from the unwearied labour bestowed upon it.

The other Towns and Cities of Cundinamarca are very numerous, and but little known. The most extensive and important are, (commencing from the north at *Veragua*, and proceeding southwards,) El Angel, Puebla Nueva, and Santiago de Veragua, or Veragua. In *Panama;* Los Santos, Nata, Panama, and Puerto Bello. In *Darien;* Santa Cruz de Cana. In *Carthagena;* Barancas, Buenavista, Cartagena, Guamoço, Mompox, Remedios, Santa Maria, Tolu, Turbaco, Zamba, Zimiti, and Zinu. In *Santa Marta;* Cordova, Giron, Hacha, Los Reyes, Ocana, Puebla Nueva, Santa Marta, Tamalameque, and Teneriffe. In *Cundinamarca;* Ibague, Leiva, Mariquita, Muzo, Neyva, Palma, Pamplona, Purificacion, San Gil, Bogota, the Capital, Socorro, Toca, Honda, Tocayma, Tunja, and Velez. In *Antioquia;* Arma, Cartago, Medellin, and Santa Fé de Antioquia. In *Choco;* Quibdo: and in San Juan de los Llanos; Caguan, Medina, Poré, and San Juan.

Quito.

The third great division of the Union of Colombia is QUITO, in point of ancient fame and consequence, the most renowned of the whole.

Territorial divisions, extent, and population.

Quito contains within its confines the subordinate Provinces of Popayan, Raposo, Atacames, Pastos, Quito Proper, Guayaquil, Loxa, Maynas, Macas and Quixos, Mocoa and Jaen de Bracamoros, and extends over a space equal to 600 geographical miles in length, and 2000 in breadth, without including the territory occupied by the wandering tribes on the east of the Cordillera, exclusive of whom, the population of the State is calculated at about a million of souls.

Passes of the Andes.

The great central branch of the three parallel chains of the Andes, runs through the northern part of Popayan, in which they all commence; this branch is the highest of the whole, and its summits are above the lower limits of congelation; of these, Barangan, Quindiu, and Guanacas, are the most lofty. In order to go from Popayan to Santa Fé de Colombia, the central Cordillera must be crossed, the most frequented pass being that of Guanacas in 20° 34′ north latitude, between Popayan and the village of La Plata. It is impossible to traverse this road without being impressed with the awfulness of the scene; summits every where present themselves covered with eternal snows, and in passing the nineteen or twenty leagues, of which the journey consists, more than an equal number of days are usually occupied. To surmount the most tremendous part of this range, however, does not require more than one day; but here for the space of two leagues, the road is so covered with the carcasses and bones of the mules which have sunk under their exertions in conveying passengers, that it is impossible to avoid treading over them. At the top of the pass is a small lake or pond. of which the water never freezes; and at less than 700 feet distant from this on each side, are the sources of the Cauca and the Magdalena.

The pass of Quindiu, infinitely more terrific, has already been mentioned in the description of the ANDES.

The chain of the Cordillera, which divides into three branches near Popayan, unites again to the south, in the district of Pastos, where, near Tulcan, is the elevated valley of Pastos, crowned by the Azufsal, Gambal, and Pasto, burning volcanoes, and by the extinguished one, named Chiles, and then stretches far beyond the equator in its utmost magnificence; here its most lofty summits form two lines, separated by a series of valleys, from 10,600 to 13,900 feet in height, as far as the third degree of south latitude, in which the chief towns of Quito are situated. On the western side of this great chain of vales or plains rise the summits of Casitagua, Pichincha, Atacazo, Corazon, Ilinissa, Carguirazo, Chimborazo, and Cunambay; whilst on the east are the peaks of Cayambe Urcu, over which the equator passes, Guamani, Antisana, Passuchoa, Ruminavi, Cotopaxi, Quelendama, Tunguragua, and Capac Urcu or El Altar, all of which, excepting three or four, are higher than Mont Blanc; and the constant temperature of the air is such, that their summits entering the region of perpetual snow, have the line of congelation so distinctly marked, as to add a most singular feature to the grandeur of the scene.

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Climate.

The climate of course varies as the land ascends in these mountain regions. The great valley which contains almost the whole population of the State of Quito enjoys nearly a perpetual spring; but the country extending from the feet of the Andes to the Maranon and the Orinoco is subject to almost unvarying heat. In the elevated tract which we have just mentioned, rapid and violent alterations in the atmospheric phenomena are frequent; and such is the force of the winds, that huge fragments of rock are hurled from their beds, amid whirlwinds of icy snow.

The French Academicians, who conducted the geodesic operations, in the reign of Louis XV., which are so well known to every lover of science, made choice of the plain of Yuranqui, 1592 feet lower than the city of Quito, (itself 9510 above the ocean,) and four leagues north-east of that Capital, for the scene of their operations, which were attended to with unremitting exertions for several years, amid constant perils and labour; the Indians often even deserting their villages to prevent being forced to accompany the survey, which though carried on under the equator was nevertheless conducted through a climate of such intense cold, that even speaking aloud, in some situations, always brought blood from the mouth and lips.

Popayan

Popayan produces tobacco, grain of various kinds, and tropical as well as European fruits in abundance, with numbers of cattle, horses, and sheep; but the great staple of this Province is the *coca*, or betel of the New World, which is an indispensable portion of an Indian miner's subsistence. There is also a gum tree, which yields so tenacious a resin, that when used to varnish ornamental work, it resists boiling water, or even most acids; for which reason, tables, cabinets, &c. made by the Indians, and lacquered with it, are highly valued in Quito.

Pastos and Raposo.

Pastos and Raposo are similar in their sources of national wealth to Popayan, of which the second originally formed a large district; and lying along the coast of the Pacific, in the lower lands it consequently is better fitted by its climate for the fruits of hot countries. Its rivers, moreover, bring down some gold from the mountains.

Atacames.

Atacames, or Tacames, being chiefly inhabited by Indians, who live in freedom in its forests, has not been so accurately examined by naturalists as other portions of Quito. Vanilla, achiotte, indigo, sarsaparilla, cacao, and many other kinds of fruits and drugs are exported from it; and timber for every ornamental or architectural purpose exists in its vast and lofty woods, which cover the greater part of the

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country. Wild wax of excellent quality is gathered in large quantities by the natives, and is sent to all the neighbouring countries; whilst a famous mine of emeralds, long supposed to be fabulous, really exists twenty miles south of Tacames, its chief town.

Quito Proper.

Quito Proper, which lies almost entirely, as far at least as regards its inhabited part, in the great valley of the Andes, is chiefly productive of cotton, cochineal, maize, sugar, wheat, barley, tropical and European fruits, sheep, horses, and cattle. In its southern division (Loxa) *Quinquina*, *Cinchona*, or the Jesuit's bark, renders this State known to the whole world, the forests of Loxa producing three kinds of this valuable medicine. Gold and silver are found throughout the State; but the mines have been little attended to, as most of the villages in Quito Proper are inhabited by Indians, who are not, in general, anxious either to point out, or assist in, the mines.

Guayaquil.

Guayaquil being mostly a continued plain between the Pacific Ocean and the Andes, is well adapted to the cultivation of the grains and fruits of a hot region; and owing to the numerous rivers that inundate its flatter parts, it yields abundantly the greatest luxury of the New Republics, chocolate or cacao. Tobacco, wax, cotton, excellent timber for naval and architectural purposes, sugar, maize, and plantains, are its other principal vegetable products; cattle are reared in large quantities, and the rivers and coast are well supplied with fish.

Jaen de Bracamoros.

Jaen de Bracamoros, Maynas, Macas, and Quixos, being situated principally on the descending country, and on the immense plains to the east of the Cordilleras of the Andes, are but little known. Jaen is represented as being very fertile, wherever it is cultivated, but it is almost one continued forest. Tobacco of the finest flavour seems almost peculiar to its soil, the cigars of Jaen being sought after throughout Peru, Chili, and Colombia. Cotton trees are very abundant, and their produce constitutes a great part of the traffic of the few inhabitants. Mules are raised in great numbers, and exported to Peru and Quito.

Maynas is less known than Jaen, it is chiefly remarkable as being the country through which the brother of Pizarro led the way to the discovery of the Maranon, when he endeavoured to find the forests of cinnamon, with which Maynas was supposed to abound.

Quixos and Macas are covered with forests of immense trees, in which also a species of cinnamon is found; but the chief occupation of the settlers, is the culture of tobacco for the Peruvian market. They also export storax, copal, and wild wax; and the rivers are said to abound in golden sands.

Rivers.

The rivers of Quito are large and numerous, but being principally situated on the eastern flank of the Andes, have not been much explored. The most noted are the Cauca, which flows through a part of Popayan, the Pusambio, a small river remarkable for its cataracts, and for its waters being warm, and so acid near the source, as to destroy the fish in the Cauca for more than four leagues after it joins it, hence it has obtained the appellation of the *Vinegar River*. In Guayaquil there is a very fine stream oearing the same name, which rises in the Andes, receives all the minor rivers of their western flank in the Province, and after fertilizing the whole country by its periodical inundations, flows into the Pacific, by a mouth not less than three miles in width. COLOMBIA.

The Lauricocha, or False Maranon, is also another famous river of the State of Quito, affording a channel through which in some future time it is probable that the commerce of the western States will flow to Brazil and Europe. This river passes through a natural canal in the Andes, called the Pongo de Manseriche, which appears to create the only difficulty in the course of a journey from the plains of Quito to the Atlantic Ocean, and that difficulty a very inconsiderable one. The Yapura, or Caqueta, the Putamayo, or Ica, the Napo, Curaray, Piguena, or Tigre, the Pastaca, and the Zamora, are all immense, but almost unknown rivers, rising in the Andes of Quito, and which all swell the flood of the greater Maranon.

Capital of Quito.

The Capital of the State of Quito is Quito, built at thirty-five leagues from the Pacific, on the side of Pichincha, in 78° 10′ 15″ west longitude and 0° 13′ 27″ south latitude. Its altitude above the neighbouring ocean is 9510 feet, and there is a singular conic mountain called the Sugar Loaf of Javirac, 729 feet higher than the city, and immediately behind it, whilst the summit of Pichincha, enveloped in eternal snow, rises 6000 feet above this singularly situated Capital. The streets of Quito are very irregular and uneven, and the crevices in the side of the great volcano so numerous, that most of the houses in the suburbs are built on arches; but some of the streets stand on the neck of land formed by the junction of the great plains, called Turubamba and Inna Quito, which are covered with country seats and cultivation. The principal square is ornamented with a fine Cathedral, the Episcopal residence, the Town-hall, Palace of Justice, and a magnificent fountain; and the four streets which terminate at the angles of this square are broad, straight, and well built for about four hundred yards, when the crevices, breaches, and acclivities commence, on which account carriages cannot be used. There is, however, another fine square, and several smaller ones, wherein the churches are situated. The streets of Quito are all paved, and the houses are generally large and convenient, but not more than one story in height, and erected of unburnt bricks and clay, cemented by a very hard and solid mortar, which was used by the ancient Indians. Quito is divided into seven parishes; it has an Exchequer, Treasury, and Courts of Justice, with a large Hospital, and many other public buildings; and is well supplied with water, by means of the small river Machangara, and several streams which are conveyed to the city.

In the old church of the Jesuits is an alabaster slab, with a Latin inscription, commemorating the united labours of the French and Spanish Mathematicians in 1736, and the following years till 1742, and enumerating the signals, angles, and other circumstances connected with the measurement of a degree of the meridian, which was performed in those years; and in the church of St. Francis, the Priests still show as a sacred relic, the vase in which Father Rixi brought the first wheat from Europe.

Inhabitants.

Quito contains about 70,000 inhabitants, many of whom are the descendants of the first conquerors, or of persons who came at an early period from Spain. The whites compose about a sixth part, the *Mestizoes* a third, the native Indians of the suburbs another third, and the mixed race from Negroes, Indians, &c. the re-

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maining sixth; the *Mestizoes* and Indians form the working class; the former rise occasionally to some eminence in the arts on which manufactures depend; and the latter are peculiarly gifted with an extraordinary facility in attaining knowledge of the different trades in which they are employed.

The whites of Quito are not in general rich, but great magnificence is affected by this class, their clothes shining with gems and lace. The second, or middle order dress, however, very neatly, and usually carry a long Spanish cloak; whilst the Indians are clad in a black cotton frock and white drawers. Both the males and females of Quito are esteemed a fine-looking and even handsome race of people; and are better instructed than before the revolution; but idleness and gaming still continue prevalent vices, in a population whose existence seems always to hang on a thread, from the frequent recurrence of earthquakes.

Earthquakes, &c.

The temperature of the city of Quito was suddenly changed on the 4th of February 1797, from sixty-six or sixty-eight degrees, at which the thermometer had generally stood, to forty or forty-five, above which, since that period, it seldom rises. During this tremendous effort of nature, the ground opened in all directions, and vomited out sulphur, mud, and hot water, which changed the whole face of the neighbourhood, and in the space of one second hurled forty thousand persons into eternity.

Climate.

To compensate for the danger of its situation, the climate of Quito is so mild, that an eternal spring prevails, which is very seldom accompanied by heavy rains, whilst unvarying light winds waft the odours of the plains to the city; and these plains, composed of the diluted clay thrown from Pichincha, are so fertile, that a constant succession of fruits, flowers, and verdure, appears during the whole circuit of the year, and even on the same tree. Corn is reaped and sown at the same time; and such is the goodness of the pasture, that beef, mutton, &c. of most excellent quality, are to be found in the markets, luxuries almost unknown in the warmer regions of the new world. Good butter and cheese, the latter in very large quantities, are also made, and these such important articles to Europeans, have been but little attended to in other parts of Colombia and the States of the south.

The Towns of the State of Quito are nearly as numerous, and even generally larger than those of Caracas or Cundinamarca. The chief are, in *Popayan*; Popayan, Almaguer, Timana, La Plata, and Mercaderes. In *Pastos*; San Juan de Pasto, Mira, and Ibarra, near which is the great crevice of Chota 4922 feet in depth. In *Raposo*; Buenaventura, and Barbacoas. In *Quito Proper*; besides the Capital, Otabalo, Latacunga, Riobamba, Hambato, Chimbo, Cuenca, Atuncanar, Loxa, and Alausi. In *Tacames*; Esmeraldas, and San Miguel. In *Guayaquil*; Puerto Viejo, Santa Elena, Caracol, Baba, Machala, Narangal, Puna, Yaguache, Saruma, Tumbez, Babahoyo, Daule, and Guayaquil. *Jaen* contains Jaen its chief Town, Valladolid, Loyola, and Santiago. Borja is the Capital of *Maynas*, as Macas is of the Province of the same name, and *Quixos* has Baeza and Archidona.

Having thus given a general outline of its constituent States, the population, trade, commerce, revenue, and government of this immense country, will now naturally engage our attention. Unfortunately we possess very little satisfactory information on these and other points, connected with the domestic and foreign policy of the new Republics, and indeed it can scarcely be expected that their resources should be developed, whilst the torch of Civil war retains a spark of that devastating fire, which has depopulated many of their fairest Provinces.

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Population.

In Colombia, as it exists at present, the mass of inhabitants to each Province, is, according to Mollien, who is the latest author of any repute on this subject:

In the Department of the Orinoco	175,000	Guiana	45,000
		Cumana	70,000
		Barcelona	45,000
		Margarita	15,000
Venezuela	430,000	Caracas	350,000
		Varinas	80,000
Zulia	161,400	Coro	30,000
		Truxillo	33,400
		Merida	50,000
		Maracaibo	48,000
Bogota	394,000	Tunja	200,000
		Socorro	100,000
		Pamplona	75,000
		Casanare	19,000
Cundinamarca	371,000	Bogota	172,000
		Antioquia	104,000
		Mariquita	45,000
		Neyva	50,000
Cauca	193,000	Popayan	171,000
		Choco	22,000
Magdalena	239,500	Carthagena	170,000
		Santa Marta	62,500
		Rio Hacha	7,000
In Panama and Veragua	50,000		
In Quito*	150,000		
In Quixos and Macas	35,000		
In Cuenca	78,000		
In Jaen	13,000		
In Maynas	36,000		
In Loxa	48,000		
In Guayaquil†	90,000		

Which gives a total of 2,463,900; but another recent author, Colonel Hall, who from his situation in the employment of the Colombian Government, must have equally good resources for ascertaining this point, makes the aggregate of the Provinces in 1810, 2,430,000 for New Granada and Quito, and 825,000 for Caracas, or a total population for Colombia, exclusive of the nomadic tribes, of 3,255,000. Now as M. Mollien gives 2,463,900 as the result of his recent calculations from an actual census, Colonel Hall 3,255,000 for 1810, Humboldt 2,700,000 a little anterior, and a native author, Pombo, who published an *Essay on the Statistics of New Granada* in 1811, 3,400,000, three millions has been assumed as the nearest to the truth in our statement.

The whites of Colombia, excluding Caracas, are said to amount to about 250,000, the Creoles to 400,000, the Indians to 450,000, the Mulattoes to 550,000, and the Negroes to 94,600. In Caracas the number of European whites is very inconsiderable, nearly two-thirds of the million of souls it contains being Creoles and *Mestizoes*, and the remainder, with the exception of about 60,000 Negroes, are Indians, their number amounting to about 111,000.

Army.

In a population of three millions, spread over such an immense surface as 112,376 square leagues, which

* The Pacific and southern Departments were not formed into Grand Divisions when Mollien, the most recent author on Colombia, left the country. It is difficult also to say, whether the large District of Pastos is included in that of Quito or not.

† Ibid. The *Indios Bravos*, or unconquered Indians are not included in the above calculations.

equals that of all the European maritime States, except Russia, the means of military organization must be in a ratio vastly inferior to that of equal population on a concentrated space, and no judgment, by comparison, can therefore be formed. The last returns of the Republic* exhibit a force of regulars (if such an undisciplined mass of Europeans, Indians, Creoles, Mestizoes, Sambos, and Negroes, can be so styled,) of 32,466 men, of which 25,750 are infantry, 4296 cavalry, and 2590 artillery, with a corps of Engineers. Each department has a General commanding, with a staff of one General of Division, two Adjutant Majors, and two Secretaries.

The infantry consists of twenty-five battalions of the line, five of light troops, (according to the exploded system of Europe;) and each battalion has eight companies, one being light, one grenadiers, and six fusileers. Each company should muster four officers, and 100 rank and file.

The cavalry consists of twenty-four squadrons; a brigade of six squadrons of this force forming, with two battalions of the infantry, the guard of the President, which consists of picked men; six squadrons, one light dragoons, and the remainder heavy, and lancers, the latter predominating.

The artillery, originally composed of English, Scotch, and Irishmen, is in a very bad state, but are said to be the only troops wearing a regular uniform in the Republic, they are chiefly in the sea-ports.

The engineer corps has at present only four or five officers.

The militia force is composed of Indians, who are very averse to a soldier's life, and of the citizens of the large towns; but the number cannot be stated, as the Indians avoid the conscription by every possible method.

The public departments of the army are in a very inefficient condition, and there is, as yet, no regular arsenal; sixty thousand stand of bad muskets being the whole the ordnance possesses, but two powder-mills are established near Bogota and Quito.

Navy.

The naval force of Colombia is on a par with its army, consisting only of nineteen ships of war, or six very small frigates, seven brigs, and six sloops or galliots, to defend a thousand leagues of coast. It is manned almost entirely by foreigners, and is commanded by Admiral Padilla, a Mulatto, who has distinguished himself by his exertions.

Manufactures, agriculture, and commerce.

Nature has provided such vast and increasing treasures in Colombia, that it only requires a cessation of the horrors of Civil war, and a stimulus to exertion, for its inhabitants to render it the most wealthy and important portion of the New World. Platina, gold, silver, and most other ores, jewels, and pearls, are abundant throughout its confines. Chocolate, coffee, sugar, tobacco, corn, wine, and oil, may be produced to an unlimited degree. Vast herds of cattle roam, unowned and worthless, excepting for their hides and tallow, on the unexplored plains of the Orinoco and of Casanare. Peruvian bark of a superior quality, countless drugs, of the most valuable properties in Medicine and for the Arts; and varieties of fruits and vegetables, which will perhaps create a new era in the agriculture of Europe, are constantly being discovered, and brought into use. The plough is now generally introduced into the service of the farmer in the temperate districts, particularly around Bogota, where large barns and cattle sheds well stocked, give the European traveller lively recollections of his native land.

Revenue.

It is impossible to give a satisfactory account of the exports and imports of Colombia, or of its revenue. Just before the Revolution, two millions and a half in British sterling was the utmost value of the agricultural produce; the value of exported gold was about £600,000. and of other exports £250,000. The European goods imported yielded a total value equal to about £600,000. The surplus revenue never exceeded £125,000. Mollien thinks that the diminution in the exportations has at least equalled, since the war, the surplus revenue previous to it; and is of opinion that this state of things must continue for a considerable time, on account of the deficiency of the Colombians in the knowledge of Chemistry and Mechanics.

Fine cloths, kerseymeres, calicoes, dimities, nankeens, printed cottons of fine colours, ribands, handkerchiefs, stockings, camblets, muslins, cambrics, velvets, Irish linen, men's hats, women's shoes, bar iron, steel, tin, paper, brandy, Spanish and French wines, almonds, and raisins, meet with a certain sale.

Agricultural implements, such as spades, shovels, pick-axes, forks, &c. are eagerly sought for, as well as carpenter's and smith's tools.

A new silver money of lower standard has recently been issued, but the gold coin retains its form and purity; whilst for the purposes of internal traffic, nearly £300,000. worth of copper has passed through the mint, being the first money of that metal seen in the country.

The chief commmercial Ports are, La Guayra in Caracas, Rio Hacha, Santa Marta, Carthagena, Puerto Bello, and Chagres, on the Main, with Panama and Guayaquil on the Pacific Ocean. English Consuls have been appointed to La Guayra, Maracaibo, Carthagena, and Panama. The other ports, viz., San Tomé, in Guiana, Puerto Cabello, on the Main, Maracaibo, the Port of the Great Cordilleras, and San Buenaventura on the Pacific, are but little frequented as yet by foreigners.

Manufactures.

The manufactures of Colombia are confined at present chiefly to the coarse cloths, baizes, blankets, hats, and other articles of clothing, &c. used by the peasantry.

Government.

The present Constitution of Colombia was decided by Congress at *Cucuta*, a small Town on the Zulia, in Maracaibo, situated on the great road to the Cordilleras, which is to be called *Bolivar*, and is to be the Capital of the Union. This Congress was held in 1821. It declared the independence of the Republic, the Sovereignty of the People, the responsibility of the Magistrates, and an equality of rights, and lodged the legislative power in a Senate and House of Representatives. The President to be elected every four years, and intrusted with the executive power, assisted, but not shackled, by a Vice-president, and four Secretaries of State, Home, Foreign, Finance, and War. The freedom of the Press is declared a fundamental law, and the citizens are secured in their persons and property; trials by jury are recommended; and the offspring of slaves born since the 21st of July 1821 are declared free.

Bolivar may be styled the Dictator of this Republic.

* *Memoria del Ministro de la Guerra*, (War-office returns.)

He is forty-two years of age, and possessed of the kind of talent most suited to the career he has embarked in,—a quick conception, a knowledge of mankind, much liberality, and great mental and bodily energies. His literary attainments do not, however, rank very high. Mollien compares him to Sertorius. In fact, he is rather a good Partizan, than a great General; his highest eulogy being perhaps found in the title by which he is universally acknowledged, "*The Liberator.*"

The following works contain the best information on Colombia: Raleigh, *Guiana*, London, 1596; Herrera, *Historia General de las Indias*, Madrid, 1601; Piedrahita, *Historia del Nuevo Regno de Granada*; Acuña, *Amazonas*, Madrid, 1641; Rodriguez, *Amazonas*, Madrid, 1684; Wafer, *Isthmus of Darien*, London, 1699; Blanco, *Conversion de Yndios*, &c. Madrid, 1690; Oviedo, *La Conquista de Venezuela*, Madrid, 1723; Gumilla, *Orinoco Illustrada*, Madrid, 1734; Alcedo, Madrid, 1740, and for Guayaquil, 1741; Don Juan y Don Ulloa, *Viage a la America Meridional*, Madrid, 1748; Bouguer, *Figure de la Terre*, Paris, 1749; Condamine, *Voyage à l'Equateur*, Paris, 1751, and *Voyage dans l'intérieure de l'Amérique*; Bancroft, *Guiana*, London, 1769; Robertson, *History of America*, London, 1788; Munoz, *Historia del Nuevo Mundo*, 1793; Estalla, *El Viagero Universal*, Madrid, 1796; Depons, *Voyage à la Terre Ferme*, Paris, 1806; Pombo, *Constitucion de los Estados Unidos*, 1810; Pombo, *Statistica de la Nueva Granada*, Bogota, 1811; Humboldt, *Personal Narrative of Travels in America*, 1814 and 24; Humboldt, *Vue des Cordilleres*, Paris, 1814; Humboldt, *Researches on the Antiquities of America*, London, 1814; Lavaysse, *Voyage à la Marguerite et Venezuela*, Paris, 1813; *Letters from Colombia*, London, 1824; Colonel Hall, *Colombia* London, 1824; Mollien, *Colombia*, London, 1824.

CO'LONEL, } Also anciently written *Coronel*.
Co'lonelship. } Fr. *colonel*; It. *colonello*; Sp. *coronel*; Dutch, *kolonel*, *koronel*; Mid. Lat. *coronellus*. So called, says Minshew, because he is *exercitus columna*. Junius derives from *columella*; a name given to certain domestic servants; because on them, *veluti in columellas*, the weight of domestic management was reposed.

Captain or *colonel*, or knight in arms
Whose chance on these defenceless doors may seise,
If deed of honour did thee ever please,
Guard them, and him within protect from harms.
Milton. Sonnet 8. l. 1

Spite of his lordship, and his *colonelship*,
Or the judge's favour, I will make him render
A bloody and a strict accompt.
Massinger. A New Way to pay Old Debts, act iii. sc. 2.

When he forsook the peaceful dwelling,
And out he went a *colonelling*,
Strange hopes and fears possest the nation,
How he could manage that vocation,
Until he show'd it to a wonder,
How nobly he could fight and plunder.
Butler. Hudibras's Elegy.

He now supports, by scores, and dozens,
His very honourable cousins,
And entertains, with wine and cards,
Half the gay *colonels* of the guards.
Cawthorn. The Temple of Hymen.

CO'LONER, *n.*
Co'lonize, *v.*
Co'lonial,
Co'lonical,
Co'lonist,
Coloniza'tion,
Co'lonizing, *n.*
Co'lony.
} Fr. *colonie*; It. and Sp. *colonia*; Lat. *colonus*. So called *a colendo*, because the persons of which it consisted removed from one country and settled in another, for the purpose of *cultivating* the latter.

They that would thus *colonize* the stars with inhabitants, do place in the body of the sun, as was said before, the purest, the most immaterial, and refined intellectual creatures, whence the Almighty calls those he will have to be immediately about his persons, and to be admitted to the hierarchy of angels.
Howell. Letter, 9. book iii. sec. 1.

At our first cōming to anker on this shore we saw a great smoke rise in the Isle Raonoak neere the place where I left our *colony* in the yeere 1587, which smoke put us in good hope that some of the *colony* were there expecting my return out of England. *Hakluyt. Voyage, &c. M. John White*, vol. iii. fol. 291.

When they had registered and placed the *coloners*, they remained still themselves in the same *colonie*, which they had as witness of their innocence, and just dealings.
Holland. Livius, fol. 147.

For there was never an hand drawn, that did double the rest of the habitable world, before this; for so a man may truly term it, if he shall put to account, as well that that is, as that which may be hereafter, by the farther occupation and *colonizing* of those countries. [America.] *Bacon. Of an Holy War.*

Colonieal services were those which were done by the Ceorls and Socmen, (that is husbandmen) to their lords (the King and Thanes) of all sorts, for some portions also of their outlands.
Spelman. On Feuds and Tenures, ch. xxv.

[They] proposed an act concerning the bringing of a *colonie* to Cales: and when, as the senate had ordained, that two thousand and five hundred men should bee enrolled and assigned thither; they created triumvirs for to bring them thither, and to divide the lands. *Holland. Livius*, fol. 293.

As when some great and gracious monarch dies,
Soft whispers first, and, mournful murmurs rise
Among the sad attendants; then the sound
Soon gathers voice, and spreads the news around,
Through town and country, till the dreadful blast
Is blown to distant *colonies* at last.
Dryden. Eleonora.

This furnished an opportunity for examining into the value of the French constitution, either considered as applicable to *colonial* government or in its own nature.
Burke. Appeal from the New to the Old Whigs.

From the free, I come now to the barbarians in bonds. By these I mean the vast multitudes stolen yearly from the opposite continent, and sacrificed by the *colonists* to their great idol, the God of Gain. *Warburton. Works*, vol. x. serm. 20.

Our ministers are of opinion that the increase of our trade and manufactures, that our growth by *colonization*, by conquest, have concurred to accumulate immense wealth in the hands of some individuals.
Burke. Thoughts on the Present Discontents.

If the dominions of Spain in the New World had been of such moderate extent, as bore a due proportion to the present state, the progress of her *colonizing* might have been attended with the same benefit as that of other nations.
Robertson. America, vol. iv. book viii.

In their manners and internal policy, the *colonies* formed a perfect representation of their great parent; and they were soon endeared to the natives by the ties of friendship and alliance; they effectually diffused a reverence for the Roman name, and a desire, which was seldom disappointed, of sharing, in due time, its honours and advantages.
Gibbon. Decline and Fall, &c. ch. ii.

COLONIA DEL SACRAMENTO, a Town of South America, of some importance, situated in 34° 22′ south latitude and 57° 52′ west longitude, with a small tract of country round it, thirty-three miles north-east of Buenos Ayres, and on the opposite bank of La Plata. It was first colonized by the Portu-

gueze in 1678, when they built a city on it; was taken from them by the Spaniards in 1684, recovered again soon afterwards, but lost once more in 1704, and not restored until the peace between the rival nations. It was then strongly fortified, and sustained a vigorous attack from the Spaniards by sea and land in 1706, but was taken in 1762, and again restored at the subsequent peace; but the Spanish Government, still viewing it with a jealous eye, took it, for the last time, in 1777, when they destroyed the city and fortifications. The Portugueze have, however, again occupied this important post, which has the advantage of a tolerable harbour formed by the river. The fortress of the Island of San Gabriel, which protects the harbour, is very strong.

COLONNADE, It. *colonnata, colonna*; Fr. *columne*; Lat. *columna*. See COLUMN.

> The sun shines, broken, through yon arch that rears
> This once-round fabric, half deprived by years,
> Which rose a stately *collonade*, and crown'd
> Encircling pillars now unfaithful found;
> In fragments, these the fall of those forbode,
> Which, nodding, just up-heave their crumbling load.
> *Savage. The Wanderer*, can. 4.

COLONSAY AND ORONSAY, two small Islands of Scotland, belonging to the Hebrides, and included in the County of Argyle. They are separated from each other by a narrow channel, which is dry at low water; they are on that account frequently considered as one island. Their greatest extent from the northern extremity of Colonsay to the southern end of the opposite island, is about twelve miles, while their breadth varies from one mile to three. They contain about 12,000 English acres of land, nearly 4000 of which are laid out in meadows. Most of the other parts are covered with rugged hills, which often present a picture of hopeless sterility; but from their decomposition, and the shelter which they afford the vallies, are generally covered with a productive soil; and Colonsay has, therefore, by comparison, obtained the character of fertility. The improvements of agriculture have lately been successfully introduced, and the pastures have rapidly encroached upon the waste grounds. Coral is found in some places near the shores, and about 120 tons of kelp are annually made on the coasts. Among the principal antiquities were the remains of a Cistertian Monastery, founded by the Lord of the Isles, on Colonsay, and those of a Priory on Oronsay. The ruins of the former have been employed in the erection of a modern building; but those of the latter still remain; and, next to I-Colm-Kill, are esteemed the finest remains in the Hebrides. It contains several sculptured tombs, and a rich and lofty cross. LITTLE COLONSAY is also an Islet in the bay of Lochnankell, south of Ulva, and is distinguished by its basaltic columns similar to those of Staffa. It is merely the residence of a shepherd. Population in 1801, 805; 1811, 786; 1821, 904.

COLOPHON, a City of Ionia, on the river Hales, built by Mopsus, the grandson of Tiresias, (Paus. vii. 3,) a soothsayer, whose superior excellence in this art occasioned the jealousy and the death of Calchas, (Strabo, xiv.) It was afterwards colonized by Damasichthon and Prometheus, the sons of Codrus, at the same time with Miletus, 1119 years A. C. (*Marm. Ox.*) This city was one of the seven claimants to the honour of having given birth to Homer. It was celebrated also for an Oracle of Apollo. The responses were uttered by a Priest selected from particular families, and generally of Milesian origin; who before uttering them descended into a cave, and drank of its dark waters. Assisted by these he is said to have predicted an early death to Germanicus, (Tac. *Ann.* ii. 34,) and to have been silenced for ever not long after the occurrence of that event.

The inhabitants of Colophon were so celebrated for their horsemanship, that victory was always said to incline to the part which they joined in the course of battle; and hence arose a proverb, τὸν Κολοφῶνα ἐπέθηκεν, applied whenever a person has made an assured end of any work. (Strabo, *loc. cit.*)

For the same reason the term Colophon has been employed by Bibliographers to denote the concluding lines of early printed books, which usually contain the title of the work, the name of the author, of the printer, and of the place, with the date of the completion of the book. In Latin books they frequently occur in verse; many of them are both curious and amusing, and prove the admiration which the first productions of the press excited. From frequently containing the name of the work, the Colophon comes in aid of the Bibliographer, when describing copies of rare early printed books, which happen to be defective at the beginning.

The Colophon to Cicero's *Officia*, printed in 1465, runs thus:

Presens Marci tulij clarissimi opus. Johannes fust Mogũtinus, ciuis. nõ atramẽto. plumali cãna neq; aerea. Sed arte quadam perpulcra. Petri manu pueri mei feliciter effecti finitum. Anno MCCCCLXV.

The following is the poetical Colophon to the *Philippics* of Cicero, printed by Ulric Han, (Latinè GALLUS) about 1470.

Anser Tarpeii custos Jovis: unde qz alis
Constreperes Gallus decidit: ultor adest
Udalricus Gallus: ne quem poscantur in usum
Edocuit pennis nil opus esse tuis.
Imprimit ille die quantum non scribitur anno.
Ingenio haud noceas: omnia vincit homo.

The City of Colophon produced a strong odoriferous yellow resin, which derived its name from the city itself, (Plin. xiv. 25.) The name is still preserved in Pharmacy for the *Caput mortuum* of distilled resin.

COLORADO, or RIO COLORADO DE LOS MARTYRES, a large and important River of Mexico, which rises in the Sierra Verde, or Green Ridge of the Cordillera, about the 40° of north latitude, on the opposite side to the source of the Great Rio del Norte, and waters the almost uninhabited, or rather unknown country which lies between the Columbian Andes and the Californian Gulf, into the upper extremity of which the Colorado flows. The course of this fine River may be computed at about 600 miles, generally flowing from north-east to south-west. It is called *Colorado*, or *Coloured*, from its water being tinged by the red clay of its banks. It is navigable for an immense distance inland, and is very deep at the period at which it receives the Gila. Zaguanamas and Nabajoa are the other principal names, which the different sources of this River take from the mountains to their confluence in the main stream. The Colorado, though now little known, will probably some day become one of the most important of North American rivers.

COLORADO DE TEXAS, a large River of the Pro-

COLORADO DE TEXAS — COLOSS.

vince San Luis Potosi, of the State of Mexico, which rises in a branch of the Sierra de los Mimbres, or main Cordillera, in 49° north latitude; and, after a very long course towards the south-east, falls into the Bay of San Bernardino in the Gulf of Mexico, in 29° 30′ north latitude; very little is yet known either of this great River, or of its numerous rivals in this extensive but almost uninhabited Province.

There are many other rivers of Spanish America having this designation.

COLO'SS, *n.* / COLO'SSUS, / COLO'SSAL, / COLOSSE'AN, / COLO'SSICK, / COL'OSSUS-WISE. — Fr. *colosse*; It. and Sp. *colosso*; Lat. *colossus*; Gr. κολοσσὸς; *ad verbum sonat frangeoculum*, (says Vossius,) παρὰ τὸ κολάειν τὰ ὄσσα; because, on account of its immense heighth, *oculorum aciem frustraretur*. See Martinius, and Vossius.

But the *colosse* of the sun, which stood at Rhodes, and was wrought by Chares of Lyndes, apprentice to the above-named Lyssippus, was above all others most admirable; for it carried seventie cubits in height: well, as mightie an image as it was, it stood not on end above threescore years and six; for in an earthquake that then happened it was overthrowne: but lying as it doth along, a wonderfull and prodigious thing it is to view and behold. *Holland. Plinie*, vol. ii. fol. 495.

The huge *colosses*, conduits, and
Else-what, that shew'd a state
Beyond beleefe of ruin'd Rome
In part repair'd of late,
They wonder at.
Warner. Albion's England, book xii. ch. lxxivi.

Who, rapt with wonder of their famous praise
Admire their statues, their *colossoes* great:
Their rich triumphal arcks which they did raise,
Their huge pyramids, which do heaven threat.
Spenser. On Scandenberg, son. 3.

——— Margarelon
Hath Doreus prisoner.
And stands *colossus-wise* wauing his beame
Vpon the pashed corses of the kings.
Shakspeare. Troilus and Cressida, fol. 103.

——— Men merely great
Think they bear all the kingdom's worth before them;
Yet differ not from those *colossick* statues,
Which, with heroick forms without o'erspread,
Within are nought but mortar, flint, and lead.
Chapman. Trag. of Bussy, D'Ambois.

Though Britain's genius the wide wave bestrides,
And like a vast *colossus*, towering stands
With one foot planted on the continent;
Yet be not wholly wrapp'd in public cares.
Young. Reflections on the Public Situation of the Kingdom, &c.

——— Credulous, the train,
Surrounding, in religious rapture see
The *colossean* image of their god
Smile on the hero, meriting the smiles
Of deities and mortals.
Glover. The Atheniad, book x.

The great hall, with the flight of steps at the upper end, in which he [Kent] proposed to place a *colossal* Jupiter was a noble idea. *Walpole. Architects in Reign of George II.*

Herodotus makes very frequent mention of Colossi in Egypt. At Thebes the Priests in his time were accustomed to show 341 wooden Colossal statues of their predecessors, each of which was termed Πίρωμις ἐκ Πίρωμιος, (ii. 143.) In Sais were twenty wooden Colossi of the concubines of King Mycerinus, (*Id.* 130.) The peristyle of the hall of Apis at Memphis was supported by Colossi, eighteen feet in height, instead of columns, (*Id.* 153.) Before the Temple of Vulcan, in the same city, Amasis erected a Colossus seventy feet in height, which, when the Historian saw it, had been overthrown; on the same base with it were erected two other figures, each twenty feet high, (*Id.* 176.) Rhampsinitus also decorated the propylæa of the Temple of Vulcan with two Colossi, each more than thirty-six feet high. One represented Summer, and was an object of popular love and adoration. The other was an image of Winter which, on the contrary, was treated with every kind of indignity. (*Id.* 121.)

COLOSS

No Colossus on record, however, can compete with the magnificent image erected by the Rhodians. To the description of it, which has been cited above from Pliny, (xxxiv. 18,) may be added a few other particulars. When Demetrius Poliorcetes voluntarily raised the siege of Rhodes, (vol. ix. 210,) he left behind him as a boon to the islanders property amounting to 300 Attic talents, (about £70,000.) The citizens resolved to dedicate this sum to a statue in honour of their tutelary Deity, Apollo; and they applied to the sculptor Chares for that purpose. Sextus Empiricus (*Advers. Math.* vii.) differs from Pliny respecting the Artist. He says that Chares, having made an estimate of the sum necessary for a statue, according to the proposed dimensions, only doubled this sum when an image of double the size was required from him. This money was rapidly exhausted, and, Chares having hung himself in shame and despair, his fellow-citizen Laches, completed the great work in twelve years. The two lines which Simonides is said to have inscribed on the base of the statue, (and that they were so inscribed rests on the authority of Theophanes, in a fragment of his *Chronicle*, to be found in Constantinus Porphyrogenites, *de Administ. Imperii*, xxi.) corroborate this account.

Τὸν ἐν Ῥόδῳ Κολοσσὸν ὀκτάκις δέκα
Λάχης ἐπόιει πηχέων ὁ Λύνδιος.

It should be stated, however, that Χάρης has been read instead of Λάχης, and ἑπτάκις instead of ὀκτάκις, in order to produce an agreement with the narrative and the measurement of Pliny.

An earthquake, which desolated the Archipelago, A. C. 224, overthrew this image. The cause of the fall is stated by Polybius, (v. 88,) by Orosius, (iv. 13,) and by Paulus Diaconus, (*Hist. Misc.* iii.;) the date is fixed by Eusebius. When Pliny wrote, the image was yet on the ground. Few persons, he says, could embrace the thumb; the fingers were as large as the bodies of most statues. Huge cavities were seen in the fractures; and immense stones had been placed within the trunk to balance it while standing. Pliny, (*loc. cit.*) Strabo, (xiv.) who cites the words of Simonides in accordance with Pliny, and Isidorus of Seville, all three of which writers lived while the statue yet existed, agree in fixing its height at seventy cubits, (105 feet.)

Neither the ornaments, nor even the position of this Colossus are described by any ancient writer; and it is most probably to the imaginations of Vigenaire and Du Choul, two Antiquaries of the XVIth century, that we may refer the stride of fifty feet, from rock to rock; the vessels which passed under it in full sail; the blazing lamp in its right hand; the internal spiral staircase leading to its summit; and the glass suspended round the neck, in which ships might be discerned as far off as the coast of Egypt. After its overthrow, all Greece, and even the King of Egypt offered to contribute large sums towards its restora-

COLOSSI. tion, (Polybius, v.;) but the Rhodians declined the donation, being prohibited, as they said, by an oracle, (Strabo, xiv.)

The fragments lay scattered on the ground for nearly 880 years. When the Saracens became masters of the Archipelago in the VIIth century, Mabias, an officer of Othman, collected these valuable materials, and sold them to a Jew of Edessa, A. D. 655. (Zonaras, *Annal.* ii.) The purchaser is said to have laden 900 camels with the brass; and the reader may find in one of Bayle's notes (*ad voc.* Catius. I.) an explanation of a singular error into which Scaliger has fallen, while computing the weight of metal of the Colossus from these *data*. The fullest and most minute particulars respecting Rhodes itself, and this its great marvel, will be found collected in the third volume of the works of the indefatigable Meursius, (*Rhodus*, i. 15;) and the doubts which Muratori has thrown upon the reality of the existence of any such statue at all, (*Annal. Ital.* iv. 111,) are skilfully removed in the *Encyclopédie Méthodique Antiq. ad voc. Colosses.*

Pliny counted in Rhodes 100 other smaller Colossi, each of which, he adds, wherever it might be placed, would confer celebrity on its station. He then proceeds to mention some Colossi which were to be found in Italy. Among them was an Apollo in the Capitol, brought by Lucullus from Apollonia in Pontus. It stood forty-five feet high, and cost 500 talents, £96,875. A Hercules, at Tarentum, the work of Lysippus, sixty feet high, and poised with such nicety that, like our Druidical rocking stones, though no hurricane could root it from its base, yet the touch of a finger might give it a sensible motion. The Apollo of the Palatine Library, fifty feet high. The Capitoline Jupiter of Carvilius, made from the corslets, greaves, and helmets won by Papirius Cursor from the Samnites; this image was so large that it could be distinctly seen from the *Mons Albanus*. Another Jupiter, erected by Claudius, and from its vicinity to the Theatre of Pompey called *Pompeianus*. A Mercury, made by Zenodorus at Auvergne, the labour of sixteen years. The excellence of this statue called forth the patronage of Nero to the artist: he was summoned to Rome, and there erected a Colossal figure of the Imperial monster, to which Pliny ascribes a height of 110 feet,—Suetonius, 120, (*Nero*, 31.) After the death of Nero, his head was removed; and in the reign either of Vespasian or of Commodus, it was replaced by one of the radiated Apollo, to whom the image was dedicated. Concerning this statue, Allacci has fallen into a strange mistake; in his edition of Philo Byzantinus, *de Septem Orbis Spectaculis*, he mentions that the Colossus of Rhodes was restored in the seventh Consulate of Vespasian; and that Commodus, having removed the original head, replaced it by his own: for which assertion he refers to the authority of Syncellus. It seems that Dio states, that Vespasian moved the Colossus of Zenodorus from Nero's Palace, ἐν ἱερᾷ ὁδῷ, in the *Via Sacra*; and this has been transcribed, or read, ἐν Ῥοδίῳ.

In modern times, the statue of St. Charles Borromeo is (we believe) the most Colossal which has been executed. It stands on the summit of a hill, near Arona, and represents the Archbishop turned towards Milan, and, with an extended arm, imploring a benediction upon its inhabitants. The statue itself is of bronze, seventy feet in height, the marble pedestal which supports it is forty-two.

COLOSSÆ, a City of Phrygia, on the banks of the Lycus, at the spot in which that river loses itself awhile in the earth, (Herod. vii. 30.) Xenophon, in his *Anabasis*, (i. 2, § 6,) describes it to be populous, wealthy, and extensive. It passed successively from the Persians to the Macedonians; and after the death of Alexander to the Seleucidæ. On the defeat of Antiochus, at Magnesia, it submitted to Eumenes. After the bequest of his dominions by Attalus to the Romans, it was included in the Proconsulate of Asia; and in the new division of Phrygia, on the death of Constantine, it was esteemed the sixth town in the district Pacatiana. Its name was afterwards changed to Chones, which it almost preserves, in its present reduced and miserable state, as Konos. It is to his Christian converts at Colossæ that St. Paul addresses one of his Epistles.

COLOSTRUM, Κόλον, food, because it is the earliest food—the first milk—beastings—*prima a partu spongiosa densitas lactis*. (Plin. xxviii. 33.)

COLOUR. COLOUR, *v.* Co'LOUR, *s.* Co'LOURABLE, Co'LOURABLENESS, Co'LOURABLY, Co'LORATE, *adj.* Co'LORATION, Co'LORIFICK, Co'LOURING, Co'LOURIST, Co'LOURLESS, Co'LOURLESSNESS, Co'LOURLY, Co'LOUR-MAN, Co'LOURISHING.

Fr. *couleur*; It. *colore*; Sp. *colór*; Dutch, *koleur*; Lat. *color*. Of uncertain Etymology. Vossius suggests the Gr. χρωννύω, by metathesis, and the change of *n* into *l*. Scheidius thinks from κόλω, (*quod idem ac* κείλω, *vel* κέλλω, *tundendo percutio*,) and that *color* is—*perculsio, species oculos percellens*

To *colour* was used early in our language, metaphorically,

To give a fair or specious appearance; *sc.* for purposes of deception, of delusion; to remove unpleasing, offensive appearances: to render pleasing and agreeable; worthy of favour or approbation.

——— As hym þouȝte, in þe world hire pere nas,
So whit, ne of such *colour*, ny in eche maner so gent.
R. Gloucester, p. 24.

King Knout þoȝte how he myȝte best herof do
To bynyme hem her erytage, he adde some *colour* of ryȝte.
Id. p. 313.

Eche man sotelej sleiþe. synne to huyde,
And *colorej* hit for a connynge.
Piers Ploukman, fol. 390.

For with the rose *colour* strof hire hewe;
I n'ot which was the finer of hem two.
Chaucer. The Knightes Tale, v. 1042.

Min English eke is unsufficient,
It muste ben a Rethor excellent,
That coude his *colours* longing for that art,
If he shuld hire descriven ony part.
Id. The Squieres Tale, v. 10353.

——— And this malice
Under the *colour* of iustice
Is hid. *Gower. Conf. Am.* book i. fol. 11.

Like vnto the camelion,
Whiche vpon euery sondrie hewe,
That he beholt, he mote newe
His *colour*. *Id. Ib.* book i. fol. 23.

Thei hadden sent a litil boat in the sea undir *colour* as thei schulden bigynne to streeche forth their ancris fro the former part of the schip. Poul seide to the centurien and to the knyghtis, but these men dwellen in the schip ghe moun not be maad saaf
Wiclif. The Dedis of Apostlis, ch. xxvii.

COLOUR.

And had let downe the bote into the sea, vnder the *couloure* as thoughe they wouldе haue cast ankers out of the fore ship; Paul said vnto the vnder captayne and the souldiers, excepte these abyde in the shyp, ye cannot be safe. *Bible*, 1551.

Specially sir Wyllyam of Dormans preched the sayd quarell fro cite to cite, and fro towne to towne, so wysely and so notably, that all that harde hym lent themselfe to his opinion, so that the businesse of the realme was by him and by his wordes so *coloured* that it was marueile to speke therof.

Froissart. Cronycle, ch. cclii.

In *coloryng* the warre betwene lordes, to make their warre the fayrer, the prince of Wales, father to kyng Richarde of Englande, it was sayd, he consented to the takyng of the lady of Burbone, mother to the French quene. *Id. Ib.* ch. 369.

But lastly by *colour* or fleynge backe, they brought Edfryde into a streite among hyllys and mountaynes, and slewe hym there with a great parte of his people. *Fabyan*, vol. i. ch. xxxv.

It is a *colour* of rhetorike, and is called Anæntopodosis, that is to saye, an answer to an obiection that a man might haue here made, on this maner. *Frith. Workes*, fol. 64.

It appereth, what manifest injurie and dishonour they did to the queen's majesty, to assign the arms of England and Ireland to the French queene, and that in all their pageants: and being admonished thereof by the ambassador, would neither make *colourable* excuse, nor leave it.

Burnett. Records. A short Discussion of, &c. August, 1559.

In publishing this treatise, my labor principally tendeth to this end; to remoue all fig-leaues from our vnbeliefe, that either it may haue cause to shake off the *colourable* pretences of ignorance: or if we will not be perswaded; that our selfe-will may rest inexcusable.

Hakluyt. Voyage, &c. M. Laurence Keymis, vol. iii. fol. 667.

The prophet Jeremie forbiddeth the Jewes captiues to come neare the abhominacions of the Chaldeans, or *colourably* and feinedly to geue anye consent to them.

Calaine. Foure Godlie Sermons, serm. 1.

He wil geue you his good thiges frely, if your yl thinges displease you hartily. Onely he wiileth y^t there be no *colourings*, which shall preuail nothing w^t him. *Udall. Matthew*, ch. iii.

But I wyll tell you, maistre persone. *Mentiri spiritui sancto*, is to face downe the Holy Ghoste wyth a lye, to seke to deceyue God by a falsehede, *colourly* and slyely to dyssemble.

Bale. Apology, p. 117.

Such end had the kidd, for he nould warned be
Of craft, *coloured* with simplicitie.

Spenser. Shepherd's Calendar. May.

Then did I see a bridge made all of gold
Ouer the sea, from one to other side,
Withouten prop or pillour it t' vphold,
But like a *coloured* rainbowe arched wide.

Id. The Ruins of Time.

But say what mean those *colour'd* streaks in heaven,
Distended as the brow of God appeas'd,
Or serve they as a flowrie verge to binde
The fluid skirts of that same watrie cloud
Least it againe dissolve and show'r the earth?

Milton. Paradise Lost, book xi. l. 879.

I took it for a faery vision
Of some gay creatures of the element,
That in the *colours* of the rainbow live.

Id. Comus, l. 300.

Let them be well assured that the honie which they eate with fraude, shall turne in the end into true gall, for as much as lawes are the sacred image of his wisdom, who most seuerely punisheth those *colourable* and subtle crimes that seldome are taken within the walke of humaine justice.

Hooker. Ecclesiastical Polity, book v. fol. 453.

You oppose figure to plainness and *colourableness*.

Fulke against Allen, fol. 83.

But rather thought best to blanch the storie, and *colourablie* to hide the simple truth thereof. *Fox. Martyrs*, fol. 142.

For had the tunicles and humours of the eye, all or any of them been *colorate*, many of the rays proceeding from the visible object would have been stopt and suffocated before they could come to the bottom of the eye, where the formal organ of vision is situate. *Ray. On the Creation*, part ii. COLOUR — COLT.

Amongst curiosities, I shall place *colouration*, though it be somewhat better: for beauty in flowers is their preheminence.

Bacon. Natural History, Cent. vi. sec. 506.

But when this vsuall practise of the papistes was once accomplished, there wanted then no secret shifts, no worldlie wyles for the craftie *colouring* of this mischief. *Id. Ib.* fol. 737.

Would truth dispense, we could be content, with Plato, that knowledge were but remembrance, that intellectual acquisition were but reminiscential evocation, and new impressions but the *colourishing* of old stamps which stood pale in the soul before.

Sir Thomas Brown. To the Reader.

In this composition of white, the several rays do not suffer any change in their *colorifick* qualities by acting upon one another; but are only mixed, and by a mixture of their colours produce white. *Newton. Optics.*

That then God should visit him [man] by sending his son into the world that the world through him might be saved; this is so far above our imaginations as well as deserts, that it seems to be the most *colourable* pretence for infidelity, that it is too great a thing for mankind to believe.

Stillingfleet. Sermon, 9. vol. iv.

The queen was not yet of age; and in her minority, they pretended that the government of the kingdom belonged to the states: and therefore they gathered together many of her mal-administrations, for which they might the more *colourably* put her out of the government.

Burnett. History of the Reformation, Anno 1559.

Nay, I would not have our experimenter employ none but vegetable substances about his *colourations*, but sometimes make use of animal ones, and (more often) of minerals.

Boyle. Short Memoirs, &c. Of Mineral Waters.

But the next time I came, though it were upon appointment, his metal proved again unserviceable, and instead of being *colourless*, when it was cold, looked as if it had been stained with blue and yellow, and was besides brittler than it ought to have been.

Id. Of Unsuccessful Experiments.

And I thought, that, if opportunity had not been wanting, this salt would have appeared purgative, as some factitious salts, that resemble it in transparency, *colourlessness*, and figure, have been observed to be. *Id. Short Memoirs, &c. Of Mineral Waters.*

He showed as little judgment as that painter would be found to do, who should apply his simple *colours* just as he received them from the *colourman*; without forming them into those curious

"Lights and shades whose well-accorded strife
Gives all the strength and *colour* of our life."

Warburton. The Divine Legation.

Vain is the hope by *colouring* to display
The bright effulgence of the moontide ray,
Or paint the full-orb'd ruler of the skies,
With pencils dipt in dull terrestrial dyes.

Mason. Fresnoy's Art of Painting.

Shortly before the first edition of these works was published, some hopes were entertained that the process employed by the great *colourists* of former times had been preserved; and I was furnished by an eminent artist with an account of the manner in which it had been discovered.

Malone. Life of Sir Joshua Reynolds.

Water, when simple, is insipid, inodorous, *colourless*, and smooth. *Burke. On the Sublime and Beautiful.*

COLPODA, in *Zoology*, a genus of infusory animalcules. The body is extremely small, simple, flat, pellucid, irregularly sinuated. There are plates of eleven species in the *Encyclopédie Méthodique*. Lamarck, *An. sans Vert.* tom. i.

COLT, *v.* } Ihre seems to consider the A.S. and English *colt*, the Swe. *kult*, and English, *child*, A. S. *cild*, i. e. any thing borne or begotten.—to be the same word differently written and applied. See CHILD.
COLT, *n.*
COLT'S-TOOTH,
CO'LTISH.

COLT — COLUBER.

The young male of the horse is called a *colt*; and it is consequently applied to

That which has the frolicksomeness, wantonness, wildness, or other distinguishing quality of that animal.

"From Decker's *Bellman's Night Walks*, &c. 1616, it appears (Mr. Steevens says) that the technical term for any innkeeper or hackney-man who had been cheated of horses, was a *colt*."

Hence to *colt*, is to befool, to trick.

> And yet have I alway a *coltes* tothe,
> As many a yere as it is passed henne,
> Sin that my tappe of lif began to renne.
> *Chaucer. The Reves Prologue*, v. 3886.

> And seide to hem, go ye into the castel that is agens you, and anoon ye schulen fynde an asse tied and a *colt* with hir, untye ye, and bryngith to me. *Wiclif. Matthew*, ch. xxi.

> Go into the towne that lyeth ouer against you, and anone ye shal fynde an asse bound, and her *colte* with her: loose them & bring them vnto me. *Bible*, 1551.

> He was al *coltish*, full of ragerie.
> *Chaucer. The Marchantes Tale*, v. 2521.

> ——— And from a tender *colt* they take the knap
> That from the front at foaling first the damme for loue doth snap,
> Whom now thei do preuent. *Phaer. Æneidos*, book iv.

> But there was Cicero finely *colted*, as old as he was, by a young man, when he was contented to sue for the consulship in his behalf, and to make the senate agreeable to it.
> *Sir Thomas North. Plutarch*, fol. 728.

> What bootes it to breake a *colte*, and to let him straight runne loose at randome. Being straight left unto themselves, and their owne inordinate life and manners they eftsoones forgot what before they were taught, and so soone as they were out of sight, by themselves shooke off their bridles, and beganne to *colte* anew, more licenciously than before.
> *Spenser. View of the State of Ireland.*

> L. Cham. Well said Lord Sands,
> Your *colt's* tooth is not cast yet?
> *Shakspeare. Henry VIII.* fol. 210.

> She has a *colt's-tooth* still, I warrant,
> And will not disapprove your errand.
> *King. Orpheus and Eurydice.*

> His free born vigour yet unbroke
> To lordly man's usurping yoke,
> The bounding *colt* forgets to play,
> Basking beneath the noon-tide ray,
> And stretch'd among the daisies pied
> Of a green dingle's sloping side.
> *Warton. Odes. The first of April*, ode 10.

COLUBER, Lin.; *Snake*, Pen. In *Zoology*, a genus of animals belonging to the family *Serpentes*, order *Ophidia*, class *Reptilia*.

Generic character. Scales arranged in a double row beneath the tail.

These, according to Cuvier's arrangement, include all those Snakes which have the scales on the under part of the tail arranged in pairs, at whatever part of the tail they may be found, either throughout its whole length, at its base, or at its tip; they are none of them venomous.

They have been divided into several subgenera.

α Pythons.

Have the little claws near the vent; and the ventral scales very narrow.

C. Javanicus, Shaw; *le Python Améthyste*, Daud.; *Ular Sawa* of the natives, *Java Snake*. This remarkable Snake was first described by Wurmb, in the *Acta Societatis Indico-Batavicæ*, 1787; according to his account it grows to the length of nine feet, and is found in the woods and rice-fields, from which latter circumstance the name *Ular Sawa*, Rice-field Snake, is given to it by the natives, who say that they grow to the length of thirty feet. The head is large and flat, covered with polygonal scales, the upper part of it grey mixed with blue; two dark blue lines pass from behind the eyes to the root of the neck, and uniting, form an arch; another stripe of the same colour passes from the snout to the occiput, where it divides into two, surrounding a yellow spot marked with blue specks; the rest of the body is divided into compartments of a greyish colour, with changeable reflections of yellow, blue, and green, by latticed stripes of deep blue edged with gold, and each side of the body is marked with a row of white spots. It is a native of Java. Cuvier considers it very similar to the *Python Tigre*, Daud., or *Pedda-Poda* of Bengal, the *Boa Castanea Albicans* of Schneider, the *Coluber Boaformis* of Shaw. COLUBER.

C. Ordinatus, Cuv.; *Boa Ordinata*, Schneid.; *Python Ordinè*, Daud.; *Symmetrical Snake*. Of a whitish colour beautifully spotted with brown; the subcaudal scales are first doubled, then single, and the remainder as many as fifty-four or fifty-six double. Schneider, who has given an account of this animal, has described it in a very loose way.

C. Rhombeatus, Cuv.; *Boa Rhombeata*, Schneid., belongs to this division.

C. Reticulatus, Cuv.; *Boa Reticulata*, Schneid.; *Reticulated Snake*. Schneider gives no account of the dimensions or country of this Snake; it has a dusky black line on the middle of the head, which becomes broader on the neck, and two similar rays from the eyes, which unite behind the spot on the neck, and interlacing on the back and sides give them an appearance like network.

C. Orbiculatus, Cuv.; *Boa Orbiculata*, Schneid.; *Bora* of Bengal, Russ. The head is covered with numerous and very large scales; the colour is dusky above with spots of the same on the back, which are lighter in the middle, and edged with dusky yellow; the sides whitish and spotted with brown. It is about four feet in length, and was found by Dr. Russel at Calcutta.

Some of the species of Snakes approach more nearly to the Boæ than others, by the small scales on the top of the head, and the clefts in the edges of the lips.

β Hurriahs.

The subcaudal scales single at the base, and double at the apex.

C. Irregularis, Menem; *Hurria Pseudoboiga*, Daud.; *Irregular Snake*. Thin, like a whip-lash in shape, of a greyish purple colour, marked with white spots in transverse rows; belly yellowish.

The *C. Schneideriana*, or *Hurria Schneideriana*, Daud.; and the *C. Bilineata*, or *Hurria Bilineata*, Daud.; belong to this subdivision.

γ Dipsas.

Body compressed and narrower than the head, and the scales extending along the spine broader than those of the other parts.

C. Dipsas, Lin.; *Dipsas*, Shaw. About a foot long, of a bright blue colour, with the edges of the scales white. Native of Surinam. The Greeks had a Snake called Δίψας, which they believed caused death by producing excessive thirst; this species, however, has been awkwardly named by Linnæus, as it is not an African species, which that of the Ancients was.

C. Bucephalus, Shaw; *Dipsas Indica*, Seba; *Bull-headed Snake.* Is about four feet and a half long; the head very large, depressed and covered with large scales; the neck thin; along the middle of the back is a single row of hexagonal scales, extending from head to tail, whilst those on the other parts of the body are ovate; the colour of the Snake is reddish brown, with transverse broadish bands, marked at their junction with the abdominal scuta by a white spot. Native of Ceylon.

δ Snakes Proper.

The upper parts of the body covered with rhomboidal reticulated scales, often carinated; no anal hooks.

C. Natrix, Lin.; *la Coleuvre à Collier*, Lacep.; *Ringed Snake*, Pen. Is the largest of the English Snakes, sometimes attaining to four feet in length; the neck is slender, the body and sides thicker; the colour of the back and sides are of a dusky brown; around the neck is a collar of three white spots; the middle of the back marked with two rows of small black spots running from head to tail, and from them many transverse lateral lines; the scales are generally carinated; the plates on the belly are dusky, and those on the sides of a bluish white; on either side of the neck is a spot of pale yellow, and at the base of it a triangular black spot, the apex of which points towards the tail. This Snake is very inoffensive and timid; it is often destroyed by mistake for the Viper, from which it may easily be distinguished by the black zigzag line on the back, and the triangular black spots on the sides, and black belly of the Viper. The Snake may be easily tamed, and Mr. White mentions that he knew a gentleman who kept a tame Snake, which was in its person as sweet as any animal; but as soon as a stranger or a Dog or Cat came in, fell to hissing, and filled the room with such nauseous effluvia as rendered it hardly supportable!

C. Atro Virescens, Lin.; *la Coleuvre vert et jaune*, Lacep.; *French Snake*, Shaw. Very similar to the preceding, but differs in being of a dark green colour, marked on the sides with irregular yellow specks, which become more like lines towards the tail; the eyes and edges of the mouth bordered with yellow, of which colour also is the belly. This species, like the last, is easily tamed, and Lacepede relates that a lady kept one, which came to her when called, followed her in her walks, and slept in her bosom.

C. Austriacus, Gmel.; *la Lisse*, Lacep.; *Smooth Snake*, Shaw. Very much resembles the *C. Natrix*, but has the scales smooth; the abdomen is dashed with red; the eyes reddish, with a line of the same colour passing through them from the nostril to the back of the cheek. It is a fierce animal, and will bite any which may happen to meddle with it.

COLUBER. — COLUMBA.

C. Viperinus, Latr.; *la Viperine*, Id.; *Viper-headed Snake*, Shaw. About three feet long; the scales carinated; of a greyish brown colour, and marked like the Viper with a zigzag line of black spots along the back, and a row of eyed spots on each side; a longitudinal black stripe extends on each side of the head, across the eyes to the first dorsal bar; the belly is chequered with black and grey.

The four last species are found in the neighbourhood of Paris.

C. Girondicus, Daud.; *Bordelaise Snake.* This resembles the Viperine Snake very much, except in the scales being smooth, and the spots on the back smaller and more distant from each other. Native of the south of France and Italy.

C. Elaphis, Shaw; *la Quatre Raies*, Lacep.; *Dun Snake.* Is the largest of the European Serpents, and sometimes as long as six feet; the scales on the back are carinated, whilst those on the sides are smooth; it is of a dun colour, and has four longitudinal dark brown or black stripes extending down the back. Native of Italy and France.

C. Æsculapii, Shaw; *le Serpent d'Esculape*, Lacep.; *Æsculapian Snake.* Larger, but not so long as the last described; of a rufous colour above, and pale yellow on the sides and belly; the back marked on each side with a dusky longitudinal band; the scales nearest the belly are white, edged below with black, forming a kind of border along each side of the body; the dorsal scales almost smooth. This is the Snake represented by the Ancients in the statues of Æsculapius. It is native of Illyria, Hungary, and Italy.

These are some of the principal of this genus, and as a further description would merely consist of difference in size and colour, the reader must be referred to the under-written authorities; at the same time however, he must be cautious in admitting all he will find as distinct species, for many of them are the same animals, whose appearance has been altered by accidental circumstances.

See Linnæi *Systema Naturæ*; Schneider, *Historia Amphibiorum*; Daudin, *Histoire des Reptiles*; Cuvier, *Règne Animal*; Shaw, *General Zoology*; Pennant, *British Zoology*; Russel, *Natural History of Indian Serpents.*

COLUMBA.

COLUMBA, from the Gr. κολυμβάω, to swim, Lin.; *Pigeon*, Willugh. In *Zoology*, a genus of animals belonging to the family *Columbinæ*, order *Gallinaceæ*, class *Aves*.

Generic character. Beak moderate-sized, thin, vaulted, slightly compressed, with a soft bulbous projection at its junction with the jaws; toes distinct, four in number, the inner the longest; tail having twelve quills.

This genus, which is very numerous, and which furnishes so many of our poultry yards, may be considered as an easy gradation from the *Gallinacei* to the *Passeres*; they have the arched beak of the former, and the nostrils are situated in a broad membranous space, at the root of the beak, and covered by a cartilaginous scale, which is prominent, and forms a bulbous projection at the junction of the beak with the jaws; the toes have no membrane at their base, but that produced by the junction of their edges; the tail is composed of twelve quills. They are very good flyers, and perhaps the Romans derived their name from the circumstance of their appearing to swim through the air. They live in pairs, and seldom have more than two young ones at a time, breeding in the wild state about twice in the year, and if the eggs be destroyed or

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α Gallina Pigeons.

Nearly approach the other *Gallinaceæ* by the length and uprightness of their tarsus; by their living in flocks, and seeking their food on the earth without perching; beak thin and flexible.

C. Carunculata, Tem.; *le Colombi Galline*, Le Vaill.; *Carunculated Pigeon*, Lath. About the size of the Turtle Dove; bill red and tipped with black; forehead furnished with a red skin extending to the ears; under the throat a red wattle, in which it resembles the Common Fowl; the eye also surrounded with a red skin; the plumage generally of a deep grey; tail short and slightly cuneiform; legs red, with crooked claws. Native of the interior of the Cape of Good Hope. It makes its nest in a small hollow upon the ground, with sticks and fine grass; the young run like Partridges, and are called by the old ones as Chickens are by a Hen.

C. Coronata, Gmel.; *le Colombihocco*, Le Vaill.; *Great Crowned Pigeon*, Lath. Nearly as large as a Turkey; upper parts of the body deep ash colour, shaded with purplish chestnut; at the bend of the wing a horny excrescence; head, breast, and belly of a dull blue, the former marked through the eyes with a black stripe; irides red; beak black; head feathers in length about five inches, with loose webs, forming a beautiful crest; tail deep ash colour, but paler at its tip; legs dusky, and occasionally spotted with red. Native of the Moluccas and New Guinea, and not unfrequent in Amboina, but they will not propagate in Europe.

Brisson and Buffon have placed this bird among the Pheasants.

C. Nicobarica, Lin.; *le Colombi Galline à Canail*, Le Vaill.; *Nicobar Pigeon*, Lath. About the size of a Fowl; beak dusky; head, neck, and under-part, of a bluish purple colour; belly very dark green; back and wings green, adorned with gold and copper; tail short and white; the feathers of the neck very long, like those of the Domestic Cock; legs reddish, large, and scaly. Native of Sumatra; it runs quickly on the ground, but flies heavily; is occasionally brought to Europe, and at first is very delicate, but afterwards becomes more hardy.

C. Cyanocephala, Lin.; *le Colombi Perdrix à cravate noire*, Le Vaill.; *Blue-headed Pigeon*, Lath. Eleven inches long; back of the neck, rump, wing and tail coverts, brown; belly, sides, thighs, and under-part of the tail coverts, rufous; fore part of the neck, except the middle, and breast, vinaceous; tail ash-coloured above and dusky beneath; crown, throat, and middle of the neck blue, beneath which the feathers are black, and some of them striped transversely with white; bill red at the base, and ash-coloured before; a stripe of white passing from the lower jaw to the back of the head through to the eye; legs and claws red. Native of Jamaica. COLUMBA.

C. Hottentota, Lath.; *le Colombi Caille*, Le Vaill.; *Hottentot Pigeon*, Lath. Size of a Quail; irides reddish; plumage above reddish brown, forehead and throat, white; neck and sides greyish brown; breast, belly, thighs, and under tail-coverts, light red; legs red. Native of Africa.

C. Montana, Lin.; *le Colombi Perdrix roux violet*, Le Vaill.; *Mountain Partridge*, Edwards; *Mountain Pigeon*: Eight or nine inches in length; general colour, rufous, with purplish tinge; throat and neck flesh-coloured; legs red, and claws brown. Native of Jamaica.

C. Martinica, Lin.; *le Pigeon violet de la Martinique*, Buff.; *Martinico Pigeon*, Lath. About the size of a Turtle; head, neck, and upper parts, chestnut colour, with a violet gloss; chin and throat flesh-coloured; breast and belly purplish flesh-coloured; tail violet chestnut; a long flesh-coloured streak beneath each eye; legs red. Native of Martinico, where it is called a Partridge.

C. Passerina, Lin.; *le Petite Tourterelle*, Buff.; *Ground Dove* or *Pigeon*, Lath. A very small species, about six inches long; upper parts of the head and neck ash-coloured; back and rump the same, but deeper; forehead, throat, and under-parts, vinaceous, spotted with brown on the neck and chest; wing coverts, ash-coloured and vinaceous, marked with deep green or purplish spots; middle tail feathers deep ash colour, others black, the outer one edged round the exterior margin with white; bill and legs red; irides orange. Native of the warmer parts of America. It feeds on the ground like a Partridge, and springing like them, takes a short flight, and returns to the ground again; they are caught in *clavanies*, or traps made of reeds, and baited with the seeds of the wild cassada (*Jatropha elastica*.) It is known among the French by the name of Ortolan, and accounted a great delicacy. Bancroft says, this is the only Dove found in Guiana.

C. Minuta, Lin.; *le Colombi Galline Pigmé*, Tem.; *Passerine Turtle*, Lath. About five inches long; upper parts brown; under, rufous white, spotted with steel colour. Native of St. Domingo.

β Common Pigeons.

Beak slender and flexible, like the preceding; but the feet shorter.

C. Palumbus, Lin.; *le Pigeon Ramier*, Briss.; *Ring Dove*, Will.; *Ring Pigeon*, Pen. The largest of our Pigeons, its length being eighteen, and its breadth thirty inches; the head, back, and wing coverts, of a bluish ash colour; the throat and chest of a purplish red; on the hind part of the neck a semicircular white line; the belly of a dirty white; the greater quill feathers dusky, the others ash-coloured; the sides of

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the neck and wings white. This species builds in the boughs of trees; attempts have been made to domesticate them, by hatching the eggs under the Domestic Pigeon in Pigeon-houses, but they have failed, as the birds as soon as they can fly, take to their proper haunts.

C. Œnas, Lin.; *le Colombin*, Tem.; *Stock Pigeon*, or *Stock Dove*, Pen. According to Colonel Montague, this is the bird from which all our varieties of Domestic Pigeons spring; it is about fourteen inches long; the head, the upper part of the back, and wings, are dull ash colour; the fore part of the neck, the lower part of the back, the rump, and upper tail coverts, of the same colour, but paler; the back, and sides of the neck, green gold, glossed with copper in different lights; lower parts of the neck and breast vinaceous; belly, thighs, and under tail coverts, ash-coloured; the four or five outer quills black, with white external edges, the rest ash colour tipped with black, and reaching to the end of the tail, which is like the quills, with its extreme third black; legs red, and claws black. It inhabits many parts of England, living in hollow places in the rocks, among ruined houses, or holes of trees. Out of the varieties of this species, among which we find *Tumblers, Jacobines, Croppers, Powters, Runts, Turbits, Owls, Nuns, Carriers, Dragoons, cum multis aliis;* we shall give some account of two or three.

a C. Domestica, Willugh.; *le Pigeon Commun*, Buff.; *Common Pigeon*, Pen. The head of a bluish ash colour; irides yellow; the neck presenting a variety of changeable and resplendent colours, as the light falls upon it; throat reddish; chest and belly ash-coloured; the feathers about the vent white; the scapulars grey; and the others black, with a slight mixture of grey; feet and toes red; the legs feathered almost down to the toes in front.

In their wild state Pigeons breed twice a year; but when domesticated, three, four, six, or even ten times; they live in the holes of rocks, or the hollows of trees, hence the different names Rock and Wood Pigeon; and migrate towards the south in the winter.

It is matter of dispute whether this be the original breed, merely a variety of the preceding, or the same species, and Colonel Montague, who is good authority, inclines to the latter opinion; whilst Brisson considers the *C. Œnas*, Lin., to be the *Paterfamilias* of this species; but others again, amongst whom is Dr. Latham, make that a variety of the *C. Domestica*, which he makes a distinct species, and the parent of the numerous varieties of the Domestic Pigeon.

Pigeons are domesticated in great numbers in most parts of Europe, but Egypt and Persia seem the countries wherein they are most numerous; Savary, in his *Letters on Egypt*, says, that they are in such vast flights as almost to darken the air; which appears not improbable, as according to Pococke, they are esteemed the principal part of the estate of a husbandman, and a man, he says, who is so rich as to have a Pigeon-house, need not be careful about the disposal of his daughter. At Ispahan there are reckoned at least 3000 Pigeon-houses.

Pigeons are usually kept in cotes or houses, and frequently left in the country to seek their food in the fields; but those who are great Pigeon-fanciers confine them in rooms, and do not allow them to fly abroad. In most Pigeon-houses it is usual to have a *Salt-cat*, which is made by mixing salt in a lump of clay; and it is said that Pigeons will never leave it. They lay rarely more than two eggs at a time, and breed about five or six times a year.

During the time the *Squab*, as the young Pigeon is called, is supported by the parent birds, it is at first fed on a substance similar to curdled milk, so that the old joke of sending people on a fool's errand for Pigeon's milk on the first of April has its origin in fact; of this circumstance Mr. Hunter, in his *Observations on certain parts of the Animal Economy*, has given the following interesting account:

"During incubation, the coats of the crop, in the Pigeon, are gradually enlarged and thickened, like what happens to the udder of females of the class *Mammalia*, in the time of uterine gestation. On comparing the state of the crop when the bird is not sitting, with its appearance during incubation, the difference is very remarkable. In the first case it is thin and membranous; but by the time the young one is about to be hatched, the whole, except what lies on the trachea, becomes thicker, and takes on a glandular appearance, having its internal surface very irregular. It is likewise evidently more vascular than in its former state; that it may convey a quantity of blood, sufficient for the secretion of the substance, which is to nourish the young brood for some days after they are hatched.

"Whatever may be the consistence of this substance, when just secreted, it must probably very soon coagulate into a granulated white curd; for in such a form I have always found it in the crop; and if an old Pigeon is killed just as the young ones are hatching, the crop will be found as above described, and in its cavity, pieces of white curd mixed with some of the common food of the Pigeon, such as barley, beans, &c. If we allow either of the parents to feed the brood, the crop of the young Pigeons, when examined, will be discovered to contain the same kind of curdled substance as that of the old ones; which passes from thence into the stomach, where it is to be digested.

"The young Pigeon is fed for a little time with this substance only; as about the third day, some of the common food is found mingled with it; as the Pigeon grows older, the proportion of common food is increased; so that by the time it is seven, eight, or nine days old, the secretion of the curd ceases in the old ones, and of course no more will be found in the crop of the young. It is a curious fact, that the parent Pigeon has at first a power to throw up this curd without any mixture of common food, although afterwards both are thrown up according to the proportion required for the young ones.

"I have called this substance curd, not as being literally so, but as resembling that more than any thing I know; it may, however, have a greater resemblance to curd than we are perhaps aware of; for neither this secretion, nor curd, from which the whey has been pressed, seem to contain any sugar, and do not run into the acetous fermentation.

"The property of coagulating is confined to the substance itself, as it produces no such effect when mixed with milk.

"This secretion in the Pigeon, like all other animal substances, becomes putrid by standing; though not so readily as either blood or meat, it resisting putrefaction for a considerable time; neither will curd, much pressed, become putrid so soon as either blood or meat."

COLUMBA.

Wild Pigeons make their appearance later than any other birds of passage; not visiting our coasts till November, and they retire in the spring. Pennant imagines their summer haunts to be in Sweden; because M. Eckmark's observation of their migration from that country agrees with the time of their appearance here. But very many breed in this country in the woods and the clefts of rocks.

β C. Tabellaria, Lin.; *le Pigeon Polonois*, Buff.; *Carrier Pigeon*, Lath. Is well worthy particular notice. This Pigeon is of a dusky colour, and has a number of remarkable tubercles about the eyes and bill; the irides are scarlet, and the legs red. The Carrier Pigeon has long been employed for the purpose of speedily conveying letters from one place to another, as it is said to travel at the rate of twenty-six miles an hour. In an experiment made with one of these birds some years since, the flight from Salisbury to London was accomplished in three hours and seven minutes, a distance of eighty-three miles; so that the bird must have travelled at the rate of more than twenty-seven miles per hour. In 1819 a Carrier Pigeon flew from Norwich to London, 109 miles, in four hours and fifty-five minutes; the same bird had arrived in London a short time before from Bury, seventy-two miles, in three hours. This will give some notion of the speed at which these birds fly, and may perhaps induce us to listen with some attention to Lithgow's account of a Pigeon's flight from Babylon to Aleppo, a thirty day's journey, in forty-eight hours. The use of the Carrier Pigeon was well known to the ancients, and we find Anacreon describing it in his Ode Εἰς Περιστεράν, as his ready messenger to the boy Bathyllus.

Εγὼ δ' Ἀνακρέοντι
Διάκονω τοσαῦτα·
Και νῦν οἷαν ἐκείνω
Ἐπιστολὰν κομίζω.

It served a better purpose when Brutus, shut up in Modena, contrived to correspond with Hirtius, who was without, at the time his couriers were intercepted by Antony.

By the Orientalists they were formerly much used, and a quaint account of them is given by Sir John Maundeville, who travelled in the East during the reigns of Edward II. and III.

"In that contree," says he, "and other contrees bezonde, thei han a custom, whan thei schulle usen werre, and whan men holden sege abouten cytee or castelle, and thei withinnen dur not senden out messagers with lettere, fro lord to lord, for to aske sokour, thei maken here letters and bynden hem to the nekke of a Colver, and leten the Colver flee; and the Colveren ben so taughte, that thei fleen with tho letters to the verry place that men wolde send hem to. For the Colveres ben norryscht in tho places, where thei ben sent to; and thei senden hem thus, for to beren here letters. And the Colveres retournen azen, where as thei ben norryscht and so thei don comounly."

Formerly the Pigeon was employed by the English Factory at Scanderoon, to carry intelligence of the arrival of their ships in that port to Aleppo, a journey which it would perform in two hours and a half. Dr. Russel, in his *Natural History of Aleppo*, states, that "the name of the ship, the hour of her arrival, and whatever else could be comprised in a small compass, being written on a slip of paper, was secured in such a manner under the Pigeon's wing as not to impede its flight; and her feet were bathed in vinegar, with a view to keep them cool, and prevent her being tempted by the sight of water to alight, by which the journey might have been prolonged, or the billet lost." He further mentions that the Pigeon had a young brood at Aleppo, and being sent down to Scanderoon in an open cage, from which, as soon as she was set at liberty, she made her way with all speed to her nest. The natives stated that the Pigeons were brought down at once to Scanderoon without any education; but Dr. Russel believed that they were rather taught to fly short distances at first on the Scanderoon road. He also observed that the Pigeon, when let loose, instead of making her way to the high mountains in the neighbourhood, towered almost perpendicularly at once, as if to get its sight free from all obstacles. And Bochart, in his *Hierozoicon* gives a similar account.

"*Cum mittitur e loco* (Columba) *valde dissito, ascendit in summum aerem. Et ascensus ejus fit in orbem. Neque ascendere et circumspicere desinit, donec regionis suæ signum aliquod animadvertat. Tum vero ad illud descendit brevi tempore.*"

Maillet, in his *Description de l'Egypt*, mentions the circumstance of a Pigeon despatched from Aleppo to Scanderoon, which mistook its way, and being absent three days "had in that time made an excursion to the island of Ceylon; a circumstance then deduced from finding green cloves in the bird's stomach."

Formerly when the execution of criminals took place at Tyburn, it was customary to let Carrier Pigeons loose to inform their friends of the moment at which the culprit was turned off; and Hogarth has made use of this incident in the last picture but one of his Industry and Idleness, in which Thomas Idle finishes his career.

The Dragoon Pigeon, or Dragon as it is usually called, a cross-breed between the Carrier and Horseman Pigeon, has the same inclination to return home; and has been known to come from Bury to London in two hours and a half.

C. Turtur, Lin.; *la Tourterelle*, Briss.; *Turtle*, Pen. Its length about twelve inches, and breadth twenty-one; the chin and forehead whitish; top of the head ash-coloured, mixed with olive; irides of a bright yellow, and the eyes surrounded with a crimson circle; back ash-coloured and bordered with olive brown; scapulars and coverts, reddish brown spotted with black; breast purplish red, with the tip of each feather yellow; belly white; sides and inner coverts of the wings bluish; the two middle tail-feathers dusky brown the others black, with white tips; the end and exterior side of the outermost feathers, white. It is very common in Buckinghamshire, Gloucestershire, Shropshire, and Kent. The Turkish Government is said to allow a certain rate of per centage in the duty on corn, on account of the Turtles, which constantly alight on the corn vessels crossing the Port of Constantinople, uncovered, to the granaries and mills.

C. Risoria, Lin.; *la Tourterelle à collier*, Buff.; *Collared Turtle*, Lath. Rather larger than the Common Turtle, of a reddish white or cream colour, with the beak black, and a collar of black feathers on the back of the neck. Native of India and the Cape of Good Hope.

C. Migratoria, Lin.; *le Pigeon de Passage*, Buff.; *Passenger Pigeon*, Lath. About the size of the Com-

COLUMBA. — COLUMBIA.

mon Pigeon; throat and upper parts cinereous; under parts vinaceous, but the belly paler than the throat; tail cuneiform; the two middle feathers pale lead colour; the others merging to white, with a black mark on the inner web; legs red. Native of North America. They build in the trees, and are good eating. Are seen in large flocks during the time of their migration, when they are knocked down from their roosts, being either very tame or much tired. In Louisiana, parties of pleasure are made to take them in the woods, which is done by having dishes of lighted sulphur placed under the trees, the fumes of which stifling the bird, it falls to the ground, and is easily taken. This species is said to have only one young at a time, which was found to be the case in cutting down timber at Shelbyville, in the State of Kentucky; but the nests are in such numbers, that by cutting down a single tree 200 Squabs may be procured, which are very fat, and the fat being melted down serves for butter and lard.

C. Canadensis, Lin.; *C. Dominicensis*, Lin.; and *C. Capensis*, Lath.; belong to this subdivision, and have the tails wedge-shaped.

COLUMBA. — COLUMBIA.

γ Colombars.

Beak thicker, more solid, and compressed laterally; tarsi short, feet broad, and well edged.

C. Abyssinica, le Colombar, Le Vaill.; *Waalia Pigeon*, Lath. About eleven inches long; general colour of the plumage green; the belly of a bright yellow; bill bluish white; irides dark orange; toes red. It inhabits the low parts of Abyssinia in large flocks, being found, according to Mr. Salt, among the Daro trees near a stream.

C. Australis, Lath.; *C. Aromatica*, Lath.; and *C. Vernans*, Lath.; all belong to this subdivision.

These are the principal species, and for the rest,

See Linnæi *Systema Naturæ*; Willughbeii *Ornithologia*; Le Vaillant, *Histoire des Oiseaux d'Afrique*; Brisson *Ornithologie*; Buffon, *Histoire Naturelle des Oiseaux*; Latham's *General History of Birds*; Pennant's *British Zoology*.

COLUMBARIE, Lat. *columbaria*, sc. *domus*. See above, COLUMBA.

For that it containeth very much salt; as beside the effects before expressed, is discernable by taste; and the earth of *columbaries* or dove-houses, so much desired in the artifice of salt-petre. *Sir Thomas Brown*, book iii. ch. iii.

COLUMBELLA, in *Zoology*, a genus of the class *Gasteropoda*, order *Pectinibranchia* of Cuvier, family *Columellaria*. Generic character: shell oval, spire short; aperture emarginate at the base; no canal; columella plicated; aperture contracted by a thickening on the inner side of the right lip; animal having two *tentacula*, bearing the eyes nearer to the base than the apex; a syphon above the head for respiration; operculum very small, elliptical, and thin.

Type, *Voluta Mercatoria*, Lin.

The shells of this genus are small, short, thick, and strong, of various colours, and usually striated transversely. The species, which are numerous, are inhabitants of the sea-shore. Sowerby, *Genera of Shells*; Lamarck, *Anim. sans Vert.* vii. p. 294.

COLUMBIA, a District, precisely ten miles square, situated on both sides of the Potomac River, in Chesapeake Bay, in the United States of North America. It was ceded to the Federal Government of the United States in 1790, by the States of Maryland and Virginia, and in 1800 it became the seat of the general Government. It is under the immediate jurisdiction of the American Congress.

Under the old Confederation by which the several States were nominally bound together, the Congress, (or Assembly of Representatives and Senators deputed from each State,) was obliged to the several independent Sovereignties for a local habitation, and might have been to many purposes dissolved by the mere refusal to permit the occupation of certain public buildings. It seemed becoming to the dignity, and necessary to the strength and permanence of the Federal Government, that its legislature should exercise its powers at some spot where it should neither be liable to interruption from a State Government, nor from a faction, nor likely to favour local views at the expense of the public good. Under these considerations the District of Columbia was formed, and the City of Washington, the Metropolis of the United States of North America, was planned under the direction of General Washington, then President.

Washington. WASHINGTON City, (as it is usually called by the Americans,) is located upon the north or left bank of the Potomac, three miles below the head of tide water, at its junction with the eastern branch; it extends nearly four miles along the shore, according to the original plan, which is, however, but faintly filled up, bounded on the east by the eastern branch, on the west by a mountain stream, called Rock Creek. It is nearly equally divided by an insignificant rivulet of water, which has received the magnificent appellation of the Tiber, and washes the base of the hill on which the Capitol is situated. Washington City is regularly laid out in streets, running due north and south, numbered 1, 2, 3, &c., intersected by others at right angles, named after the letters of the alphabet; besides these streets, which are from eighty to 110 feet wide, there are avenues, named from the different States of the Union, from 130 to 160 feet broad, which diverge from centres, at which are spacious squares, and cross the other streets obliquely. The ground embraced in the plan of the City is very extensive, but only a small portion of it is yet occupied with buildings, the number of houses in 1823 not exceeding 3000, of which about one-half are brick.

The principal public buildings are, 1st, the Capitol, which is finely situated on an eminence, commanding a view of every part of the City, and a considerable portion of the adjacent country. It contains the Halls for the sittings of the Senators and Representatives in Congress, and all the Offices connected with them, and a fine Public Library. 2. The President's house. 3. The public Offices of the Executive department. 4. The Marine Barracks. 5. The Navy Yard. 6. The Fort at Greenleaf Point. 7. The General Post Office.

COLUMBIA. COLUMBO.

Beside the above, Washington contains a City-hall, a Theatre, a Circus, a Penitentiary, a female Orphan Asylum, an extensive Cannon foundery, a Lancasterian school, and twelve places of worship; viz. three Presbyterian, two Episcopalian, (Church of England,) two Baptist, two Methodist, two Catholic, and one for the Friends. Adjoining the City is Columbia College. Among other literary institutions, are a Medical Society, a Botanical Society, and the Columbian Institute. There is a wooden bridge over the Potomac, a mile in length, built on piles in 1819; three over the eastern branch, and two over Rock Creek; also a Canal partly executed, connecting Tiber Creek and the eastern branch.

The public buildings of Washington were burnt during the late American War, when the city was taken on the 23d of August, 1814; but they have been since rebuilt. The population of the City of Washington is about 14,000, including 2000 slaves and 1700 free persons of colour. The centre of the Capitol is in latitude 38° 52′ 45″ north and longitude 76° 55′ 30″·54 west of Greenwich, or 79° 15′ 41″·69 west of Paris. Besides the Metropolis, the District of Columbia contains the towns of Georgetown, immediately adjacent to Washington on the west, and Alexandria, celebrated for its good harbour and trade in flour, seven miles south of the City.

The exports from the District of Columbia amounted in 1820 to 1,204,915 dollars; flour being the principal article of domestic produce.

The shipping in 1821 was 25,000 tons. The value of the manufactures in 1820, was 500,000 dollars, principally leather, paper, cabinet ware, carriages, and iron work, employing 400 persons.

The whole population of the District is 34,000, of which number 6500 are slaves, and 4000 free persons of colour.

Columbia, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*. Generic character: calyx five-leaved, coloured internally, deciduous; corolla, petals five, scaly at the base; fruit four-winged, four-parted, cells containing one or two seeds.

One species, native of the Philippine Islands. Persoon, *Syn.*

COLUMBINE, Fr. *columbin*, so called, says Skinner, because the flowers appear to represent the form or figure (*columbarum*) of doves.

> Come forth now with thin eyen *columbine*.
> *Chaucer. The Marchantes Tale*, v. 10015.

COLUMBITE, a Mineral first brought from North America, and in which Mr. Hatchett discovered a new metal, which he termed *Columbium*; the same Mineral has been since found in Finland and in Bavaria, and has been named *Tantalite* by Berzelius.

COLUMBO, or Colombo, (*Kólambó*, in Sing'halese) is the Capital of the European Establishments in Ceylon, (Silán or Sing'hala,) is placed nearly in the middle of the western coast, in 6° 57′ north and 80° east. A very fertile district of about sixty miles in length and thirty in breadth, lies between the city and the border of the central mountains, which was formerly the limit of the Sing'halese Empire. A peninsula stretching out into the sea, and united with the main land by an isthmus not 600 yards broad, is nearly covered by the fort, which from its exposure to the sea breezes always enjoys a temperate and healthy atmosphere. This fortress was erected by the Portuguese on the ruins of a smaller one built by the natives. Its position is very strong by nature, and its works have been improved by the labours of many European engineers. A high surf and rocky beach render any approach impossible on the south, and numerous batteries well placed, completely protect the west side of the bay, where there is usually smooth water. The centre of the narrow isthmus connecting this peninsula with the rest of the island, is occupied by a lake extending three or four miles into the neighbouring country, so that there is only a narrow causeway left on each side of it, and the site of the fort might be easily insulated. A small island in the centre of the lake, abounding in cocoa-nut trees, and called Slave Island, because it was used by the Dutch as a hospital for sick slaves, serves as a sort of stepping-stone from the fort to the cinnamon gardens in the adjoining district, as it lies directly between them. COLUMBO.

The town within the fort is regularly built, having all its streets at right angles, and two which are spacious extend from side to side quite across the town, and therefore divide the whole into four nearly equal quarters. A broadway at the foot of the ramparts, communicating with the bastions and barracks, leaves open areas for parades on a small scale. The Grand Parade, which is too small for the garrison, is surrounded by public buildings, such as the Stadt-huys or Town-hall, War-office, Go-downs, (gódongs,) or store-houses belonging to the State. On one side is a church begun by the Dutch, but never finished. The Town-hall is the place in which the Courts of Justice are held; and the British officers, when the Town was taken from the Dutch in 1796, found, in one of its apartments, instruments of torture, the use of which has never been abolished by the Dutch Government. The Governor's house, facing the harbour, is a long range of buildings more remarkable for convenience than beauty, and possessing an excellent garden in an open area behind it, which was designed to be converted into a tank in case of a siege. The water in the wells within the walls is uniformly brackish, and a spring about a mile off is the nearest fresh water that can be procured, of this almost all the inhabitants have a supply brought in daily, in leathern bags carried by bullocks. The town has more of an European appearance than almost any other place in the East Indies; and the double rows of trees which line the principal streets, are an ornament and convenience for which the inhabitants are probably indebted to the Dutch. The *chúnam*, or shell-lime, with which the houses are white-washed, is peculiarly white, and contributes materially to keep them cool, though it is disagreeable and injurious to the eyes. There are large and convenient mansions appropriated to the military commanders, and there is also a spacious hospital. The harbour is an open road, exposed to the north-west monsoon, and therefore insecure from May to November, when that wind has set in. At that season the weather is extremely variable, and the transitions from heat to cold are very sudden; torrents of rain frequently pouring down at night, while the heat by day is intolerable. Fevers, fluxes, dysenteries, and other diseases are the consequence of these alterations of heat and moisture; and the *béri-béri*, an inflammatory complaint accompanied by an extraordinary swelling of the limbs, and generally fatal in twenty-four hours, is peculiar to this country at that season. The

COLUMBO. COLUMN.

Petta or Black Town is remarkable for its extent, regularity and neatness; one part of it extends from the esplanade to the Kenman's-port, a gate in an old mud rampart; and the other, outside of that wall, stretches along the lake, in the isthmus already mentioned. Most of the principal European settlers have their habitations in the former of these divisions; and the latter contains the Orphan school, an excellent institution, where the children of indigent Europeans, especially soldiers and sailors, are educated and put out to some useful trade or service. It is very difficult to estimate the number of the inhabitants; for besides the fixed residents, there is a large floating population, collected from almost every country in Europe and Asia; and there are few places where the stranger is amused by such a continual variety of dress, features, habits, and languages. Moghuls and Hindùs from all the widely scattered provinces of India; Malays and Búgíses from the Indian Isles; Pársés and Shíâhs, the worshippers of Fire and partisans of Alí, from Persia; and various tribes of savages from Mozambique and Madagascar crowd the streets of Columbo; and to these must be added the half-castes, a truly spurious brood, the progeny of Europeans of almost every nation, but chiefly of the Portuguese; a most corrupt and wretched dialect of whose language is still the *lingua Franca* of this country. This motley assemblage is estimated by Mr. Cordiner at 50,000 souls.

Columbo, though its port be not accessible for a large portion of the year, is still a place of very great commerce. Its convenient position with respect to the coast of India, and the fertility of the neighbouring districts, render it a sort of emporium for the produce of Ceylon, and the merchandise imported from other parts of the world. The largest and most valuable plantations of cinnamon are the gardens, as the Dutch term them, in this District. They commence within half a mile of the fort, and the principal garden stretches over an extent of country from ten to fifteen miles in length, where "nature," as has been said by one of the travellers in Ceylon, "seems to have concentrated all the riches and beauty of the Island." The flat lands between the sea and hills are covered with the low cinnamon laurel, over which at an inconsiderable distance rise groves of ever-greens interspersed with clumps of palms, and occasionally with forests of lofty trees. Small lakes, rice-grounds, and pastures, are scattered over the whole space, through which an excellent road makes a circuit of seven miles from the west to the southern gate of the fort, and affords a delightful drive for the wealthier inhabitants.

The authorities for Columbo may be found at the close of the article on CEYLON, vol. xix. 455.

COLUMELLIA, in *Botany*, a genus of the class *Diandria*, order *Monogynia*. Generic character: calyx five-parted; corolla wheel-shaped; capsule double; valves double.

Two species, natives of Peru. Persoon, *Syn.*

CO'LUMN, *n.* Co'LUMNAR, Co'LUMNARY, Co'LUMNED. Fr. *colomne*; It. *colonna*; Sp. *columna*; Lat. *columnæ*, so called, because they support (*culmina*) the top or roof. Festus. And *culmina*, so called because the ancients covered their buildings with straw or thatch, (*culmo.*) See the Example from Wotton.

It is also applied to any thing which stands as *columns* do;—firmly, regularly, side by side, as the *columns* of a page, a *column* of troops.

Pillars which we may likewise call *columnes*, for the word among artificers is almost naturalized, I could distinguish into simple and compounded. *Wotton. Elements of Architecture.*

COLUMN. COLYBUS

Then having learned the Hebrew tongue, and procured a copy of the Hebrew code, he added two more *columns*; in one, the Hebrew text and letters, in the other, the same text, in Greeke letters: and this he called hexapla.

Grew. Cosmo Sacra, book iv. ch. i.

Which is in some way not beyond the contrivance of art, in submersions and inlays, inverting the extremes of the plant, and fetching the root from the top, and also imitated in handsome *columnary* work in the inversion of the extremes.

Sir Thomas Brown. Cyrus Garden, ch. iii. fol. 58.

O'er this a vocal organ mounted high
On marble *columns*, strikes the wond'ring eye,
And feeds at once two senses with delight,
Sweet to the ear, and splendid to the sight.
Hughes. The Triumph of Peace.

Here *columns* heap'd on prostrate *columns*, torn
From their firm base, increase the mould'ring mass,
Far as the sight can pierce, appear the spoils
Of sunk magnificence!
Warton. Pleasures of Melancholy.

His floating robe around him folding,
Slow sweeps he through the *column'd* aisle;
With dread beheld, with gloom beholding
The rites that sanctify the pile.
Lord Byron. Giaour.

COLUMN, in *Military Language*, is a body of troops formed in deep files and narrow front. A *close Column* is a compact solid Column without intervals between the divisions; an *open Column* is a Column with intervals between the divisions equal to their respective fronts.

COLUMNEA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Scrophulariæ*. Generic character: calyx five-parted, spreading; corolla gaping, superior; lip three-parted, intermediate laciniæ arched, gibbous above the base; capsule one-celled; seeds clustering.

Five species, natives of the West Indies and one of Cochin-China. Persoon, *Syn.*

COLURES, *n.* Lat. *coluri*; Gr. κόλυροι, curtailed. Circles drawn through the poles, cutting the equinoctial into equal parts, the zodiack into unequal; called κόλυροι, (Vossius) as if κόλοι τὴν ὑρὰν, *caudâ mutili.* Because part of them is invisible to us, and of such part they seem to be (*mutili*) deprived or destitute.

——— Thence full of anguish driven
The space of seven continu'd nights he rode
With darkness, thrice the equinoctial line
He circl'd, four times cross'd the carr of night
From pole to pole, traversing each *colure.*
Milton. Paradise Lost, book ix.

Correct old time alludes to that great man's Grecian Chronology, which he reformed on those two sublime conceptions, the difference between the reigns of kings, and the generations of men, and the positions of the *colures* of the equinox and solstices, at the time of the Argonautic expedition.

Warburton. A Commentary on Mr. Pope's Essay on Man, ii. 69.

COLUTEA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx five-cleft; legume inflated, bursting from the base, (a heart-shaped spot in the centre of the standard)

Thirteen species, shrubs, mostly natives of Europe, the *C. arborescens*, Bladder Senna, is a common shrub generally cultivated

COLYBUS, an offering of corn and boiled pulse made by the Greek Church in honour of Saints and for the souls of the dead.

COLYDIUM, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Xylophagi*. Generic character: antennæ scarcely longer than the head, eleven-jointed; palpi very short, the maxillary palpi scarcely projecting.

Type, *C. elongatum*, Fab.

COLYMBUS, from the Greek κολυμβάω, I swim, Lin.; *Grebe*, Pen. In *Zoology*, a genus of animals belonging to the family *Brachypteres*, order *Palmipedes*, class *Aves*.

Generic character. Beak smooth, straight, compressed, and pointed, the nostrils linear; tail none; legs flat, thin, and serrated behind; feet tetradactyle, the outer toe the longest, the toes lobated.

This genus according to Willoughby and Linnæus, included both the *Grebes* and *Divers*, and in the arrangement of the latter, two other genera; but they have been very properly separated by Brisson from the form of the feet which differs much. In the *Grebe* genus the feet are not webbed, but the toes are increased considerably in their breadth by the expansion of a lateral membrane, which is found on both sides of the inner toe broad, whilst on the outer edge of the other toes the membrane is very narrow; the claws or nails are very short, that of the middle toe three times broader than the others, that of the hind toe the smallest.

These birds inhabit marshy districts, building their nests among the rushes, but loose upon the water, with which they rise and fall. Their flesh is very rank, but in consequence of the beautiful metallic lustre of their plumage, the skins are manufactured into muffs and tippets.

C. Cristatus, Lin.; *le Grèbe Huppé*, Briss.; *Greater Crested* and *Horned Doucker*, Willugh.; *Great Crested Grebe*, Pen. About the size of a Goose; the bill rather more than two inches long, red at the base, and black at the point; between it and the eyes a stripe of black naked skin, on the head a large dusky crest divided in the middle; hind part of the neck and back sooty; the breast and belly of a silvery white, looking like satin; rump covered with soft down instead of a tail; wing feathers dusky, excepting the coverts of the second and third joints, and the under coverts, which are white; outside of legs and soles of feet dusky, inside and toes pale green. These birds are very common in the fens of Shropshire and Cheshire, and the East Fen in Lincolnshire, where they are called *Gaunts*. They make their nests amongst the flags, and as it is quite loose among them it is sometimes blown into the middle of the water, and to it may be applied Statius's account of the Halcyon's nest.

> *Fluctivagam sic sæpe domum, madidosque penates*
> *Halcyone deserta gemit; cum pignora sævus*
> *Auster, et algentes rapuit Thetis invida nidos.*
> *Thebaid.* lib. ix. 360.

It is a very careful nurse, feeding its young with small Eels, and when tired carrying them on its back or under its wings. The *Tippet Grebe*, Pen., is considered to be the young of this species.

C. Cornutus, Gmel.; *la Grèbe Cornu*, Buff.; *Eared* or *Horned Dobchick*, Edwards; *Horned Grebe*, Pen. Similar to the preceding in form; head full of feathers of a mallard green colour; a tuft of yellow feathers passing back from each eye, and nearly meeting behind, beneath which is a collar of black feathers; neck and breast of an orange red before, and dusky behind, as is also the back; belly silvery; legs ash-coloured before, flesh-coloured behind. Native of Hudson's Bay, and migrates towards the south in the autumn; it is known by the natives as the *Sekeep*, and at New York is called the *Water Witch*, from its quickness in diving.

C. Rubricollis, Gmel.; *le Grèbe à joues grises*, Buff.; *Red-necked Grebe*, Pen. Cheeks, throat, secondaries, and abdomen white; under-part of neck red; collar grey, and tufts small and black. Native of Norway.

C. Minor, Gmel.; *le Petit Grèbe ou Castagneux*, Briss.; *Dobchick*, or *Small Doucker*, Willugh.; *Little Grebe*, Pen. Length ten inches; head well-feathered; cheeks long; top of the head, upper part of body, neck, and breast of a ferruginous brown; belly ash-coloured, mixed with silvery white and red; legs dirty green; the young have the throat black.

The *C. Obscurus* and *C. Caspicus* are nearly the same as the *C. Cornutus*. The *C. Subcristatus* and *C. Parotis* similar to the *C. Rubricollis*.

C. Auritus, Lin.; *le Grèbe à Oreilles*, Briss.; *Eared Grebe*, Pen. Has a tuft of long loose ferruginous feathers behind each eye, hanging backwards.

See Linnæi *Systema Naturæ*; Brisson, *Ornithologie*; Cuvier, *Règne Animal*; Pennant's *British and Arctic Zoology*.

COMA. Κῶμα, from κοίμημα, sleep; or from the old verb κῶ, the radix of κεῖμαι, I lie; or from κωμάτω, I revel, since revellers in the end fall asleep. A degree of apoplexy which produces an inclination to sleep. In the *Coma vigil*, the patient though drowsy is unable to sleep; in the *Coma somnolentus*, he sleeps frequently; and in the *Coma lethargus*, almost without interruption.

COMART, *n.* is the reading of the quarto, 1604. The folio (as quoted below) *cou'nant*, which has been rejected by the Editors, because it "makes a tautology;" though *comart* is confessedly a word not found elsewhere. It is probably merely a misprint of the folio.

> ——— Which had return'd
> To the inheritance of Fortenbras,
> Had he bin vanquisher, as by the same *cou'nant*
> And carriage of the article design'd,
> His fell to Hamlet. *Shakspeare. Hamlet*, fol. 153.

COMARUM, in *Botany*, a genus of the class *Icosandria*, order *Polygynia*, natural order *Rosaceæ*. Generic character: calyx ten-cleft; corolla of five petals, less than the calyx: receptacle of the seeds ovate, spongy, permanent.

The only species known is *C. Palustre*, native of England; it is a handsome plant, growing in bogs in the northern counties. *Eng. Bot.* 172.

COMASPERMA, in *Botany*, a genus of the class *Diadelphia*, order *Octandria*. Generic character: calyx five-parted, two of the segments large; corolla irregular, upper lip cleft, inferior lip concave; stigma two-cleft; capsule somewhat spoon-shaped, two-celled; seeds solitary, hairy; flowers in a racemed spike.

Four species, natives of the South Sea Islands.

COMATE, *n. Co*, and *mate*; which Skinner derives from the A. S. *metan*, to meet; *invenire, occurrere*; because *like* is easily associated with *like*.

> Duc. Sen. Now my *coe-mates*, and brothers in exile,
> Hath not old custome made this life more sweete,
> Then that of painted pompe.
> *Shakspeare. As You Like it*, fol. 187.

COMATE. — COMB.

COMATE, hairy; Lat. *coma*, the hair; perhaps from the Gr. κοσμεῖν, to ornament, to adorn. The Example has been already quoted under *Caudate*, q. v.

COMATULA, in *Zoology*, a genus of the class *Echinodermata*, order *Pediculata* of Cuvier; being one of the modern divisions of the Linnæan genus *Asterias*. Generic character: body orbicular, depressed, radiated; the rays of two kinds, dorsal and marginal, all having calcareous joints; the dorsal rays very simple, filiform, very small, forming a sort of crown on the back of the disk; marginal rays pinnate, much larger than the dorsal, generally divided to the base; inferior division elongate, bent downwards, surrounding the ventral disk; mouth inferior, central, membranaceous, tubular, slightly prominent.

The animals composing this genus, differ in many points from all others of the group to which they belong. One of the most striking distinctions is the membranous bladder-like mouth, which sufficiently separates them from *Euryale* and *Ophiura*, whilst it appears to give them a certain relation to some of the Medusiform animals.

CO′MB, *v.*
Co′MB, *n.*
Co′MB-MAKER,
Co′MBER,
Co′MBING, *n.*
Co′MBLESS.

A. S. *camb, pecten*; Dutch, *kammen, kemmen*; Ger. *kammen, pectinare*; Dutch and Dan. *kam*; Ger. *kamm, pecten*. Junius thinks that *camb* (*crista avium*) is so called, a καμπὴ, *flexus, curvatura*; and that *comb*, for the hair, is so used from its likeness, *dentatæ serratæque cristæ gallinaceæ*.—Wachter;—that the ancient Ger. *kam, manus*, (whence *han*, and then *hand*,) was the primitive word, and has remained to us,—applied to things, which have incisions (*incisuras*) similar to the hand, *pectini, cristæ*, &c.

To *comb* is to draw a *comb* through the hair or wool, so as to separate, and disentangle it.

> Up riseth Damian the nexte morwe,
> Al passed was his sicknesse and his sorwe.
> He *kembeth* him, he proineth hem & picketh,
> He doth all that his lady lust and liketh.
> *Chaucer. The Marchantes Tale*, v. 9885.

> She had bathe, she had reste,
> And was arraied to the beste.
> But with no craft of *combes* brode
> Thei might hir hore lockes shode.
> *Gower. Conf. Am.*, book i. fol. 18.

Yet he *kembyng* his olde white heares, one of the teeth of the *combe* entered into his hed, wherby grew an impostume, by occasion wherof, he ended his honorable life for so small a case.
Golden Book, B b. 5.

They would bryng our men earthen pottes of the quantitie of two gallons, full of hony and hony *combes* for 100 shelles.
Hakluyt. Voyage, &c. Antonie Ingram, vol. ii. part ii. fol. 129.

So after that repentaunce hath cast down our *combe*, and hath well shaken our disease, whā baptisme hath scoured or pourged vs and made vs emptie and voyde from al synnes, there bee suche thinges ministred, and geuen to vs as maye holsomlye repleniah the soule agayne beeyng now well clensede and made voyde.
Udall. Luke. Pref. fol. 236.

For Livia tooke closely an egge from under an hen that was sitting, and kept it warme sometime in her owne, otherwhiles in her woman's hands by turns one after another, so long, untill there was hatched a cock-chicken with a notable *combe* upon the head.
Holland. Suetonius. Tiberius, fol. 95.

> But now in her owne fountaine bathes her faire
> And shapefull; now *kembs* her golden haire.
> *Sandys. Ovid. Metamorphoses*, book iv.

> But oft would bathe her in the crystal tide,
> Oft with a *comb* her dewy locks divide.
> *Eusden. Ib.*

COMB. — COMBAT.

And Clemens Alexandrinus is as severe against old men that with black-lead *combes* put a lie upon their heads; and so disgrace their old age, which ought to be relied upon, believ'd and reverenc'd for truth.
Taylor. Rule of Conscience, book iii. ch. ii.

> And fair Ligea's golden *comb*,
> Wherewith she sits on diamond rocks
> Sleeking her soft allaring locks.
> *Milton. Comus*, l. 880.

Combers of wooll, made use hereof [spermaceti] and country people for cuts, aches and hard tumours.
Sir Thomas Brown, book iii. ch. xxiv.

The baldness, thinness, and (as both men and women think) the deformity of the hair is usually supplied by borders and *combings*; also by whole perukes, like artificial sculls, fitted to their head.
Bishop Taylor. Artificial Handsomeness, fol. 44.

KATE. What is your crest, *a coxcombe?*
PET. A *combleese* cocke, so Kate will be my hen.
Shakspeare. Taming a Shrew, fol. 216.

> From their o'erflowing *combs* you'll often press
> Pure luscious sweets, that, mingling in the glass,
> Correct the harshness of the racy juice,
> And a rich flavour thro' the wine diffuse.
> *Addison. Virgil. Georgic 4.*

It serves divers *comb-makers* to die hornes (as we have tried by the mixture of litharge, quick lime, and sharp vinegar.)
Boyle. That the Goods of Mankind may be much increased, &c.

Demaratus informed him, that it was a custom among the Spartans to *comb* down and adjust their hair, when they were determined to fight till the last extremity.
Glover. Leonidas. Preface.

> Behold the fleece beneath the spiky *comb*
> Drop its long locks, or from the mingling card,
> Spread in soft flakes and swell the whiten'd floor.
> *Dyer. The Fleece*, book iii.

> If any wool peculiar to our Isle
> Is given by nature 'tis the *combers* lock,
> The soft, the snow-white, and the long-grown flake.
> *Id. Ib.* book ii.

COMB, A. S. *comb*; a valley enclosed on all sides with hills. Somner.

> And then to Ina call'd: O if the roomes,
> The walks and arbours in their fruitful *coombes*,
> Have famous been through all the westerne plaines,
> In being guiltlesse of the lasting staines
> Pour'd on by lust and murther: keepe them free?
> *Browne. Britannia's Pastorals*, book ii.

> No small delight the shepheards toke to see
> A *coombe* so dight in Flora's livery,
> Where faire Peronia honour'd in the woods,
> And all the deities that haunt the floods,
> With powerful nature strove to frame a plot,
> Whose like the sweet Arcadia yielded not.
> *Id. Ib.* book ii. s. ii.

CO′MBAT, *v.*
Co′MBAT, *n.*
Co′MBATANT, *n.*
Co′MBATANT, *adj.*
Co′MBATER,
Co′MBATERIE,
Co′MBATACY.

Fr. *combat, combattre*; It. *combattere*; from *con*, and *batuere*, says Skinner, to fight, to strike; and *batuere*, from A. S. *batte, fustis*. Spelman. Of this, the A. S. *beat-an*, to beat, supplies the root. See BATTLE.

To fight, to battle; to be or cause to be in fight or battle, to engage in battle, to strive, to struggle with or against, to contend, or contest, to conflict.

> But scorning all these kinds
> I would become a cat
> To *combat* with the creeping mouse
> and scratch the screeking rat.
> *Turbervile. The Lover, whose mistresse feared a mouse.*

There came an holy man, termed Hascoir-Hamshe, a kinseman to one of the sophies, who mounted the sayd hill, and *combating* with the sayd giant, did binde not onely him in chaines but also his woman called Lamis-ache, with his son named After.

Hakluyt. Voyage, &c. M. Anth. Jenkinson, vol. i. fol. 347.

Then darts we gan to sling
In wide and weightless skies,
And then the fiercest fight of all
And *combat* did arise.

Turberville. The Louer to Cupid for mercie.

In the which *combatterie* were taken two nobles of France.

Strype. Memoirs. Richd Pace the King's Ambassador to the Emperor.

And is there any such sweeping triumphant conqueror in the world as the regenerate Christian? νικᾷ κόσμον, he overcometh the world: overcomes himself, that lion and that bear that David *combated* with, his furious rageful passions, Achelous in all his shapes.

Hammond. Works, vol. iv. serm. 2.

——— What had I
To oppose against such powerful arguments?
Only my love of thee held long debate;
And *combated* in silence all these reasons
With hard contest.

Milton. Samson Agonistes, l. 846.

(O sacred Muse) my hanty thoughts inspire
And make a trumpet of my slender quill
To thunder out this furious *combat* shrill.

Fairfax. Godfrey of Boulogne, book vi. st. 39.

And valient Essex this bold challenge sent,
As *combatant* in his great soueraigne's name,
To know, who durst of noble borne descent,
Stand forth amongst the rest to fight for fame.

Mirrour for Magistrates, fol. 846.

It may be too, i' the ordinance of nature,
Their valours are not yet so *combatant*,
Or truly antagonistick, as to fight.

Ben Jonson. The Magnetick Lady, act iii. sc. 5.

And the Sicambri (which are now the people of Geldria) seem rightly in their owne German language to have been Sigheampers, that is, *combatters* or fighters for victory, for that *sigh*, in the ancient Teutonicke, is victory, and a *camper*, a *combater*.

Verstegan. Restitution of decayed Intelligence, fol. 14.

This sayd, the kings did marke and make
A profit of the same,
And did conclude by *combacy*
To winne or loose the game.

Warner. Albion's England, book iv. ch. xxii.

Or if *combattenzie* not please,
The land is rich and large,
And they copernicers may live,
And vs of death discharge. *Id. Ib.*

God himself (as I may so speak) undertook the quarrell and fought his battels, and that brought him [Paul] off not only safe, but triumphant, which surely was as much more honourable than to have the *combat* ended by parting the *combatants*, as it is for a generous and brave enemy to have his quarrel decided by the verdict of a victorious sword, then took up and compromised by the mean expedients of reference and arbitration.

South. Sermon, 8. vol. vi.

Plato, *combating* the atheistical objections about the origin of evil, employs this argument in defence of Providence; "That, amongst an infinite number of possible worlds in God's idea, this which he hath created, and brought into being, and admits of a mixture of evil is the best."

Warburton. Commentary on Mr. Pope's Essay on Man.

"The tide of nature returning strongly on both, the father in his turn embraced his son, and bathed him with his tears; whilst the *combatants* on either side, astonished at so unusual a spectacle, suspended the fight, applauded this striking act of filial piety and paternal tenderness, and pressed that it might become the prelude of a lasting peace.

Burke. An Abridgement of English History, Anno 1083.

CO'MBER, or Cu'MBER, *v.* Co'MBER, *n.* Co'MBERMENT, Co'MBROUS, Co'MBRANCE. } Sw. *kymmer*; Dutch, *kommeren*, *komberen*; Ger. *kummern*; Fr. *encombrer*; and Ital. *ingombrare*, q. d. (Skinner thinks) *incumulare*, that is *cumulo rerum impedire*. See to ENCUMBER.

To overload, to oppress with a load or burthen; with toil or trouble; with vexation; to embarrass, to harass.

By his craft thei comen in, to *combren* the chirche.

Piers Ploukman. Creed, D. 1.

——— And ze þat hop' wolde,
Is cause of all *combraunce*.

Id. Vision, fol. 85.

Why ne haddest thou my father king of Troy
Biraft the life, or done my brethren die
Or slain myself, that thus complaine and crie
I *combre* world, that may of nothing serue
But euer die, and neuer fully sterue.

Chaucer. Troilus, book iv. fol. 177.

But and if these humane lawes loke to destroye the Crysten lybertie, to *combre* mēs consciences and to oppresse the glory of Cryste.

Joye. Exposicion of Daniel, ch. vi.

For if thou were not brought sometime into *combraunce* whence God onely could deliuer thee, thou shouldst neuer see thy fayth.

Tyndall. Workes, fol. 117.

But this, after he was admytted, was so proude & so cōbrous, y^t he rulyd all by wyll & nothyng by ryght or goodlye ordre of reason or conscience.

Fabyan. Caroli VI. Anno 14.

Wherefore they were afrayed lest his innocēt blode wold be auenged and required at their handis, & therfore to be defended, they (as now do all siche lyke *combrouse* conscienced *clerkis* and bisshopes) be setting vp of these their baners and images of the emprours and kinges contend and siewe to gette their fauour, but all was in vayne.

Joye. Exposicion of Daniel, ch. ix.

Which Arthegal perceuing, strooke no more,
But losing soone his shield, did it foregoe,
And whiles he *combred* was therewith so sore,
He gan at him let driue more fiercely then afore.

Spenser. Faerie Queene, book v. can. 12. st. 22.

I pray then let me only by this bearer know it, that I may provide you some fit lodgings at a good distance from Whitehall, for the preservation of blessed liberty, and avoidance of the *cumber* of kindness; which in troth (as we have privately discoursed) is no small one.

Reliquiæ Wottonianæ, fol. 429.

For if my lord of Suffolk should remove from the king's privacy to a place of much distraction and *cumber*, without leaving a friend in his room, he might peradventure take cold at his back.

Id. fol. 437.

And as they stand in desp'rate *comberment*,
Environ'd round with horrour, blood and shame;
Cross'd of their course, dispairing of th' event,
A pardon (that smooth bait for baseness) came.

Daniel. History of Civil War, book vi.

And straight his *combrous* armes aside did lay
Vpon the ground, withouten doubt or dread,
And in his homely-wise began to assay
T'amende what was amisse, and put in right array.

Spenser. Faerie Queene, book vi. can. 5. st. 10.

Looke as a well-growne stately headed bucke,
But lately by the woodman's arrow strucke,
Runs gadding o'er the lawnes, or nimbly strayes
Among the *combrous* brakes a thousand wayes.

Browne. Britannia's Pastorals, book v. song 4.

The working about the frames called Vines, and the raising of mounts (considering other urgent occasions) was most laborious, painfull and *combersome*.

Holland. Ammianus, fol. 245.

There is no facilitie or wealth in this mortall world so perfite, which is not darkened with some clowde of *combrance* and aduersitie.

Grafton. Henry II. The thirty-third Yere.

COMBINE. — COMBRETUM.

CO'MBINE, *v.* } *Combinare*, barbarum pro *jungere, connectere*. Vossius, *de Vitiis*, iv. 4. "*Bina jumenta jungere.*" See Martin. "*Combinage*," Cotgrave says, "is a coupling, uniting, or joining of *pairs*." To *combine*, then, was to join, unite, connect, or fasten two together, as we now use the word *to couple*.
Co'MBINABLE, Co'MBINATE, *adj.* Co'MBINATION.

It is now applied, generally,—
To join, to connect, to counite, to coalesce.

Adew myne owne dere spouse my worthy lorde
The faithful loue, that dyd vs both *combyne*,
In mariage and peasable concorde,
Into your handes here I cleane resyne,
To be bestowed vpon your children and myne.
Sir Thomas More. A ruful Lamentatiō.

—— Old duke Cedicus (men say) whan he furst did *combyne*
In absence freendly league with Rēmulus of Tyburt coast:
He sent that present then, for he of wealth had ryches moast.
Phaer. Æneidos, book ix.

It is an undeniable proof that they neither *combin'd* together, as wary knaves would have done, nor transcribed one from another; but are four distinct witnesses of what they have writ.
Grew. Cosmo Sacra, book v. ch. ii.

We must our patience exercise, and worke, ourselves with them,
Jove in our births *combin'd* such care, to eithers diadem.
Chapman. Homer. Iliad, book x. fol. 132.

Let us not then suspect our happy state
Left so imperfect by the Maker wise
As not secure to single or *combin'd*:
Frail is our happiness, if this be so.
Milton. Paradise Lost, book ix. l. 339.

There she lost a noble and renowned brother, in his loue toward her, euer most kind and naturall: with him the portion and sinew of her fortune, her marriage dowry: with both her *combynate-husband*, this well-seeming Angelo.
Shakspeare. Measure for Measure, fol. 72.

The impediments were, First the negligence of the pastors; secondly *combinations*, that is, double benefices, when men having two cures could not sufficiently attend both.
Hale. Letter from Synod at Dort, fol. 3.

These two fair isles distinct in their creation,
Yet one extracted from the other's side,
Are oft made one by love's firm *combination*.
P. Fletcher. The Purple Island, can. 3.

Ordain we then two sorrows to *combine*,
And in one point th' extremes of grief to join;
That thence resulting joy may be renew'd,
As jarring notes in harmony conclude.
Dryden. Palamon and Arcite.

Since to your uncompounded atoms you
Figures in number infinite allow,
From which by various *combination*, springs
This unconfined diversity of things;
Are not, in this, design and counsel clear?
Blackmore. The Creation, book iv.

Pleasures are very *combinable* both with business and study.
Chesterfield.

Few painters have obliged us with finer scenes, or have possessed the art of *combining* woods, lakes, and rocks, into more agreeable pictures, than G. Poussin.
Hurd. Works, vol. i. *Notes on the Art of Poetry.*

Can I doubt, that he who had the courage to withstand a *combination* of the most powerful men in Rome, who had conspired my ruin, will not be able to beat down the envious and malignant efforts of a little contemptible party, that may endeavour to oppose my honours.
Melmoth. Cicero. Letter, 12. book ii.

COMBRETUM, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Combretaceæ*. Generic character: calyx four-toothed, bell-shaped, superior; corolla petals four, inserted into the calyx; stamens very long; capsules four-angled, angles membranaceous, one-celled; one seed, oblong. COMBRETUM. — COMBUSTIBLE.

Willdenow describes five species, tropical plants.

CO'MBURGER, Co'MBURGERSHIP. } A fellow burgher. See BURGH.

If Jaffa merchants, now *comburgers* seem
With Portugal's and Portugal's with them.
Du Bartas. The fifth day of the first week.

The canton of Bernes espoused their concern with a spirit and zeal, that was not expected from them: they declared, they were in a *comburgership* with them; and upon that, they sent a body of 3000 men, to defend them. *Burnett. Own Times, Anno* 1707.

COMBU'STIBLE, *adj.* Combu'stible, *n.* Combu'stibility, Combu'stion, Combu'st. } *Et uro et buro dixere*, says Vossius. *Buro*, he derives from the Gr. πῦρ, and *uro*, from the Hebrew.

A *combustible* is any thing that may be burnt; generally applied to things easily ignited or set on fire; and which also spread their fire so as to communicate it rapidly to other materials.

Combustion; to the heat, noise, and confusion of a fire or conflagration; met. to the heat, noise, and confusion of violent passions.

And if I had, O Venus ful of mirth,
Aspects badde of Mars or of Saturne
Or thou *combust*.
Chaucer. Troilus, book iii. fol. 170.

Faith hath alwai good hope & charitie with it, and cannot but worke well, no more than the fire can be wᵗ out heate and light and burne al *combustible* thinges that it may touch and tary with.
Sir Thomas More. Works, fol. 264.

All those other smaller fires, which are lodg'd in several parts of the lower regions joyning themselves with this mighty flame, shall prey upon whatever is *combustible*, and so rage first within the bowels of the earth, beginning the tragick execution upon those damned spirits that are there confined.
Glanville. Vanity of Dogmatizing, part ii. fol. 174.

Yellow amber, jet, and the like; all which are all of a bituminous unctuous nature; as appears by their easie *combustibility* and smell when they are burned.
Digby. Of Bodies, ch. xix.

For noble descriptions there are hereof in the Grecian funerall of Homer. In the formal obsequies of Patroclus, and Achilles; and somewhat elder in the Theban war, and solemn *combustion* of Meneceus, and Archemorus, contemporary unto Jair the eighth judge of Israel. *Sir Thomas Brown. Urne Burial*, ch. i.

They burnt not children before their teeth appeared, as apprehending their bodies too tender a morsell for fire, and that their gristly bones would scarce leave seperable relicks after the piral *combustion*. *Id. Ib.* ch. iv.

There being great *combustions* and divisions among the heads of the university in preparation to the commencement, each party being desirous to get the advantage in the election of the answerers, and so to fit the questions to their mind, and the more Calvinian party having prevailed upon this occasion.
Mede. Life, fol. 34.

Guianerius had a patient could make Latine verses when the moon was *combust*, otherwise illiterate.
Burton. Anatomy of Melancholy, fol. 192.

It is here just as if any *combustible* matter, which is set on fire; if we take the flame presently, it is soon extinguished; but give it a little scope, and it proves often beyond your power to quench it, till it hath done mischief. *Sharp. Works*, vol. v. disc. 5.

What may we conceive the inward disturbance is, where the outward shew (which usually dissembles the inward passion,) betrayed so much rage and disorder; for when such flames break out, what *combustion* may we conceive within?
Stillingfleet. Sermon, 10. vol. i.

The suddenness, horror, and universality of their destruction are set forth by the similitude of a "fire" consuming the dry trees in a "forest," or some *combustible* matter on the "mountains." *Horne. Commentary on the Psalms. Psalm* 83.

First through the shoulders, or whatever part
Was seiz'd the first, a fervid vapour sprung.
With rash *combustion* thence, the quivering spark
Shot to the heart, and kindled all within;
And soon the surface caught the spreading fires.
Armstrong. The Art of preserving Health, book iii.

COME, *v.* }
COME, *n.* }
CO'MER, }
CO'MING, *n.* }
CO'ME-OFF, }
CO'ME-SHORT. }

A. S. *coman*; Dutch, *komen*; Ger. *kommen*; Swe. *komma*. *Come* is a complex term, expressing a particular species of motion. We see a thing in *motion*; the distance lessens, the thing approaches, and it *comes*; if the distance increases, the thing departs and it *goes*. Such is the broad distinction between to *come* and to *go*.

To *come* is usually interpreted in conjunction with prepositions following, and even with other words connected with it; but the signification of the expression is entirely consequential, and must be deduced from the context. He *came* to me; he *came* to the block; in these instances *came* means literally the same; the consequences to the moving body were different, and are by usage implied.

And met. the reckoning *came* to a pound; i. e. amounted. He *came* to his senses; i. e. he regained or recovered them. In these expressions, amount, and regain, are by usage implied.

For þer nys in þi kyndam so wys mon ywys,
To segge soþ of þinges, þat to *commene* beþ.
R. Gloucester, fol. 145.

þer duelled he no more, tille Acres went our kyng.
þe Cristen þat þer wore wer faȝn of his *comyng*.
R. Brunne, fol. 227.

For knowing his *comers*.
Piers Ploughman. Vision, fol. 36.

At night was *come* into their hostelrie
Wel nine and tweaty in a compagnie
Of sondry folk, by aventure yfalle
In felawship, and pilgrimes were they alle,
That toward Canterbury wolden ride.
Chaucer. The Prologue, v. 23.

And for *comers* hereafter shullen fully out of denwere all the sothe knowe of these thinges in acte, but as they werne, I haue put it in Scripture, in perpetual remembraunce of true meaning.
Id. The Testament of Loue.

But she, whiche knewe to fore the houde
The circumstance of all this thynge,
Ageyn the *comyng* of the kynge
Into the temple, hath shape so, &c.
Gower. Conf. Am. book v. fol. 107.

But wite ye this, that if the housebondeman wiste in what our the theef were to *come*, certis he wolde wake and suffre not his hous to be undermyned. *Wiclif. Matthew*, ch. xxiv.

Of this be sure, that yf the good man of ye house knewe what houre the thefe would *come*, he would surely watche, and not suffre his house to be broken vp. *Bible. Anno* 1551.

I comaunde to thee before God that quickeneth alle thingis & bifore Crist Jesu that gheldide a witnessyng undir Pilat of Pounce a good confessioun that thou kepe the comaundement without wemme without repreef into the *comyng* of oure Lord Jesu Crist whom the blessid and aloone myghti Kyng of Kyngis and Lord of Lordis schal schew in hise tymes. *Wiclif.* 1 *Timothy*, ch. vi.

I gine the charge in ye sight of God, whych quyckeneth all thynges, & before Jesu Christ, which vnder Pōcius Pilate wytnessed a good wytnessyng that thou kepe the commaundmente, and be wythout spot & vnrebukeable, vntyl the appearynge of our Lord Jesus Christ, which appearynge (whē the tyme is *come*) he shall shewe that is blessed and myghtye onelye, Kyng of Kinges, and Lord of Lordes, which only hath immortalitye.
Bible. Anno 1551.

Moost dere I biseche you as *comelingis* and pilgryms to absteine you fro fleishli desires that fighten agens the soul.
Wiclif. 1 *Petir*, ch. ii.

There they assembled by great companyes, the whiche were called the late *commers* bicause they hadde as than but lyttel pylled in the realme of France.
Froissart. Cronycle, vol. i. ch. ccxiv.

And he still on was led, but with such thoughts
Accompanied of things past and to *come*,
Lodg'd in his brest as well might recommend
Such solitude before choicest society.
Milton. Paradise Regained, l. 300.

MAN. *Come, come* no time for lamentation now;
Nor much more cause; Samson hath quit himself
Like Samson, and heroicly hath finish'd
A life heroic. *Id. Samson Agonistes*, l. 1708.

So with the squire, th' admirer of his might,
He marched forth towards that castle wall,
Whose gates he found fast shut, no living wight
To ward the same, nor answer *commer's* call.
Spenser. Faerie Queene, book i. can. 8. st. 3.

This kingdom's angel I, who since that day
That ruthless fate thy parent reft away,
And made a star, appear'd not any where
To gratulate thy *coming*, come am here.
Drummond. The Speech of Caledonia.

And this I dare confidently averre, that there are no such enemies to the king's prerogative as those who, advancing it beyond due bounds, do necessarily draw it into dispute, in which it commonly *comes off* with losse and diminution in the end, as in the late cases of loanes, ship-money, and the like.
Prinne. That the Parliament and Kingdom are the Sovereign Power.

But suppose David himself suborned Joab to do what he did, that he might have a fair *come off*, and manifest his love to his son, if David had done so; why God himself did so.
Goodwin. Works, vol. i. part ii. serm. 10.

——————To attain
The highth and depth of thy eternal wayes
All human thoughts *come short*, Supreme of things.
Milton. Paradise Lost, book viii. l. 414.

This will not only make you beloved and esteemed by the present age, but this will endear your memories to posterity, and make ages to *come* rise up and call this a happy session.
Stillingfleet. Sermon, 4. vol. ii.

The trumpets, next the gate, in order plac'd,
Attend the sign to sound the martial blast;
The palace yard is fill'd with floating tides,
And the last *comers* bear the former to the sides.
Dryden. Palamon and Arcite.

Dodona's oaks, inspir'd by Jove,
A learned and prophetic grove,
Turn'd vegetable necromancers,
And to all *comers* gave their answers.
Churchill. The Ghost, book i.

CO'MEDY, }
COME'DIAN. }

Gr. κωμῳδία; according to Festus, from κώμη, i. e. *vicus*, a village, and ᾠδη, *cantus*, a song; a village song; because these plays (*ludi*) were usually performed in villages before they were introduced into cities, (*urbes.*) See the Life of ARISTOPHANES, vol. ix. p. 321.

A *comodie* is thought to be
a thinge of lesser payne,
Because out of our dayly deedes
the most therof is tayne.
A *comodie* is so much more
of great, and weightie charge,
Because her libertie is strayte,
at least not very large.
Drant. Horace. Epistle to Augustus.

As for that part of poetry which dealeth in representation of personages in plaies upon a stage, so small account they made at Athans of the *commedians* and their profession; nay, they disdained and scorned it so much, that a law there was enacted, forbidding expresly that no senatour of the counsell Areopagus might make a *comedy:* contrariwise, the tragedy flourished, and was in much request. *Holland. Plutarch*, fol. 807.

The great success which tragic writers found,
In Athens first the *comedy* renown'd;
Th' abusive Grecian there by pleasing ways,
Dispers'd his natural malice in his plays.
Dryden. The Art of Poetry.

Among the causes which he pleaded before his quæstorship, was that of the famous *comedian* Roscius, whom a singular merit in his art had recommended to the familiarity and friendship of the greatest men in Rome. *Middleton. Life of Cicero*, sec. 1.

Whenever Aristotle speaks of *comedy*, we must remember that he speaks of the old, or middle *comedy*, which was no other than what we should call farce, and to which his definition of *comedy* was adapted: μιμησις φαυλοτερων; that is, as he explains himself, "an imitation of ridiculous characters."
Twining. Aristotle, vol. i. note 28.

CO'MELY, *adj.* Co'MELY, *adv.* Co'MELILY, Co'MELINESS, Co'MELY-DISTANT. Junius and Skinner agree from *become*, in its consequential usage; viz. to be fit, decent, appropriate, suitable; graceful, handsome. And see the Examples from Davies, on Dancing, and Strype.

A *comely* creature.
Piers Ploughman. Vision, p. 345.

Though he kilde a *comly* knyght.
Id. Crede, D. 4.

How so his mouthe be *comely*,
His worde sitte euermore a wrie,
And saith the worste that he maie.
Gower. Conf. Am. book ii. fol. 30.

Wel shaped were her lims, ful *comly* was her face,
Eche little vain most lively couch't, eche part had semely grace.
Uncertaine Auctors. The Tale of Pygmalion, &c.

SICIN. This is a happier and more *comely* time
Than when these fellowes ran about the streets,
Crying confusion. *Shakspeare. Coriolanus*, fol. 23.

CHOR. O how *comely* it is, and how reviving
To the spirits of just men long oppress't!
When God into the hands of thir deliverer
Puts invincible might
To quell the mighty of the earth, th' oppressour.
Milton. Samson Agonistes, l. 1268.

How fought great Rupert, with what rage and skill!
Enough to have conquer'd, had his cause been ill!
Comely young man! and yet his dreadful sight
The rebels blood to their faint hearts does fright.
Cowley. On the late Civil War.

I see him through an adverse battle thrust,
Bedeck'd with noble sweat and *comely* dust.
Id. Upon the happie Birth of the Duke.

So slides he down upon his grained bat,
And *comely-distant* sits he by her side;
When he again desires her, being sat,
Her grievance with his hearing to divide.
Shakspeare. A Lover's Complaint.

It was then that the simple and beautiful young shepherdesses went without other apparel than that which was requisite to cover *comelily*, that which modesty wills and ever would have concealed.
Shelton Don Quixote, vol. i. book ii. ch. iii.

For *comeliness* is a disposing fair
Of things and actions in fit time and place.
Davies. On Dancing.

Never made body such haste to confess
What a soul was; all former *comeliness*
Fled in a minute when the soul was gone,
And, having lost that beauty, would have none.
Donne. Hymn. To the Saints.

Wherein surely hee noted wel the *comelynes* of apparel to be, when it was fashioned like the bodie, and grete folie, when a square cappe was set upon a round head.
Strype. Life of Archbishop Parker, No. 25.

——————On either side,
The bright attendants, rang'd with *comely* pride
Advance in just array, and grace the pompous tide.
Hughes. The Court of Neptune.

But this [decency] shews virtue in her first original form, adds a *comeliness* to religion, and gives its professors the justest title to the beauty of holiness. *Spectator*, No. 292.

G. Douglas left behind him great approbation of his virtues, and love of his person, in the hearts of all good men; for besides the nobility of his birth, the dignity and *comeliness* of his personage, he was learned, temperate, and of singular moderation of mind. *Hume. History of the Douglasses*, fol. 220.

COMESSATION, from the Gr. κῶμος. Varro. And κῶμος, (Lennep) *quasi conventus, concio, et in primis hominum ebriorum, noctu vagantium cum cantu. Comessatio,* in Suetonius, *Vit. Domitiani*, c. 21. Holland renders "Reare banquets."

Is it a small benefit that I am placed .—Where I see no drunken *comessations*, no rebellious routs, no violent oppressions, no obscene rejoicings, nor ought else that might either vex or affright my soul. *Hall. The Free Prisoner*, sec. 3.

COMESTIBLE, *comedere; com*, and *edere, estum*, to eat. Fr. *comestible;* that may be eaten.

Albeit some herbes are most *comestible*, and do lasse harme vnto nature, & moderately vsid maketh metely good blud.
Sir Thomas Elyot. The Castel of Helth, book ii. fol. 28.

His moneys were the purest and least corrupted within the Italian bounds; and his markets the best ordered for prices of *comestible* ware; where, in all his townes, a man might have sent out a child for any fish, or flesh, at a rated price every morning.
Reliquiæ Wottonianæ, fol. 246.

COMET.

CO'MET, *n.* Co'MET-LIKE, Co'METARY. Gr. κομήτης; Lat. *cometa, stella crinita;* It. and Sp. *cometa;* Fr. *comete;* Dutch and Ger. *kometæ*, from the Lat. *coma*, the hair.

Vor a sterre with a launce, that *comete* iclupid is,
Aros tho aze dal, (those days) biuore the sonne iwis,
Fram Seinte Margarete tid, vort Misselmasse nei
That ech man mizte wondri, that the sterre isei.
R. Gloucester, p. 548.

Clerkes knewen the *comete*, and comen mith here presentes.
Piers Ploughman. Vision, p. 234.

In the yeere 1098, the Abbey of St. Maries at Cistertium was founded. In the same yeere also Antiochiæ was taken by the Christians, and a *comet* appeared.
Hakluyt. Voyage, &c. K. of Man, vol. i. fol. 11.

This slaughter and calamity foregoes
Thy eminent destruction, woful king:
This is the bloody *comet* of thy woes,
That doth foretel thy present ruining.
Daniel. History of Civil War, book iii.

These blazing starres the Greekes call *cometas* our Romanes *crinitas:* dreadful to be seene, with bloudie haires, and all over rough and shagged in the top, like the bush of haire upon the head. *Holland. Plinie*, book ii. ch. xxv. fol. 15.

——————On th' other side
Incenc't with indignation Satan stood
Unterrifi'd, and like a *comet* burn'd,
That fires the length of Ophiucus huge
In th' artick sky, and from his horrid hair
Shakes pestilence and war.
Milton. Paradise Lost, book ii. l. 708.

MAR. I am a maid,
My lord, that ne'er before invited eyes
But have been gaz'd on, *comet-like*.
Shakspeare. Pericles, act v. sc. 1.

Dreadful in arms, on Lauden's glorious plain
Place Ormond's duke: impendent in the air
Let his keen sabre, *comet-like*, appear,
Where'er it points, denouncing death.
Prior. The Duke of Ormond's Picture.

Refractions of light are in the planetary and *cometary* regions, as on our globe. *Cheyne. Philosophical Principles.*

From Dantzick, I understand by a letter of Mr. Hevelius, that his *cometography* is very near finished; and that he intends very shortly to send me by sea some exemplars thereof.
Letter from H. Oldenburg to Mr. Boyle.

Her *comet-eyes* she darts on every grace;
And takes a fatal liking to his face.
Dryden. Juvenal. Satire, 10. l. 514.

O how portentous is prosperity!
How, *comet-like*, it threatens while it shines.
Young. The Complaint, Night 5.

There stood a tow'r, whose vast stupendous size
Rear'd its huge mast, and seem'd to gore the skies,
From which a bloody pendant stretch'd afar
Its *comet-tail*, denouncing ample war.
Falconer. Description of a Ninety-gun Ship.

The Astronomical theory of COMETS is given in the Scientific portion of our Work, but there are also a few particulars worth preserving, respecting the terrors with which popular belief has sometimes invested these ill-omened bodies. Pliny, (ii. 22,) who in many points has translated the words of Aristotle, (*Meteorol.* i. 7. and *De Mundo*,) and who accords in many things with Ptolemy also, shall be our authority for the opinion of the Ancients. "These blazing starres," he says, in the words of Holland, "the Greekes call *Cometas* our Romanes *Crinitas*; dreadful to be seene, with bloudie haires, and all over rough and shagged in the top, like the bush of haire upon the head." He then distinguishes the eight separate kinds by their respective Greek names. "*Pogonias*, which from the nether part have a maine hanging downe in fashion of a long beard." Such we are told was the great Comet of 1618. "*Acontiæ* brandish and shake like a speare or dart, signifying great swiftnesse." If any thing precise is to be deduced from these last words, it may be, that the events which the *Acontiæ* are supposed to prognosticate, quickly succeed their appearance. Pliny adds, that the Emperor Titus, in his fifth Consulate, wrote a Poem upon one of these *Acontiæ*, and Milichius (*ad loc.*) informs us, that such was the figure of the Comet of 1533. "If they be shorter and sharper pointed in the top, they use to call *Xiphiæ*; and of all other palest they be, and glitter like a sword, but without any raies or beames." This was the terrific appearance which, according to Josephus, (*Bell. Jud.* vii.) hung over Jerusalem for nearly a year, not long before its destruction; and a similar portent is recorded to have occurred in the year 1532. "*Discus* (resembling a dish or coit, whereof it beareth the name; but in colour, like to amber) putteth forth (rays) here and there out of the brimmes and edges thereof." "*Pitheus* is seene in forme of tunnes, environed within a smokie light, as if it were a concavitie." "*Ceretias* resembles an horne, and such an one appeared when the whole manhood of Greece fought the battaile of Salamis." Such too was the last Comet of 1618. "*Lampadias* is like to burning torches." *Hippeus* is like to horse maines, most swift in motion, and turning round." Another name of *Hippeus* seems to have been *Rosa*. Besides these, "there is also a white Comet with silver haires, so bright and shining, that hardly a man can endure to looke upon it, and in man's shape it showeth the verie image of a God. Moreover there be blazing starres that become all shaggie, compassed round with hairie fringe, and a kind of maine. One heretofore appearing in the forme of a maine, changed into a speare," and this occurred, continues the Naturalist, "U. C. 498." i.e. A. C. 356.

The matter of Pliny has been freely borrowed by the anonymous author of a *Treatise on Blazing Starres in generall, as well supernaturall as naturall to what countries or people soever they appeare in the spacious world*, 1618. This writer calls the *Pogonii* "trailed stars," and either from lack of Greek, or by an error of the press, writes *Piphii* instead of *Xiphiæ*. *Phitites* and *Hippei* are termed "Tunne starres" and "maine stars." The pillar of fire which appeared to the Israelites, is affirmed to have been a Comet; and Pliny's paragraph on the white Comet is accommodated, in some measure, to Apocalyptic language. "To be short, some blazing starres are seene in the ayre, glistering with strakes and streames like bright silver, that it passeth the ability of man's eyes to look and behold them, wherein (as in a cleare glass) God is represented in the likeness and shape of man." Although the genuineness of the original passage in Pliny, from which this is borrowed, has been disputed, Fromondus (*Meteorol* iii. 4) has referred it to the star which appeared at our Saviour's birth. *Pie magis scriptum quam verè*, as Hardouin adds with sly sobriety.

The limits of apparition, assigned by Pliny, are a week and eighty days; both manifestly false. Some Comets, he says, are fixed and stir not; in which he is equally mistaken. They portend boisterous winds and heat of weather. "A fearful starre for the most part this Comet is, and not easily expiated;" in which assertion he is supported by the Greek adage μηδεὶς Κομήτην ὄστις ἀ κακὸν φέρει. Comets foretold the civil war with Sertorius; and that between Cæsar and Pompey; the murder of Claudius; and the tyranny of Nero. The quarter into which a Comet shoots, affords a material presage; as do also those stars the influence of which it receives, "the similitudes it resembles," and the parts in which it first rises. "If it be like to flutes and hautboies, it portendeth somewhat to Musicians." Woe to the amorous if it be seen below the Girdle in any of the Constellations! "It is respective to fine arts and learned men, if it put forth a triangular or foure-square figure with even angles, to any situation of the perpetual fixed starres: and it is thought to presage, yea, and to sprinckle and put forth poyson, if it be seene in the head of the Dragon, either North or South."

One Comet only seems to have escaped ill fame. It was that which appeared at the Games celebrated by Augustus to *Venus Genetrix*, not long after the murder of Julius Cæsar. It rose for seven days consecutively, about five o'clock in the evening, with unusual brightness. The Emperor gave out that it conveyed the soul of the late

COMET. Dictator, on its passage to Olympus; and in commemoration of the prodigy he placed a star on the head of an image of Julius, which he dedicated in the *Forum*. (Suet. *Jul.* 88.) To himself in private it gave a true inward joy, for "he interpreted and conceived thus of the thing, That the Comet was made for him, and that he himself was in it borne." (Plin. *ut supra*.)

This opinion, which Augustus took so much pains to inculcate, was adopted far more extensively after the lapse of many centuries by Bodin, who fathered it on Democritus. In the *Universæ Naturæ Theatrum*, 1575, the French Lawyer inculcates the following opinion, among others equally strange and sceptical. *Cometas esse illustrium virorum mentes, quæ posteaquam innumerabilibus seculis viguerunt in terris, tandem obituræ, ut omnia quæ oriuntur occasum minantur, extremos peragunt triumphos, aut in cœlum stellatum quasi splendida sydera revocantur: ac propterea sequuntur Fames, Morbi populares, Civilia bella, quasi Civitates ac Populi ducibus illis optimis et gubernatoribus qui divinos furores placabant, desererentur.* (Lib. iii.) It is somewhat odd that after such a declaration as this, Bodin should have been deemed a Conjuror, as we are informed by De Thou was really the case. (Lib. cxvii.)

It would be a thankless and an endless task to cite the names of a tithe of the small Professors who have written on *Cometomantics*.—There is a rare specimen of early printing by Hans Aurl in 1474, entitled Thurecensis Phisici *Tractatus de Cometis*; but the Tract is meagre compared with many of its successors.—Ferrerius one of that distinguished Piedmontese family, which so often supplied the College of Cardinals in the XVIth century, had the boldness to outrun the belief of his times; and in 1540 he dedicated to James V. of Scotland a dissertation *De verâ Cometarum significatione contra Astrologorum omnium vanitatem*. His work is the vehicle of much epithalamic Latin verse on the marriage of his Royal Patron with a Princess of Lorraine, the Duchess Dowager of Longueville. It was about the same year that a Cracovian Astrologer, Petrus a Probossczovvice, produced his *Judicium*. We can only extract from it *three* lines, which he calls a *distich*, and which he informs his readers embrace in that narrow compass all the effects of a Comet.

Octo mala fulgens Cometa per aera signat
Ventus, Sterilitas, Aqua, Pestis, Dominatus
Rixa fit et Tremor, moritur Dux, mutatio Regni.

The sum of these musical lines has been nearly rendered in simple prose by Leonard Digges, who in 1555, 6, 64, and 67, published Astrological Almanacks under the title *Prognostication everlasting of ryght good Effect*; which contain rules for determining the weather, for letting blood and taking physic, laid down with a precision which none of his successors in the same line have ever surpassed. He dismisses Comets in a few choice words of vituperation. They "signifie corruption of the ayre. They are signes of Earthquake, of Warres, chaunging of Kyngdomes, great dearth of Corn, yea, a common death of Man and Beast."

Du Bartas, who wrote about the same time, is much to the same purpose, and his lines, as Englished by Silvester, deserve citation.

Here in the night appears a flaming spire,
There a fierce Dragon folded all in fire;
Here a bright Comet, there a fiery stream,
Here flying lances, there a burning beam;
Here seems a horned Goat, environ'd round
With fiery flakes about the air to bound;
There with long bloody hair a blazing star
Threatens the world with Famine, Plague, and War;
To Princes Death, to Kingdoms many crosses,
To all Estates inevitable losses:
To Herdsmen Rot, to Plowmen hapless seasons,
To Sailors Storms, to Cities Civil Treasons.

The close of the XVIth century was fruitful in writers on Comets. Camerarius, who left nothing untouched, published in 1561, a disputation *De eorum qui Cometæ appellantur nominibus*, &c. David Chytræus of Rostoch, in 1572, and Bernardinus Longus of Naples, in 1578, each printed his respective Thesis in the Schools *De Stellâ inusitatâ et de Cometis*. All three of them furnish numerous examples of disasters concomitant with the appearance of a Comet. Nicolas Vuinckler, a Physician of Hall, in 1577, denounced woe in a strain which many succeeding writers down to the time of our own late Francis Moore (of hieroglyphic memory) have adopted after him, "*Caveat sibi Polonia major, Russia alba, Campania, Helvetia, Rhætia, Franconia, Lotharingia, Hibernia; bella illis denunciantur et obsidiones. Capietur ex illis Dux aut Princeps aliquis: forsitan etiam præ nimio dolore morietur in carcere.*" The Comet of the day would indeed have been not a little out of luck if, in this wide range of countries, no public misfortune had occurred to verify the learned Doctor's predictions.

To the above writers may be added a few others of the same date; Cornelius Gemma, Poet, Physician, and Philosopher of Louvain, in his *Cosmocriticum* and *De prodigiosâ specie naturâque Cometæ*, 1577; Helisæus Ræslin of Alsace, in his *Theoria nova Cœlestium μετεώρων*; and Bartholemæus Barriento, Professor of Humanity at Salamanca. All these are equally profound. Keckerman, a Professor of Dantzic, in his *Systema Physicum*, vi. 5, may be consulted with advantage; and Kepler, in his three Books *De Cometis*, exhibits quite as much of the Prophet as of the Philosopher. He says, as his brother adept Sir George Wharton, (in his *Excellent discourse of the Names, Genus, Species, Efficient and Final causes of all Comets*,) has rendered him, "that Comets were made to the end the æthereal regions might not be more void of monsters than the ocean is of whales, and other great thieving fishes; and that a gross fatness being gathered together, as excrements into an aposthume, the cælestial air might thereby be purged, lest the Sun should be obscured, as partly he was in the year 1547, from the 24th to the 28th of April, or for a whole year together, as in that wherein Julius Cæsar was slain, when being made weak by a murrey or bloody colour, he cast but a dim and disdainful light." He then sums up the troubles which have succeeded several past Comets, and gives his own judgment upon those of 1618, 19.

Amid his labour on the Greek Mathematicians, of whose works he meditated an entire collection, Conrad Dasypodius, a Professor of Strasburgh, found time to write *Brevis dissertatio de Cometis et Cometarum effectibus*, 1578. In this are many rules, by the use of which a right judgment may be formed. The place, the sign of the zodiac, the inclination of the tail, all demand consideration. If the colour be livid or ashen, the Comet is under the influence of Saturn; if white, of Jupiter; red, of Mars; yellow, of Venus; spotted (*varius*,) of Mercury. Yet all Comets properly belong to Mars and Mercury. Those which are brightest, and those which immediately precede or succeed an

 Eclipse, have most effect; but if they occur in the very time of an Eclipse, this effect is absolutely doubled. Many of these *dicta* appear to be borrowed from Ptolemy.

An English Clergyman, who wrote from Kettering in 1578 a Tract called *Cometographie*, (probably under an assumed name, Laurence Barjona,) on a Comet which appeared the year before, found himself somewhat puzzled how to apply the phenomenon (as he was bound to do in duty as a loyal subject,) to the reigning Queen, Elizabeth. To have foretold calamities might have been misprision of treason; and the only precedent for saying any thing good of a Comet, was to be drawn from the case of that which we have mentioned after the death of Julius Cæsar; but Elizabeth, at the time of which we speak, was by no means either ripe or willing for her apotheosis. The sagacious Divine, therefore, had recourse to generalities, and extricated himself from his difficulty with no small skill, *Tantum abest ut ex hoc Cometâ tuæ Christianissimæ personæ quid metuerem, ut ἐυημερίαν quandam potius ex eo videor tibi polliceri posse.*

A few years afterwards, in 1587, some useful rules were given for the management of refractory Comets, by Antonius Gattus, *Philosophus et Medicus Hortuachiensis*. The fourth Part of his *Tractatus de Cometis* contains a section *Quomodo Cometa ut morbus magni animalis curandus sit: i. e. ex quibus petendus sit modus ipsum removendi, et quo pacto possimus reddi inoffensi de ejus nocumento atque portentis.*

The year 1618 was dignified by no less than four Comets, which appear to have thrown John Bainbridge, "Doctor of Physic and lover of Mathematics," who described them, into no small perplexity. He assures his reader concerning one of them, that "what this Comet doth in particular signifie is not possible to declare without an ἐνθουσίασμος, or Divine inspiration;" nevertheless he thinks it must bring news from the East Indies, and he points out its remarkable coincidence with the Synod of Dort, which was sitting at that time. The same blazing stars furnished the skeletons of many homilies, published under the title κομητοστοιχεῖον, by a German Divine, who writes himself at full length M. Christianus Christianus, *Stetinensis, Pomeranus, Parochiæ Petrinæ Pastor Stendeliæ, in veteris Marchiæ Metropoli, sub Electoratu Brandenburgico.*

Frederic Cogelius sang the progress of a Comet in 1664, 65 in Latin hexameters, which the University of Cologne took the trouble of printing *typis Academicis*. In 1664 also, we meet with observations of a Comet in the southern hemisphere, under the title of *Legatus Uranius*, by Valentine Stamel, a Jesuit Missionary at Bahia. In the same year a brilliant specimen of Astro-Theology was given in a pamphlet printed at Cambridge in New England. In this, S. D(unforth.) assured his readers, that the appearance of the Comet, was concomitant to the translation of their Governor, Mr. John Endicot, to a better world. Michael Praun, an Aulic Councillor at Frankfort, differed widely from this opinion not long after. In his *Cometa Malus Genius*, 1672, he boldly pronounced all Comets to be under the influence of the Devil. John Gadbury, the pupil of Lilly, who verified the well known Greek adage, by becoming a greater rogue than his master, published in 1665 a Tract *De Cometis*, to which he annexed "Some Observations on the Nativity of the Grand Seignior." In this work the several properties of Comets, according to the different signs in which they appear, are elaborately stated, (ch. vii. § 3,) and the following general cause is attributed to them all, "As if God and Nature intended by Comets to ring the knells of Princes; esteeming the Bells in Churches upon Earth not sacred enough for such illustrious and eminent performances."

Still there were not wanting some who continued to speak more favourably of these stars. A collection of *Dissertationes et Judicia doctorum virorum de significatione Cometarum*, was frequently printed in the course of the XVIth century. It contained the opinions of Erastus, Professor of Medicine at Heidelburgh, of Dudith, a Prelate of Silesia, of Marcellus Squarcialupus, of Julius Cæsar Scaliger, of Benedictus Perecius, of Grynæus, of Philip Muller, Professor of Medicine and Mathematics at Leipzic, of Riccioli, of Gassendi, of our English Dr. Primerose, extracted from his Tract *De vulgi erroribus*, and of Fienus, Professor of Medicine at Louvain. The last very successfully combated two principles which hitherto had been generally admitted; the one in order to account for the great influence which Comets were supposed to exercise over the destiny of Princes: *Quia Principes habent corpora teneriora aliis ideo præ aliis ab infecto exhalationibus aere magis afficiuntur, et a morbis qui tum grassantur interimuntur;* the other, which in a similar manner explained why commotions and wars are mostly consecutive to Comets: *Quia corpora fiunt biliosiora ideo et ad iram prona, hinc subito moliuntur seditiones; Principes aliis Principibus vicinis bella inferunt.*

The great work of Riccioli, *Almagestum Novum*, deserves a separate notice. This learned Jesuit projected a complete system of Philosophical, Mathematical, and Astronomical knowledge; in which he was to digest, after the manner of Ptolemy, every thing ancient and modern, relating to his subjects. This stupendous monument of diligence and research appeared in two folio volumes in 1652; and in the second Part lib. viii. sec. i. ch. v. under the head *Astrologorum placita*, the reader will find, or be referred to, most of the lore which dreamers have delivered concerning Comets. The birth (A. C. 356) and accession (A. C. 336) of Alexander, and those of Mithridates (130. 119,) the accession of Charles Martel (A. D. 725,) and of Charlemagne (800,) and the commencement of the Tátár Empire (1200,) were all, it seems, notified by blazing stars, the dates of which Riccioli has preserved. To these events may be added the deaths of the following illustrious men, in which the reader must be warned not to be too nice respecting a few months, nor to inquire whether the Comet appeared before or after the decease.

A. C.
336 { Philip of Macedon / Darius Codomanus.
44 Julius Cæsar.

A. D.
14 Augustus.
54 Claudius.
70 Vitellius.
80 Vespasian.
213 Severus.
340 Constantinus Junior.
363 Julian.
392 Valentinian.
454 Theodosius.
571 Alboin of Lombardy.

A. D.
603 Maurice, Emperor.
814 Charlemagne.
837 Pipin.
839 Ludovicus Pius, Imp.
882 Ludovicus Bavarus, Imp.
983 Otho II.
1009 Pope John XV.
1066 Edward the Confessor.
1106 Henry IV., Emperor.
1169 Malcolm IV. of Scotland.
1214 William of Scotland.
1264 Pope Urban IV.
1301 Andrew of Hungary.
1314 Philip le Bel.
1341 Andronicus, Emperor.
1377 Charles IV., Emperor.
1402 Tamerlane.
1430 Amurath.
1456 Ladislaus of Poland.
1457 Alfonso of Naples.
1477 Charles of Burgundy.
1503 Philip of Spain.
1506 Alexander of Poland.
1512 Pope Julius II. Bajazet
1521 Pope Leo X.
1533 Pope Clement VII.
1558 Charles V., Emperor. Queens of England, Poland, and Hungary.
1559 Pope Paul IV.; Henry II. of France; Mary, of England; Erickson, of Sweden; Frederick II. of Denmark; and fifteen Cardinals; to all which calamities Lubienictz appends *et perfidia Hugonotarum erupit manifestius.*
1577 Sebastian of Portugal.
1583 Osman. Stephen of Poland.
1590 Pope Urban VII.
1618 Matthias, Imp.

The well known Comet of 1680 was visible from November 3 to March 9 of the following year, and produced numberless descriptions and predictions. The Author of *A full and true account of the late blazing Starre, with some probable prognostics upon what may be its effects*, assures his readers that "God never fires his beacon (set upon so high a hill) but those below had need look to themselves." Agostino Macarri, Apostolic Prothonotary, Vicar of the Holy Inquisition, and Rector of Peruga, is far more precise in his *Secreti Astrologici celesti et terrestri motivati dalle Comete*, 1681. He is convinced that Comets show the origin, coming, and death of Antichrist, together with the month and day on which the world is to end. This grand consummation is without doubt, he says, to occur on the 25th of March, and on a Sunday; but the year cannot be foretold with equal certainty.

A few other productions about the year 1680 must not be omitted. One is, *Strange and wonderful prophecies and predictions taken from the appearance of the late dreadful Comet, the last wonderful Ecclips, and the great and signal conjunction of Jupiter and Saturn in the fiery Trigon, that will happen on the 23d of October next; signifying the utter downfall of the hierarchy of Rome, and other most wonderful and unheard of mutations which shall happen in Europe within a few years.* The next is *An Alarm to Europe*, by John Hill, Physician and Astronomer, who states that the first advice of the Comet was given from Falmouth in the *London Gazette*. After this (but not till 1684) came *Cometomantia*. The Author of this tract is convinced that the flaming sword with which Paradise was guarded from our first parents was no other than a Comet; and he is so assured that the Fathers of the Church held Comets to be prophetical, that he attacks with great vehemence all those "youthful opiniators who are as ready to pluck their reverend beards (i. e. of the Fathers) as those of the Comets." On a single sheet about the same date will be found *The wonderful blazing Star, with the dreadful apparition of two armies in the air, the one out of the North the other out of the South, as in the figure above is represented.* It is accompanied by a wood-cut, depicting the encounter of the two aerial hosts *ad vivum*, and their appearance is vouched for by the following grave testimony: "Sir, On the 17th of December 1680, between four and five o'clock in the evening at Ottery, ten miles north-eastward of Exon, I and many more viewing this amazing Comet, on a sudden in a clear sky there appeared two great armies; one coming out of the North, whose leader had a coronet upon his head; the other from the South, and, as it seemed, furiously joyned battel, and a litell retreating vigorously charged again, and thus continued almost an hour; till at last there comes in a reserve, and joyning with the Southern army, forces the Northern back in disorder, and so vanished. Several were so terrified with the sight that they swooned away This is as true as terrible, else I would not have troubled you with it." "This account came from a Reverend Divine, who with many more was an eye-witness of it." It is not improbable that these and similar papers were made political vehicles. The nation at the time of their appearance was under the demoniacal influence of the Popish Plot. The iniquitous execution of Lord Stafford had just occurred, and all parties were ripe for intestine tumult. The armies which were stated to have appeared might be heartily wished for by the writer, and the prediction of bloodshed and calamity might be intended to bring about its own fulfilment One tract of a conciliatory temper was published about this time, (strange to tell) in Ireland. It is entitled *The judgment of the Comet which became first generally visible to us in Dublin*, &c. *by a Person of Quality*, and it successfully ridicules the forebodings of ill, which it had become so much the fashion to encourage.

As preceding these tracts, in point of time, we ought to have mentioned the two most extensive and profound works which have been given to the world on the subjects of which they treat. The *Cometographia* of Hevelius contains observations by himself of the Comets of 1652, 61, 4, 5, and a detailed history of every Comet which has appeared down to the last named year, from three days before the death of Methusaleh, *Ann. Mundi* 1656. Hevelius afterwards carried on his observations to later Comets. This history is perhaps surpassed in fullness and in interest by that appended to the *Theatrum Cometicum* of the learned Pole, Lubienietski. Besides a correspondence with all the *Savans* of Europe upon the Comets of 1664, 5, this writer (though he falls one Comet short of Hevelius) has collected every event which he could in any way connect with every appearance of the kind from the Deluge to 1665.

The *Pensées sur la Comete* of Bayle must not be forgotten, as arising out of the portentous star of 1680. This work is full of curiosity and entertainment, and perhaps diverted the current of public thinking relative

to Comets, from the channel of superstition and mystery in which it had been heretofore inclined to run. If the reader be fond of contrast, we recommend him to compare Bayle's *Thoughts* with a contemporary piece under the following title, *Tractatus de Cometis, Cometâ anno* 1680 *et pluribus præcedentibus ab anno* 843 *et sequentibus. Præsaglum perpetuum utriusque Testamenti, et posterioribus Prophetiis cum Apocalypsi convenientibus concordatum. In remedium omnium Ecclesiæ Romanæ adversitatum. Collectore* M. A. Malonoxio *Vedasto Novavilluno Nosocomii D. V. Tornaci Pastore indigno.* The contents fully answer the expectation which the title-page is calculated to excite; and the erudite and orthodox author distinctly shows that Comets are Missionaries of the Romish Church.

Comets of later years have failed to give rise to Astrological speculation; and those of 1807 and 1811, though distinguished by the brilliancy of their appearance, and the length of their tails, passed away without being suspected of any intention to sweep us off in their progress. Such marvellous appearances as the two which we are about to subjoin in conclusion, belong to days long since departed, and we record them in the hope of obtaining some little sympathy for the terrors which our forefathers occasionally expressed, while smarting under similar visitations. The first account is taken from the *Chronicon* of Sigebert *ad* A. D. 451. "Over the island of Great Britain was seen a star of a wonderful bigness, to the train of which hung a fiery sword, not unlike a Dragon; and out of the Dragon's mouth issued two vast raies, whereof one reached as far as France; the other extending itself towards Ireland, divided into seven lesser raies.

This vision, it must be confessed, is sufficiently terrific, but it can by no means compete with the second, which we shall extract from the *Exempla Cometarum* of Rossemburgh.

"In the year 1527, about four in the morning, not only in the Palatine of Rhein, but almost over all Europe, presented itself for an hour and a quarter blazing every day a most horrible Comet in this sort. It rose due east, and went on aloft to the meridian, being still the more conspicuous as it run nearer north, setting in west. The length was of a bloody colour, inclining to a saffron. From the top of its train appeared a bended arm, in the hand whereof was a huge sword in the instant posture of striking. At the point of the sword was a Star, at each end of it one other, but that at the point the biggest of the three. From the Star proceed dusky raies like a hairy tail; on the side of them other raies like javelins or lesser swords as imbrued in blood, between which appeared human faces of the colour of blackish clouds, with rough hair and beards. All these moved with such terrible sparkling and brightness that many spectators swooned with fear."

Those who witnessed such portents as these may fairly be excused for believing that predictions might be drawn from them. We will not answer for the creed, either of the present times or of posterity, if similar appearances should again be observed by stargazers.

COMETES, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: involucre four-leaved, three-flowered; calyx four-leaved; capsule three-berried.

One species, *C. alterniflora*, an annual, native of Surat.

CO'MFIT, *v.* Co'MFIT, *n.* Co'MFITURE. } Written *confits* (q. v.) by Beaumont and Fletcher. Fr. *confitures*; It. *confettura*; Sp. *confiture*. All (says Skinner) from the Lat. *confectio*; from *conficere, confectum*. Caseneuve observes, that the Apothecary was called *confectionarius*; and Medicine, *confectio*. The Fr. *confection*, is "A confecting or confet-making." Cotgrave.

The ladies defended the castle with rose-water and *comfittes*, and the lordes threwe in oranges and dates.
Hall. King Henry VIII. The fourteenth Yere.

And at night to banquet with dew (as they say) of all maner of fruits and *confections*, marmelad, succad, grenegynger, *comfettes*, sugerplate, &c. *Tyndall. Workes*, fol. 229.

The citezens of London presēted them with v. fat oxen, &c. xx. loaues of sugar, *comfettes* & other spyce and waxe, with many other thinges which I cannot reherse.
Hall. King Henry VIII. The nineteenth Yere.

The fruit which does so quickly waste,
Men scarce can see it, much less taste,
Thou *comfitest* in sweets to make it last.
Cowley. The Muse.

Then was brought in wafers, *comfites*, ypocras, in such plentie, that euery man had as much as he would desire.
Grafton. King Henry VIII. The twenty-fourth Yere.

Plato and Xenophon have made a note of the delicate viands, pastry works, *comfitures* and junckets, served up in Callias or Agathus houses. *Holland. Plinie*, fol. 598.

Only let me love none, no not the sport
From country grass to *comfitures* of court
Or city, quelque-choses, let not report
My mind transport.
Donne. Love's Usury.

LADY. Not mine in good sooth.
HOTSP. Not your's in good sooth.
You sweare like a *comfit-maker's* wife.
Shakspeare. Henry IV. First Part, fol. 62.

CO'MFORT, *v.* Co'MFORT, *n.* Co'MFORTABLE, Co'MFORTABLENESS, Co'MFORTABLY, Co'MFORTATIVE, Co'MFORTER, Co'MFORTLESS, Co'MFORTMENT, Co'MFORTRESS. } Mid. Lat. *confortare*; It. *confortare*; Fr. *conforter*, to comfort, solace, recreate; to encourage or cheer up; also to confirm, help, strengthen, reinforce. Cotgrave;—who has put that last which should have been first; inasmuch as *fortis*, strong, anciently *forctis*, (from the Gr. ἔρκτος, itself from ἔργω, *sepio*, Vossius,) is the true Etymology of the word.

Þe kyng Aurely ys felawes *comforted* wel to fyȝte,
And al ys hope in Godesone dude & al ys myȝte.
R. Gloucester, fol. 139.

In woþ [weeping] & sorwe & deol inow, & *comfort* non him nas,
Ac euere on the holi man criede Sein Tomas.
Id. fol. 476

Aureli *comfortede* Þe Cristenemen a boute,
And Hengist in his half Þe heþene mennes loute.
Id. fol. 139.

Noiþer bi norþ no bi south com him neuer help,
Wo was alle his *comforth*, of sorow mot he gelp (yelp.)
R. Brunne, fol. 41.

For cleregie is Cristes vikery. to *comforte* and to curen.
Piers Ploughman. Vision, fol. 233.

COMFORT

In a walnote. with oute ys a byter barke,
And after that biter barke. Be þe shale aweye
Ys a curnel of *comfort*. *Piers Plouhman. Vision*, fol. 209.

Hereaftirward, bretheren be ghe *coumfortid* in the Lord and in the myght of his vertu. *Wiclif. Effesies*, ch. vi.

These thingis I haue spoken to ghou dwellynge among ghou, but thilk Hooli Goost the *comfortour*, whom the Fadir schal sende in my name, he schal teche ghou alle thingis, and schal schewe to ghou alle thingis whateuere thingis I schal seie to ghou.
Id. John, ch. xiv.

Thys haue I spoken vnto you beynge yet present with you. But that *cōforter* which is the Holy Goost (whome my father wyl sende in my name) he shal teache you all thynges, and brynge all thynges to your remembraunce what so euer I have told you.
Bible. Anno 1551.

Thys *conforte* shalle thou euermore fynde in the playne texte and lytteral sense. Neyther is there anye storye so homelye, so rude: yea, or so vyle (as it semeth outwarde) wherin is not exceadynge great *conforte*.
Tyndall. Prologue shewynge the use of the Scripture.

For vnto the right beleuyng shal all thinges be *comfortable*, and vnto consolation, at that terrible day. *Id. Workes*, fol. 68.

But Edmond therof beynge warned, sped him towarde that parte of the felde, and behaued hym so *comfortably* amonges his men, that by his knyghtly courage his people recouered that they before had loste, and contynued the batayll tyll nyght.
Fabyan, vol. i. ch. cciv.

Honey is waloweish and ouer casteth the stomake, if it be plenteously taken by itselfe alone: but if wyth vinegre it be made aegredoulce, than is it not onely delectable and plesaunt of relice, but also *comfortatiue* and holsome too.
Udall. Preface, fol. 6.

And as I haue my tale thus told,
Steps vnto me with countenance bold
A stedfast frend, a councellour,
And named is Hope my *comfourtour*.
Vncertaine Auctors. The Louer describeth his whole state, &c.

Quiet I aske, and a time of delay,
And respite eke my fury to assuage,
Till my mishap teach me, all *comfortlesse*,
How for to wayle my grief.
Surrey. Æneis, book iv.

The answere that he made to me, my dere,
When I did sue for my poore heart's redresse,
Hath so appalde my countnance, and my chere,
That in this case, I am all *comfortless*,
Sins I of blame no cause can well expresse.
Wyat. To his Loue that has giuen him answer of refusell.

The same merchants with all celeritie and expedition, obteined the queene's maiestie's most gracious and fauourable letters to the ladie dowager, and lordes of the councell of Scotland for the gentle *comfortment* and entertainment of the saide ambassadour, his traine and companie, with preseruation and restitution of his goods. *Hakluyt. Voyage, &c. Ambassadour from Russia.*

The king him hartily thanked, and was well reuiued and *comforted* with his wordes, and so he with all his company were set on lande, and well refreshed.
Grafton. Edward IV. The ninth Yere.

This he did to obviate the rumors which he forsaw would be dispersed after his death either of his recantation, or of some trouble of spirit that he was cast into; (for these are the usual practises of the puritane sect) whereas he ended his days most piously, and to the great *comfort* of all the beholders.
Spotiswood. Church of Scotland, Anno 1614. book vii.

——— 'Tis besides as *comfortable*
To die upon th' embroidery of the grass
Unminded, as to set a world at gaze,
Whilst from a pinnacle I stumble down
And break my neck, to be talk'd of and wonder'd at.
Ford. The Sun's Darling, act i. sc. 1.

Now all the remedy that is to be had in such an exigence as this, is to have the next preacher sent for, who must instill a little *comfortable* divinity into him, to make him sleep, and so his soul departs the Lord knows whither.
Chillingworth. Sermon, 6.

We know a playing wit can praise the discretion of an asse, the *comfortableness* of being in debt, and the jolly commodities of being sick of the plague. *Sidney. The Defense of Poesy.*

Cyprian hearing thereof, wrote *comfortably* vnto him and willed him in any wise to proceed. *Whitgift. Defence*, fol. 355.

Eternall Spirit, God from both proceeding,
Father and Sonne; the *comforter*, in breeding
Pure thoughts in man; with fiery zeale them feeding
For acts of Grace.
Ben Jonson. Underwoods. To the Holy Trinitie.

But hard (God knows) with sorrow doth it go,
When woe becomes a *comforter* to woe.
Drayton. England's Heroical Epistles.

Be sure they will, said th' Angel; but from heav'n
He to his own a *comforter* will send,
The promise of the Father, who shall dwell
His spirit within them, and the law of faith
Working through love, upon their hearts shall write,
To guide them in all truth.
Milton. Paradise Lost, book xii. l. 486.

Ay dooing things, that to his fame redownd,
Defending ladies cause, and orphans right,
Whereso he heares, that any doth confownd
Them *comfortlesse* through tyranny or might;
So is his soveraine honour raisde to heuens hight.
Spenser. Faerie Queene, book iii. can. 2. st. 14.

Mos. To be your *comfortresse*, and to preserve you,
Volp. Alasse, I am past already! pray you thank him,
For his good care, and promptnesse; but for that,
'Tis a vaine labour, e'ene to fight, gainst heaven.
Ben Jonson. The Fox, act iii. sc. 7.

Which [talents] if he do but carefully manage, and improve to the uses they were given for, he will for ever preserve to himself the love, and favour, and kindness of his heavenly Father, and shall not fail both of living happily and *comfortably* here, and arriving also to a glorious state of immortality hereafter.
Sharp. Works. Sermon, 3. vol. vi.

Thou only *comforter* of minds opprest,
The port where wearied spirits are at rest;
Conductor of Elysium, take my life,
My breast I offer to thy sacred knife.
Buckinghamshire. The Temple of Death.

Such is the condition of our life here! Either, not to have our most passionate wishes granted us; which is present unhappiness; or if we have them granted, to find, by a *comfortless* experiment, that we have sought misery instead of happiness; and embrace a vain shadow, where we expected a substantial good.
Hoadley. Works. Sermon, 15. vol. iii.

Consolation, or *comfort* are words which, in their proper acceptation, signify some alleviation to that pain to which it is not in our power to afford the proper and adequate remedy; they imply rather an augmentation of the power of bearing, than a diminution of the burthen. To that grief which arises from a great loss, he only brings the true remedy who makes his friend's condition the same as before; but he may be properly termed a *comforter*, who by persuasion extenuates the pain of poverty, and shows in the style of Hesiod, that half is more than the whole.
Johnson. Rambler, No. 52.

COMB
COMI

CO'MICK, Co'MICAL, Co'MICALLY. } (q. v.) Having the qualities of *Comedy*, Mirthful, lively, facetious, witty, ridiculous, droll. A *comical* poet, in Holland, is a *Comick* poet, a writer of Comedies.

Aulus Gellius that noble historiar,
Orace also with his newe poetry,
Maister Terence the famous *comicar*.
Skelton. The Crown of Laurel.

Arcgilogus did for Iambics passe.
For *commicke* verse stil Plautus peereles was.
Gascoigne. The Steel Glass.

Clion in solem songs reneweth all day
With present yeres conjoyning age bypast,
Delightful talke loues *comical* Thaley,
In fresh grene youth who doth lyke lawrel last.
Vncertaine Auctors. Songes to the Nine Muses.

One may not thinke things *comicall*
in tragike blasts to blowe.
Drant. Horace. The Arte of Poetry.

ICK. I cannot for the stage a drama lay,
— Tragick, or *comick*; but thou writ'st the play.
ITIA. *Ben Jonson. Epigrames. To a weake Gamester in Poetry.*

He was so mocked and flouted by the *comicall* poets, that he grew to be of no reckoning and reputation, but incurred an ill and odious name. *Holland. Plutarch*, fol. 807.

Hee seemed when he presumed of himselfe, to cracke and vaunt in a loftie tragicall note, and whensoeuer he feared, to debase himselfe lower than a *comicall* actor.
Id. Ammianus, fol. 321.

It is a *comicall* subject, in sober sadnesse to crave pardon of what is amisse, and desire thee to suspend thy judgement, wink at small faults, or to be silent at least, but if thou likest, speake well of it, and wish me good success.
Burton. Anatomy of Melancholy, fol. 407.

I am resolved howsoever in this tragi-comedy of loue, to act severall parts, some satyrically, some *comically*, some in a mixt tone, as the subject I haue in hand giues occasion, and present scene shall require or offer itself. *Id. Ib.*

As that Syracusian in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, flung his wife into the sea. But this I confesse is *comically* spoken and so I pray you take it. *Id. Ib.* fol. 562.

He [Daniel Whithy] was suspended, and at length made a pretended recantation, which cost him nothing but the pleasure of outwitting his governors, by a part acted in a *comicall* way.
Wood. Athenæ Oxon., ii. fol. 1071.

When I first designed this play I found, or thought I found, somewhat so moving in the serious part of it, and so pleasant in the *comick*, as might deserve a more ordinary care in both.
Dryden. Spanish Friar, Dedication.

For it [the metre] can plainly be no other than a careless and looser Iambic, such as our language naturally runs into, even in conversation, and of which we are not without examples, in our old and best writers for the *comic* stage.
Hurd. Works. On the Idea of Universal Poetry.

That our three heroes should advance,
And read their *comical* romance,
How rich a feast, what royal fare,
We for our readers might prepare.
Churchill. The Ghost, book iii.

COMITIAL, Lat. *comitialis ab antiquo comire*, for *coire*; to come together, to assemble.

Paullus Manutius is of opinion, that there were certain days on which the senate might regularly be assembled, and others, on which it could not: and that these last were called *comitial* days, and marked under that name in the kalendars, as days wholly destined and set apart by law, for the assemblies of the people.
Middleton. On the Roman Senate, part ii. sec. 4.

The Roman Comitia, or General Popular Assemblies were of three kinds: *Curiata, Centuriata,* and *Tributa*; and in these, decisions were made by a majority of the *Curiæ*, Centuries, and Tribes respectively. The Roman people was divided by Romulus into three Tribes, each of which was subdivided into three *Curiæ*. In the first ages, therefore, of the Roman State, all public business was transacted in the *Comitia Curiata*, or *Comitia*, as they were simply called before the introduction of the other assemblies rendered distinction necessary. These assemblies were convoked by the King, and after the dissolution of Monarchy, by one of the principal Magistrates. When the Commons obtained the privilege of having Tribunes and Ædiles, they were at first elected in the *Comitia Curiata*; but after this privilege had been transferred to the *Comitia Tributa*, the *Curiata* fell into disuse, and were only assembled for the creation of the *Curio Maximus*, or Superintendant of the *Curiæ*, for appointing the *Flamines*, for ratifying adoptions, witnessing wills, for ceremonies relating to inheritance, and for the investiture of Magistrates with military command, which could only be done by this assembly. But so entire was the virtual expiration of the *Comitia Curiata* in the time of Cicero, that the laws relating to the military offices of Magistrates, were passed as matter of form by the thirty Lictors, who summoned the *Curiæ*, as their respective Representatives. In these *Comitia* it was not a sufficient qualification for a vote, that a person belonged to a particular *Curia*, unless he resided in that part of the city assigned to the *Curia* itself. COMITIA.

Under the government of Servius Tullius a general *Census* of the Roman population took place, in which the name, age, and property of every member of the State was publicly recorded. According to the valuation then made of their property, all Roman subjects were divided into six classes; and each class, except the last, into a certain number of Centuries, or hundreds, as the name implies; but the number included in a Century fluctuated afterwards. The first class consisted of ninety-eight Centuries; eighteen of *Equites*, and eighty of *Pedites*,—forty of which were juniors, between the ages of seventeen and forty-six, who were compelled, if necessary, to serve in military expeditions, and forty of seniors, who were required to take charge of the city. To these were attached, according to Livy, two Centuries of military engineers; but Dionysius of Halicarnassus refers them to the second class. To whichever they might belong, it is probable that they were considered rather in the light of attendants on the class than actual members of it. The first class possessed 100,000 lbs. of brass, between £300. and £400. sterling. They were called *Classici* by way of eminence. The second class consisted of such whose fortunes were below 100,000, and above 75,000 lbs. of brass; these were divided equally, like the first, into juniors and seniors, and formed twenty Centuries. Those who composed the third class were possessed of 50,000 lbs. of brass, and were also distributed into twenty Centuries. The fourth class possessed 25,000 lbs. of brass, and also formed twenty centuries. The fifth class possessed 11,000 lbs. of brass, and formed thirty Centuries. "*In his*," says Livy, "*Accensi cornicines tibicinesque in tres Centurias distributi*," whereupon Crevier is much perplexed to discover who were the "*Accensi*." It is probable that "*accensi*," is the participle from *accenseo*, and signifies that in the classification of the Census the Corneteers and Pipers were included in the fifth class. Dionysius makes mention of these two descriptions only, except that he reads Σάλπιστραι, Trumpeters, for *Tibicines*, which has, on that account, been supposed to be a corruption of *Tubicines*. These two denominations are referred by Dionysius to the fourth class, and are considered to be two separate Centuries. All persons whose property was less than that of the fifth class were comprehended in the sixth class, which, though more numerous than any of the others, formed also but one Century, and was divided into *Proletarii* and *Capite Censi*, the last mentioned of which were, as the term implies, in the lowest stage of indigence. It is plain from this distribution that all the power in the *Comitia Centuriata* resided in the Aristocracy.

The Centuries were assembled in *Comitia* for the purpose of electing Magistrates, enacting laws, trying State delinquents, and declaring war. In the first case alone the *Interrex* could preside; but in this and in all other cases the *Comitia* might be holden by the Dictator or a Consul, or in his absence by the Prætor. The Consuls determined between themselves which

COMITIA. should hold the *Comitia* either by lot or agreement. Seventeen days notice of the day of assembly was given to the people, although in the case of creating Magistrates this might sometimes be dispensed with, as when Fabius Maximus convoked the *Comitia* for the last legal day. (Liv. xxiv. 7.) On the day appointed, the people marched to the *Campus Martius* in military array, it not being allowed to hold a military assembly within the city walls. In later times, however, when the necessity for a state of perpetual vigilance no longer existed, the form of military order was thought sufficiently maintained by a guard posted in the Janiculum, on which hill a standard was erected, the removal of which indicated the dissolution of the *Comitia*. Not that the *Campus Martius* is always mentioned as the place of assembly. On the contrary the *Comitia* are commonly stated to be held in the *Comitium*. Of this word little that is certain can be affirmed. That there was a building under that name near the *Forum* cannot be doubted, for Livy (xxvii. 36) informs us that it was roofed in u. c. 545, and Suetonius says that Julius Cæsar expended great sums upon its repair, (x.) It is probable that the name was afterwards transferred to the whole larger space which the increasing population of Rome made necessary for their meetings.

The presiding Magistrate having pitched a tent, observed the omens under the direction of an Augur; if these were unfavourable, the *Comitia* were postponed; if otherwise, the President took his seat in the curule chair on a raised place or hustings, called *Tribunal*, and opened the business of the day by a prayer dictated by the Augur, after which he addressed the people on the object of the meeting.

When the votes were to be taken, the people were ordered to separate to their Centuries. Originally the *Equites* were called out first; then the Centuries of the first class. If these agreed, the measure was adopted, and the business proceeded no further. But as this regulation threw a preponderance of power into the hands of the Aristocracy, the Commons afterwards obtained that the order of the Centuries should be determined by lot; the first so designated voting first, and the rest following in the order of their classes. The first century was called *Centuria Prærogativa*. When the order of the Centuries had been determined, they were called out regularly, and as they were called, they were sent into an enclosure, termed *Septum* or *Ovile*, to which they passed up a narrow passage of boards called *Pons*, and here the suffrages were taken. The votes were given orally, till in the 614th year of the city, A. Gabinius, Tribune of the Commons, procured a law to be passed, whereby in conferring honours, the *Centuriæ* should vote by ballot; and in sixteen years after, by different laws, this mode of voting had become universal. If the votes of a Century were equally divided, that Century was not reckoned, except in capital cases, in which it was accounted in favour of the accused.

Before a law was submitted to these *Comitia*, it was necessary that it should have the approval of the Senate; and it was then exposed publicly for three days, in order that the people might have an opportunity of reading and considering it, before they were called on to decide. When a Dictator moved a law, these formalities might be dispensed with, as in the instance of Mamercus Æmilianus, who moved that the Censors, who were before elected every five years, should be chosen every eighteeen months, which law was carried on the following day. The same publicity was necessary in the indictment of a State criminal. COMITIA.

Besides a failure in the auspices, the *Comitia* might be dissolved if any person present was seized with epilepsy, hence called *Morbus Comitialis*; if a Tribune of the Commons uttered the word *Veto*; if a storm arose during the assembly; or if the standard were taken down from the Janiculum.

When Tribes are mentioned in the *Comitia Centuriata*, (Liv. x. 13,) it is supposed that, after the Centuries were included in the Tribes, the Tribes first cast lots, and that the Tribe which first came out was called the *Prærogativa Tribus*; and then that the Centuries of that Tribe cast lots which should be the *Prærogativa Centuria*. Others think, that in this case the names of Tribes and Centuries are put promiscuously the one for the other. Nevertheless Cicero calls *Centuria, pars Tribûs*, and that, which is remarkable, in speaking of the *Comitia Tributa*. (*Pro Planc.* xx.)

It was not necessary that those who voted at these *Comitia* should belong to any particular quarter of the city; it being sufficient that they should belong to some particular Century.

The three Tribes of Romulus, *Ramnenses, Tatienses*, and *Luceres*, according as they were of Roman, Sabine, or foreign extraction, were increased to six by Tarquin I., who made two Tribes of each descent. But Servius Tullius adopted a different division, and arranged all the citizens in four Tribes, named according to the quarters of the city which they inhabited; *Palatina, Suburrana, Collina*, and *Esquilina*. A similar division was at the same time made of all the Roman territory, but into how many Tribes the country was divided is not sufficiently clear. It seems probable, however, that the number was sixteen. We learn from Livy that in the year of the city 259, the number of Tribes was made twenty-one, apparently by the addition of the *Tribus Claudia*; and this is his first notice of the number of Tribes after the institution of Servius, except in the statement (lib. xliii.) that in his own time they amounted to thirty-five. The whole number of Tribes, therefore, according to the institution of Servius, appears to have been twenty, which gives sixteen as the amount of the Country Tribes. Dionysius of Halicarnassus, however, expressly asserts that Servius created thirty-one Tribes.

This distinction, which at first was merely chorographical, became afterwards political; and it was by no means necessary that a member of a particular Tribe should inhabit a particular division of the territory. Fabius obtained the surname of Maximus for collecting into the City Tribes all the lower orders of people who had formerly been distributed through the Country Tribes by Appius Claudius; and the Censors in general had the power of removing any person from his Tribe, and transferring him to another considered less honourable.

The Tribes were first assembled in *Comitia* in the year of the city 263, for the trial of Coriolanus. But the dignity and power of the *Comitia Tributa* received considerable augmentation in the year 282, by the law which Publilius Volero, Tribune of the Commons, procured, after considerable tumult, to be passed; and by which it was enacted that the Magistrates of the Commons should be elected by this assembly. In this were also elected the Ædiles and Quæstors, and all provincial Magistrates, as *Proconsuls, Proprætors*, &c., and even the *Pontifex Maximus*. In the year 650, Cn. Domitius

Ahenobarbus, Tribune of the Commons, introduced a law, whereby the other *Pontifices* and inferior Priests were chosen at this assembly. In the election of Priests only seventeen Tribes voted; these were chosen by lot, and a majority of them determined the question. The *Comitia Tributa* were considered eminently the Assembly of the Commons; and all business affecting the interests of that class was discussed in them. They had also cognizance of criminal trials, provided they were not capital. But if a person accused of a capital crime was absent on the day of his trial, they could pass sentence of banishment on him; as we find they did in the case of Coriolanus and some others.

The same preliminary observances took place at the *Comitia Tributa* as at the *Centuriata*, only it was not necessary that the laws submitted should have the previous sanction of the Senate, nor that the augurial ceremonies should be performed. But a storm, as in the other *Comitia*, could suspend the business. If a Tribune or a Plebeian Ædile was to be elected, a Tribune presided; if a Curule Ædile, or other inferior Magistrate, the presiding officer was either a Dictator, Consul, or military Tribune. If a Priest, the Consul only: and the election generally took place in the *Campus Martius*. But when a law was to be passed, a Consul, Prætor, or Tribune of the Commons presided; and the meeting was most commonly held in the *Forum*; but sometimes in the *Circus Flaminius*. The laws passed in these assemblies were called *Plebiscita*. In the year of the city 306, when the power of the *Plebiscita* over the Aristocracy was doubtful, the Consuls L. Valerius and M. Horatius procured a law to be passed at the *Comitia Centuriata*, whereby the *Plebiscita* became obligatory on the whole Roman population.

The privileges of these *Comitia* were curtailed by Julius Cæsar, who allowed them only to divide equally the rights of election with himself; and although, during the Civil wars consequent on his death, the Commons regained their privileges, they were resumed by Augustus; and the whole power of the *Comitia* was afterwards taken away by Tiberius. Caligula attempted to restore the rights of election to the Commons, but the nature of the Imperial government could not permit this to be of long duration.

The *Comitia Calata*, a term we sometimes meet with, signifies no more than *Comitia*; *calata* being the participle from the old verb *calo*, (καλέω, καλῶ) I call or summon. It is more usually, however, applied to the *Curiata*; because the word *Comitia*, simply, or with this participle, was a sufficient distinction before the institution of the other *Comitia*.

COMMA, COMMA'TISM. } Gr. κόμμα, *incisum*, from κόπτειν, *incidere*, to cut into. From *commaticus*, which St. Jerome applies to Hosea, "*Osee commaticus est*," Horsley appears to have adopted *commatism*.

You search verie narowly when you misse not a *comma*, but you knowe what *negator* signifieth.

Whitgift. Defence, fol. 341.

I will produce a verse and half of his, in one of his eclogues to justify my opinion; and with *commas* after every word to shew that he has given almost as many lashes, as he has written syllables.

Dryden. On the Origin and Progress of Satire.

The parallelism in many parts of Hosea is imperfect, interrupted and obscure; an effect perhaps of the *commatism* of the style.

Bishop Horsley. Hosea, fol. 43.

COMMAGENA, *hodie* KAMAKH, a country on the northern extremity of Syria; between the Euphrates and the range of Taurus and Amanus. Its boundaries are variously given by Strabo, (xvi.,) Pliny, (v. 21,) and Ammianus Marcellinus. It appears to have continued a separate Kingdom till the time of Vespasian; but Domitian finally reduced it to a Province, under the name *Euphratesia*. The *Commageni haruspices* are noted by Juvenal, (vi. 550,) for their favour with the Roman Ladies. *Samosata*, *hodie* Semisal, the birthplace of Lucian, at the apex of a vast reach of the Euphrates, was its Capital. Pliny (xi. 108) notes the singular combustible properties of the *maltha* (naphtha) produced by a lake in the neighbourhood of this city, by which the inhabitants defended their walls when besieged by Lucullus. He mentions also a preparation called *Commagenum*, made in this country from the fat of geese mixed with cinnamum, casia, white pepper, and the herb *Commagene*, (*Nardus Syriacus*,) which having been buried for a certain time in snow is of marvellous efficacy in bruises, spasms, cramps, &c. (x. 28, xxix. 13.) According to the same authority the gall-nuts of Commagena were the best in the world, (xvi. 9, xxiv. 5.)

COMMA'ND, *v.*
COMMA'ND, *n.*
COMMA'NDABLE,
COMMANDA'TORY,
COMMA'NDEDNESS,
COMMA'NDER,
COMMA'NDING,
COMMA'NDMENT,
COMMA'NDRESS.

Fr. *commander*; It. *commandare*, *jubere*, *imperare*; from the Latin *con*, and *mandare*; q. d. *in manus dare*; so Gr. ἐγχειρίζειν, *in manus dare*, *tradere*, *committere*.

To give (any thing) into the hands of another, to deliver, to commit to the care of another; *sc.* for some expressed purpose, with directions, with orders for a particular expressed purpose; and thus

To have under direction or government, power or authority, dominion or subjection; to order, govern, direct, controul.

Said Rauf tille ilkon, or þei ta þataile went
Of þe bisshop Thurston haf I *comandment*,
Þe clerkes for to tech.

R. Brunne, fol. 115.

And he seyde to hem, where is youre feith? whiche dredynge wondriden: and seiden togider, who gessist thou is this? for he *comaundith* to the wyndis and to the see: and thei obeyen to him.

Wiclif. Luke, ch. viii.

And he sayde vnto thē: where is youre fayth? they feared and wondred saying one to another: what felow is this, for he *cōmañdeth* bothe the windes and water, & they obey him.

Bible. Anno 1551.

But finally he wēt into the Isle of Crete, where he continued and dyed, *commaundynge* at his death, that his bones shulde be cast in to the see, leaste if they were broughte to Lacedemonia his countrye, the people shulde thynke them selfe of theyr othe and promise dyscharged.

Sir Thomas Elyot. Governour, book ii. fol. 126.

They that wyll leue the *comawndements* of God undon, and wyll followe and doe voluntarie dedys, which were neither *commaunded* by God, nor yet by the churche, are greatlie to be blamyd and are to be punyshed.

Strype. Records. Dr. Crome's Declaration, &c. No. 10.

I mote hir louen till I dye.
And thus I breke as by that wey
Hir hestes, and her *commandynges*;
But truly in none other thynges.

Gower. Conf. Am., book i. fol. 15.

And lastly, what great exploits they performed vnder the conduct of Hubert of Burrough, as likewise against the Welshmen, vpon 200 French ships, and vnder the *commaund* of Captaine Henry Pay.

Hakluyt. Voyage, &c. *Preface.*

COM-MAND.

And thei axiden him and seiden, *commaundour* whanne schulen these thingis be? *Wiclif. Luke*, ch. xxi.

Be ghe my foloweris as I am of Crist. And britheren I preise ghou that bi alle thingis ghe be myndeful of me, and as I bitook to ghou my *comaundementis* ghe holden.

Id. Corynthians, ch. xi.

Why doothe hee excommunicate, and *commaunde* to be taken as a Heathen and a Pagan, any Christian prince, that renounceth his authority. *Jewell. Defence of the Apologie.*

Seeing then that God alone is Lord of the soul and spirit, he alone can bind them by *commandment*; seeing God alone can take notice of the sins of the heart, and is onely able to inflict the punishment, namely, everlasting death and damnation, the proper punishment which the conscience feareth; he alone may *command* upon pain of eternal damnation.

Mede. Works, book i. disc. 34.

" Ah! yet," said he, " yet, stubborn king! repent,
Whilst thus unarmed I stand,
Ere the keen sword of God fill my *commanded* hand;
Suffer but yet thyself, and thine to live."

Cowley. The Plagues of Egypt.

Though his valour might perhaps have given a just pretension to one of the first charges in an army, it could not certainly be a sufficient ground for a title to the *command* of three nations.

Id. On the Government of Oliver Cromwell.

Mov'd with a kingly wrath, his strict *command*
He issues forth t' assemble all the land;
He threatens high, and disobedient they
Wak'd by such princely terrours, learnt t obey.

Id. The Davideis, book iv.

How *commandatory* the apostolical authority was, is best discernible by the Apostle's mandates unto the churches upon several occasions, as to the Thessalonians,— *We command* the brethren. *Bishop Morton. Episcopacy Asserted*, fol. 73.

If it were true, which is here said by the diatribist, that the leviticalness or ceremoniality of the offerings seems to lie here, viz. in the *uncommandedness* or freedom to offer or not to offer;— then sure the leviticalness, &c. would not extend to the *commandedness* of the other offerings, and consequently the *commanded* offerings under the law would not be levitical: which is palpably false.

Hammond. Works. On Cawdrey's Diatribe, vol. ii. fol. 195.

Who sees an army all in rank advance,
But deems a wise *commander* is in place
Which leadeth on that brave victorious dance.

Davies. On Dancing.

Which is not easily performed by man; it requireth not only a broad foot, but a pliable flexure of joints and *commandible* disposure of all parts of progression.

Sir Thomas Brown, book iii. ch. i.

With their lawes, and executions, their promotions and preferments: their biddings; and *commandings*; threatnings and reuengings, &c. *Fox. Martyrs*, fol. 17.

Every spectator must learn of him, as it is his profession, he sets up school for it, his practices are so *commandingly* exemplary, that they do even force and ravish the most maidenly tender conscience.

Hammond. Sermons, vol. iv. fol. 506.

For the performing of these workes, he had given *commandement* that all prisoners wheresoever should be transported into Italie: and that no person attaint and conuict of anie wicked act, should be condemned otherwise, but to worke thereat.

Holland. Suetonius, fol. 194.

Thou great *commandress*, that dost move
Thy sceptre o'er the crown of love,
And through his empire, with the awe
Of thy chaste beams, dost give the law.

Carew. A New Year's Gift to the Queen.

The goddess we adore *Dea Moneta*, Queen money, to whom we daily sacrifice, which steers our hearts, hands, affections, all: the most powerful goddesse, by whom we are reared, depressed, elevated, esteemed, the sole *commandresse* of our actions.

Burton. Anatomy of Melancholy. To the Reader, fol. 37.

Where there is a sincere and honest endeavour to please God and keep his *commandments*, although persons fail in the manner of doing it, God will accept of such as righteous.

Stillingfleet. Sermon, 3. vol. iv.

COM-MAND. — COMME-MORATE.

O! sovereign of the willing soul,
Parent of sweet and solemn-breathing airs,
Enchanting shell! the sullen cares,
And frantic passions, hear thy soft control:
On Thracia's hills the lord of war
Has curb'd the fury of his car,
And dropp'd his thirsty lance at thy *command.*

Gray. The Progress of Poesy.

In his profession, Sir Sidney Smith might be considered as a distinguished person, if any person could well be distinguished in a service in which scarce a *commander* can be named without putting you in mind of some action of intrepidity, skill, and vigilance, that has given them a fair title to contend with any man in any age. *Burke. On a Regicide Peace.*

COMMANDERY, *Præceptorium*, a manor, or chief messunge, with lands and tenures appertaining thereunto, bestowed upon a military order; so that he who had the government of it was entitled a *Commander*. Thus Eagle, or Egle, in Lincolnshire, was granted in the reign of Stephen as a Commandery to the Knights Templars. It was afterwards possessed by the Knights Hospitallers; and though this Order was deprived of it at the Reformation by Henry VIII. it still retains the name of a Commandery.

COMMARK, *commarchia, confine, limes. Gallis, frontiere, comarque.* Du Cange. *Marches*, from the A. S. *mearc, signum, limitaneum, terminus*, a bound; from A. S. *mearc-an*, to mark.

Sir Knight, the boy which I chastise, is mine own servant, and keepeth for me a flock of sheep in this *commark.*

Shelton. Don Quixote, vol. i. fol. 24.

And the best of it is, that it is publickly bruted about this *commarke*, that those which surprised us, were gally-slaves.

Id. Ib., vol. ii. fol. 31.

COMMATERIAL, of the same *matter*. See MATTER.

The instances that give any likelihood of restoring teeth in age, are the late comming of teeth in some; and the renewing of the beaks in birds, which are *commaterial* with teeth.

Bacon. Natural History, Cent. viii. sec. 757.

COMMEASURABLE. The common word now is Commensurable, *q. v.*

She being now removed by death a *commeasurable* grief took a full possession of him as joy had done.

Walton. Life of Donne.

COMMELINA, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Commelineæ*. Generic character: corolla, petals six, nectaries three, cruciform, inserted in their proper filaments; capsules, sub-globose, three-celled.

Of this genus, named in honour of Commelins, brothers, celebrated Dutch Botanists, seventy-nine species have been discovered, all tropical plants.

COMME'MORATE, *v.* / COMME'MORABLE, / COMMEMORA'TION, / COMME'MORATIVE, / COMME'MORATIVELY, / COMME'MORATORY. — *Con*, and *memor*; from *memini*, preterperfect of the obsolete *meneo*, or *meno*;—and *meno*, the Gr. *μενω*, *maneo*. The contract, *μναω*, Lennep observes, *a notione* manendi *ad memoriam eximiè translatum fuit; qua nempe res veluti custoditæ* permanent.

To stay, or cause to stay, to keep or preserve, *sc.* in the mind;—to manifest, show or declare that we keep or preserve in the mind;—by some public act to

solemnize or celebrate any thing preserved in the mind.

The lambe or feaste is called the Lorde's passeouer; and yet was neither the lambe nor the feaste his passyng ouer: but the sign and *commemoration* of his passyng by.
Tyndall. Workes, fol. 469.

In the spirituall temple then, vnder the moste highest prieste Christe, there shall not nowe bee giuen distribution of rawe meate out of the flesche of calfes, of goates, or of shepe: but of the precious bodye and bloud of Jesus Christe, whiche he hath once for all offred, to thende that it maye al tymes, be spirituallye taken of his enoynted, renewing vnto themselues after a certaine manier, the death of their head & king by that thankefull *commemoracion*. *Udall. Luke*, ch. xxiv.

All these testimonies have been express for our purpose, That the thanksgivings and prayers of the church in the Christian sacrifice were offered unto the Divine majestie through Christ *commemorated* in the symbols of bread and wine, as by a medium whereby we find acceptance.
Mede. Works, book ii. fol. 467.

After whose death [Metrodorus] making in one of his letters a kind *commemoration* of the happiness which they two had enjoyed together, he adds at last, that he thought it no disparagement to those great felicities of their life that, in the midst of the most talked-of and talking country in the world, they had lived so long, not only without fame, but almost without being heard of.
Cowley. Essay Third. Of Obscurity.

That rest which God superadded, being only *commemorative* of their deliverance from the Egyptian servitude, was not moral, nor perpetual. *Taylor. Rule of Conscience*, book ii. ch. ii.

The breaking and eating of the bread is a communication of the body of Christ, a sacrifice *commemorative* of Christ's offering up his body for us, and making us partakers, or communicating to us the benefits of that bread of life, strengthening, and giving us grace.
Hammond. Works, vol. i. book vi. sec. 4.

The sixth and last thing to be proved was, That Christ is offered in this sacrifice *commemoratively* only, and not otherwise.
Mede. Works, book ii. fol. 478.

We are called upon to *commemorate* a revolution, as surprising in its manner, as happy in its *consequences*, as full every way of wonder, and of all the marks of a Divine contrivance, as any age or country can shew. *Atterbury. Sermon*, 7. vol. i.

So that this sacrament was designed to be a standing *commemoration* of the death and passion of our Lord till he should come to judgment; and consequently the obligation that lies upon Christians to the observation of it is perpetual, and shall never cease to the end of the world. *Tillotson. Sermon*, 25.

All legal sacrifices being only tipes of his, and therefore to have an end, and expire together with him, our Lord was pleased to institute this, not for a propitiatory sacrifice, as the Papists absurdly imagine, but as a *commemorative* sacrifice, to put his church always in mind of that which he then offered, by that one oblation of himself for the sins of mankind.
Beveridge. Sermon, 54.

The succeeding paschal sacrifices, though *commemoratory* of the first, yet varied something from it.
Hooper. On Lent, fol. 271.

You will pardon me, I hope, for speaking in this advantageous manner of my own conduct; but as you advise me to alleviate my present uneasiness by a retrospect of my past actions, I will confess, that, in thus *commemorating* them, I find great consolation.
Melmoth. Cicero. Letter, 5. book ii.

The commonwealth which acts uniformly upon those principles; and which after abolishing every festival of religion, chooses the most flagrant act of murderous regicide treason for a feast of eternal *commemoration*, and which forces all her people to observe it—This I call regicide by establishment.
Burke. On a Regicide Peace.

COMME'NCE, *v.* } Fr. *commencer*; It. *cominciare*;
COMME'NCEMENT. } traced thus by Menage, *con initiare, cominitiare, comintiare, cominciare.*

To make the first motion; to take the first step, to begin.

But the demaunds of any man whatsoeuer propounded in this regard, are and ought to be altogether frustrate and voide, and all actions which may or shall be *commenced* by occasion of the sayd goods arrested, are to be extinct and of none effect.
Hakluyt. Voyage, &c. Richard II.

We said in general, that if his ho. continued his good mynd towards the finishing & perfiting of that college, as his ho. hath to the beginning and *commencement*, your gr. had so dysposed al things there, as it shuld schortely be brought to the desired perfitnes, althow the same is & shal be to your gr. inestimable charge.
Strype. Records. The King's Ambassadors to Cardinal Wolsey.

Here the anthem doth *commence*;—
Love and constancy is dead;
Phenix and the turtle fled
In a mutual flame from hence.
Shakspeare. The Passionate Pilgrim, xx.

Being honourably brought into the Forum, the day of his first plea and *commencement*, hee promised publiquely for the people a congiarie, and donative for the souldiours.
Holland. Suetonius, fol. 182.

On the 29th, the queen removed to St. James's, passing through the Park, and took her barge at Whitehall, and so to Richmond, in order to her progress; which was chiefly *commenced* to meet her beloved, the prince of Spain.
Strype. Memoirs. Queen Mary, Anno 1534.

In the last lecture the nature and origin of the Hebrew elegy was explained; the form and *commencement* of that species of poetry was traced into the solemn dirges which are chanted at funerals by the professed mourners.
Lowth. On the sacred Poetry of the Hebrews, lec. 23.

COMME'ND, *v.*
COMME'ND, *n.*
COMME'NDABLE,
COMME'NDABLENESS,
COMME'NDABLY,
COMMENDA'TION,
COMME'NDATOR,
COMME'NDATORY, *adj.*
COMME'NDATORY, *n.*
COMME'NDER,
COMME'NDMENT.

(See COMMAND.) Lat. *commendare*; to give any thing into the hands of another; to deliver or commit to the care; and thus,—to intrust and to declare trustworthy; worthy of approbation, of high esteem, of favourable attention.

For he that wit and reason can,
It sit hym wel, that he trauail
Upon suche thyng, which might auaile,
For idelship is nought *commended*.
Gower. Conf. Am., book iv. fol. 76.

He that glorieth have glorie in the Lord, for not he that *commendith* hymself is preued, but whom God *commendith*.
Wiclif. 2 Corynthians, ch. x.

The sonne in lawe his stepdame being dead,
Began her heirce with garlands to *commend*.
Turbervile. Of the cruell hatred of Step-mothers.

A man may, as it were on moūtayne or place of espiall, beholde on euery syde farre of, measurynge and estemyng euery thyng: and eyther pursewe it if it be *commendable*, or eschewe it yf it be noyfull. *Sir Thomas Elyot. Governour*, fol. 84.

Wherfore suche printers in my mynde are not to be defrauded of their due *commendation*, who in pretermitting other light triflying pamflets of matter vnneedful, and impertinent, little seruing to purpose, less to necessitie, do employe their endeuour and workemanship chiefly to restore the fruitful workes and monumentes of auncient writers, and blessed martyrs.
Tyndall. Workes. Preface, fol. 1.

To him my muse made haste with every strain,
Whilst it was new and warm yet from the brain:
He lov'd my worthless rhymes, and, like a friend
Would find out something to *commend*.
Cowley. On the death of Mr. William Hervey.

1 LORD. He had need mean better than his outward show
Can any way speak in his just *commend*:
For by his rusty outside, he appears
To have practis'd more the whipstock, than the lance.
Shakspeare. Pericles, act ii. sc. 2.

COM-MEND. — COMMEN-DAM.

They [the Druids] taught the soul's *immortality* by propagation, because they thought that by means of this apprehension men were notably spurred forward and whetted on to the adventuring and enterprising of *commendable* actions, through the contempt of death. *Hakewill. Apologie*, fol. 20.

After our harty *commendations*. Whereas, by occasion of some matter of that church lately opened before us, we have understood there is lack of an ordinary reader, very requisite and *commendable* in al cathedral churches, both for the instruction of others, and conference among themselves, and good example to the rest of the diocees.

Strype. Life of Whitgift. Minutes of the Lords Letters, &c.

Neither have there beene wanting such as haue written, and that very *commendably* the liues of particular men, eminent for vertue, or learning, or place.

Hakewill. Apologie, fol. 252.

——————————— I hear of
Your visits, and your loving *commendation*
To your heart's saint, Cleophila, a virgin
Of a rare excellence.

Ford. The Lover's Melancholy, act i. sc. 3.

And amongest all other articles this was concluded and appoynted, that no Englishman should enter into Scotland, without letters *commendatory* of theyr awne souereigne lorde, or saue conduyte of his warden of the marches.

Grafton. Henry VIII. The seventeenth Yere

I doe ensure your ladiships, he is a gentlemen of a very worthy desert, and of a most bountifull nature.—You must shew and insinuate yourselfe responsible, and equivalent now to my *commendment*. *Ben Jonson. Cynthia's Revels*, act iv. sc. 3.

It would be a work truly worthy of a British parliament, to begin this *commendable* undertaking, [the reduction of the National debt] and to make such a progress therein, as, with a strict regard to public faith, and private property, may pave the way to this great and desireable end.

Hoadly. Works. Letters signed Britannicus, let. 72.

Whatever did but bear upon the image of God, and the superscription of the holy Jesus would need no other *commendatories* to our affection, but would upon that account alone be infinitely dear and precious to us.

Sharp. Works. Sermon, 1. vol. i.

To sooth and flatter such persons, would be just as if Cicero had spoke *commendatories* of Anthony, or made panegyricks upon Catiline. *South. Sermon*, 7. vol. viii.

Even my pen would refuse to be employ'd in such trash, were it not to chastise our writer's confidence; who, unqualified to understand one single page of Cicero, presumes to set up for his *commender* and patron. *Bentley. Of Free-thinking.*

I would rather be *commended* to posterity by the elegant and amiable Muses, than by the satyric sister, politely called by an eminent author, "the least engaging of the Nine."

Smart. Letter, to a friend at the University of Cambridge.

He who, though undeservedly, hath lost his reputation, hath lost many opportunities of doing service to mankind: what comes from him though *commendable* and profitable in itself, is often suspected, slighted, and ill-received.

Jortin. Discourses on the Christian Religion, vol. i. fol. 60.

COMMENDAM, in *Canon Law*, the holding a Benefice, which, being void, is *commended* to the trust and charge of some Clerk, till it is again provided with a regular Incumbent; thus, when a Parson is preferred to a Bishoprick, there is avoidance by the promotion of any preferment he may have had; but if the King by dispensation gives him power to retain the Benefice, notwithstanding his promotion, he is said to hold it *in Commendam*. The King being the cause of avoidance, on promotion to dignities, and the presentations thereon belonging to him, it is no unusual thing where Bishopricks are small, for the King to permit the party promoted to hold their Benefices *in Commendam*, for the better support of the dignity of a Bishop; this permission must be given before consecration, as after it the Benefice becomes void. A *Commendam* founded on the statute 25 Henry VIII. ch. 31, is a dispensation from the supreme power to hold a Benefice *contra jus positivum*. There are several sorts of *Commendam*: such as a *Commendam semestris*, which is for the benefit of the Church, without regard to the commendatory; being only a provisional act of the Ordinary for supplying the vacation of six months, in which time the Patron is to present his Clerk,—this is only a sequestration of the Cure and profits, until such time as the Clerk is presented; a *Commendam retinere*, which is for the Bishop to retain Benefices on his preferment, these are granted on the King's mandate to the Archbishop, expressing his consent, which continues the incumbency, rendering institution unnecessary; a *Commendam recipere* is to take a Benefice *de novo* in the Bishop's gift, or in the gift of some Patron whose consent must be obtained. *Commendams* are seldom granted, except to Bishops; they may be either temporary or perpetual, according to the circumstances under which thay are granted.

COMME'NSAL, COMMENSA'LITY, COMMENSA'TION. *Con*, and *mensa*. "Fr. *commensal*; a Companion at table." Cotgrave.

O where haste thou be so long *commensal*, that haste so mikel eaten of the potages of foryetfulnesse and dronken so of ignorance that the olde souking, which thou haddest of me arne amaistred and lorne fro all maner of knowinge.

Chaucer. The Testament of Loue, book i.

Especially thereby to avoid community with the Gentiles upon promiscous *commensality*: or to divert them from the idolatry of Ægypt, whence they came, they were enjoyned to eat the Gods of Ægypt in the food of sheep and oxon.

Sir Thomas Brown, book iii. ch. xxv.

When Daniel would pollute himself with the diet of the Babylonians, he probably declined Pagan *commensation* or to eat of meats forbidden to the Jews.

Id. Miscellaneous Tracts, fol. 15.

COMME'NSURATE, *v.* COMME'NSURATE, *adj.* COMME'NSURATELY, COMMENSURA'TION, COMME'NSURABLE, COMME'NSURABLENESS, COMMENSURABI'LITY. *Con*, and *mensura*. He is said to *measure*, who examines what may be the magnitude of any thing. Vossius. To be, or cause to be, of the same or equal measure, or dimensions; of the same or equal capacity; proportioned or equivalent, or adequate to.

How fitly and suitably *commensurated* and proportioned each to other are these two.

Goodwin. Works, vol. ii. part iii. fol. 81.

Yet can we not thus *commensurate* the sphere of *Trismegistus*, or sum up the unsuccessive and stable duration of God.

Sir Thomas Brown, book vii. ch. iii.

O let us be sure then, our confidence, our claims to heaven, improve not above their proportion, that we preserve this symmetry of the parts of grace, that our hope be but *commensurate* to our sincerity, our daringness to our duty.

Hammond. Works, vol. iv. fol. 554.

For the law of sin and the law of the mind, that is, grace in us, and sin in us, are adequately and *commensurately* opposite, and contrary in every soul in which grace is wrought.

Goodwin. Works, vol. ii. part iv. fol. 277.

Though God is not bettered by any thing we can give or do, all our services being to him as nothing; yet he is pleased to esteem them by their *commensuration* to us, if in respect of our abilities they are the best.

Wilkins. On the Gift of Prayer, ch. ii.

For as the nature of faith is, so is the nature of heresie, contraries having the same proportion and *commensuration*.

Taylor. The Liberty of Prophesying, sec. 2.

A strait and a curve line may perhaps be brought by immediate *commensuration*, nearer to equality than any given difference; but the equality can never be brought to a point.

Grew. Cosmo Sacra, book i. ch. iii.

And the reason of it is clearly this, because the power of God is set awork by his will, and both these are *commensurable* and proportionable; and so far as the will of God goes, so far his power goes. *Goodwin. Works*, vol. iv. part iii. fol. 87.

Their poems were made at first with intention to have them sung, as well epic as dramatic, (which custom hath been long time laid aside, but began to be revived in part of late years in Italy) and could not be made *commensurable* to the voice or instruments in prose. *Hobbs. On Davenant's Preface.*

To make the *commensurableness* yet nearer as in the matter of promulgation, the people of all other churches, have but a promulgation at second hand by hearsay; and have no interest of presence at all; so answerably let these elders of other churches, have but the like share in that power, and the controversie is at an end. *Goodwin. Works*, vol. iv. part iv. fol. 127.

We can, I think, have no positive idea of any space or duration which is not made up, and *commensurate* to repeated numbers of feet or yards, or days, and years, which are the common measures, whereof we have the ideas in our minds, and whereby we judge of the greatness of these sort of quantities.

Locke. Of Human Understanding, book i. ch. xvii.

It confounds the greatest subtilties of speculation, with the riddles of God's omnipresence; that can spread a single individual substance through all spaces; and yet without any *commensuration* of parts to any, or circumscription within any, though totally in every one. *South Sermons*, vol. i. fol. 20.

If such a supply should be productive, in a degree *commensurate* to its object, it must also be productive of much vexation, and much oppression. *Burke. On a Regicide Peace.*

If we say, the diameter of the square is incommensurable with its side, we do not intend by (*is*) that it is incommensurable now, having been formerly *commensurable*, or being to become so hereafter. *Harris. Hermes*, ch. vi. book i.

CO'MMENT, *v.* **Co'MMENT**, *n.* **Co'MMENTARY**, **COMMENTA'TOR**, **COMME'NTER**, **COMMENTI'TIOUS.** *Comminisci: dictum a con* and *mente; cum finguntur in mente quæ non sunt.* Varro, lib. v. To *comment*, then, is, To find out, *sc.* the meaning of any doctrine; to explain it; to find out, examine and explain the meaning of another; to write notes, remarks, or observations upon any thing,—for the purpose of explaining.

For first for as the *commētours* yᵗ ye speake of, either theyr *cōmentes* tell vs the same tale yᵗ the texte dothe, or else another. If thei tell me the same I beleue them onely because yᵉ text saith yᵉ same. And if thei tel me another, than beleue I thē not at all, nor nought I should, except I should beleue meane better than God. *Sir Thomas More. Workes*, fol. 152.

Of these *commentaries* haue I taken both example to do thys thynge, and also counsell to vnderstande the texte, to none of them wholly addyct, but as I perceyued them alwayes agreynge to the scripture. *Bale. Image*, book i.

My first writing, whom I lyttle thought to fynd so studious *cōmentours* in yᵉ generaciō, yᵉ dyligēt reader shal alwayes fynd vndre this wurde *Cēsura*. *Id. Apology*, fol. 16.

[They] would soon forget God's very name or attributes, did they not daily repeat them over, (as school-boys their parts) and often *comment* on them by oaths and prophanations: and these are ἄθεοι, in the apostle's phrase, without God in the world.

Hammond. Works. Sermon, 7. vol. iv. fol. 606.

They have so disguised his philosophy by obscuring *comments*, that his [Aristotle] revived self would not own it.

Glanville. Vanity of Dogmatising, ch. xvii.

Every thing, saith Epictetus, hath two handles, the one to be held by, the other not, 'tis in our choice to take and leave whether we will (all which Simplicius, his *commentator*, hath illustrated by many examples) and 'tis in our own power, as they say, to make or marre ourselves.

Burton. Anatomy of Melancholy, fol. 332.

——Silly, as any *commenter* goes by
Hard words or sense.

Donne. Satire, 2

In which, though there were many notable passages that might give much light to our history; yet so many *commentitious* fables were inserted, that they rendered even what truths he writ suspected.

Baker. Chronicle. Of the first known times of this Island.

[Our adversaries] willingly pass by that which is orthodoxal in them, and studiously cull out that which is *commentitious*, and best for their turns, not weighing the fathers in the balance of scripture, but scripture in the balance of the fathers.

Milton. Of Prelatical Episcopacy.

That learned person was led into [it] by a former explication he had made of a parallel place in St. James; which I shall crave leave to produce at length, and to *comment* upon.

Atterbury. Sermon, 2 vol. i.

Poor Alma sits down between two stools;
The more she reads, the more perplext,
The *comment* ruining the text.

Prior. Alma, can. 1.

And if the sense of any obscure passage in those holy books, be more cleared, or better ascertained to us than they were formerly, next to the blessing of God, we are obliged for it to the learning and industry of fallible *commentators*.

Sharp. Works. Sermon, 3. vol. vii.

Whose conduct is a *comment* to thy tongue,
So clear, the dullest cannot take it wrong.

Young. Satire, 3.

And that the coherence of the several parts may be the more distinctly seen, the *commentary* is rendered as concise as possible; some of the finer and less obvious connexions being more carefully observed and drawn out in the notes.

Hurd. Introduction. On Epistolary Writing.

Yet, on these equal terms, it can be no discredit to have aimed at some resemblance of one of the least of those merits, which shed their united honours on the name of the illustrious friend and *commentator* of Mr. Pope. *Id. Ib.*

The Catholics have laboured most in countries civilized; but, giving a *commentitious* system for the gospel of Christ, it is no wonder the Pagans should not be greatly disposed to change old fables for new. *Warburton. The Divine Legation.*

CO'MMERCE, *v.* **Co'MMERCE**, *n.* **COMME'RCIAL**, **COMME'RCIALLY.** Lat. *commercium. Con*, and *merx*, which Vossius derives from the Hebrew, and Martinius from μείρ-ειν, *partiri, dividere*, to part, separate or divide.

To divide or share, *sc.* mutually, each part of his own for part of another's; to exchange, (see the Example from A. Smith,) to bargain and sell; to trade or traffick; to have intercourse for purposes of trade or traffick; to have or hold intercourse—generally.

Blest marble giue me leaue t' approach and weepe,
These vowes to thee! for since great Talbot's gone
Down to thy silence, I *commerce* with none
But thy pale people.

Habington. Castara, part ii. el. 2.

Always beware you *commerce* not with bankrupts.

Ben Jonson. Every Man out of his Humour, act i. sc. 2.

Come, but keep thy wonted state,
With even step, and musing gate;
And looks *commercing* with the skies;
Thy rapt soul sitting in thine eyes.

Milton. Il Penseroso, l. 39.

There must of necessity be some free intercourse with all men, otherwise the passages of publick *commerce* were quite cut of, and the common law of nations must needs fall.

Hale. Rem. part i. fol. 34.

COM-MERCE. — COMMI-LITANT.

If this *commerce* 'twixt heav'n and earth were not
Embarr'd, and all this traffick quite forgot,
She, for whose loss we have lamented thus,
Would work more fully and pow'rfully on us.
Donne. An Anatomy of the World.

Great orator! deare Talbot! still, to thee
May I an auditor attentive be:
And piously maintaine the same *commerce*
We had before.
Habington. Castara, part ii. el. 2.

He [Sir Andrew] is acquainted with *commerce* in all its parts, and will tell you that it is a stupid and barbarous way to extend dominion by arms; for true power is to be got by arts and industry. *Spectator*, No. 2.

The greatness of a state, and the happiness of its subjects, how dependent soever they may be supposed in some respects, are commonly allowed to be inseparable with regard to *commerce:* and as private men receive greater security, in the possession of their trade and riches from the power of the public, so the public becomes powerful in proportion to the opulence and extensive *commerce* of private men.
Hume. Of Commerce, part ii. ess. 1.

To view these animals in a *commercial* light, we must add, that the English were late before they engaged in the whale fishery: it appears by a set of queries, proposed by an honest merchant in the year 1575, in order to get information in the business, that we were at that time totally ignorant of it.
Pennant. British Zoology. The Common Whale.

Every man thus lives by exchanging, or becomes in some measure a merchant, and the society itself grows to be what is properly a *commercial* society.
A. Smith. Wealth of Nations, book i. ch. iv.

If you think that this participation was a loss, *commercially* considered, but that it has been compensated by the share which Scotland has taken in defraying the publick charge—I believe you have not very carefully looked at the publick accounts.
Burke. Two Letters to Gentlemen at Bristol.

COMMERSONIA, in *Botany*, a genus of the class *Pentandria*, order *Pentagynia*, natural order *Buttneriaceæ* Generic character: calyx one-leaved, bearing the corolla; petals five; nectary five-parted; capsule five-celled, spiny.

One species, native of the Society Islands. Persoon.

COMMIA, in *Botany*, a genus of the class *Dioecia*, order *Monandria*. Generic character: male catkin, obtuse scales enclosing a stamen; female catkin, proper calyx three-leaved, leaves acute, permanent; corolla none; germen superior; styles three; capsule three-lobed, three-celled, cell one-seeded

One species, a tree, native of Cochin-China. Lour. *Fl. Coch.*

COMMIGRATION, *con*, and *migro*, *locum muto*, to change place. Of uncertain Origin.

To change place, to move or pass from one place to another, in union or in company with others.

And it is a true observation which Ramus to this purpose hath, wee reade of diverse *commigrations* or remoualls of nations, and surely no lesse of arts and sciences might be obserued.
Hakewill. Apologie, fol. 38.

COMMILITANT, *con*, and *miles*, q. d. *unus ex mille. Milites*, because the legion was first formed of three thousand (*trium millium*,) and each tribe, *Tatienses, Ramnenses*, and *Luceres*, sent its thousand (*millia singula*) of soldiers, *militum*. Varro, lib. iv.

A fellow soldier.

Sir Roger Williams next (of both which Wales might vaunt)
His martial compeer then, and brave *commilitant:*
Whose conflicts, with the French and Spanish manly fought
Much honour to their names, and to the Britons brought.
Drayton. Poly-olbion, song 18.

COMMINATION, COMMI'NATORY. } Fr. and Sp. *commination;* Lat. *minor, minatus.* Of unsettled Etymology.

A denunciation of future ill; a threatening of punishment or vengeance. The *Commination* in the *Book of Common Prayer*, is entitled, "A *Commination*, or denouncing of God's anger and judgment against Sinners."

He wyll not faile to make fall vpon them the terrible *commination* and threate that the spirit speaketh of in the Apocalyps vnto the bysshope of Ephhesy. I wil come remoue thy candlestycke oute of hys place.
Sir Thomas More. Workes, fol. 897.

They which were not confident should giue the one half of their goods, and that for the space of three yeers togither: with terrible *comminations* to all them that did resist.
Fox. Martyrs, fol. 264.

Ouer and besides diuers other threatnings and *comminatory* wordes by you pronounced and vttered vnseemly, and far vnmeet to proceede out of the mouth of you that are in such roome & place as ye be in. *Id. Ib.* fol. 1205.

Jeroboham well saw that the throne and the altar must stand, or fall together, that a son of David could not have such power over the altar without an utter subversion of the government, of the succession; therefore is he thus galled with this *comminatory* prediction. *Hall. Cont. Jeroboham*, vol. i.

The French king might perceive after what good manner and fashion the king's grace had in a letter exhorted the emperor, allecting him first by doulce and pleasant introductions, adding afterwards matter sounding perfectly to sharpness and *commination*, to descend to the king's desire.
Strype. Memoirs. Henry VIII. Anno 1526.

The Service used by our Church "on the First day of Lent, and all other times as the Ordinary shall appoint," under the title of a COMMINATION, was introduced by the Reformers in lieu of the ceremony of sprinkling ashes on the heads of the Congregation on the First day of Lent, thence called *Ash Wednesday*. At first it was ordered for Ash Wednesday only, but on the review of the Common Prayer Book, the Rubric on this point, in consequence of an observation made by Bucer, was altered to its present form. From Archbishop Grindal's *Visitation Articles*, 1576, we learn that in those days this Service was read four times in the year: on Ash Wednesday; on one of the three Sundays next before Easter; on one of the three Sundays next before Whitsuntide; and on one of the two Sundays next before Christmas. The Ordinary now sometimes enjoins part of the office (from the 51st *Psalm* to the end,) to be read on days of solemn Fasting; otherwise it is only used on Ash Wednesday.

A public denunciation of curses upon Sinners was twice enjoined to Moses, (*Deut.* xi. 29, and xxvii.) and Joshua most religiously observed it, (*Josh.* viii. 33.) In pronouncing *Amen* at the end of the Comminatory clauses in the Service, we comply with the injunction from *Deut.* xxvii., and we express our assent to the truth of this proposition, namely, that God's curse is due to Sin. So that no Sinner wishes the curse may fall upon his own head, (as has sometimes been foolishly argued,) but simply notifies his agreement with a declaration of God, which is true, whether we agree to it or not; and the serious consideration of which this produced, may be likely to save us both from the commission and the consequences of the Sin which we admit is accursed.

COMMINGLE, A. S. *mæng-an, mengan*, to mix, to blend.

COM-INGLE.

——————And blest are those,
Whose blood and judgment are so well *co-mingled*,
That they are not a pipe for fortune's finger,
To sound what stop she please.
Shakspeare. Hamlet, fol. 267.

COMMINU'TE, *v.* } Fr. *comminuer*; Lat. *com-*
COMMINU'TION, } *minuere, comminutum*; to les-
COMMI'NUIBLE, } sen. "*Verbum fuit antiquum*
COMMI'NUATE, *v.* } *μίω, unde μίνω, μίννω*; Lat. *minuo, minuor, minutus.*" Schedius. As now applied, it seems to signify

To break or destroy the continuity; to separate into small parts; to crush or grind with the teeth or mandibles.

By which account, a diamond steeped in goat's blood, rather increaseth in hardness, than acquireth any softness by the infusion; for the best we have are *cominuible* without it.
Sir Thomas Brown, book ii. ch. v.

So that there are three causes of fixation; the even spreading both of the spirits and tangible parts; the closenesse of the tangible parts; and the jejunenesse, or extream *comminution* of spirits.
Bacon. Natural History, Cent. viii. sec. 799.

The more solid food which needs greater manducation, cannot be sufficiently *comminuated* for chyle, or ground low enough for the stomach, until these teeth have done this work upon it.
Smith. Portraiture of Old Age, fol. 104.

We see likewise, that fusion makes metals fluid, and in fusion there is manifestly a *comminution* of the melted body.
Boyle. History of Fluidity, sec. 6.

So that this smiting of the steel with the flint doth only make a *comminution*, and a very rapid whirling and melting of some particles: but that idea of flame is wholly in us.
Bentley. Sermon, 2.

Those that form this genus [gilt head,] as well as the following, feed chiefly on shell fish, which they *comminute* with their teeth before they swallow them.
Pennant. British Zoology. The Gilt Head.

The superior quantity of shell-fish, which may more frequently call for the use of its *comminuting* powers, than those of our trouts, might occasion this difference.
Id. Ib. River Trout Salmon.

COMMIPHORA, in *Botany*, a genus of the class *Dioecia*, order *Octandria*. Generic character: male flower, calyx four-toothed; corolla, petals four, erect; stamens eight; the alternate ones large: female flower, unknown.

One species, native of Madagascar. Willd.

COMMI'SERATE, *v.* } *Con* and *miser*. Of un-
COMMISERA'TION, } certain Origin. Varro thinks
COMMISERA'TIVELY, } from *minus*.
COMMI'SERABLE, } To feel pain for, or on
COMMI'SERATOR. } account of the pain felt by others; to sympathize or compassionate.

Certainly we seem not to remember what a gentle and *commiserating* judge God is, or that ourselves are men, and have to deal with humane frailty, and man's miserable condition, which we ought to behold with pity, and not handle with bitterness.
Mede. Works, book i. disc. 37.

If any one do pity our offence,
Let him be sure that he be far from hence:
Here is no place for any one that shall
So much as once *commiserate* our fall.
Drayton. England's Heroical Epistles. Dudley, to Lady Jane Gray.

In Kent, Ethelbert or Pren, by some means having usurp'd regal power, after two year's reign contending with Kenulph the Mercian, was by him taken prisoner and soon after out of pious *commiseration* let go. *Milton. History of England*, book iv.

COMMI-SERATE.

It is the sinfullest thing in the world to forsake or destitute a plantation once in forwardness, for besides the dishonour, it is guiltiness of blood in many *commiserable* persons.
Bacon. Of Plantations, ess. 33.

He hath divided his soul from the case of his soul, whose weakness he assists no otherwise than *commiseratively*, not that it *is his*, but that it *is*. *Overbury. Characters.*

Deaf unto the thunder of the laws, and rocks unto the cries of charitable *commiserators*. *Brown. Christian Morals.*

There is one kind of virtue which is inborn in the nobility, and indeed in most of the antient families of this nation; they are not apt to insult on the misfortunes of their countrymen. But you, sir, I may tell it you without flattery, have grafted on this natural *commiseration*, and raised it to a nobler virtue.
Dryden. Dedication to Amphitryon.

Where neither the parent reason, nor her stern progeny, the laws, will *commiserate* discordancy of temper, or distress of circumstances; but with relentless rigour, combine to fasten that fatal yoke, which those victims of their cruel policy must submit to wear, till as merciless a deliverer sets them free.
Warburton. Works. Sermon, 22. vol. x.

Who can peruse the relation of the last moments of Epaminondas at the battle of Mantinea, without finding himself touched with a pleasing *commiseration?*
Melmoth. Cicero to Lucius Lucceius.

COMMISSARY, } One to whom any thing is
COMMISSARISHIP. } *committed*. See to COMMIT.

After most hartie commendations, I haue sent to my lords at this present the emperor's *commisaries* answere made at the diett, to a letter lately sent from the French king to the said diett, of the circulls of Germanie assembled at Francfort.
Burnett. Records. Letter of Mason's. Of a Preacher, &c.

In this world's warfare they, whom rugged fate,
(God's *commissary*) doth so thoroughly hate,
As in th' court's squadron to marshal their state.
If they stand arm'd with silly honesty,
With wishing, prayers, and neat integrity,
Like Indians gainst Spanish hosts they be.
Donne. To Sir Henry Wotton.

At whose hands, after long attendance giuen he was discharged, and so returned home againe being also dismissed of his *commissarishiip*. *Id. Ib.* fol. 1117.

But the house of commons, made an address to the queen, in which they thanked her for the peace she had concluded, and for the foundation laid for settling our commerce; and prayed her to name *commissaries* to regulate and finish that matter.
Burnett. Own Times. Queen Anne. Anno 1713.

Being asked, Whether he was ever in the Murawar country? he said, yes; he was *commissary* to the army in that expedition.
Burke. Appendix to Speech on Nabob of Arcot's Debts.

COMMI'SSION, *v.* }
COMMI'SSION, *n.* }
COMMI'SSIONARY, }
COMMI'SSIONATE, *v.* } To *commit*, (q. v.) de-
COMMI'SSIONER, } liver, consign or intrust;
COMMI'SSION-BROKER, } to appoint or empower.
COMMI'SSION-COURT. }

COMMIS-SION.

Discrete he [the Serjeant] was, and of gret reverence:
He semed swiche, his wordes were so wise,
Justice he was ful often in assise,
By patent, and by pleine *commissioun*.
Chaucer. The Prologue, v. 317.

For the ful confirmation and strengthening of all the sayde premisses, the three foresayd honourable and religious personages being by the said right reuerēd lord the master general appointed as *commissioners* to deale in the aboue written ordination and composition, haue caused their seals vnto these presents to be put.
Hakluyt. Voyage, &c. Richard II. Prussian Ambassador.

COMMISSION. — COMMISSURE.

As who would make a steersman to a barge
Of one blind born, who can no danger see
If that ship drown, forsooth I say for me,
Who gave the steersman such *commission*,
Should of the ship make restitution.
P. Fletcher. Eclogue, 4.

Neither is this onely oy way of bare verbal declaration (which might proceed from any other lips,) but in the way of an operative and effectual application, by virtue of that delegate, or *commissionary* authority, which is by Christ entrusted with them.
Hall. Cases of Conscience, case 9.

For it is well known that God revealed his will in those days by prophets particularly called, and *commissionated* to that purpose.
Hammond. Works. Postcript, vol. iii. fol. 8.

Not long after these arrived a messenger from the French king with letters to the nobility, desiring that the marriage should be consummated betwixt the young Queen and the Daulphin his son, and that certain *commissioners* should be sent to assist the solemnity.
Spotiswood. Church of Scotland, Anno 1558. book ii.

Then, he says the 88th canon of the Church of England was urged in the *commission-court*, which seems to give leave in the close of the canon, that temporal courts or leets may be kept in church or church yards.
State Trials. Trial of Archbishop Laud, 1660—64.

We are to deny the supposition, that he [Moses] was a private person at that time, [of killing the Egyptian] but that he was even then *commissioned* by God governor of Israel; and consequently in the right of a governor, might revenge the wrong done to his subjects. *South. Sermons*, vol. v. fol. 322.

But still there is a great difference between pursuing the things of the spirit, with the reluctancy of the flesh, and pursuing the things of the flesh, with the reluctancy of the spirit; the former shows only the motions of the flesh, which being subdued are but infirmities; but the latter do not cease to be wilful sins, tho' there be inward struggling in the *commission* of them.
Stillingfleet. Sermon, 11. vol. iv.

As if he should have said, I have now all power over all things in the world conferred upon me; by virtue whereof I command, empower, and *commissionate* you to ealarge, settle, and govern the church that I have founded; to administer the sacraments that I have instituted; and to persuade mankind to embrace my doctrine, to submit to my discipline, to obey my laws, and to come up to the terms which I have procured for them, and propounded to them in order to their salvation.
Bishop Beveridge. Sermon, 1.

There a *commission'd* angel stands,
With desolation in his hands!
He sends the all-devouring flame,
And cities hardly boast a name:
Or wings the pestilential blast,
And lo! ten thousands breathe their last.
Cotton. Life. Vision, 8.

From him, [Jesus Christ] and those *commissioned* by him, we learn what the wisest men, and even angels had desired to look into, and could at most discern but imperfectly through the types and shadows of the patriarchal and Mosaic dispensations.
Hurd. Works. Sermon, 30.

Yet this uncandid Junius would insinuate, that the dignity of the commander in chief is depraved into the base office of a *commission-broker*; that is, Lord Granby bargains for the sale of *commissions*. *Junius. Letter*, 2.

COMMISSURE, *n.* Fr. *commissure*; Lat. *commissura, junctura, et compages eorum, quæ committuntur*. Gesner. Fr. *commissure*; "a *commissure* or seam in a bone, (as in the skull;) also, any neer closing, joyning, or couching of things together." Cotgrave.

Yet in the setting on of some flowers, and seeds in their sockets, and the lineall *commissure* of the pulp of severall seeds may be observed some shadow of the harmony.
Sir Thomas Brown. Cyrus Garden, ch. iii.

Which [armadillo] is covered on its back and sides with a strong scaly crust or shell, or a hard or bony substance, jointed like armour, or the scales of the tail of a lobster, by four transverse *commissures* in the middle of the body, connected by tough membranes. *Ray. On the Creation*, part ii.

And then for the greater security, the whole pipe, especially at the *commissures*, was diligently cased over with our close black cement, upon which plaster of Paris was strewed to keep it from sticking to their hands or cloths that should manage the pipe.
Boyle. New Experiments. Touching the Spring of Air, exp. 15.

COMMIT, *v.* — COMMI'TMENT, COMMI'TTEE, COMMI'TTEESHIP, COMMI'TTER, COMMI'TTIBLE, COMMY'SED, COMMI'TTEE-CHAIR, COMMI'TTEE-CLERK, COMMI'TTEE-MEN, COMMI'TTER-ROOM.

Fr. *commetre*; Lat. *con*, and *mittere*, i. e. *facere ut eat*; to cause to go, to send. *Mitto*, Vossius thinks, is from μεθιῶ, *seu* μεθίημι, *mitto, missum facio, dimitto. Committere*, (Festus) is properly *insimul mittere, aut conjungere*: though now used both for *facere* and *incipere*.

To cause to go, to put, place, or remove into the hands, or under the care or custody of another; to deliver, consign, or intrust to another. Also to put or place in opposition; and simply, *to do*, as to *commit* a crime.

Now, sire, then shuln ye *committe* the keping of your persone to your trewe frendes, that ben appreved and yknowe, and of hem shuln ye axen helpe, youre persone for to kepe.
Chaucer. The Tale of Melibeus.

And thereto the emperour uamed his companyons, the tyme, place, and order of all the conspiracy, and also to whom the sword was *committed*.
Sir Thomas Elyot. Governour, fol. 118.

But peraduenture thou that knowest Christ wilt say, (as many doe) that Christes death and redemtiō serueth thee but for original sinne, or at most for those sinnes that thou *committedst* before baptisme. *Frith. Works*, fol. 16.

The *committers* of which sinne he burnt at a stake among the Turkes, as Moses also commaundeth in hys lawe.
Tyndall. Works, fol. 267.

Then the sayd knight counsailed with other barons and knyghtis, and so reported theyr opinyons, and whiche was, how they had well deserued deth for dyuers horryble dedis, the which they had *committed*. *Lord Berners. Froissart. Cronycle*, vol. i. ch. xii.

Let gastly shadows his lewd eyes affright;
And the dire thought of his *committed* evil
Shape every bush a hideous shapeless devil.
Shakspeare. Rape of Lucrece.

All things *committed* to thy trust conceal
Nor what's forbid by any means reveal.
Denham. Of Justice.

Howbeit, the singuler great loue and affection that he bare unto the said Eastrilde could not yet out of his minde & be forgotten, wherefore he made a caue vnder ground in the city of Troynouaunt and enclosed her therein, *committing* her vnto the custody of his most neere and familier friends.
Grafton. Chronicle. First Agu, part iv.

The lords were discontented at the *commitment* of the Earl of Arundel, about his son's marriage with the Duchess of Lennox his sister. *Whitelock. Memoirs. Anno* 1626.

Mr. Pym being speaker of the *committee* of the commons that were appointed to prosecute, gave in the articles of impeachment.
Baker. Charles I. Anno 1640.

If it be a mutual scourge, it would well become the wisdom of the *committee-men* to enquire where the right is, and who doth the wrong; and to project a way how the wrong doer may be made right, and to give due satisfaction to such as suffer under the undeserved scourge. *Spelman. Of Tythes*, fol. 161.

Gregorie the seuenth, Pope, excommunicated all *committers* of simonie, and remooued marryed priestes from executing diuine seruice, whereof rose great troubles in England.
Stow. William the Conqueror. Anno 1075.

Wherein indeed Bodine hath attempted a particular enumeration, but (besides the mistakes *committible* in the solary compute of years) the difference of chronologie disturbs the satisfaction and quiet of his computes. *Sir Thomas Brown*, book iv. ch. xii.

He himself prayed for them that crucified him; some of which were, without doubt, those very Pharisees, whom he had before charged with *committing* the sin against the Holy Ghost, in the twelfth chapter of Matthew.
Sharp. Works. Sermon, 16. vol. iii.

He [Sir A. Cooper] persisting obstinately silent was bid to withdraw, and those, who had depended upon his discovery, being defeated, and consequently very much displeas'd, mov'd warmly for his *commitment*; of which he, waiting in the lobby, having notice, unmov'd expected his doom.
Locke. Memoirs. Life of Earl of Shaftsbury.

If therefore Jowler finds, and kills his hare,
Better than Meres supplies *committee-chair*;
Though one's a statesman, th' other but a hound,
Jowler in justice will be wiser found.
Rochester. A Satire against Mankind.

In this sense, therefore, it may be, and is probably true, that charity shall cover many sins, even of the first magnitude; i. e. it shall prevent the temporal inflictions due to them, and often, even after pardon obtained, pursuing the *committers* of them.
Atterbury. Sermon, 9. vol. i.

Concerning which, I shall premise this in general, That there is no sin *committable* by man, as to the kind of it, but by circumstances is capable of being made a sin of presumption.
South. Sermon, 11. vol. vii.

If upon this enquiry it manifestly appears, that either, no such crime was *committed*, or that the suspicion entertained of the prisoner was wholly groundless, in such cases only it was lawful totally to discharge him. Otherwise he must either be *committed* to prison, or give bail: that is, put in security for his appearance, to answer the charge against him.
Blackstone. Commentary, vol. iv. fol. 296.

In this dubious interval between the *commitment* and trial, a prisoner ought to be used with the utmost humanity; and neither be loaded with needless fetters, or subjected to other hardships than such as are absolutely requisite for the purpose of confinement only. *Id. Ib.* vol. iv. fol. 299.

The Lord Chancellor, upon petition or information, grants a *commission* to enquire into the party's state of mind; and if he be found *non compos*, he usually *commits* the care of his person, with a suitable allowance for his maintenance, to some friend who is then called his *committee*. *Id. Ib.* vol. i. fol. 305.

My lords, this is a point upon which I think myself competent to speak with some degree of confidence: I have attended the *committee* from the first opening of it to the present moment, with the assiduity of a *committee-clerk*.
Horsley. Speeches, fol. 93.

My lords, the day the witnesses were examined who were called to contradict the account in this article, I had been sitting in the *committee-room*, at the table, listening to and minuting every syllable of the evidence, from eleven o'clock till three.
Id. Ib. fol. 134.

COMMITMENT. COMMIX.

COMMITMENT, in *Law*, the sending a person to prison by Warrant or Order, who hath been guilty of an offence not bailable, or for which bail is refused. Commitments may be made by the King and Privy Council, Secretary of State; by the Judges of the Land, Justices of the Peace, and other Magistrates to whom the laws give authority. It is enacted by the stat. 2 and 3 Philip and Mary, ch. x. that Justices of the Peace shall examine persons brought before them for felony or man-slaughter, or suspicion thereof, before they commit them to prison; and shall bind over their accuser to give evidence against them. A Justice of the Peace may remand a prisoner for a reasonable time, in order to get at evidence which may be wanting. Every Commitment must be in writing, under hand and seal, showing the authority of the party making it, and the time and place; and it must be directed to the keeper of the prison. It must specify also, with reasonable certainty and plainness, the crime committed; otherwise the prisoner will be entitled under the Habeas Corpus Act, stat. 31 Charles II. ch. ii. to be liberated on bail; or in case of escape a Gaoler is not punishable. All Commitments must be to some prison within the Realm of England. A person once Committed cannot be lawfully discharged, except by the King, till he be acquitted on trial; or have an *ignoramus* found by the Grand Jury; or there be none to prosecute him, on proclamation for that purpose by the Justices of Gaol delivery.

COMMI'X, *v.* / COMMI'XION, / COMMI'XTION, / COMMI'XTURE. A. S. *misc-an, misc-ere*, to mix, or mingle: omitting the termination *an*, we have *misc*; and this by a common transposition became *mics*, i. e. *mix*. Tooke, ii. 298. Vossius derives *misc-ere* from the Hebrew; Tooke from the above A. S. *misc-an*.

His lot is next to rise, and next in world his head shall reare,
Of Troyan and Italian blood *commixt*, thy worthy childe
Thy Siluius, borne after thy deceasse in forest-wylde.
Phaer. Æneidos, book vi.

This stock that of Ausonian blood *commixt* shall shortly rise
In vertue men shall passe, and passe the goddes that dwell in skies.
Id. Ib. book xii. fol. 300.

Howbeit, the emperour abydeth styll in his Crystē lawe and all is by reason of *cōmyction* of this maryage.
Lord Berners. Froissart, vol. ii. ch. xl.

Or, self-conceited, play the humourous Platonist,
Which boldly dares affirm, that spirits themselves supply
With bodies, to *commix* with frail mortalitie.
Drayton. Poly-olbion, song 5.

Yet with his admirable streame, doth not his waues *commix*,
But glides aloft on it like oyle.
Chapman. Homer. Iliad, book ii.

Were thy *commixion*, Greeke and Troian so
That thou could'st say, this hand is Grecian all,
And this is Troian; by Joue multipotent,
Thou should'st not beare from me a Greekish member
Wherein my sword had not impressure made
Of our ranke feud.
Shakspeare. Troilus and Cressida, fol. 98.

In him that shape, in her there was that sweetness,
Might make him lik'd, or hir to be belov'd
As this *commixtion*, so their married mind
Their good corrected, or their ill reliev'd,
As truly loving as discreetly kind,
Mutually joy'd, as mutually griev'd.
Drayton. Moses, his Birth and Miracles, book i.

For though some species there be of middle and participating natures, that is, of bird and beast, as bats and some few others, yet are their parts so conformed and set together, that we cannot define the beginning of or end of either; there being a *commixtion* of both in the whole, rather than an adaptation or cement of the one unto the other. *Sir Thomas Brown*, book iii. ch. xi.

I am modestly confident my humble language shall be accepted, because I shall present all readers with a *commixture* of truth, and Sir Henry Wotton's merits.
Walton. Life of Sir Henry Wotton.

Indeed as the flocks of Jacob were distanced "three days journeys" from those of Laban," so (to prevent voluntary or casuall *commixtures*) our styles are set more than a month's journey asunder. *Fuller. Worthies. Ches-shire.*

Nor do they much help the matter, who say, that those frogs that appear sometimes in great multitudes after a shower, are not

COMMIX. — COMMO-DIOUS.

indeed engendered in the clouds, but coagulated from a certain sort of dust *commixed* and fermented with rain-water.
Ray, On the Creation, part ii.

If it be not a good yellow, but pale, (which usually happens for want of an exact *commixtion* of the ingredients) it may be returned to the residue, mingled better with it again, and sublimed once more. *Boyle. Natural Philosophy*, part ii. ess. 5.

This spirit I therefore ascribe to the salt of the husks altered by their *comixture* with the copper.
Id. The Sceptical Chymist.

From ocean's verge, if not too far remov'd,
Its shelly sands convey a warm compost,
From land and wave *commixt*, with richness fraught.
Dodsley. Agriculture, can. 2.

But in the Jewish republic, where the church and state were incorporated, this *commixture* made no other confusion than what arises from the mistakes of men, ignorant of the nature of that sacred economy. *Warburton. The Divine Legation.*

COMMODE. See COMMODIOUS.

The *commode* is described to have been a kind of head dress, worn by the ladies at the beginning of the XVIIIth century, which by means of wire bore up the hair and forepart of the cap, consisting of folds of fine lace, to a great height.
Spectator, No. 98. *Notes*, oct.

A famous monk, Thomas Connecte by name, attacked it with great zeal and resolution. This holy man travelled from place to place to preach down this monstrous *commode*; and succeeded so well in it, that as the Magicians sacrificed their books to the flames upon the preaching of an apostle, many of the women threw down their head dresses in the middle of his sermon, and made a bonfire of them within sight of the pulpit. *Id.* No. 98.

COMMO'DIOUS, COMMO'DIOUSLY, COMMO'DIOUSNESS, COMMO'DITY. } Fr. *commode*; Lat. *commodus*; (Gr. σύμμετρος,) whence (Vossius) the adverbs *commodum*, as if *cum modo*, with measure, with moderation; and whatever is so, is *commodious*, and useful. *Modus*, he derives, from the Hebrew, and considers the meaning to be,—to mete, or measure, *metiri, mensurare.*

Proportioned to, fitting, suiting; *sc.* a particular use or purpose; convenient, serviceable, useful, beneficial.

But yet men delitynge in vertue moughte with cardes and tables deuyse games, whercin mought be moch solace and also study *commodiouse*, as deuising a bataile, or contentiō betwene vertue and vice, or other like plesant and honest inuention.
Sir Thomas Elyot. Governour, fol. 92.

Thus hath thy loue been vnto me
As pleasant and *commodious*,
As was the fire made on the sea
By Naulus hate so odious,
Therwith to traine the Grekish host
From Troyes return, where they were lost.
Vncertaine Auctors. The Louer accusing his Loue for hir vnfaithfulneese, &c.

And Master Merchant, he whose travail ought
Commodiously to doe his country good,
And by his toyle, the same for to enriche,
Can finde the meane, to make monopolyes
Of euery ware, that is accompted strange.
Gascoigne. The Steele Glas.

Item. That ye shall provide on this side of the feast of ——— next coming, one book of the whole Bible of the largest volume in English, and the same set up in some convenient place within the said Church that ye have cure of, whereas your parishioners may most *commodiously* resort to the same and read it.
Burnett. Records. Injunctions to the Clergy by Cromwell.

But now see how that not onely these vnlooked for mischiefs, haue heauily growne on ye, but also those *commodities* which ye thought to haue holpen your selues and others by, be not onely hindered but also hurt thereby.
Sir John Cheke. The Hurt of Sedition, I. 2.

And euen as our heauenly father gaue his Christ vnto us not for any profit that he should haue thereby, but onely for our profite, likewise y^e^ shouldest do all thy good workes not hauing respect what *commodities* thou shalt haue of it, but euer attendyng through charitie, the wealth and profite of thy neighbour. COMMODIOUS. — COMMOLITION
Frith. Workes, fol. 28.

For water, it [Britain] is walled and garded with the ocean most *commodious* for trafficke to all parts of the world.
Camden. Remains, fol. 1.

At the largest foot of a fair hollow tree,
Close to plough'd ground, seated *commodiously*,
His ancient and hereditary house,
There dwelt a good substantial mouse.
Cowley. The Country Mouse.

Whither also, a little after the prince of Wales, together with his princess came to dwell, making it his chief residence, both by reason of the *commodiousness* of the place and its strength.
Sir Thomas North. The Life of Edward the Black Prince.

It is content alone that makes
Our pilgrimage a pleasure here;
And who buys sorrow cheapest, takes
An ill *commodity* too dear. *Cotton. Melancholy*

A marshy ground *commodiously* was near,
Thither she ran, and held her breath for fear,
Lest if a word she spoke of any thing,
That word might be the secret of the king.
Dryden. The Wife of Bath's Tale.

If a traveller being in some ill-inhabited eastern country, should come to a large and fair building, such as one of the most stately of those they call caravanzeras, though he would esteem and be delighted with the magnificence of the structure, and the *commodiousness* of the apartments, yet, supposing it to have been erected but for the honour or the pleasure of the founder, he would commend so stately a fabric, without thanking him for it.
Boyle. On final causes of Natural Things.

It [Old Aberdeen] has the appearance of a town in decay, having been situated, in times when commerce was yet unstudied, with very little attention to the *commodiousness* of the harbour.
Johnson. Journey to the Western Isles.

Now, to a people, thus circumstanced, unfurnished, in a good degree, with arts and manufactures, and but slenderly provided with the means of exchange for the *commodities* they produce; management, thrift, and what we call good husbandry, must have been a capital virtue. *Hurd. Works. Sermon*, 1. vol. vi.

COMMODORE, perhaps from the Sp. *comendador*, a commander.

Whatever depended on the *commodore*, was soon so far advanced, that he conceived the ships might be capable of putting to sea the instant he should receive his final orders, of which he was in daily expectation.
Anson. Voyage round the World, book i. ch. i.

In the *British Navy*, a COMMODORE is an Officer invested with the command of a detachment of ships for any particular service. He bears the rank of a Brigadier-General in the Army; and his vessel is distinguished by a broad red Pendant tapering towards the outer end, and sometimes forked. The title is also given by courtesy to the Senior Captain of three or more ships, when sailing in company. The *Commodore of a convoy* is the leading ship in a fleet of merchantmen, who bears a light in her top to keep the rest together.

COMMODULATION, *con*, and *modulatio*, from *modus*, measure. (See COMMODIOUS.)

So that if they hold that symmetrie and *commodulation*, (as Vitruvius calls it) which they ought, from the proportion of the head, the hand, the cubit, the foote, the finger, nay the tooth, or the least bone may the dimensions of the whole body be infallibly collected. *Hakewill. Apologie*, fol. 190.

COMMOLITION, *con*, and *mola*, (of uncertain Origin,) a grinding stone.

And whether these fragments of iron and hard substances swallowed by the ostridge, have not also that use in their stomachs, which they have in other birds; that is, in some way to supply

COMMOLITION. COMMON.

the use of teeth, by *commolition*, grinding and compressing of their proper aliment, upon the action of the strongly conformed muscles of the stomach, as the honour'd Dr. Harvey discourseth, may also be considered.

Sir Thomas Brown, book iii. ch. xxii.

CO'MMON, *v.*
Co'MMON, *s.*
Co'MMON, *adj.*
Co'MMONABLE,
Co'MMONAGE,
Co'MMONALITY,
Co'MMONER,
Co'MMONING,
Co'MMONLY,
Co'MMONNESS,
Co'MMON-BOOKED,
Co'MMON-COUNCIL,
Co'MMON-COUNCIL-MAN,
Co'MMON-CRYER,
Co'MMON-HOUSE,
Co'MMON-LAW,
Co'MMON-PLACE, *s.*
Co'MMON-PLACE, *adj.*
Co'MMON-PRAYER,
Co'MMON-PRAYER-BOOK,
Co'MMON-SENSE,
Co'MMONWEAL,
Co'MMONWEALTH,
Co'MMONWEALTH'S-MAN,
Co'MMONWEALTH-PARTY.

Fr. *commun*; Lat. *communis*, a word (Vossius) which properly applies to those things, which are not private, but which pertain, *ad multorum munia seu munus*. Varro, lib. iv. and Scaliger, *De Causis*, ch. xxxi. differ about the Etymology of *munus*, and Vossius from both.

Belonging or pertaining to one as well as another; to many; to the public in general.

Frequently met with, and therefore easily obtained: and thus of little or no value, no rank or distinction.

To *common*, now written *commune*, is to be or cause to be *common*; to make *common*, *sc.* our thoughts, &c.; and thus to converse, to discourse, to confer, to combine together.

Commons, the provision which each member in a Society takes at the *common* meal.

All þe *comons* of þe lond with letter þam bond
And ilkon sette his seale þerto with his owne hond.
R. Brunne, p. 45.

And suthe he consailed þe kyng. hus *comune* to lovye
For þe coroune ys þe kynge's tresour. Conscience wat wel.
And also quath Reson. ich rede zow riche
And *comuners* to a corden. *Piers Ploukman. Vision*, p. 85.

For troste wel that *communly* these couuseillours ben flaterers.
Chaucer. The Tale of Melibeus, vol. ii. p. 87.

He brought them all in good accorde,
So that the *common* with the lorde,
And lorde with the *common* also,
He sette in loue both two,
And put awaie melancholie.
Gower. Conf. Am. Prologue, fol. 7.

But thei that passen (surpass) the *commune*,
With suche hym lyketh to *commune*.
Id. Ib. fol. 12.

And *commonliche* in euery nede
The werst speche is rathest herde,
And leued, till it be answerde.
Id. Ib. book iii. fol. 56.

We haue heard before how, the duke of York, as heire to Lionell duke of Clarence, pretended priuily, a tytle to the croune, and howe hys friendes *commoned* secretly, with diuerse persons of that matter, and excited theim to set forwarde, and auaunce that parte to the vttermoste.

Hall. Henry VI. The thirtieth Yere.

For thoughe wee *commoned* of sorowe and heauinesse, yet was the thynge that wee chiefly thoughte vppon, not the trybulacion itselfe, but the cumforte that may growe thereon.

Sir Thomas More. Workes, fol. 1169.

And when al this was concluded, then the kyng s counsayle *comoned* amonge themselfe for a maryage for theyr kynge, for it was tyme. *Froissart. Cronycle*, ch. li.

Wherefore leste in repeting a thing so frequent and *commune*, my boke shulde be as fastidious or fulsome to the reders, as suche marchaunt preachers be nowe to their customers, I wylle reuerentely take my leaue of diuines.

Sir Thomas Elyot. Governour, book i. fol. 78.

And I say agayne, that as the priestes doe nowe vse to consecrate it, it helpeth not the poore *comens* of a rishe.

Frith. Workes, fol. 153.

Then gan I thus resolue: more pleasant is the lyef
Of faythefull frends, that spend their goods in *commone* without stryef
For as the tender frend appeasith euery gryef;
So yf he falls that lieues alone, who shall be his relyef.
Surrey. Ecclesiastes, ch. iv.

I wolde therefore declare also this your vertewe vnto the students, exhorting them to loue ād reuerēce Godly princes, and in their praiers commende them with their *comons* vnto God.

Joye. Exposicion of Daniel. Epistles, Ded. 5.

In the countrey, at a sessions, or other assembly, if no gentyll men be there at, the sayinge is, that there was none but the *cōmunaltye*, which proueth, in myne opinion, that *plebs* in Latine, is in Englishe *comunaltie*; and *plebeii* be *communers*.

Sir Thomas Elyot. Governour, book i.

But whatsoeuer semblant the prouost, and they of Parys made to the kyng of Nauer, for all that, the lorde Philyppe of Nauer wolde neuer trust thē, nor wold nat come to Parys, for he alwayes sayd, that in a *comynaltie* ther was neuer no certentie, but finally, shame, rebuke, and dyshonour.

Froissart. Cronycle, vol. i. ch. clxxxi.

Also the vi. Arsacidauell the inuincible king of Parthes, not onely was depriued, but also banished out of his realme, because he dined at a knighte's brydale, and woulde not eate at the bridale of a *communer*. *Golden Boke. H.* 8. ch. xvii.

All that wynter the kynge lay styll at the siege, and thought and ymagined euer to kepe y^e *commentie* of Flaunders in frendshyppe, for he thought by their meanes the soner to cōe to his entent. *Froissart. Cronycle*, vol. i. ch. cxi.

But y^e ende of theyr debate and question, & of the effect of theyr victorye, was to enterpryse all cruell thynges, the one againste the other, by violence or by forme of justice, and wyth punishmente, not hauinge regarde to the *comon-weale* nor to that, which justice required. *Nicoll. Thucydides*, fol. 91.

Euen so the preachers of the truth which rebuke sinne are not the troublers of realmes and *commonwealths*, but they that do wickedly, and namely high prelates and mighty princes, which walk without the feare of God and liue abhominably corrupting the *common* people with their example.

Tyndall. Workes, fol. 341.

Wherevpon ambassadours were sent vppon both partes, and dyuers meanes of intreatie were *commoned* of, but in the ende, it came all to none effect.

Grafton. Edward III. The forty-fourth Yere.

Against the nobles he vphild
Innoble, and his peeres
And *commons* went alike to wracke,
Nor God nor man he feares.
Warner. Albion's England, book v. ch. xxviii.

For he was so much estemed, both of the nobility & *commonality*, for his liberality, clemency, integrity, and courage that above all others, he was extolled & praised to the very heauen. *Grafton. Henry VI. The thirty-ninth Yere.*

Much good land might be gained from forests and chases more remote from the king's access, and from other *commonable* places, so as always there be a due care taken, that the poor *commoners* have no injury by such improvement.

Bacon. Advice to Sir George Villiers.

Know destinie is destinie.
This epitaph I reede,
Though *common-booked* poetrie
Yeat not vnworthie heede.
Warner. Albion's England, book ii. ch. x.

In this year also an act of *common-council* by consent of the king, was made concerning victuals, a fat cock to be sold for three half pence. *Stow, Baker. Edward I. Anno* 1306.

COMMON.

Lad. I'le sweep all corners, Goody, to spring this.
If't be above ground, I will have her cry'd,
By the *common-cryer*, through all the ward,
But I will find her.
Ben Jonson. The Magnetick Lady, act v. sc. 6.

For in the time of Cecrops, and the first kings down to Theseus, the inhabitants of Attica had their several burghs and therein their *common-halls*, and their governors.
Hobbs. Thucydides, book ii.

Not long after that, the king [Henry VIII.] perceiuing belike the mindes of the clergy not much fauoring his cause, sent for the speaker againe and twelue of the *common-house*, hauing with him eight lords. *Fox. Martyrs*, fol. 961.

In this hospitall which they builded, was to be relieved, a gentleman three dayes, bread, wine, and waxe: a *commoner* eight dayes and nights, meate, drinke and lodging.
Stow. Henry IV. Anno 1407.

When they [the Gauls] saw the *commoners'* houses fast shut and locked to, and contrariwise the stately palaces of noblemen and cheefe senators standing wide open, they were at a stand, and doubted more in a manner to enter upon the open places, than the shut. *Holland Livius*, fol. 206.

But sir, since Chrysostom saith, that priests are the stomack of the people, it is needfull in preaching, and also in *commoning*, to be the most busie about the priesthood.
Fox. Martyrs. Examination of W. Thorpe, fol. 495.

It may be he went yesterday to a wedding, merry and brisk, and there he felt his sentence, that he must return home and die, (for men very *commonly* enter into the snare singing, and consider not whither their fate leads them.)
Taylor. Holy Dying. Of the practice of Patience.

Com. He is a lawyer, and must speak for his fee,
Against his father, and mother, all his kindred;
His brothers, or his sisters: no exception
Lies at the *common-law*.
Ben Jonson. The Magnetick Lady, act ii. sc. 5.

Canonists, civilians, and *common-lawyers*, do all admit this distinction, and agree, that *jus ad rem est jus imperfectum*, right to the thing is a lame title; they must have right in it that will have perfect title. *Spelman. On Tythes*, fol. 147.

A second collection which appertains to a ready provision, or preparatory store, is that which Cicero intimates, where he gives it in precept, that we have *common-places* in ready preparation argued and handled *pro* and *contra*.
Bacon. On Learning, by G. Wats, book vi. ch. iii.

Some say the senses receive the species of things, and deliver them to the *common-sense*; and the *common-sense* delivers them over to the fancy, and the fancy to the memory, and the memory to the judgment, like handling of things from one to another, with many words, making nothing understood.
Hobbs. Of Man, part i. ch. ii.

The latter is that which we call the law of *common-weale*, the very soule of a politique body, the parts whereof are by law animated, held together, and set on worke in such actions as the *common* good requireth.
Hooker. Ecclesiastical Polity, book i.

The *commonwealth*, yet panting, underneath
The stripes, and wounds of a late civill warre,
Gasping for life, and scarce restor'd to hope;
To seeke t' oppresse her, with new crueltie,
And utterly extinguish her long name,
With so prodigious, and unheard-of fierceness.
Ben Jonson. Catiline, act iii.

By inveighing against the enemies of my country, to aim at the commendation of a good *commonwealth's-man*, and at the same time get the repute of a bad historian, I held a thing ridiculous.
Camden. Elizabeth. Preface.

Ut Respub. salva sit, is a necessary consideration in the permission of prophesyings; for according to the true, solid, and prudent ends of the republick, so is the doctrine to be permitted or restrained, and the men that preach it according as they are good subjects and right *commonwealth's-men*.
Taylor. Liberty of Prophesying, sec. 19.

The *commonness*, and the general or long reception of a doctrine, is not a sufficient argument of the truth of it.
South. Sermons, vol. vii. fol. 132.

Should I take for my *common-places* your knowledge, both of the old and the new philosophy; should I add to these your skill in mathematicks and history, and yet further your being conversant with all the ancient authors of the Greek and Latin tongues, as well as with the modern, I should tell nothing new to mankind.
Dryden. Dedication to Limberham.

If I would put any thing in my *common-place-book*, I find out a head to which I may refer it. Each head ought to be some important and essential word to the matter in hand, and in that word regard is to be had to the first letter and the vowel that follows it; for upon these two letters depend all the use of the index. *Locke. A new Method of a Common-place-book.*

At the bottom of the title of which is thus written by Dr. Burges. This is one of the very first books of *Common-prayer* in the beginning of Edward VI. which book, at the request of Archb. Cranmer was reviewed and censured by Martin Bucer, and then reformed accordingly in the 5th of Edward VI. which latter is the book still in force by the statute of 1 Elizabeth, and this (meaning the *Common-prayer-book* printed 1549) is repealed.
Wood. Athenæ Oxon., vol. ii. fol. 351.

But for those sectaries and *commonwealth's-men* of 41, before I leave them, I must crave leave to observe of them, that generally they were a sour sort of thinking men, grim and surly hypocrites, such as could cover their vices with an appearance of great devotion and austerity of manners; neither profaneness nor luxury were encouraged by them, nor practised publickly, which gave them a great opinion of sanctity amongst the multitude; and by that opinion principally they did their business.
Dryden. Postcript to the History of the League.

It was a matter of wonder in me that Colonel Alwred, in whom the *commonwealth-party* had reposed so great trust, would suffer himself to be employed in such a message to one of the most faithful servants of the parliament.
Ludlow. Memoirs, vol. ii. fol. 365.

Common appendant is a right belonging to the owners or occupiers of arable land, to put *commonable* beasts upon the lord's waste, and upon the lands of other persons within the same manor. *Blackstone. Commentaries*, vol. ii. p. 33.

The deer were suffered to run loose upon their lands, and many oppressions were used with relation to the claim of *commonage*, which the people had in most of the forests.
Burke. An Abridgement of English History.

The *commonalty*, like the nobility, are divided into several degrees; and as the lords though different in rank, yet all of them are peers in respect to their nobility, so the *commoners*, though some are greatly superior to others, yet all are in law peers, in respect to their want of nobility.
Blackstone. Commentaries, vol. i. p. 403.

Speculations of this sort says he, do not bestow genius on those who have it not, they do not perhaps, afford any great assistance to those who have; and most *commonly* the men of genius are even incapable of being assisted by speculation.
Hurd. On the Provinces of the Drama.

That men should prey on men, when they cannot live without mutual assistance, would be wonderful if the *commonness* of it did not make it so familiar. *Gilpin. Sermon*, 9. vol. i.

By the easy and obvious method of spending less than I gain, I have every year added something to my stock, and expect to have a seat in the *common-council* at the next election.
Johnson. Idler, No. 95.

The villa thus completely grac'd,
All own that Thrifty has a taste;
And madam's female friends, and cousins,
With *common-council-men* by dozens,
Flock every Sunday to the seat,
To stare about them, and to eat.
Lloyd. The Cit's Country Box, 1757.

Are Mr. Crosby and Mr. Sawbridge likely to execute the extraordinary, as well as the ordinary, duties of Lord Mayor? will they grant you *common-halls* when it shall be necessary.
Junius. Letter 58.

How difficult it is for the artist who possesses this facility, to guard against careless and *common-place* invention, is well known, and in a kindred art Metastasio is an eminent instance, who always complained of the great difficulty he found in attaining correctness in consequence of having been an *improvisatore*.
Sir Joshua Reynolds. Life.

COMMON.

COMMON. — COMMORIENT.

I say that a little more reflection and a great deal less reading, a little more attention to *common-sense*, and less blind prejudice for his Greek commentators, would have made Mr. Harris a much better grammarian, if not perhaps a philosopher.

Tooke. Diversions of Purley.

COMMON, in *Law*, Land the use whereof is *common* to a particular Town or Lordship; or a right or privilege which one or more persons claim to take or use some portions of that which another man's lands, waters, woods, &c. naturally produce, without having an absolute property in such lands, waters, or wood. The word Common in its most usual acceptation, means *Common of pasture*, which is a right of feeding one's beasts on another's land; but there is also *Common of turbary*, or the liberty of cutting turf on another's land. *Common of piscary*, the right of taking fish in another's pond or river. *Common of estovers*, the right of taking trees or loppings, shrubs or underwoods in another's woods; and also a right which the tenants in some Manors have, of taking sand, gravel, or stones in the Lord's soil. The property of the soil in the Common is wholly in the Lord, the use of it jointly in him and the Commoners. There are four kinds of *Common of pasture*, namely, *Common in gross*, which is the right of having Common upon another's land without being possessed of any lands or tenements; this right must originally have sprung from a grant. *Common appendant* is a right belonging to a man's arable land, of putting beasts Commonable, such as horses, oxen, and sheep, into another's ground. *Common appurtenant* is belonging to an estate for all manner of beasts, whether Commonable or not; and *Common par cause de vicinage*, by reason of neighbourhood, is the liberty which the tenants of one Lord in one Town have to Common with the tenants of another Lord in another Town, and is usually called the Right of Intercommoning.

COMMONITORY, Lat. *commoneo, monitum, monere*, to call to mind, to call the attention to, to warn. (*Moneo prius meneo*, or *meno*. See COMMEMORATE.)

The care of the church of Canturburie, whervnto God hath presentlie appointed vs (albeit vnworthie) you being king, dooth speciallie constreine me (in that as yet we are deteined in exile) to write vnto your maiestie letters *commonitorie*, exhortatorie, and of correction.

Fox. Martyrs. Archbishop Becket's Letter to the King.

COMMO'RANT, } Lat. *commoror, commorans*, tar-
CO'MMORANCY. } rying, staying, delaying. Lat. *mora*, perhaps from Gr. *μείρ-ειν*, to divide, *quia morantes tempus, intervallis trahunt ac dividunt.* Vossius

All freeholders within the precinct are obliged to attend them, and all persons *commorant* therein, which *commorancy* consists in usually lying there; a regulation which owes its original to the laws of king Canute.

Blackstone. Commentaries, vol. iv. fol. 273.

COMMORIENT, Lat. *commorior, commoriens*; Fr. *commourir*, to dye together, or one for company of another. "The Anglo-Saxons used *morth, morthe, mors*, i. e. *quod dissipat* (*subaud. vitam,*) the third person of the verb *myrran*, to mar, *dissipare, abstrahere.*" See Tooke, ii. 243.

To which may be added equal and common constellations, the same compatient and *commorient* fates and times; and then there is reason and natural cause they might both die of like diseases and infirmity.

Sir George Buck. History of King Richard III. fol. 86.

COMMORSE, Lat. *commordeo, commorsum*, (*con*, and *mordere*, to bite.) Applied metaphorically, by Daniel, as remorse (q. v.) from *remordeo*. COMMORSE. — COMMOTES.

Yet must we think, that some which saw the course,
(The better few, whom passion made not blind)
Stood careful lookers on, with sad *commorse*,
Amaz'd to see what headlong rage design'd.

Daniel. History of Civil War, book ii.

COMMO'VE, } Lat. *commovere*, (*con*, and *movere*,
COMMO'TION, } to move,) to move together.
COMMO'TIONER. } The noun *commotion* continues in common use, and is applied, metaphorically,

To any disturbance, riot, or tumult; to agitation of mind.

But Jupiter the glorious
Which was *commeued* of this thynge,
Uengeance upon this cruel kynge
So toke, that he from mannes forme
Into a wolfe he let transforme.

Gower. Conf. Am., book vii. fol. 162.

But because that commonlye whan God's iugementes begynne to waxe knowen all thinges are *commoued* & troubled therfore it is sayd here consequētly that the temple was full of smoke, by reason of the magestie of God and of his gloriouse power.

Bale. Image, part ii. O. 3.

Then was there great *commocyon* and murmure as well in other places about, as specially in the city, the people diuersely diuising vpon this dealinge. *Sir Thomas More. Workes*, fol. 43.

Who can perswade where treason is aboue reason, and might ruleth right, and it is had for lawfull whatsoeuer is lustfull, and *commotioners* is better than commissioners and common wo is named common wealth.

Sir John Cheke. Hurt of Sedition, C. 3.

John Knox finding the paper, and taking it to be a memorial for recommending some sick persons in his prayers, after he had read the same laid it by, nothing as it seemed *commoved* therewith. *Spotiswood. Church of Scotland, Anno* 1569. book v.

For pacifying the present *commotions*, and removing some differences fallen out amongst the nobilitie, his majesty had thought it expedient to interpose himself a mediator.

Id. Ib. fol. 321.

Thomas Brook, lord Cobham, who being a *commotioner* in the reign of queen Mary, lost his head.

Wood. Athenæ Oxon., vol. i. fol. 48.

——— Straight the sands,
Commov'd around, in gathering eddies play.

Thomson. Summer.

The perceptions of these inward *commotions* are uniformly the same in all, and draw along with them the same, or similar sentiments and reflections.

Hurd. Discourse on Poetical imitation.

COMMOTES, says Minshew, (*ad voc.*) seemeth to be compounded of the preposition *con*, and *mot, verbum, dictio*, a word or saying, and signifieth in Wales a part of a Shire, as a Hundred, 28 Henry VIII. 3. It is written *Commorthes*, 4 Henry IV. 27, and is used for a gathering made upon the people (as it seemeth) of this or that Hundred, by Welshmen.

Nothing is to be gained from Minshew's strange derivation; a *Commote* is half a *Cantred*, or Hundred, containing fifty Villages, *Stat. Wall.* 12 Edward I. Doderidge, *Hist. Wall.* fol. 2. It also signifies a great Signiory or Lordship, including one or more Manors. (Coke, *on Littleton*, 5.)

In the latter part Minshew has confounded *Commote* with *Commorth*, Brit. *Cymmorth, subsidium*, a contribution levied at marriages, and on the first performance of Mass by Priests. This was prohibited 26 Henry VIII. 6.

COM-MUNE.

COMMUNE, *v.*
COMMU'NIALTY,
COMMU'NICABLE,
COMMU'NICABLENESS,
COMMU'NICABILITY,
COMMU'NICANT,
COMMU'NICATE, *v.*
COMMU'NICATION,
COMMU'NICATIVE,
COMMU'NICATIVELY,
COMMU'NICATIVENESS,
COMMU'NICATOR,
COMMU'NICATORY,
COMMU'NITY,
COMMU'NION,
COMMU'NION-OFFICE,
COMMU'NION-PLATE,
COMMU'NION-TABLE.

Fr. *communier*, to communicate.—Formerly written to *common*, i. e. to make *common*; *sc.* our thoughts, &c., to make a mutual disclosure of thoughts; and thus,—to converse, to discourse, to confer. Also to hold converse with ourselves; to meditate.

To *communicate*, is to make *common* to others, to confer, to bestow, to impart, to share, or participate;—to publish or reveal; to disclose or discover. Also to have a *common* opening, or passage, intercourse or connection.

A *Comynér* in Wiclif, is in Modern Version, a partaker; in Wiclif, (*Philippians,*) *comynyng*; in Modern Version, fellowship: in *Hebrews*, it is in Modern Version, communicating; in Wiclif, *comyn*, in Modern Version, to be partakers.

The *communion* of sayntes for soth I to the sayn.
Piers Ploukman. Crede, E. 4.

And he had lever talken with a page,
Than to *commune* with any gentil wight,
Ther he might leren gentillesse aright.
Chaucer. The Frankeleines Prologue, v. 11005.

Yemen on foot, and *communes* many on
With shorte staves, thicke as they may gon.
Id. The Knightes Tale, v. 2511.

Whether any sister of this house hath been taken and found with any such accustomably so *communing*, and could not show any reasonable cause why they so did.
Burnett. Records. Instructions for Visitation of Monasteries.

And nyle ghe forghete wel doinge and *comynynge* for bi suche sacrifices God is deserued. *Wiclif. Ebrewis*, ch. xiii.

I do thankyngis to my God in alle mynde of ghou euermore in alle my preieris for ghou alle with ioie, and make a biseching on ghoure *comynyng* in the gospel of Christ fro the firste dai til now. *Id. Filipensis*, ch. i.

Therefore I an euene eldre man, and a witnesse of Christis passiouns, which also am a *comyner* of that glorie that schal be schewid in tyme to comynge, biseche ye the eldre men that ben among you. *Id.* 1 *Petir*, ch. v.

Therefore for children *comynyden* to fleische and blood, and he also took part of the same, that bi deeth he schulde distrie hym that hadde lordschip of deeth, that is to seie the deuel.
Id. Ebrewis, ch. ii.

O firy sentence, inflamed with all grace
Enkyndeling hertes, with brandes charitable
The endlesse rewarde of pleasure and solace
To the Father, and the Son, thou art *communicable*
In vnitate, whiche is inseperable.
Skelton. A Prayer to the Holy Ghost.

For we are not taught of God onely for ourselues, but that euery man after the measure of his faith, shuld be brotherly *communicat* with his neighbors, and distribute vnto them that thing he hath learned and knowen in God's schole.
Caluine. Foure Godly Sermons, serm. 1. A. 4.

Euen so the marchants and leige people of our soueraigne lord the king and of his kingdomes peaceably frequenting your parts, either in regarde of traffique or of any other iust occasion, may there in like manner friendly bee vsed, and with your marchants and subiects suffered to *communicate* and to haue intercourse of traffique, inioying the commodities of the ancient league.
Hakluyt. Voyage, &c. Henry IV. Prussian Ambassador, vol. i. fol. 159.

So passed we forth into the forsayd place,
With such *communication* as came to our mynde,
And then she sayd, whyles we haue time and space
To walke where we lyst, let vs somewhat finde
To passe the time with.
Skelton. The Crown of Laurel.

The pope's ho. althow it was night, hauing plesure in *communication* of this realm, introduced of himself *communication* of your gr. college, and began to tell the cardinalls De Monte and Sanctorum quatuor, what a meritorious act your gr. had begonne in that realm, & enquired of us, how the building proceded.
Strype. Memorials. The King's Ambassadors to Cardinal Wolsey.

Wherefore we belieue thys article by fayth, that holy church is a *communion* or felowship of holy men, and know it not by seeyng or feelyng, as wee doe the felowship of drapers or mercers, for then were it none article of the faith.
Barnes. Workes, fol. 246.

They mock the rehearsal of God's commandments, and of the epistles and gospels in our *communion*, and say, they are misplaced; they blaspheme our *communion*, calling it a popish mass, and say, that it hath a popish face, with other fierce dispisings, and cursed speakings.
Strype. Memorials. John Bale from Basil to Mr. Ashby.

Thou sorye to be shewed to fue
communitte dost praise:
Not so instructed Booke of me,
go fly thy fancyed waies.
Drant. Horace, to his Booke.

After the dinner, incontyment the minstrells of the Chammer begon to play, and then daunced. And thys don, they past the tyme at games, and in *commonyng*.
Leland. The Fyancells of Margaret, eldest Daughter of King Henry VIII. to James, King of Scotland.

Of this attachement was much *commonyng* amongst the common people, wherefore manye were glad, for surely he [Cardinal Wolsey] was not in the fauor of the commonaltie.
Grafton. Henry VIII. The twenty-second Yere.

That by them a place should be halowed and consecrate there, wherein the consuls might duly *commune* and conferre with the people, concerning all matters, according to the flight of birdes.
Holland. Livius, fol. 102.

It was the hour of the night, when thus the Son
Commun'd in silent walk, then laid him down
Under the hospitable covert nigh
Of trees thick interwoven.
Milton. Paradise Regained, book ii. l. 261.

He that would enter into the house of holiness must be like *Humilitas*, an humble man; and he that conscientiously passe into the *communialty* of the impostuous Duessa, must be a very *Ignaro*.
More. Appendix to Defence, ch. xi.

It is therefore as natural for every wise man to enquire, Whither there is not a Supreme Being, who is supremely good, and *communicable* to us; in the enjoyment of whom, our chief happiness must consist. *Grew. Cosmo Sacra*, book i. ch. i.

And reason; since his word all things produc'd,
Though chiefly not for glory as prime end,
But to show forth his goodness and impart
His good *communicable* to every soul
Freely.
Milton. Paradise Regained, book iii. l. 125.

Insomuch that, as I said before, the antient Hebrew had the same fortune that the Greek and Latin tongues had, to fall from being naturally spoken any where, to lose their general *communicableness* and vulgarity, and to be only school and book languages.
Howell. Letter, 60. book ii.

If henceforth ye shal finde any that shall presume to *communicate* with any of them, or else to defend or fauour any such fauorours, receiuers, *communicants* and defendours, within seauen daies after the same shall appeare and be manifest vnto you, to banish and expell them.
Fox. Martyrs, fol. 407. *King Richard II. to the Vice-chancellor.*

And I sayd, if it were duely ministred according to Christe's institution, that then I did beleeue that the faithfull *communicants* in receiuing that blessed sacrament, did receiue into their inward man, or soule, the very body and bloud of our Sauiour Jesus Christ. *Id. Ib.* fol. 1935.

COM-MUNE

But in the mean time, such of the nobility as had possessed the Evangell of Christ, and had *communicate* with the bretheren at the Lord's table were ever longer the more suspected by the queen.
Knox. History of Reformation, fol. 425.

He made him one of the best philosophers, and the best husbandmen; and, to adorn and *communicate* both those faculties, the best poet. *Cowley. Essay*, 4. *Of Agriculture.*

Cardinall Wolsey in his ambassage into Fraunce, commanded all his seruants to vse no French, but meere English to the French, in all *communication* whatsoeuer.
Camden. Remains. Languages, fol. 28.

For the Father and Spirit do dwell in his human nature, as he is now become one of the persons; the man, God's fellow, in their *communicative* society together.
Goodwin. Works, vol. i. part iii. fol. 35.

It is true indeed, God's essential glory cannot be added unto us, but the manifestation of his glory shall arise to us, we shall have it *communicatively*, as when you see the sun reflect upon the waters, though you see not the sun itself, yet you see as perfect a manifestation of it, as if you should see the sun itself.
Id. Ib. vol. iii. part iii. fol. 115.

With this account of Peter's they were satisfied, and blessed God, for that *communicativeness* of his goodness, that he had offered the same mercy to the Gentiles, as to the Jews, that if they will return, and amend, and receive Christ, they shall be saved, and that he had given them the grace to do so.
Hammond. Paraphrase. Acts, ch. xi. v. 18.

On flours repos'd, and with fresh flourets crown'd
They eate, they drink, and in *communion* sweet
Quaff immortalitie and joy.
Milton. Paradise Lost, book v.

Necessity, which oftimes made the primitive church to sell her sacred utensils, even to the *communion-chalice.*
Milton. Answer to Eikon Basilike, sec. 25.

The altar had his offering of a large set of double-gilt *communion-plate*, and his praises were returned to God on a handsome new organ, given by him to the quire.
Wood. Athenæ Oxon., vol. ii. fol. 1182.

Gilbert Berkley died of a lethargy, being eighty years of age. 1581: and is buried on the north side of the *communion-table* of his own cathedral. *Fuller. Worthies. Norfolk.*

This (true love) beares no brands, nor darts,
To murther different hearts,
But in a calme, and God-like unitie,
Preserves *communitie.*
Ben Jonson. The Forrest, 11. *Epode.*

But such knowledge is too wonderful for us; neither is it *communicable* to any creature, it being his great prerogative, who can say, wheresoever any thing is, there I am that I am.
Bishop Beveridge. Sermon, 13.

As the inquisitive, in my opinion, are such meerly from a vacancy in their own imaginations, there is nothing, methinks, so dangerous as to *communicate* secrets to them; for the same temper of inquiry makes them as impertinently *communicative.*
Spectator, No. 228.

For, though some kind of *communicativeness* be essential to his goodness, yet his extension of it without himself, and his vouchsafing it to this or that particular person, are purely arbitrary.
Boyle. Seraphic Love

My justice to the *communicator* who made a great and deserved benefit of the laudanum, made me take that care to conceal some circumstances, that men may easily be much more confident than sure, that they have the right way of making the medicine.
Id. Account of the Helmontian Laudanum.

Siricius, who is our companion and fellow-labourer, with whom the whole world by mutual commerce of canonical or *communicatory* letters agree together with us in one common society.
Barrow. Discourse concerning the unity of the Church, vol. i. fol. 303.

That that which we call mass, or *missa* in Latin, is the *communion-office*; and it was therefore call'd *missa* or mass by the ancients, because when that came to be said, all those that did not intend to partake of the sacrament, were dismiss'd the congregation: the deacon told them they were to be gone.
Sharp. Works. Sermon, 10. vol. vii.

COM-MUNE. — COM-MUTE.

After divine service, and a sermon fitted to the occasion, the archdeacon, or his deputy, presents first those who are to be admitted deacons, to him, as he sits near to the *communion-table*, in the presence of the whole congregation then present.
Beveridge. Sermon, 3.

And thus the *community* perpetually retains a supream power of saving themselves from the attempts and designs of any body, even of their legislator, whenever they shall be so foolish, or so wicked, as to lay and carry on designs against the liberties and properties of the subject.
Locke. Works. Of Civil Government, ch. xiii.

Impatient reptile, Reason cry'd;
Arraign thy passion and thy pride.
Retire and *commune* with thy heart,
Ask, whence thou cam'st, and what thou art.
Cotton. Death. Vision the last.

What need you nothings thus to save?
Why place the dial in the grave?
A fig for wit and reputation,
Which sneaks from all *communication.*
Lloyd. A familiar Epistle to J. B.

Mr. Boswell's frankness and gaiety made every body *communicative*; and we heard many tales of these airy shows, with more or less evidence and distinctness.
Johnson. Journey to the Western Islands.

But were I entirely void of all personal connections with this *community*, I should nevertheless, merely from my great affection towards yourself, and in return to that which I am sensible you equally bear for me, most earnestly recommend them to your protection. *Melmoth. Cicero. Letter*, 16.

A COMMUNE, in the internal division of France since the Revolution, is the subdivision of a Canton, containing either part of a great city, some one considerable town, or a union of villages, under one Mayor and a common Municipality.

COMMU'TE, *v.*
COMMUTA'TION,
COMMU'TATIVE,
COMMU'TATIVELY,
COMMU'TUAL.

Lat. *commuto; con*, and *muto; verbum a motu, id est motare.* Vossius.

To give one thing and receive another for it; to interchange, to exchange, to purchase, redeem, or ransom.

Thinking, that the same is not onely good and expedient for example to be followed, and observed of other, but also gretly meritorious towards God wel justifying & mayntening the *commutation* & alteration of these religious places, wherof only did arise *scandalum religionis.*
Strype. Memoirs. The King's Ambassadors to Cardinal Wolsey.

Justice, all though it be but one entyir vertue, yet is it described in two kinds or spyces, the one is named justyce distrybutyue, whiche is in dystrybution of honour, money, benefite, or other thynge semblable: the other is called *commutative* or by exchaunge.
Sir Thomas Elyot. The Governour, book iii. fol. 159.

Vitellescus vows to fast upon the last of February, but changing his mind, believes he may *commute* his fasting for alms: he resolves to break his fast and to give a ducket to the poor. But when he had new dined, he discourses the question again, and thinks it unlawful to *commute*, and that he is bound to pay his vow in kind; but the fast is broken, and yet if he refuses upon this new inquest to pay his *commutation* he is a deceiver of his own soul. *Taylor. Rule of Conscience*, book i. ch. iv.

There is so free a concession of indulgences appendant to all these, and a thousand fine devices to take away the fear of purgatory, to *commute* or expiate penances, that in no sect of men do they with more ease and cheapnesse reconcile a wicked life with the hopes of heaven then in a Roman communion.
Id. Liberty of Prophesying, sec 19.

COM-MUTE. — COMO.

That there be no *commutation* of pennaunce for sinne, but by the order and appointement of the bishop with thassent of the deane and chapter, or the most part of them, or with the assent of six preachers of that diocese.

Strype. Life of Whitgift. Appendix, book ii. No. 3.

Justice of actions, is by writers divided into *commutative* and distributive; and the former they say consisteth in proportion, arithmetical; the latter in proportion, geometrical. *Commutative* therefore, they place in the equality of value of things contracted for; and distributive, in the distribution of equal benefit to men of equal merit. *Hobbs. Of Man*, part i. ch. xv.

[Whatsoever ye would that men should do to you, even so do to them.] This is the measure of *commutative* justice, or of that justice which supposes exchange of things profitable for things profitable: that as I supply your need, you may supply mine; as I do a benefit to you, I may receive one by you.

J. Taylor. Holy Living, ch. iii. sec. 1.

Be not stoically mistaken in the equality of sins, nor *commutatively* iniquous in the valuation of transgressions: but weigh them in the scales of heaven, and by the weights of righteous reason. *Brown. Christian Morals.*

And thirtie dozen moones with borrowed sheene,
About the world haue times twelue thirties beene,
Since loue our hearts, and Hymen did our hands
Vnite *comutuall*, in most sacred bands.

Shakspeare. Hamlet, fol. 267.

O cheat the gibbet of a sign,
And with his head *commute* for mine.

Fenton. To the Knight of the Sable Shield.

One of the most learned of them, even Aberbinal, saith expressly, that if the high-priest sinned through ignorance against any of God's commandments it was but just that he should be punished with death, and his body burnt; but the law required, that he shall bring a young bullock, instead of himself, and shall lay his hands upon him, to signify that this is his substitute, his *commutation*, or in his place. *Beveridge. Sermon*, 69.

According to the common division of justice into *commutative* and distributive, that which is called *commutative* is employed only about the strict value of things, according to an arithmetical proportion (as the schools speak) which admits of no degrees.

South. Sermons, vol. v. fol. 4.

Thus the sounds, water, and fire, being once annexed to those two elements, it was certainly more natural to call beings participating of the first, watery, and the last fiery, than to *commute* the terms and call them by the reverse.

Harris. Hermes, book iii. ch. iii.

Rich traders, from their success, are presumed to have sharp and vigorous understandings, and to possess the virtues of diligence, order, constancy, and regularity, and to have cultivated an habitual regard to *commutative* justice.

Burke. Appeal from the new to the old Whigs.

COMO, a Lake and Town in northern Italy, included within the limits of the Austrian Empire, and forming part of the Government of Milan. The Lake (which was the ancient *Lacus Larius*) is situated between the County of Chiavenna and the Milanese territory. Its greatest length is about thirty-six miles, and its breadth varies from one to four, while its elevation above the level of the sea is about 700 feet. It commences at the influx of the Maixa, near Cordona, and divides into two branches towards the south; the one extending to Como and the other to Lecco, where the river Adda, which had entered it above, again issues from the eastern branch. The surrounding scenery of this Lake is, in many places, highly picturesque and beautiful; being covered with vineyards, interspersed with elegant villas, and skirted by lofty mountains, many of which abound in beds of marble. The banks are adorned with several towns and villages, and the Lake is well stocked with fish. The upper part of it is sometimes called the Lake of Chiavenna.

The Town of Como is situated in a delightful valley near the south-western extremity of the Lake, and is almost encompassed by lofty mountains. It is the ancient *Comum*, an old town, and a Bishop's See. It is surrounded with walls, and backed by a conical eminence, crowned with the ruins of an ancient castle. Many of the houses are well built, and some of the public edifices are magnificent. The Cathedral is entirely composed of white marble hewn from the neighbouring quarries. Its style of architecture is mixed, but its whole aspect is imposing. Besides the Cathedral, there are twelve other churches, some of which are handsome structures. In the suburb of Vico, there are several Italian Palaces. The population of Como is nearly 15,000; and the chief manufactures are those of velvet, taffetas, gloves, stockings, and other kinds of silk stuffs. A trade is also carried on with Lombardy and Swisserland, and particularly the Grisons. Como was the birth-place of the younger Pliny, and the inhabitants have erected a statue to his memory in front of the Cathedral. The inscriptions accompanying it are dated in 1499; and one of them concludes with the two following lines:

Faustus honor, dulcisque juvat me Fama SECUNDUM
At mage concives hæc posuisse meos.

The *Villa Pliniana*, with its intermittent fountain, (*Ep.* iv. 30,) is still an object of curiosity to strangers. It stands on the eastern bank of the Lake, by the promontory of Torno; and its ebb and flow still takes place, for the most part, thrice in each day. This Villa, however, does not, though bearing his name, correspond with either of the favourite retreats which Pliny has described.

Como is in north latitude 45° 48′ and east longitude 9° 6′.

COMOCLADIA, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Terebintaceæ*. Generic character: calyx three-parted; corolla three-parted; drupe oblong; nut two-lobed.

Four species, natives of the West Indies.

COMORN, or KOMORN, the name of a County and Town of Hungary; both of which seem to derive their name from a celebrated fortress, near the site of the latter. This County lies near the banks of the Danube, and includes the Island of Schutt, with a considerable tract on the either side of that river; the whole including a population of about 112,000 individuals, who are spread over a space of 1138 square miles. Great part of the country is fertile; and yields wheat, wine, fruit, and other products common to that part of the Kingdom. The Town is seated at the conflux of the Waag with the Danube, and stands on a corner of the Island of Schutt. It is strongly fortified, defended by a fortress, and chiefly inhabited by Hungarians and Germans, who are members of the Greek Church, and amount to about 9000. The citadel is reckoned the strongest in Europe, and is said never to have surrendered to an enemy. A deep ditch separates the part of the island on which both this fortress and the town stand from the rest of the island, and a communication is formed between them by a bridge of boats. The inhabitants carry on a good trade in corn, wine, flax, fish, and honey. Comorn has suffered greatly from war, fire, and earthquakes. It was almost destroyed by the latter in 1783, subsequent to which Joseph II. released the inhabitants from the payment of taxes, for the period of twenty-five years. It is about thirty-eight miles south-east of Presburg,

COMO — COMOR

MEN. and nearly seventy south by east from Vienna; in latitude 47° 46′ north and longitude 16° 8′ east.

COMPA'CT, *v.* COMPA'CT, *adj.* CO'MPACT, *n.* COMPA'CTEDLY, COMPA'CTEDNESS, COMPA'CTNESS, COMPA'CTURE. } Lat. *compingere, compactum. Pango*, formerly *pago*; Gr. πάγω, Dor. *pro* πήγω, whence πηγνύω *seu* πηγνύμι, which denotes as well to *fix*, as to compose, to co-augment, to cause to grow together. Vossius; who also observes that the Latins use the expression *pangere foedus*.

To put together, to join, unite, knit, connect, fix or fasten together, to consolidate, to condense.

A compact, met. is a *confirmed* union, league, treaty, or agreement.

Of clouen firre *compacted* were his ribbs,
Surrey. Æneis, book ii.

Their houses wherein they sleepe, they ground vpon a round foundation of wickers artificially wrought and *compacted* together.
Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 95.

Throughoute all the worlde shulde be founden in no commune weale more noble counsaylours, our lawes not only comprehendynge moste excellent reasons, but also beyng gathered and *compacte* (as I mought say) of the pure meale or floure, sifted out of the best lawes in all other countreys.
Sir Thomas Elyot. Governour, book i. fol. 53.

In as muche as from hym, the spirite of lyfe floweth into all the whole bodye, beyng *compacte* and set together of sondrie membres ioyned ordrely one to another, and peareyng throughe euery ioynt of the limmes.
Udall. Ephesians, ch. iv

And so alwaye, that such their acts statutes and ordinances bee not contrarie to any *compacts*, treaties or leagues, by vs or any our progenitours heretofore had or made.
Hakluyt. Voyage, &c. Queen Marie's Patent.

It is a fort impregnable by warre,
Compacted all of mettall shining cleare.
Harrington. Orlando, book ii. st. 42.

For Christ is the head, whereby the whole bodie being *compacted* and coupled by euery joynt of gouernment, dothe according to the operation in the measure of euery member increase to a perfect bodie. *Whitgift. Defence*, fol. 469

Wherevpon writing to Eusebius bishop of Nicomedia in a speciall letter he willeth him with all dilligence o procure fiftie volumes of parchment well bound and *compacted*.
Fox. Martyrs, fol. 94.

Many of them in their own high towring conceits deeme themselves almost Omniscients, and wiser than an hundred parliaments *compacted* into one.
Prynne Soveraigne Power of Parliaments, part ii. *Preface.*

Love is a spirit all *compact* of fire,
Not gross to sink, but light and will aspire.
Shakspeare. Venus and Adonis.

And now in deserts waste and wilde arriued,
Far from the campe, far from resort and sight
Vafrine began, gainst Godfrey's liue contriued,
The false *compacts* and traines vnfold aright.
Fairfax. Godfrey of Boulogne, book xix. st. 86.

Tis an abstract of all volumes,
A pillaster of all columnes
Fancy e're rear'd to wit, to be
The smallest God's epitome,
And so *compactedly* express
All lovers pleasing wretchedness.
Lovelace. Lue fol. 80.

And first, let us weigh gravity against density or sticking together of parts; which sticking or *compactedness*, being natural to density, requires some excess of gravity in proportion to the density, or some outward violence, to break it.
Digby. On Bodies, ch. iv.

The closeness and *compactness* of the parts resting together, doth much confer to the strength of the union.
Glanville. Vanity of Dogmatising, ch. v.

And over it a faire portcullis hong,
Which to the gate directly did incline,
With comly compasse, and *compacture* strong,
Neither vnseemely short, nor yet exceeding long.
Spenser. Faerie Queene, book ii. can. 9.

If the inhabitants are guarded against this eruption, yet they have the uncomfortable knowledge that there is a mass of destruction *compacted* and pent up for them in the bowels of the earth.
Hoadly. Letters signed Britannicus, let. 20.

That men should keep their *compacts*, is certainly a great and undeniable rule in morality: but yet, if a Christian, who has the view of happiness and misery in another life, be ask'd why a man must keep his word, he will give this as a reason, because God, who has the power of eternal life and death, requires it of us.
Locke. Of Human Understanding, book i. ch. iii.

In examining whether cold might be diffused through all mediums indefinitely, notwithstanding their *compactness*, or the closeness of their texture, we must have a care not to make our trial with mediums of too great thickness.
Boyle. Experimental History of Cold, tit. xiv.

A different spinning every different web
Asks from your glowing fingers; some require
The more *compact*, and some the looser wreath.
Dyer. The Fleece, book iii.

This very thing says Theophylact, gives a stronger proof of the integrity of the evangelists, that they have not agreed in all points: for otherwise, they might have been suspected to have written by *compact*.
Middleton. On the Variations among the Evangelists.

Nothing so much breaks in upon, and destroys this *compactness*, as that mode of composition which cuts in the middle the figures on the foreground, though it was frequently the practice of the greatest painters, even of the best age.
Sir Joshua Reynolds. The Art of Painting, note 27.

COMPA'GES, COMPA'GINATE, COMPAGINA'TION. } Lat. *compago, aginis.* See COMPACT, above. To *compaginate*, Cockeram says, is to set together that which is broken.

That soul and life that is now fled and gone, from a lifeless carcase, is only a loss to that particular body or *compages* of matter, which by means thereof is now disanimated; but it is no loss to the whole, it being but transposed in the universe, and lodged somewhere else.
Cudworth. Intellectual System, book i. ch. i. sec. 30.

Thus have I set before you Christian charity in the form of Jacob's ladder, on which our love must ascend to him who rests upon the top of it, and in this similitude mercenary love seemeth to answer well to the lower rounds neerest the earth, on which our infirme nature is allowed to set her first steps, and so to rise by degrees to the uppermost marches which touch heaven, to the which none reacheth but filiall love, and our fraternall charities seeme to be the side-pieces which combine and *compaginate* the whole frame; so that these three concurrences do compleat the meanes of our soules re-ascent to her Creator.
Mountague. Devoute Essayes, Treat. 14. sec. 5.

For this is that which the apostle calls, the body of sin, a *compagination* of many parts and members; just as among the lawyers, a flock, a people, a legion are called bodies.
Taylor. Polemical Discourses, fol. 659

The latter part of which passage may confirm what we formerly delivered in another section, concerning the unequal *compagination* of icy islands.
Boyle. Experimental History of Cold, tit. xv.

CO'MPANY, *v.* CO'MPANY, *n.* CO'MPANYING, *n.* CO'MPANABLE, CO'MPANABLENESS, COMPA'NIABLE, COMPA'NIABLENESS, COMPA'NION, COMPA'NIONABLE, COMPA'NIONABLENESS, COMPA'NIONSHIP. } Old Fr. *compain*; Fr. *compagnon*; It. *compagno*; Swe. *kompan*; Dutch, *kompaen*; Ger. *compan*. Wachter says, it may, (as Hen. Stephens thinks) signify *combenno*, from *benna*, a Gallic carriage, i. e. one who rides in the same *benna*; or, if derived from A. S. *camp*, (see CAMP,) a fellow-sol-

COMPACT. — COMPANY.

COMPANY. dier; or if (as Menage thinks) the name be taken *a communi pane*, a messmate.

Fr. *compagnon*; an associate, fellow mate, colleague, partner or co-partner. *Compagonner*; to accompany, associate, consort, be familiar, joyn in fellowship, walk together. Cotgrave.

An stede he gan prikie wel vor þe maistrie,
And with him adde of kniztes a vair *compainie*.
R. Gloucester, fol. 553.

He bitok him Sir Henri is sone, to be is *companioun*,
Wiþ him to wende aboute, to sywe him vp & doun.
Id. fol. 552.

Dam Helienore quene was sche, scho bare him *company*.
R. Brunne, fol. 73.

He is þe muriest of mouthe. at metes þer he sutes
And *compenable* in *companye*. as Crist hymself techeþ.
Piers Ploughman. Vision, fol. 282.

At night was come into the hostelrie
Wel nine and twentie in a *compagnie*
Of sondry folk, by aventure yfalle
In felawship, and pilgrimes were they alle,
And toward Canterbury wolden ride.
Chaucer. The Prologue, v. 24.

A wif he had of excellent beautee,
And *compaignable*, and revelous was she.
Id. The Shipmannes Tale, v. 12934.

I will not rehearse here her great chastity & holines of liuing. For I speake but of the loue of a good wife: which neuer lightly goeth alone, but euer coupled, & *companied* with all other vertues.
Vives. Instruction of a Christian Woman.

Lo Judas oon of the twelve cam, and with him a greet *company* with swerdis and battis sente fro the princis of the prestis and fro the eldre men of the puple.
Wiclif. Matthew, ch. xxvi.

For albeit the mā would not take the payne to read the Greeke, yet if he had but once looked vpon the translation of his old friend and *companion* Erasmus, it would haue taught him to haue sayd, *solutus doloribus mortis*, that is, dissoluing the paynes of death. *Frith. Workes*, fol. 42.

As there is an exact *companionship* of power betwene my father and me; so there is a full consent of will.
Udall. John, ch. x.

Euery societie or *companying* together is delightful & wished for by nature of al mē, for as much as nature hath ordeined vs to be sociable, friendly, & louing together.
Wilson. The Arte of Rhetorike, fol. 56.

Euen so these menne, insteede of Goddes holy majesties, *companieninge* with their owne light, and clowdy fantasses, haue brought foorthe these strange, ougle, deformed shapes in religion, lothesome to remember, and monstrous to behold.
Jewell. A Replie to M. Hardinge, fol. 626.

And he thereon stood gazing, he might see
The blessed angels to and fro descend
From highest heauen, in gladsome *companee*
And with great joy into that citie wend,
As commonly as friend does with his friend.
Spenser. Faerie Queene, book i. can. 10.

His eyes full of merry simplicity, his words of hearty *companableness*: and such an one, whose head one would not think so stayed as to think mischievously.
Sidney. Arcadia, book ii.

Towards his queene he was nothing uxorious, nor scarce indulgent, but *companiable*, and respectiue, and without jealousie.
Bacon. Henry VII.

What a busie life was this of Christ's? He spent the night in the mount of Olives, the day in the Temple; whereas the night is for a retired repose, the day for *companie*; his retirednesse was for prayer; his *companiableuesse* was for preaching.
Hall. Cont. The woman taken in adultrie.

Hee [Richard III.] was close and secret, a deepe dissembler, lowly of countenance, arrogant of heart, outwardly *compinable* where he inwardly hated, not letting to kisse whom he thought to kill. *Stow. Edward V. Anno* 1483.

First sweare by thy best love here, in earnest,
(If thou, which lov'st all, canst love any best)
Thou wilt not leave me in the middle street
Though some more spruce *companion* thou dost meet.
Donne. Satire, 1.

And no state that ever yet I read of, but held such unworthy of life, and so not fit for any conversation of men, as having forfeited in that, all which makes one man *companionable* to another. *Feltham. Resolve*, 18.

Yet he [Sir Joseph Wagstaff] had a great *companionableness* in his nature, which exceedingly prevailed with those who, in the intermission of fighting, loved to spend their time in jollity and mirth. *Clarendon. History of the Rebellion*, book xiv.

VOLUM. If it be honor in your warres, to seeme
The same you are not, which for your best ends
You adopt your policy: how is it lesse or worse
That it shall hold *companionship* in peace
With honour, as in warre.
Shakspeare. Coriolanus, fol. 17.

There love in early infancy began,
And rose as childhood ripen'd into man:
Companions of the war, and lov'd so well,
That when one dy'd, as ancient stories tell,
His fellow to redeem him went to hell.
Dryden Palamon and Arcite.

Then when at eve, the star of love
Glows with soft radiance from above,
And each *companionable* guest
Withdraws, replenish'd, not opprest,
Let each well-pleas'd, at parting say—
"My life be such, a wedding-day!"
Mallet. Cupid and Hymen.

COMPA'RE, *v.*
COMPA'RE, *n.*
CO'MPARABLE,
CO'MPARABLY,
CO'MPARATIVE,
COMPA'RATIVELY,
COMPA'RATURE,
COMPA'RER,
COMPA'RING, *n.*
COMPA'RISON, *v.*
COMPA'RISON, *n.*

Compar, con, and *par,* whence, says Vossius, perhaps *comparo. Par,* Scaliger deduces from the Gr. *παρὰ, juxta, apud, prope.* Vossius refers to the Hebrew. To search into or examine, to ascertain or determine, *sc.* the likeness or unlikeness, similarity or dissimilarity, equality or difference. Chaucer and Wiclif use the verb, to *comparison.* Spenser uses the verb, to *compare,* from the Lat. *comparo,* to procure.

My conning is thinne, my witte is exiled, like to a foole naturall, am I *comparisoned.*
Chaucer. The Testament of Loue, book i.

I heard a herdsman once *compare*,
That quiet nights he had mo slept
And had more mery daies to spare
Than he which ought the beastes he kept.
Vncertaine Auctors. They of the mean estate are happiest.

And as for hys honourable behauor, and princely maiestie: fewe princes of ful & ripe age, be to hym *comparable*, or equivollent. *Hall. Henry VI. The tenth Yere.*

And he seide, to what thing schulen we likne the kyngdom of God: or to what parable schulen we *comparisowne* it?
Wiclif. Mark, ch. iv.

And he sayd· where vnto shall we lyken the kyngdom of God: with what *comparison* shall we *compare* it.
Bible. Anno 1551.

For what be goodes in *comparison* of health, libertie, and strength, which be all setled and fastened in the body.
Sir John Cheke. Hurt of Sedition, f. 1.

COM-PARE.

What can be *compared* to the order of the heauens, and to the motion of the starres in their severall revolutions, which moue most exactly as it were by rule and square, by line and levell, from one generation to another.

Hakewill. Apologie, fol. 89.

No scarce good morsell all his life did taste,
But both from back and belly still did spare,
To fill his bagges, and riches to *compare*.

Spenser. Faerie Queene, book i. can. 4. st. 28.

And ouer him, art striuing to *compaire*
With nature, did an arbour greene dispred
Framed of wonton ivie, flowering faire,
Through which the fragrant eglantine did spred
His prickling armes.

Id. Ib. book ii. can. 5.

Is not this certain, was not she a chaste one,
And such a one, that no *compare* dwelt with her.

Beaumont and Fletcher. Valentinian, act iii. sc. 3.

——— Thus far these beyond
Compare of mortal prowess, yet observ'd
Their dread commander.

Milton. Paradise Lost, book i. l. 588.

And accordingly we see, that we cannot *compare* black to white, or an horse to an oxe; unlesse we take together the properties, by which black differs from white, or an oxe from an horse. and consequently they must remain unmingled and without confusion, precisely what in themselves they are, and be indifferent in the sight of the *comparer*.

Digby. On the Soul, ch. i.

For as far as I may conjecture by our master's text, there could no form for such a royal use be *comparably* imagined like that of the foresaid nation, which I shall adventure to explain.

Reliquiæ Wottonianæ, fol. 45.

The half hat, the whole hat, the half smile, the whole smile, the nod, the embrace, the positive parting with a little bow, the *comparative* at the middle of the room, the superlative at the door.

Cowley. Essay 1. *Of Liberty*.

The images of objects are very smal and inconsiderable in our brains *comparatively* to the vastness of the things which they represent.

Glanville. Vanity of Dogmatising, part ii. ch. iii.

With whether of the two, I pray you, is it most like that her majesty shall lead her life most quietly, most joyfully, and most to her heart's contentation, most agreeing to the nature of her country, stature, and *comparature* of his body, such as herself being judge cannot be dispraised.

Strype. Life of Sir Thomas Smith. Orations for and against the Queene's marriage.

There is not in this world, either perfect misery, or perfect happinesse. *Comparison*, more than reality, makes men happy and can make them wretched. *Feltham. Resolve* 72.

Then saw I Læda; (linkt in nuptiall chaine
With Tyndarus) to whom, she did sustaine
Sonnes much renown'd for wisdome; Castor one
That past, for vse of horse, *comparison*.

Chapman. Homer. Odyssey, book ii. fol. 169.

What Theseus did, or Theban Hercules,
Holds no *compare* with this victorious peace,
Which on the Turks shall greater honour gain,
Than all their giants and their monsters slain.

Waller. The defeat of the Turks, 1683.

The *comparative* anatomy of brute animals has indeed been cultivated with some attention; and has been the source of the most usefull discoveries in the anatomy of the human body. But the *comparative* animal œconomy of mankind and other animals, and *comparative* views of their states and manner of life, have been little regarded.

Gregory. Comparative View, &c. sec. 1.

But let me have affirm'd our knowledge to be *comparatively* very little; how, I beseech your lordship, does that any way prove, that this proposition, "knowledge consists in the perception of the agreement or disagreement of our ideas," any way tends to scepticism.

Locke. Second Reply to the Bishop of Worcester.

The *comparing* them [ideas] one with another, in respect of extent, degrees, time, place, or any other circumstances, is another operation of the mind about its ideas, and is that upon which depends all the large tribe of ideas, comprehended under relation.

Locke. Human Understanding, book ii. ch. xi. sec. 4.

COM-PARE. — COM-PASS.

The first, [Origen] minding his adversary [Celsus] of the difference between the future life promised in the Gospel, and that taught in Paganism, bids him *compare* the Christian doctrine with what all the sects of philosophy, and all the mysteries, among Greeks and barbarians, taught concerning it.

Warburton. The Divine Legation, book ii. sec. 4.

Cicero, in his first book of Divination, where he laboured to assert the reality of such a power in the Pagan world, was able to produce nothing equal, or *comparable* to them.

Hurd. Works. Sermon 4. vol. v.

The author of the Epistle to the Hebrews shows at large that the Christian institution ought to take place of the Mosaic, upon account of the *comparative* weakness and unprofitableness of the first covenant.

Jortin. Discourse concerning the Christian Religion.

COMPA'RT, *v.*
COMPA'RT, *n.*
COMPARTI'TION,
COMPA'RTMENT,
COMPA'RTNER,
COMPA'RTNERSHIP.

Fr. *comparter*; Lat. *compartire*; *con*, and *partiri*, to part or divide into parts.

But as it happened, they not agreeing, Gardner and his *compartners* sought by all subtile meanes how to entangle and intrappe them into farther daunger, whiche not long after was brought to passe. *Barnes. Life*, A A a. 4.

I am now come to the casting and contexture (in some edition, *comparting*) of the whole work, comprehended under the term of *compartition*. By which the authors of this art do understand a graceful, and useful distribution of the whole ground-plot, both for rooms of office, and of reception or entertainment.

Wotton. Elements of Architecture.

Wherein since they are so bold as to venture upon three stages, we might examine their artifice in the contignations, the rule and order in the *compartitions*.

Sir Thomas Brown. Cyrus Garden, ch. iii. fol. 55.

In the midst was placed a large *compartment*, composed of grotesque work, wherein were harpies with wings and lion's claws, and their hinder parts converted into leaves and branches.

Carew. A Masque at Whitehall, Anno 1633.

——— But, oh Prion!
When I bring into count with my disasters,
My wife's *compartnership*, my Kate's, my life's,
Then, then my frailty feels an earthquake.

Ford. Perkin Warbeck, act iv. sc. 3.

The rules of painting are exactly preserved: we have not only a contrast of passions in different persons, but variety of place in each distinct *compartment*.

Hart. Notes upon the Sixth Thebaid of Statius, note 20.

In every part of the human figure, when not spoiled by too great corpulency, will be found this distinctness, the parts never appearing uncertain or confused, or as a musician would say, slurred; and all those smaller parts which are comprehended in the larger *compartment* are still to be there, however tenderly marked. *Sir Joshua Reynolds. The Art of Painting*, note 56.

The crystal surface is *comparted* all,
In niches verg'd with rubies.

Glover. Athenaid, book iv.

CO'MPASS, *v.*
CO'MPASS, *n.*
CO'MPASSING,
CO'MPASS-SAW.

Fr. *compasser*; It. *compassare*; Sp. *compassar*; Dutch, *compassen*. Ambire, *passibus* circuire, circumcingere; Dutch and Ger. *passen*, to pass. In Mid. Lat. *compassare*.

To *compass*, in Chaucer and others, seems equivalent to,—to contrive. Tyrwhit.

To pass, move or go round, to surround or encircle, to gird around, to circumscribe, to circumvent;—to stretch, reach or extend around, or enclose within; and thus to have in the power, to attain or obtain.

COM-PASS.

Now maugre Juno, Aneas
For all her sleight and her *compas*
Atcheiued all his auenture.
Chaucer. The first booke of Fame.

And in his wit a night *compassed* he
How Jason might best destroyed be,
Withouten slander of his *compasment*,
And at the last he toke auisement,
That to senden him into some farre countre,
There as this Jason may destroyed be.
Id. Of Hypsiphile and Medea.

It stant not in my suffisance
So great thinges to *compass*:
But I mote lette it ouerpasse
And treaten vpon other thinges.
Gower. Conf. Am., book i. fol. 8.

And also there ben signes twelue,
Whiche haue her circles by hem selue,
Compassed in the Zodiake.
Id. Ib. book vi. fol. 145.

Ther saw I first the derke imagining,
Of felonie, and alle *compassing*.
Chaucer. The Knightes Tale, v. 1998.

Bi feith thei passiden the Reed See as bi drye londe, which thing Egiptians asaiynge weren deuoured. Bi feith the wallis of Jerico felden doun by *cumpassing* of seuene daies.
Wiclif. Ebrewis, ch. xi.

So that fro Ierusalem bi *cumpas* to the Illyryk See I have fillid the gospel of Crist. *Id. Romaynes*, ch. xv.

——— Supplantarie:
Through whose *compassement* and gile
Ful many hath loste his while
In loue, as well as other wise.
Gower. Conf. Am., book ii. fol. 40.

Queen Juno then thus tooke her tale againe:
This travaile be it mine: but by what meane
Marke, in fewe wordes I shal thee learne eftsones,
This worke in hand may now be *compassed*.
Surrey. Æneis, book iv.

And when he shulde haue bene *compased* with his armed host he sate drinking and eating excessiuely among his vayne flatterers and soft herlets. *Joye. Exposicion of Daniel*, ch. v.

But euen by and by in his presence, they picked a quarrell to the Lorde Richard Graye, the kynge's other brother by his mother, sayinge that hee with the Lorde Marques his brother and the Lorde Riuers his vncle, had *coumpassed* to rule the kinge and the realme, and to sette variaunce among the states, and to subdewe and distroye the noble blood of the realme.
Sir Thomas More. Workes, fol. 42.

For out of Spaine they haue discouered all the Indies and seas occidental, and out of Portingall all the Indies and seas orientall: so that by this part of the orient & occident, they haue *compassed* the world. *Hakluyt. Voyage, &c. M. Robert Thorne.*

Now to know in what longitude any land is, your lordship must take a ruler or a *compasse*, and set the one foot of the *compasse* vpon the land or coast whose longitude you would know, and extend the other foot of the *compasse* to the next part of one of the transuersall lines in the orientall or occidentall part.
Id. Ib.

In whose prospect in dolfull wise,
My tacle failde, my *cumpasse* brake,
Through hote desires sueh stormes did rise,
That stern and top went all to wrake.
Vncertaine Auctors. A Complaint of the loise of Liberty by Loue.

Thus talked he, whan from the tombe at secret caue by lowe
A serpent great did slyde, with circles seuen of mighty sise
Along the graue he drew with foldinge seuen in *compaswyse*.
Phaer. Æneides, book v. fol. 111.

The greater sirts (that sailers often cast
In perill great of death and losse extreame)
They *compast* round about, and safely past,
Then Cape Judeca and floud Magras streame.
Fairfax. Godfrey of Boulogne, book xv. st. 18.

——— Ere the yeere his course had *compassed*,
Three hundred pledges for my good desarts,
And thrice three hundred thanks for my good parts
I with me brought, and did to her present.
Spenser. Faerie Queene, book iii. can. 7.

Tytius I saw: to whom the glorious earth
Opened her wombe, and gaue vnhappie birth;
Vpwards, and flat vpon the pauement lay
His ample lims; that spread in their display
Nine acres *compasse*.
Chapman. Homer. Odyssey, book xi. fol. 176.

To be short, the ends men aim at in the commission of sin are those two bastard goods, *utile* and *jucundum*, worldly profit and carnall pleasure. Within the *compas* of which two fall all those kinds of false happiness whereabout the philosophers were so divided. *Mede. Works. Discourse* 30.

It [charity] will not be frightened from making attempts even on those of the first rank in wickedness, the worst and most hardened of men; because it knows, that their revolt from sin to virtue (if it can be *compassed*) will be of mighty consequence to religion, and will probably draw whole troops of common sinners along with it. *Atterbury. Sermon* 2. vol. i.

I have added in a few notes, the most remarkable passages I had an eye to in the Holy Scriptures, and in the writings of the primitive fathers; they being the only *compass* and charts which I have made use of in my navigation.
Hart. The Amaranth, or Religious Poems. Preface.

COM-PASS.

COMPA'SSION, *v.* **COMPA'SSION**, *n.* **COMPA'SSIONABLE**, **COMPA'SSIONATE**, *v.* **COMPA'SSIONATE**, *adj.* **COMPA'SSIONATELY.** Mid. Lat. *compatiri*; Fr. *compassioner*; It. *compassionare*; Sp. *compadicer*. *Con*, and *pati-or*, *passus*, from the Gr. *παθεῖν*, to feel. Equivalent to *compassion* is sympathy, *συμπάθεια*.

To sympathize; to feel as others feel, to share or participate the (painful) feelings of others; to pity, or commiserate.

And if so be our destinee be shape
By eterne word to dien in prison,
Of our lignage have some *compassion*
That is so low ybrought by tyrannie.
Chaucer. The Knightes Tale.

For also to boundun men ghe hadden *compassioun*, and ghe resseyuyden with ioie the robbyng of ghoure goodis, knowynge that ghe han a better and a dwellinge substaunce.
Wiclif. Ebrewis, ch. x.

And I wonder that M. More can laugh at it, and not rather weepe for *compassion*, to see the soules for which Christ shed his bloud to perish. *Tyndall. Workes*, fol. 300.

Instead of *compassioning* and relieving the loss and miseries of our distressed bretheren, every man is ready to run upon the spoils, and, as if it were from some plundered enemy, is eagerly busie in carrying away what riches soever come to hand.
Hall. Cases of Conscience, vol. iii. fol. 797.

For this Senecio I have no *compassion*, because he was taken, as we say, in *ipso facto*, still labouring in the work of avarice; but the poor rich man in Saint Luke (whose case was not like this) I could pity methinks if the Scripture would permit me.
Cowley. The shortness of Life and the uncertainty of Riches, Ess. 9.

Fiue moones were in heauins conoaue nightly scene,
As if that heauen vpon our state below,
Foreseeing our harmes *compassionate* had been,
And had foresent them with their shine to show
To purblind England her approching woe.
Mirrour for Magistrates, fol. 687.

So the fines imposed there were the more questioned, and repined against, because they were assigned to the rebuilding and repairing St. Paul's Church; and thought therefore to be the more severely imposed, and the less *compassionately* reduced and exacted. *State Trials. Trial of Archbishop Laud.*

But (as say our authours out of the Scripture) seeing they who are pitteous, finde mercie, that honest and *compassionate-hearted* man, found all his corne and grounds (though interlaced with theirs) altogether vntoucht and vnharm'd.
Speed. Henry III. book ix. ch. ix. sec. 50.

COMPASSION. — COMPATIBLE.

This ought carefully to be watched, and early remedied, so as to settle and cherish the contrary, and more natural temper of benignity and *compassion* in the room of it.
Locke. Of Education, sec. 117.

Out of humanity he [a good judge] should desire, that no man may incurr the blemish of guilt or pain of suffering; he should tender the partie's case as *compassionable*, and desire that he may be delivered from the evil threatening him.
Barrow. Sermon, 20. vol. i.

Then with a kind *compassionating* look,
And sighs, bespeaking pity ere he spoke,
Few words he said; but easy those and fit,
More slow than Hybla-drops, and far more sweet.
Dryden. Absalom and Achitophel.

The more they have the better humour'd they should be taught to be; and the more *compassionate*, and gentle to those of their brethren, who are placed lower, and have scantier portions.
Locke. Of Education, sec. 117.

How kindly and *compassionately* soever, we, as private Christians, are to treat those that differ from us, and pursue a wrong way out of conscience; yet this doth not hinder, but that both wholesome laws may be made, for the restraining the exorbitancies of mistaken zeal; and, when these laws are made, that they may be put in execution.
Sharp. Works. Sermon 10. vol. i.

Wisdom and worth are sacred names; rever'd,
Where not embrac'd; applauded! deified!
Why not *compassioned* too?
Young. The Complaint. Night 7.

In *compassion* therefore to such, Holy Scripture has provided a still easier instruction than this negative precept of my text, by the addition of the positive command, that he who loveth God love his brother also. *Warburton. Sermon* 3. vol. ix.

And can either of these objects be indifferent to us? Be it but the latter of the two, [keeping up and promoting the faith in professed Christians] it must deeply affect a good and *compassionate* mind.
Hurd. Sermon before the Society for the propagation of the Gospel.

COMPA'TIBLE, } Mid. Lat. *compatiri*, which
COMPATIBI'LITY. } Vossius, *de Vitiis*, says is sometimes used for *convenire*. It. *compatevole, compatibile*; Fr. and Sp. *compatible*;—*concurrable*, which can abide or agree together, or endure or bear with one another. *Compatir*, to suffer, endure, abide or bear with one another, to agree or accord together. Of the same Origin as *Compassion*, q. v.

It is also written *competible* in our old writers; perhaps from a supposed connection with *competent*.

But the churche both knoweth & confesseth, that wedlocke & priesthod be not repugnant but cōpatible of their nature, and that wedded men haue been made priestes and keep styll theyr wyues.
Sir Thomas More. Workes, fol. 485.

But those formes which are so distincted, that they be not contrarie but disalike: are *compatible* in one subiect, as quantitie and qualitie, which being distincted in respect to their *genus generalissimum*, yet may be in one person. *Fox. Martyrs*, fol. 328.

At which time the prince's electors sent to signify, that they had chosen him King of the Romans, but the king refuseth to accept it, as being an honour out of his way, and scarce *compatible* with his state at home.
Baker. Edward III. Anno 1347.

And this is the second ground of infidelity amongst Christians, the *competibility* of knowledge, and incompetibility of true faith, with carnall desires. *Hammond. Works. Sermon* 7. vol. iv.

I add, that these men's incredulity is hence more inexcusable, because the possibility of such a being, its existence, the *competibility* and concurrence of such properties in one thing, is (as we otherwhere have largely showed) by a very plain instance declared, even by that being within every man, which in a degree partakes of all those properties. *Barrow. Works. Sermon* 9. vol. ii.

COMPATIBLE. — COMPEER.

We have not only all the proofs of the genuineness of those writings, that can be given for any other writings, which are the most unquestionable in the world; but this over and above, which is *compatible* to none but these; namely, that the matter of these writings is of such a nature, that all mankind were concerned to detect the fraud and the forgery of them, if there had been any
Sharp. Works. Sermon 3. vol. ii.

Let us not encourage that fastidious disposition which is discontented with every thing short of perfection, and unreasonably require, as we sometimes do, a union of excellencies, not quite *compatible* with each other.
Sir Joshua Reynolds. Discourse 14.

COMPATIENT. See COMPASSION.

The same *compatient* and commorient fates and times.
Sir George Buck. History of King Richard III.

COMPA'TRIOT, *n.* } Fr. *compatriote*; one's coun-
COMPA'TRIOT, *adj.* } tryman. Cotgrave. Mid. Lat. *compatriare, pro eodem solo natum esse.* Vossius, *de Vitiis. Compatriota*, babarously for *sumpatriota*. Vossius, Ib.

On the contrary, no words can express the horrible crueltie and injustice that is wont to be done in this kind, not only on our shores, but in other nations also, upon the ship-wrecked goods both of strangers, and our own *compatriots*.
Hall. Cases of Conscience, vol. iii. fol. 796.

There is also here St. Oen, the greatest sanctuary in the city, founded by one of our *compatriots*, as the name imports.
Howell. Letter 15. book i. sec. 1.

For Stephen Laugton with the BB. of London and Ely, (thirsting after revenge, though with the destruction of their country, and bloud-shed of innumerable their *compatriots*) going, &c.
Speed. King John, ch. viii. sec. 46.

She [Britain] rears to freedom an undaunted race;
Compatriot, zealous, hospitable, kind,
Her's the warm Cambrian; her's the lofty Scot.
Thomson. Liberty, part v.

If you would inspire this *compatriot* of ours with pity or regard, for one of these; would you not hide that distinction?
Burke. Vindication of Natural Society.

——————— Praise enough
To fill the ambition of a private man,
That Chatham's language was his mother's tongue,
And Wolf's great name *compatriot* with his own.
Cowper. Task, book ii.

How happened it that he did not employ hero-worship to this purpose (so natural a superstition that it became universal) rather than the whimsical and monstrous practice of brute worship, not symbolical, when direct hero-worship would have served his purpose so much better; religious zeal for the exclusive honour of a dead citizen being likely to rise much higher than reverence to a *compatriot* animal. *Warburton. The Divine Legation.*

COMPE'ER, *v.* } Fr. *compere, n.*; Lat. *compar.*
COMPE'ER, *n.* } See COMPARE.

An equal, a fellow, an associate or companion upon equal terms.

With him ther rode a gentil Pardonere
Of Rouncevall, his friend and his *compere*,
That strait was comen from the court of Rome.
Chaucer. The Prologue, v. 672.

GON. Not so not
In his own grace he doth exalt himselfe,
More than in your addition.
REG. In my rights,
By me inuested, he *compeeres* the best.
Shakspeare. Lear, fol. 307.

Wherfore I pray both him and his *compeere*,
To beare with that which I have written heere.
Gascoigne. The Fruits of Warre.

And therefore sending for therle of Salisbury his felow and *compere* in all his doynges, counsailes, and fortunes, (after long communicaciō had, of the quene's misgouernaunce, and how she without their assent, did all thynges at her wyll and pleasure) determined to raise a greate army and by fine force, either to die or win their purpose.
Hall. Henry VI. The thirty-seventh Yere.

For let the king know, gentle heralds, truly,
How his descent from his great throne, to honour
A stranger subject with so high a title.
As his *compeer* in arms, hath conquer'd more
Then any sword could do.
Ford. Perkin Warbeck, act v. sc. 1.

Now, while the drowsy world lies lost in sleep,
Let me associate with the serious night,
And contemplation her sedate *compeer*..
Thomson. Winter.

Thy arduous task is now begun,
And, starting from a nobler goal,
Heroes and kings of ages past,
Are thy *compeers*. *Whitehead. Ode* 6.

COMPENABLE is companionable; fit for *company*. See COMPANY.

He is þe muriest of mouthe. at metes þer he sute}
And *compenable* in companye. as Crist hym self teche}.
Piers Ploukman. Vision, fol. 282.

He [God] thought it vnconuenient to leaue him all alone, and so joyned to him a liuing creature, most like vnto him of minde and shape; with whose conuersation and *compenable* wordes, he might sweetly spend his time.
Vives. Instruction of a Christian Woman.

COMPE'L, *v.* } Lat. *compellere; con*, and *pellere;*
COMPE'LLABLE, } Gr. πέλειν, *movere*, to move.
COMPE'LLER. } To move or cause to move together; to drive together; and then, generally, To force, to oblige, to constrain, to overpower.

And anoon Jhesus *compelliđ* the disciplis to go up into a boot and go bifore him over the see while he left the peple.
Wiclif. Matthew, ch. xiv.

But yet ye Gallis or Frenchmē helde the Romaynes so short, yt they were *compelled* to gyue vnto Brine their Duke, a M. li. weyght of golde, as therof is wytnesse Titus Liuius.
Fabyan, vol. i. ch. xxxi.

Further, my lord chancellor myght lern by this manne's deed, what horrible and develish wayes be used towardes Christe's members by himselfe and others, that the like was never used amonge the Turkes, by villanie and *compulsion* to drive men, and *compell* men to such a religion as the word of God never knew of
Strype. Memoirs. A Briefe Treatise, No. 24.

I name covetousnesse in the first place, as the root of all these mischiefs, which Achan like, *compels* them to commit sacrilege, and to make simoniacall compacts (and what not) to their own ends. *Burton. Anatomy of Melancholy*, fol. 137.

The Booke of Common Prayer doth greatly commend, and like the receyuing of the whole church together, but if that can not be obteyned (as it cannot, and they will not haue men *compelled* vnto it) it secludeth not those that be well disposed; so they be a competent number. *Whitgift. Defence*, fol. 530.

Now in the state of Israel under kings, was there any earthly power by which those kings were *compellable* to any thing, or any subject allowed to resist them in any case whatsoever.
Hobbs. De Corpore Politico, part ii. fol. 79.

And if it were done, what pleasure shall the *compelled* party have of the *compeller*, or what trust can the *compeller* have of the *compelled*?
Strype. Life of Thomas Smith. On the Queen's Marriage.

If it be obscure, then she [the church] sees it obscurely: for she sees it as it is, or else she sees it not at all: and therefore must declare it to be so: that is, probably, obscurely, peradventure: but not evidently, *compellingly*, necessarily.
Taylor. Polemical Discourses. On the real Presence, sec. 2.

Taught by this great example to be just,
Succeeding kings shall well fulfil their trust;
Discord and war, and tyranny shall cease,
And jarring nations be *compell'd* to peace.
Lansdowne. Urganda's Prophecy.

Before the sun has gilt the skies,
Returning labour bids me rise
Obedient to the hunter's horn,
He quits his couch at early morn,
By want *compell'd*, I dig the soil,
His is a voluntary toil. *Cotton. Fable* 5.

COMPELLATION. *Compellare, con*, and *pellare. Pellare est voce citare, ut quis adsit et prope nos veniat.* Martinius. *Compellation* seems to be used simply for *name;* language of address.

Like that of the thrush and swallow in Æsope, instead of mutual love, kind *compellations*, whore and thiefe is heard, they fling stools at one another's heads.
Burton. Anatomy of Melancholy, fol. 69.

The king took very little time to consider who should be his successor, but the very next time the Bishop of London (who was longer on his way home than the king had been) came to him, his majesty entertained him very chearfully with his *compellation*, My Lord's Grace of Canterbury, you are very welcome.
Clarendon. History of Rebellion, book i. fol. 89.

How familiarly doth Moses heare of his end! It is no more betwixt God and Moses, but, Goe up and dye. If he had invited him to a meale, it could not have been in a more sociable *compellation*. *Hall. Cont. The Death of Moses*, vol. i. fol. 900.

He useth this endearing *compellation*, my little children, the better to shew the great care and love he had for them: such as a father hath for his little children, that they might be the more ready to hearken to that fatherly advice he was now to give them.
Bishop Beveridge. Sermon 69.

In that *compellation* wherewith our Lord begins his prayer, *Our Father which art in heaven;* the word, heaven, when thus applied to God does not signify literally a particular place, in point of situation; but figuratively, a state of highest dignity and supreme dominion. *Clarke. Sermon* 15. vol. v.

CO'MPEND, *n.* } *Compendium*, quod cum *compenditur* una sit. Varro, lib. iv.
COMPE'NDIOUS, } *Con*, and *pendere*, to *weigh;*
COMPE'NDIOUSLY, } because those things which
COMPE'NDIOUSNESS, } are *weighed* together, *facilius*
COMPE'NDIUM. } *expediantur.*

Sp. and It. *compendio;* It. *compendiare;* and Sp. *compendiar*, to weigh together; and thus to collect or gather into a compact or compressed form; to collect the sum, value, or amount of. And a *compendium*, is, That which is collected or gathered into a compact or compressed form; the amount, sum, or summary; an abridgement, an epitome.

Now woll I shortly here reherce
Of that I haue saied in verce
All the sentence by and by
In wordes fewe *compendiously*.
Chaucer. Romant of the Rose, fol. 127.

More ouer, towarde the acquiring of maiestie, thre thinges be required in the oration of a man hauyng autoritie, that it be *compendious*, sententious, and delectable.
Sir Thomas Elyot. Governour, fol. 102.

Saint Paule therefore inspyred wyth the spirit of God, *compendiously* toucheth in very few wordes, both these two pointes at ones, where he wryteth vnto Titus: That man that is an hertike after ones or twise warning: voide & escewe him.
Sir Thomas More. Workes, fol. 1036.

Trie therefore all doctrine. Wherewith shall we trie it: with the doctrine of the apostles, and with the Scripture which is the touchstone; ye and because ye loue *compendiousnes*, ye shall haue a short rule to trie them withall.
Tyndall. Workes, fol. 414.

Now my Lord, to write a history of Dr. Goad his journey and mine own, between Rotterdam and Dort that night, on which we came from your L. would move too much pity, especially if you should make relation of the same to my lady: the *compend* of it is this.
Hale. Letters, part ii. *Dr. Balcanquals*, fol. [34.]

So that our Saviour's expression in my text is to be construed as a *compendious* speech or figure, wherein together with the duty of forgiveness of injuries he teecheth us from whom the reconcilement or overture thereof is to begin; namely, from him who hath done the wrong. *Mede. Works. Discourse* 46.

COM-PEND. — COM-PENSATE

And if it be sufficient for a man at least to cry for pardon for having all his life time neither regarded laws nor conscience, certainly they have found out a better *compendium* of religion, and need not be troubled with variety of rules and cautions of carefulness and a lasting holiness.

J. Taylor. On Repentance. Preface.

And verily, wise Lycurgus framed and exercised his citizens immediately from their childhood by keeping them down at the first with silence to this short and sententious kind of speech, whereby they spake alwaies *compendiously*, and knit up much in a little. *Holland. Plutarch*, fol. 167.

It is a *compend* and recapitulation of the Mosaical law, and that was all that was imported by the word Deuteronomy.

Burnett. History of the Reformation, Anno 1527.

Who then can admire, if the inviting easiness and *compendiousness* of this assertion should so dazle the eyes of our atheist, that he overlooks those gross absurdities, that are so conspicuous in it?

Bentley. Sermon 9.

The faith then, whereby all those excellent persons, of whose acts and sufferings we have a *compendium* or abridgment in this chapter, came unto God, i. e. devoted themselves to his worship and seruice, and in so doing pleased him,—was a faith respecting God as the μισθαποδότης, the rewarder of all his faithful servants. *Bishop Bull. Works*, vol. i. fol. 370.

The text of the beloved John
Has all, that words can say in one;
For God is love—*compendious* whole
Of all the blessings of a soul.

Byrom. On the disinterested Love of God.

We should live soberly, righteously or justly; that is, according to the proper and original meaning of the word, giving to all their due. What that due is, the gospel hath ascertained, not, like the mere moralists, by a system of rules only, but by infusing a principle which reduces the law to a *compend*, and teaches the whole at once, in its utmost extent.

Bishop Horne. Discourse 31. *On the Influence of Christianity.*

How much more *compendiously* and commodiously has the new historian of Great Britain enforced the same charge against Christianity.

Warburton. Alliance between Church and State, book ii.

There are not indeed wanting in the world *compendiums* of science, but many were written at the time when philosophy was imperfect, as that of G. Valla; may contain only naked schemes, or synoptical tables, as that of Stierius; and others are too large and voluminous, as that of Alstedius.

Johnson. Preface to the Preceptor.

COMPE'NSATE, *v.* COMPENSA'TION, COMPE'NSATIVE, COMPE'NSATORY, COMPE'NSABLE, COMPE'NSE, *v.* Fr. *compenser*; Sp. *compensar*; Lat. *compensare, compensatum*, to weigh together with.

To weigh one thing, with or against another, in opposite scales; to balance,—to put in, to give, weight for weight; and also value for value, measure for measure;—to give or return an equivalent.

The joyes and feasts of the two marriages were *compensed* with the mournings, and funerals of Prince Arthvr (of whom we haue spoken) and of Queene Elizabeth, who dyed in childbed in the Tower, and the child liued not long after.

Bacon. Henry VII. fol. 208.

There is in the elements a notable *compensation* of their foure-fold qualities, dispencing themselves by even turnes and just measures. *Hakewill. Apologie*, fol. 113.

This rule requires that the authority be supreme, that the cause be just, that the end be publick, that the good be general, that the people receive advantage. Which is to be understood of tribute which is not penal, nor *compensatory*.

Taylor. Rule of Conscience, book iii. ch. ii.

This they knew was the most effectual course to render them odious to all governours, who are apt to suspect all new things as dangerous, and think no truth can *compensate* the hazard of alterations. *Stillingfleet. Sermon* 1. vol. ii.

Not having any certain knowledge of a future state of reward, though the wisest of them did indeed hope for it, and think it highly probable;) they were forced, that they might be consistent with their own principles, to suppose the practise of virtue a sufficient reward to itself in all cases, and a full *compensation* for all the sufferings of the world.

Clark. On the Attributes, fol. 244.

——— Are they not all proofs,
That man, immur'd in cities, still retains
His inborn inextinguishable thirst
Of rural scenes, *compensating* his loss
By supplemental shifts, the best he may?

Cowper. The Task, book iv.

COMPE'RE, *v.* COMPE'RENCE. Lat. *comparere*. "Fr. *compar-oir*; to appear, to present, to show himself." Cotgrave. See APPEAR.

Thereupon Mr. John Graham was summoned to answer for the scandal raised upon one of their members. He *compeiring*, answered, That he would prove what he had alleged before the judge competent.

Spotiswood. Church of Scotland. Anno 1591. book vi.

Kings joyn'd with subjects to be judg'd, come in;
No deputies, in person all *compeere*,
No greatnesse guilds their guilt, no guards guard sinne;
No majestie save one breeds reverence here.

Stirling. Doomes-day. The seventh Houre.

——— But what shall steer
The erring senses? where shall they *compear*
In controversie?

More. On the Soul, part ii. can. 2. st. 28.

The president telleth us that the Campenses remonstrants, who had been lately peremptorily cited to *compeire* before the Synod were not come, but that they had sent three others in their place to plead their cause.

Hale. Letters, part ii. *Dr. Balcanquals*, fol. [5.]

To the second, that they were coming, but were hindered by the people, it was answered that a seditious tumultuary concourse of people, ought not to hinder any man from *comparence* before a judge, especially since it is known that this seditious conflux was procured by the citati. *Id. Ib.* fol. [8.]

COMPE'TE, COMPE'TIBLE, *adj.* COMPE'TITION, COMPE'TITOR, COMPE'TITRIX, or COMPE'TITRESS. Lat. *competere, una et simul petere*, to seek after, or strive, or endeavour to attain, that which another is seeking after or striving to attain; *sc.* in rivalry, in emulation: and, in Shakspeare, simply in society with, as an associate, as a confederate.

"*Venir en compétence avec un autre*; to strive, or contend for, to make equal claim to a thing with another; to challenge, covet, or sue for a thing, as well as another; also to paragon, or compare himself, or to be laid in equal balance with another; to make or hold himself every way as good as another." Cotgrave.

And see COMPATIBLE; which in old writers is not unfrequently written *compelible*.

To *compete* is, now, not uncommon in speech.

Much to the same purpose hath holy Maximus in those admirable sections περὶ ἀγάπης, where most of the restraints he speaks of are *competible* to the unregenerate, φόβος ἀνθρώπων, &c. 1. Fear of men. 2. Denunciation of judgments from heaven. 3. Temperance and moral vertues.

Hammond. Works. Sermon 9. vol. iv.

That this great extent of the senses horizon was a perfection easily *competible* to sinless humanity, will appear by the improvement of the following principles.

Glanville. The Vanity of Dogmatizing, ch. i.

Here our great senate's orders I may quote,
The first in age is still the first in vote,
Nor honour, nor high birth, nor great command
In *competition* with great years may stand.

Denham. Of Old Age, part iii.

COM-PENSATE — COM-PLETE.

COM-PETE. — COM-PETENT.

It is to be noted, that at the election of Henry, Robert, Earl of Essex, a popular and ambitious person, was his *competitor*.
Wood. Fasti Oxon., vol. i. fol. 134.

Competition of riches, honour, command, or other power, inclineth to contention, enmity, and war: because the way of one *competitor* to the attaining of his desire, is to kill, subdue, supplant, or repell the other. Particularly, *competition* of praise, inclineth to a reverence of antiquity.
Hobbs. Works. Of Man, ch. xi.

BOYET. Nauar had notice of youre faire approach;
And he, and his *competitors* in oath,
Were all addrest to meete you, gentle lady,
Before I came.
Shakspeare. Love's Labour Lost, fol. 126.

The two famous flourishing universities, Oxford and Cambridge; with whom the Grecian Athens itself was no fit *competitress*.
Hieragonisticon, or Corah's Doom, (1672.) fol. 136.

Queen Anne, being now without *competitrix* for her title, thought herself secure.
Lord Herbert. History of Henry VIII.

But they ought to consider, that when these two parts of religion come in *competition*, devotion is to give way to charity, mercy being better than sacrifice.
Tillotson. Sermon 18.

My son, give me thy heart, says God; that is, come to me with a sincere and unfeigned design of serving me, surrender up all to me, all thy inclinations and affections without reserve; and give me possession of thy soul, without any rival or *competitor*.
Atterbury. Sermon 14. vol. iv.

Humility is among the greatest of Christian virtues. But amidst the variety of *competitions*, with which the world abounds, it is a difficult matter to guard against pride and self consequence.
Gilpin. Hints for Sermons, xiii.

How when *competitors* like these contend,
Can surly virtue hope to fix a friend;
Slaves that with serious impudence beguile,
And lie without a blush, without a smile.
Johnson. London.

CO'MPETENT, *adj.* / CO'MPETENTLY, / CO'MPETENCE, / CO'MPETENCY. } Fr. *competer*; Sp. *competir*; It. *competere*; Lat. *competo, con* and *peto*; obsolete Gr. πέτω, which Perizonius (*ad Sanctii Miner.* iv. 4. 46,) thinks, signifies *actionem citatissimo impetu seu motu ruentem*. Scheidius, *pandere, expandere*; to spread, stretch, or reach after. *Competere est una petere; simul petere*; and hence *concurrere, convenire*, to run, to come, together. And, consequently, *competent* is,

Convenient, meet, fit or suitable, or adapted; sufficient, adequate, or proportioned to.

The ignoraunt ministers being charitably amoued from their ecclesiasticall cures hauyng *competent* in other trades of lyfe to rest vpon, and reasonable necessarie prouision for the honest mayntenaunce of learnyng & good ministers beyng had, &c.
Udall. The Prologue to the Ephesians.

The thynges wherewith the body is nourished and fostred vp, ought to be desyred but *competently*; and yet the common sorte are sore turmoyled with care for them.
Id. Paraphrase on Matthew, ch. v.

Also they, hauynge of theyr owne reuennues certayne, wherby they haue *competente* substaunce to lyue withoute takynge rewardes: it is lykely, that they wyll not be so desirous of lucre (wherof may be engendred corruption) as they, whiche haue very lyttell or nothynge so certayne.
Sir Thomas Elyot. Governour, fol. 14.

And therfore to a hole man it were better, to fede at one meale *competentely* on very grosse meate only, so that it be swete, and his nature do not abhorre it, than on diuers fyne meates, of sondry substance and qualities.
Id. Castel of Helth, book ii.

But the Socinians who concluded that this was not thus, because they knew not how it could be thus, are highly to be improved for their excess in the inquiries of reason, not where she is not a *competent* judge, but where she is not *competently* instructed.
Taylor. Rule of Conscience, book i. ch. ii.

COM-PETED — COMPI-

When this Leyr or Leyth, after some writers, was fallen into *competent* age, being desirous to know the minde of his three daughters, he first demaunded of Gonorilla the eldest how well she loued him.
Grafton. Leyr, part i.

For it is not true that whatsoever is taught us by natural reason is bound upon us by a natural law; which proposition, although I have already prov'd *competently*, yet I shall not omit to add some things here to the illustration of it.
Taylor. Rule of Conscience, book ii. ch. iii.

——— Liberty
To all such as desire to make return
Into their countries; and, unto those that stay
A *competence* of land freely allotted
To each man's proper use, no lord acknowledged.
Massinger. The Bondman, act iv. sc. 2.

Now for the right understanding of this sufficiency we are to pray for, we must know, that a *competency* is twofold: either in regard of nature, which sufficeth to support a man in his natural life and health: or secondly, a *competency* in regard of a man's condition, which is sufficient to support and maintain that condition, order, degree, and calling, wherein God hath placed him.
Mede. Works. Discourse 28. book i. fol. 109.

But I must sweat in love and labour yet,
Till I a *competency* get;
They're slothful fools who leave a trade
Till they a moderate fortune by't have made.
Cowley. Resolved to be beloved.

They were not deliver'd by one or two, who were trusted with a secret, but openly avowed by a great number of *competent* witnesses, who were present.
Stillingfleet. Sermon 9. vol. iv.

When any person pretends a divine commission to publish a new doctrine; in order to procure its reception, 'tis requisite he should be furnished with some *competent* motives of credibility.
Atterbury. Sermon 8. vol. iii.

When we have proved, for instance, that there is an intelligent, eternal, self-existent being (one or more,) which is most easily proved from our own existence; we have then *competently* proved, that there is a God, tho' we have not yet proved, or considered every attribute that belongs to him.
Law. Enquiry, part ii. ch. i.

Preserve, Almighty Providence!
Just what you gave me, *competence*;
And let me in those shades compose
Something in verse as true as prose;
Remov'd from all th' ambitious scene,
Nor puff'd by pride, nor sunk by spleen.
Swift. Horace. Satire 6. book ii.

There is I think not one of the liberal arts which may not be *competently* learned in the English language.
Johnson. The Idler, No. 19.

There are, who deaf to mad ambitious call,
Would shrink to hear th' obstreperous trump of Fame;
Supremely blest, if to their portion fall
Health, *competence*, and peace.
Beattie. The Progress of Genius, book i.

In the first place, the loan demonstrates, in regard to instrumental resources, the *competency* of this kingdom to the assertion of the common cause, and to the maintenance and superintendance of that, which it is its duty, and its glory to hold and to watch over the balance of power throughout the Christian world.
Burke. On a Regicide Peace, let. i.

COMPI'LE, *v.* / COMPI'LEMENT, / COMPI'LER, / COMPILA'TION, / COMPI'LATOR, / COMPI'LATING. } Lat. *compilare*; Fr. *compiler*; It. *compilare*. From the Gr. πιλοῦν, *densare, constipare, cogere in unum*; to stow thick or close, to collect or gather into one.

To collect or gather together from different parts; to construct, to heap or put together, to arrange; to compose, to settle.

COMPILE. I nam but a leude *compilatour* of the labour of old astrologiens, and haue it translated in mine English only for thy doctrine.
Chaucer. Of the Astrolabie, fol. 262.

Perfore yis Henry is cald a *compiloure*
He wrote ye Englis gestes whilom of honoure.
R. Brunne, fol. 6.

As I fynde in a boke *compiled*
Lo this matere an olde histoire,
The whiche comth nowe to my memorie.
Gower. Conf. Am., book vi. fol. 135.

Of this I haue *compiled* an whole booke, which if God haue appoynted me to finish it, and set it forthe, shal be a rule of more perfection vnto our religious, then any that haue been vsed this hundreth yeare. *Frith. Workes*, fol. 89.

In the circumstances of thys longe dyffynycon, haue I smelled out this chaplayne of yours, the *compylar* of this matter, by these fyne rhetorycknes of monkery.
Bale. Apology, fol. 35.

But louing Eustace, that with iealous eie
Beheld the worth of Sophia's noble childe,
And his faire shape did secretly envie,
Beside the vertues in his breast *compilde*,
(And for in loue he would no companie)
He stor'd his mouth with speeches smoothly filde.
Fairfax. Godfrey of Boulogne, book v. st. 8.

——A little while
Before that Merlin dyde, he did intend,
A brasen wall in compass to *compile*
About Cairmardin.
Spenser. Faerie Queene, book iii. can. 3.

Shee sitting by him, as on ground he lay,
Her mournfull notes full pittiously did frame,
And thereof made a lamentable lay,
So sensibly *compyl'd*, that in the same
He seemed oft he heard his owne right name.
Id. Ib. book iv. can. 8.

——The prince had perfectly *compilde*
These paires of friends in peace and settled rest.
Id. Ib. book iv. can. 9.

I will shewe what the aucthour called Matthew of Westminster, which *compiled* his story at the commaundment of Richard the Seconde, wryteth hereof. *Grafton. Saxons. Anno* 901.

Such is the idea of a being absolutely perfect, no arbitrarious or fortuitous figment, or forced *compilement* of notions that jarre one with another, or may be justly suspected, if not demonstrated, to be incoherent and repugnant.
Henry More. Appendix to Antidote against Atheism, ch. v. fol. 159.

When I came home and was again resolved unto mine owne simplicity, I found it fitter for my pen (at least in this first publick adventure) to deal with these plain *compilements*, and tractable materials, than with the labyrinths and mysteries of courts and states. *Reliquiæ Wottonianæ*, fol. 4.

And the *compiler* of the councell, gaue this note in the margine touching the same.
Jewell. A Replie to M. Hardinge, fol. 237.

Now who could know this better than Eusebius, who had searched into and perused all the writings and monuments of Christian antiquity then extant, for the *compiling* of his Ecclesiastical History, and his Commentaries of the Acts of Martyrs now perished. *Mede. Discourses*, book ii. fol. 411.

First, that by such a gentle drying much time will be lost, which might otherwise be employed in *compiling*.
Reliquiæ Wottonianæ, fol. 13.

The lady Elizabeth's translation of a meditation of the soul concerning love towards God and his Christ, must not here be forgotten; *compiled* in French by the late Margaret, Queen of Navar. *Strype. Memorials. Anno* 1548.

That they cannot be meant of Christ's natural body and blood, every one, who knows the principles of the *compilers* of the catechism and doctrine of our church, not only allows, but contends. *Hoadly. The Nature and End of the Sacrament of the Lord's Supper.*

They have often no other task than to lay two books before them, out of which they *compile* a third, without any new materials of their own, and with very little application of judgment to those which former authors have supplied.—That all *compilations* are useless, I do not assert; particles of science are often very widely scattered. *Johnson. The Idler*, No. 85. COMPILE. — COMPINGE.

It [Gibbon's History] shews him without doubt to have possessed parts, industry, and learning; each in a degree that might have entitled him to a respectable place among the *compilers* of ancient history.
Hurd. Works, vol. v. *Appendix*, fol. 401.

COMPITALIA, a movable Feast (Auson. *Idyll.* 25) celebrated at Rome, in honour of the *Lares*; so called from *compita* (*ubi multæ viæ in unum competunt*) in which they were observed. (Macrob. *Sat.* i. 7.) An account of their origin may be found in Pliny, (xxxvi. 70,) from whose legend, which we shall not quote, may be learned the danger to which young ladies expose themselves by sitting too near the fire. Servius Tullius chose to imagine himself the offspring of a *Lar*, and on that account instituted the *Compitalia*. In the time of the second Tarquin they were restored; and the Goddess Mania, the mother of the Lares, was added as a joint patroness with those harmless and pleasing Deities. If we may believe Macrobius, (*loc. cit.*) she was not propitiated without the sacrifice of a child, which abomination was put an end to by the Consular Government. The story both of the original sacrifice, and of the substitute proposed for it, (*capita pro capitibus*, the heads of leeks for human heads,) as told in the *Saturnalia*, has so strong a resemblance to the adventure of Numa with *Jupiter Elicius*, that it is probable they are only different versions of the same legend

" Cæde caput" dixit: cui Rex, " parebimus," inquit;
" Cædenda est hortis cruta cepa meis."
Ov. *Fast.* ii. 330.

The *Compitalia* were accounted *dies imperativæ*, which the Consul or Prætor appointed at his pleasure, (*Id.* i. 16,) in the following words: DIE. NONI. POPOLO. ROMANO. QUIRITIBUS. COMPITALIA. ERUNT. QUANDO. CONCEPTA. FOVERINT. N. (*Id.* i. 4.) See also Aulus Gellius, x. 24. In the time of Dionysius Halicarnassensis they were celebrated in January, (to which month we have accordingly assigned them in our Roman CALENDAR,) and the rites were performed by Slaves, who, during these ministrations, laid aside all badges of servitude. The Poets make frequent mention of woollen garlands, *laneæ vittæ*, which were placed upon the altars in this solemnity. Augustus has been thought, from a passage in Suetonius, (*Aug.* 31,) to have celebrated the *Compitalia* twice a year; but it is by no means clear that the words of the Historian bear this construction; *Compitales Lares ornare bis anno instituit vernis floribus et æstivis.* The *Lares* might be decorated with chaplets of flowers in Spring and Summer, without a positive repetition of the *Compitalia*; and *Compitales* is an epithet constantly applied to these Gods without reference to this particular Feast.

——geminosque parit qui compita servant
Et vigilant nostrâ semper in urbe Lares.
Ov. *Fast* ii. 615.

COMPINGE, *compingere*; *con*, and *pangere*; to put together, to join, unite, knit, or connect together. See COMPACT.

The Patriarchs and their families, the Israelites a handfull in respect, Christ and his apostles, and not all of them neither, into what straights hath it beene *compinged*,—a little flock.
Burton. Anatomy of Melancholy, fol. 640.

COM-PLACENT. COM-PLAIN.

COMPLA'CENT, COMPLA'CENTLY, COMPLA'CENCE, COMPLA'CENCY. } Lat. *complacens*, present participle, from *complacere*; *con*, and *placere*, (of uncertain origin,) to please.

Pleasing, gratifying, agreeable; having a desire or disposition to please, to gratify. See COMPLAISANT.

The great galees of Venice and Florence
Be well laden with thinges of *complacence*.
Hakluyt. Voyage, &c. The Policie of keeping the Sea.

O thou in heav'n and earth the only peace
Found out for mankind under wrauth, O thou
My sole *complacence*.
Milton. Paradise Lost, book iii. l. 276.

I by conversing cannot these erect
From prone, nor in thir wayes *complacence* find.
Id. Ib. book viii. l. 433.

Out of the sense of this happy union ariseth an unspeakable *complacency* and delight of the soul in that God and Saviour, who is thus unseperably ours, and by whose union we are blessed.
Hall. The Devout Soul, vol. iii. fol. 477.

The inward *complacence* we find in acting reasonably and virtuously, and the disquiet we feel from vicious choices and pursuits, is protracted beyond the acts themselves, from whence it arose; and renewed often upon our souls by distant reflexions.
Atterbury. Sermon 4. vol. iv.

Be niggards of advice on no pretence;
For the worst avarice is that of sense.
With mean *complacence*, ne'er betray your trust,
Nor be so civil as to prove unjust.
Pope. Essay on Criticism.

The Pharisee, who was no scandalous sinner, but framed his outward conversation according to the precepts of the law, yet because he thought too high of himself, was not sensible of his defects, but took a vain *complacency* in the goodness of his own performances, and despised others; this man and his prayer were rejected. *Sharp. Works. Sermon* 3. vol. iv.

Nor such thy lot, O Bourton; nor from sight
Retirest thou, but, with *complacent* smile,
Thy social aspect courts the distant eye.
Jago. Edge-Hill. Evening, book iv.

For, 3. It should be considered that all the uneasy passions, in the very time that we are distressed by them, nay, though the occasions be instant and real, have a secret *complacency* mixed with them. *Hurd. Works. Notes on the Art of Poetry.*

COMPLA'IN, *v.* COMPLA'INABLE, COMPLA'INANT, COMPLA'INER, COMPLA'INING, COMPLA'INT, *n.* } Fr. *complaindre*; It. *compiagnere*; Lat. *con*, and *plangere*, which (Vossius) properly is *verberare*, to beat: *plango* from *plago*; and *plago*, from the ancient Gr. πλάγειν, to strike. *Plangere*, (Vossius) began to denote especially; *præ dolore caput aut pectus percutere*; i. e. through, or on account of grief, to strike the head or breast. And as subsequently applied,—loudly or clamorously to express, declare, or manifest grief. As now used, to *complain*, is

To utter grief, sorrow, or discontent; to deplore, to bewail, to lament; to express, declare, or proclaim dissatisfaction or uneasiness; to allege cause of disapprobation or censure.

Without any semblant feigned,
She hath her loue's death *compleined*.
Gower. Conf. Am., book ii. fol. 28.

Yet saw I woodnesse laughing in his rage.
Armed *complaint*.—
Chaucer. The Knightes Tale, v. 2015.

And in a lettre wrote he all his sorwe,
In manere of a *complaint* or a lay,
Unto his faire freshe lady May.
Id. The Marchantes Tale, v. 9756.

He was dispeired, nothing dorst he say,
Sauf in his songes somwhat wold he wray
His wo, as in a general *complaining*;
He said, he loved, and was beloved nothing.
Id. The Frankeleines Tale, v. 11257.

The Frenchmen hated him bycause they doubted hym: yet I herde his dethe greatly *compleyned* among right noble and valyant knyghtes of France, saying, that it was a great dommage of his dethe. *Froissart. Cronycle*, vol. ii. ch. cclxx.

They crie their gods for aide, and to the kynge their case *complayne*. *Phaer. Æneidos*, book vii. fol. 170.

And the *complaynour* has been founde in his *complayning* so verye shameless false, that he hathe been answered that he was to easely dealt with, and hadde wrong that he was no worse serued.
Sir Thomas More. Workes, fol. 906.

These are murmurers, *complayners*, walkynge after theyr owne lusts, whose mouthes speak proude thynges.
Bible, 1551. *Judas.*

But when proceeding times asswage
The former heate, he will *complaine*,
And wish those pleasant houres againe.
Beaumont. A description of Loue.

By all our country rights in Rome maintained,
And by chaste Lucrece' soul that late *complained*
Her wrongs to us, and by this bloody knife,
We will revenge the death of this true wife.
Shakspeare. Rape of Lucrece.

Yet sometime doth the comedie excite
Her voyce and angry Chremes chafes out-right
With swelling throat: and oft the tragick wight
Complains in humble phrase.
Ben Jonson. Horace. The Art of Poetrie.

Sometimes he [the profane man] mocks at that, which for its relation to the Deity, and its service, should never but with reverence be look'd upon: so that, though both be blameable, yet superstition is less *complainable*. *Feltham. Resolve* 36.

Christ is left alone; alone in respect of these *complaynants*; not alone in respect of the multitude.
Hall. Cont. The Woman taken in Adultery, vol. ii. fol. 193.

She quickly rose, and ready now to go,
" Remember measure in your griefs *complaining*,
His last, his dying words command you so."
P. Fletcher. Eliza.

Jehovah to my words give ear,
My meditation weigh,
The voice of my *complaining* hear
My King, my God; for unto thee I pray.
Milton. Psalm 5. l. 3.

Sadly he [Mars] went and sate by Jove, shew'd his immortal bloud,
That from a mortall-man-made-wound powr'd such an impious floud;
And (weeping) powr'd out these *complaints*; O Father, storm'st thou not
To see us take these wrongs from men.
Chapman. Homer. Iliad, book v. fol. 81.

To say, That if we know the real essences or internal constitutions of those beings, some of whose properties we know, we should have much more certain knowledg concerning those things and their properties, I am sure is true, and I think no faulty *complaining*; and if it be, I must own myself to your lordship to be one of those *complainers*.
Mr. Locke. Letter to the Bishop of Worcester.

That in those days they had frequent intercouse with the Deity, and were made sensible of his peculiar presence in some places, appears farther, from his discourse with Cain, both before and after the murder of his brother; as also from Cain's *complaint* of being hid from his face; and his going out from the presence of the Lord. *Law. Theory of Religion*, part ii. fol. 54.

But if pity inspire thee, renew the sad lay,
Mourn, sweetest *complainer*, man calls thee to mourn:
O soothe him, whose pleasures like thine pass away
Full quickly they pass—but they never return.
Beattie. The Hermit.

Is this the land where Gray's unlabour'd art
Soothe, melts, alarms, and ravishes the heart
While the lone wanderer's sweet *complainings* flow
In simple majesty of manly woe.
Id. On a supposed Monument to Churchill.

If we struggle at all with it, [grief] it is only to ease the labouring heart by putting forth some fruitless sighs and ineffectual *complainings*. *Hurd. Works. Notes on the Art of Poetry.*

I wrote merely for myself, as a friend of the dead, and to ease my full soul by breathing out my own *complaints*.
Watts. On the Death of Thomas Gunston, Esq.

COMPLAISA'NT, COMPLAISA'NTLY, COMPLAISA'NCE. } *Complaisance* and *complaisant*, are but the French manner of writing *complacent* and *complacence*. See them above; and also the Example from Hobbs.

Complaisant nymph! who dost thou kindly share
In griefs whose cause thou dost not know;
Hadst thou but eyes, as well as tongue and ear,
How much compassion woldst thou show!
Cowley. Echo.

While then I simply walkt, nor heed could take
Of *complacence*, that sly deceitful snake.
Beaumont. In Desolation.

A fifth law of nature is *complaisance*; that is to say, That every man strive to accomodate himself to the rest.
Hobbs. Of Man, part i. ch. xv.

As for our Saviour he was a person so far from being morose or reserved in his carriage, or a lover of singularity, so far from setting up a way of conversation of his own making, distinct from the way he found in the world, that he was the most free, obliging, and civil, and, if I durst use the word, I would say, the most *complaisant* person, that ever perhaps appeared in the world.
Sharp. Works. Discourse 8.

One who thought to outshine the whole court, carried his head so over *complaisantly*, that this martial prince [Alexander the Great] gave him so great a box on the ear, as set all the heads of the court upright. *Tatler*, No. 77.

Then, for th' encouragement and propagation
Of such a great concernment to the nation,
All people were so full of *complacence*
And civil duty of the public sense
They had no name t' express a cuckold then,
But that which signifies all married men.
Butler. Satire upon Marriage.

Fair Venus wept the sad disaster
Of having lost her favourite dove.
In *complaisance* poor Cupid mourn'd;
His grief reliev'd his mother's pain.
Prior. The Dove.

It was Cipius, I think, that formerly said, "I am not asleep for every man;" neither am I, my dear Gallus, so meanly *complaisant* as to be the humble servant of every minion.
Melmoth. Cicero. To Fabius Gallus. Letter 19. book ix.

The Chinese *complaisantly* takes his bed
With his big wife, and is with caudle fed.
Warton. Fashion, a Satire.

They strive with their own hearts, and keep them down
In *complaisance* to all the fools in town.
O how they tremble at the name of prude!
And die with shame at thought of being good!
Young. Love of Fame. Satire 6.

COMPLANATE, Lat. *complanare, atum*, (*planus*,) to make even, or level.

The vertebræ of the neck and back bone made short and *complanated*, and firmly braced with muscles and tendons, for easy incurvations of the body, but withal for greater strength, to support the body's own weight, together with other additional weights it may have occasion to bear.
Derham. Physico-Theology, book v. ch. ii.

CO'MPLEMENT, *n.* CO'MPLEMENTAL, CO'MPLEMENTNESS, CO'MPLEMENTARY. } Lat. *complementum*. That which is added for the sake of finishing, or filling, (Gesner,) from *com*, and *plere*, to fill. Minshew and Lye, consider *comple-* and *compli-ment*, (anciently written without discrimination,) to be the same word. Minshew calls *complements*; "Ceremonies, accomplishments, making that perfect which was wanting." Lye; *inania quædam verba, et quasi complementa orationis*. Skinner suggests that *compliment* is from *comply*, q. d. *comply-ments*. See COMPLIMENTS. *Complement* is now restricted to

The whole, full, and entire number or quantity: the filling up so as to make the entire number or quantity.

This woorde [therfore] whiche signifyeth for the same cause, hath here in his last clause no necessarye place to the *complement* of the sentence following.
Sir Thomas More. Workes, fol. 954.

In consideration wherof being vehemently moued by the damnified parties, he humbly besought your highness by his messengers and letters, for *complement* and execution of justice.
Hakluyt. Voyage, &c. Richard II. Prussian Ambassador.

During which time came letters from the lords of the councell, straightly commaunding our generall, not to exceede his *complement* and number appointed him, which was, one hundred and twenty persons. *Id. Ib. M. Frobisher.*

And all her sister nymphes with one consent,
Supplide her sobbing breaches with sad *complement*.
Spenser. Faerie Queene, book iii. can. 4.

These three on men all gracious gifts bestowe,
Which decke the body and adorne the minde,
To make them louely or well fauoured showe
As comely carriage, entertainment kind,
Sweet semblant, friendly offices that binde,
And all the *complements* of courtesie.
Id. Ib. book vi. can. 10.

One, who the musicke of his owne vaine tongue,
Doth rauish like inchanting harmonie:
A man of *complements* whom right and wrong
Haue chose as vmpire of their mutinie.
Shakspeare. Love's Labour Lost, fol. 123.

Then doubtlesse they, [the people] and not kings are the chiefe soveraigne legislators; and their royall assents to lawes, are no wayes essentiall to the very being of lawes, but rather a *complementall* ceremony.
Prynne. On the Soveraigne Power of Parliaments, part i.

COMPLE'TE, *v.* COMPLE'TE, *adj.* COMPLE'TELY, COMPLE'TEMENT, COMPLE'TENESS, COMPLE'TION, COMPLE'TIVE, COMPLE'TORY, *adj.* COMPLE'TORY, *n.* } Lat. *complere, completum*, to fill up, to fulfil; *con*, and *pleo*, from the obsolete πλάω, whence πλήθω. To fill, fulfil or accomplish, to perfect, to perform fully, wholly, without omissions or deficiencies.

The fourthe day *complete* fro none to none,
Whan that the highe messe was ydone
In halle sat this January and May.
Chaucer. The Marchantes Tale, v. 9767.

The whiche guyded y^e^ lande full wysely by the tyme or space of v. yeres *complete*. *Fabyan*, vol. i. ch. xvi.

H'is ould, and good that hath bene deade
an hundreth yeres *complete*.
And he that lackes a yere or monthe
where shall he haue his seate.
Drant. Horace. Epistle to Augustus.

Inwardly bewailing, that I did not performe and finally cõsummat, such pollitique diuises, and good and Godly ordinaunces, in my long life and pacifique prosperitie, whiche then I fully determined to haue begonne, set forwarde & *completely* to haue finished. *Hall. Edward IV. The twenty-third Yere.*

And likewise every holy day, at even songe, between even songe and *completorie*, shall rehers the tenne commaundments, every one by it selfe and so cause his parochians to rehers after him every one by it selfe.
Burnett. Records. Injunctions, No. 37.

COMPLETE.

Philosophy and arts commenced embryos, and are *compleated* by time's gradual accomplishments.
Glanville. Vanity of Dogmatizing, ch. xix.

——————————Here, here, remains
Dust far more precious than in India's veins:
Within these cold embraces, ravish'd, lies
That which *compleats* the age's tyrannies.
Denham. On the Death of Lord Hastings.

When the senate had by decree allowed him triumphall ornaments, hee supposing that a bare title of honour was inferior to the maiestie of a prince and emperour, willing also to enterprise some exploit, whereby he might win the due glorie of a *complet* triumph, made choice before all other provinces of Britaine.
Holland. Suetonius. Tib. Claudius, fol. 162.

The royall bodie yet he left unspoild, religion charm'd
The act of spoyle; and all in fire, he burn'd him *compleate* arm'd.
Chapman. Homer. Iliad, book vi. fol. 92.

Completely shiftless was thy native plight
And no self-succour would to thee allow;
Naked thou wert of every help beside
As well's of clothes, thy woful shame to hide.
Beaumont. Psyche, can. 19. st. 5.

It is as plainly declared to be a vengeance of fire that abides them, as a *compleatment* of their torments.
Glanville. Pre-existence of Souls, fol. 189.

Then it may be, they sadly reflect on their own folly, in that they have preferred the deluging scenes and pompous shews of worldly greatness, before the *compleat* and endless felicity of another life. *Stillingfleet. Sermon* 3. vol. ii.

Then since no state's *completely* blest,
Let's learn the bitter to allay
With gentle mirth, and wisely gay
Enjoy at least the present day.
Hughes. Horace. Ode 16 book ii.

And allow me your patience, if it be not already tir'd with this long epistle, to give you from the best authors, the origine, the antiquity, the growth, the change, and the *compleatment* of satire among the Romans. *Dryden. Juvenal. Dedication*, xv.

It was attested by miracles of all sorts, done in great variety and number, by the visible centering of the old prophecies in the person of Christ, and by the *completion* of those prophecies since, which he himself uttered.
Atterbury. Sermon 11. vol. ii.

I shall not so much generally consider the death and passion of our Lord, as the particular manner and kind thereof, by crucifixion; the which we may contemplate, as qualified with divers notable adjuncts; namely, as *completory* of ancient presignifications and predictions. *Barrow. Sermon* 25. vol. ii.

When the prisoner, who was King Richard, heard the song he knew that Blondel must be the singer; and when Blondel paused about the middle, the king began the remainder, and *completed* it.
Warton. The Crusade. Ode 12.

From the first of thes prophesies to the last, elapsed a space of time not less than 3600 years; each prophecy still unfolding something more than the preceding, till at length the prophetic history of the Messiah was *complete*. *Gilpin. Sermon* 1. vol. i.

For how can'I think of you without being pierced with grief in the reflection, that I have made those *completely* miserable whom I ought and wished to have rendered perfectly happy?
Melmoth. Cicero. To Terentia, book i. let. 7.

These discourses which I have written concerning perception, judgment, reasoning, and disposition, are the four integral parts of logic. This sort of parts goes to make up the *completeness* of any subject. *Watts. Logic*, part i. ch. vi. sec. 7.

But the minds of the Apostles, full of the greatest ideas, and swelling with the suggestions of the Holy Spirit, which in no scanty measure was imparted to them, perpetually overflow, as it were, the subject of their discourse, and expatiate into other larger views, than seem necessary to the *completion* of the argument, immediately presented to them.
Hurd. Sermon before the Society for the Propagation of the Gospel.

And the three last, [tenses] the *completive* present, and *completive* past, and the *completive* future.
Harris. Hermes, book i. ch. vii.

COMPLEX

CO'MPLEX, *n.*
CO'MPLEX, *adj.*
COMPLE'XEDNESS,
COMPLE'XITY,
COMPLE'XLY,
COMPLE'XNESS.

Complector; simul et totum plecto; con, and *plectere*; Gr. πλέκ-ειν, to knit, or intertwine. And see COMPLICE. *Complexus*, as opposed to *simplex*, was probably introduced by the writers on Logic in the mid-ages. See the Example from Locke.

Knit, or connected together, interwoven, involved.

Although there were more things in nature then words which did express them; yet even in these mute and silent discourses, to express *complexed* significations; they took a liberty to compound and piece together creatures of allowable forms into mixtures inexistent.
Sir Thomas Brown. Vulgar Errors, book v. ch. xx.

I do not restrain it purely and only to what corruption of nature you had at first, but withall as it is increased and so *complexly* corruption of nature as it now is grown up in us; for in-dwelling sin, in Paul's sence, is the whole stock of it, new and old.
Goodwin. Works, vol. iii. part i. fol. 382.

As these simple ideas are observed to exist in several combinations united together; so the mind has a power to consider several of them united together, as one idea; and that not only as they are united in external objects, but as it self has joined them. Ideas thus made up of several simple ones put together, I call *complex*; such as are beauty, gratitude, a man, an army, the universe; which though complicated of various simple ideas, or *complex* ideas, made up of simple ones, yet are, when the mind pleases, considered each by itself as one entire thing, and signified by one name.
Locke. Of Human Understanding, book ii. ch. xii.

Secondly, From the *complexedness* of these moral ideas there follows another inconvenience, (viz.) that the mind cannot easily retain those precise combinations so exactly and perfectly, as is necessary in the examination of the habitudes and correspondencies, agreements or disagreements, of several of them one with another. *Id. Ib.* book iv. ch. iii.

Instead of nature in the sixth sense of the word [for, an aggregate of the powers belonging to a body, especially a living one] we may employ the constitution, temperament, or the mechanism, or the *complex* of the essential properties or qualities.
Boyle. A Free Enquiry into the received Notion of Nature.

Nor to this evanescent speck of earth
Poorly confin'd, the radiant tracts on high
Are her exalted range; intent to gaze
Creation through; and from that full *complex*
Of never-ending wonders, to conceive
Of the sole Being right, who spake the word,
And nature mov'd complete.
Thomson. Summer.

And amongst many other things I think he would not have talked of the composition of ideas; but would have seen that it was merely a contrivance of language: and that the only composition was in the terms; and consequently that it was as improper to speak of a *complex* idea, as it would be to call a constellation a *complex* star: and that they are not ideas, but merely terms, which are general and abstract.
Tooke. Diversions of Purley, vol. i. p. 37.

When you see the people of this republick banishing and murdering their best and ablest citizens, dissipating the publick treasure with the most senseless extravagance, and spending their whole time, as spectators or actors, in playing, fiddling, dancing and singing, does it not, my lord, strike your imagination with the image of a sort of *complex* Nero?
Burke. A Vindication of Natural Society.

Men are every now and then put, by *complexity* of human affairs, into strange situations; but justice is the same, let the judge be in what situation he will.
Id. On Conciliation with America.

PLEX-M-ION.

New establishments, civil and judicial, were therefore formed at a very great expense, and with much *complexity* of constitution.
Burke. Report of a Committee on the Affairs of India.

Taking tragedies *complexly*, I am fully persuaded, that the impressions left by them upon the mind, are, on the whole, favourable to virtue and good dispositions.
Blair. Lecture 45. vol. iii.

If the declensions of the ancient languages are so very *complex*, their conjugations are infinitely more so. And the *complexness* of the one, is founded upon the same principle with that of the other, the difficulty of forming, in the beginnings of language, abstract and general terms.
Smith. Formation of Languages.

COMPLE'XION, COMPLE'XIONAL, COMPLE'XIONALLY, COMPLE'XIONARY, COMPLE'XIONED. Fr. *complexion*; It. *complessione*; Sp. *complexion, complession*. Lat. *complexio*, from *complector, complexus, quia* complexio, complectitur *totum statum corporis, et omnes facultates ejus*. Minshew.

The whole connection of the parts; the whole composition or comprehension of parts; the frame or texture; the temperament or disposition. Also applied, merely, to the general appearance, hue, or colour. Watts uses *complexion* as equivalent to *complexity*.

A Frankelein was in this compagnie;
White was his berd as is the dayesie.
Of his *complexion* he was sanguin.
Chaucer. Prologue, v. 335.

Three men vpon election
Of age, and of *complexion*
Liche to hym selfe by all waie,
He toke towardes hym to plaie,
And eate and dranke as well as hee.
Gower. Conf. Am., book vi. fol. 134.

And also obserue, that she [the nourise] be of mature or ripe age, not vnder xx. yeres, or above xxx. her body also beynge clene from all sykenes, or deformitye, and hauing her *complection* mooste of the ryghte and pure sanguine.
Sir Thomas Elyot. Governour, fol. 16.

But I must be all way ready to cut of whatsoeuer I perceiue to strēgth the flesh against the spirit. And I must haue a diligent eye to the flesh and his *complexion*.
Tyndall. Workes, fol. 228.

This was a man of feble *complexion* and sickly, and endured moche payne more than any other.
Froissart. Cronycle, vol. i. ch. 326.

There is therefore a twofold beatitude or blessedness: The one is perfect and consummate, the other initial and incompleat. The former is the *complection* of all good perfective of our natures, and our entire and satisfying enjoyment of it.
Hopkins. True Happiness. Sermon 2.

It is true that none of the evangelists (most particular and precise in setting downe other circumstances) haue expressed any thing at all touching his *complexion*, or feature, or stature.
Hakewill. Apologie, fol. 195.

There might no other speech be had amongst the streams,
But only of this nymph, sweet Wandal, what she wore;
Of her *complexion*, grace, and how herself she bore.
Drayton. Poly-olbion, song 17.

For whatsoever is taught to them at first they believe infinitely, for they know nothing to the contrary, they have had no other masters whose theorems might abate the strength of their first persuasions, and it is a great advantage in those cases to get possession; and before their first principles can be dislodged, they are made habitual and *complexional*.
J. Taylor. Liberty of Prophesying, sec. 11.

Scarce ended they this song, but Avon's winding stream,
By Warwick, entertains the high-*complexion'd* Leam.
Drayton. Poly-olbion, song 13.

A flower is the best *complexioned* grass (as a pearl is the best-coloured clay;) and daily it weareth God's livery, for "He cloatheth the grass in the field."
Fuller. Worthies. Norwich.

The Greek churches generally, and most of the Latin casuists, as I have heard from learned men and travellers, do allow even this *complexionary* art and use of adorning, by some light tincture, the looks of a woman eminent for virtue, modesty, piety, and charity. *Bishop Taylor. Artificial Handsomeness*, fol. 38. COM-PLEXION.

For from all tempers he could service draw;
The worth of each, with its alloy he knew,
And as the confident of nature saw
How she *complexions* did divide and brew.
Dryden. On the Death of Oliver Cromwell.

Instead of going out of our own *complexional* nature, unto that of others, 'twere a better and more laudable industry to improve our own, and instead of a miserable copy become a good original.
Spectator, No. 237.

His skin was of a dead white, without the least appearance of what is called *complexion*, though some parts of his body were in a small degree less white than others.
Cook. Voyage, vol. i. ch. x.

Where are the jesters now? the men of health,
Complectionally pleasant?
Blair. The Grave.

The melancholic fiend (that worst despair
Of physic) hence the rust-*complexion'd* man
Pursues, whose blood is dry, whose fibres gain
Too stretch'd a tone.
Armstrong. The Art of Preserving Health, book i.

Though the terms of propositions may be complex, yet where the composition of the whole argument is thus plain, simple, and regular, it is properly called a simple syllogism, since the *complexion*, does not belong to the syllogistic form of it.
Watts. Logic, part iii. ch. ii. sec. 2.

The Signs by which every man may determine his own COMPLEXION, are given by James Manning, Minister of the Word, in his Tract printed at Cambridge 1604, *I am for you all, Complexions Castle.*

"If you are *Sanguine* then is your visage white and ruddie, most redde in the cheekes, eyes orderly placed yet somewhat large at times, vaines blew and full, pulse full and great."—"Digestion perfect, apt to bleeding and sleeping, willing to moove, yet abstaining from motion by reason of heate, subject to dreame of bloodie things and amorous toyes, affable, affectionate, yet to be remooved, well spoken, changeable in opinion, apt to have the yellow jaundes, heat under the lites, at the heart and raines, stitch in the side, subject to the chollicke, and then the hands and face will be full of frecks in many a one, of meane stature and comely for the most part, a lover of musicke and wines, effeminate, beard large and comely, delightfull in himselfe, a lover of companie and convertible with them, merrie for the most part, haire of colour red or yellowish, subject to the fever called *Synocham*."

In the *Phlegmatick*, "The substance is soft, foggie, quaving; the colour of the substance whitish, the proportion large, for the most part, or els exceeding grosse: vaines hardly seene, blood waterish, pulse slowe, the bodie slowe in motion, sleepie, dull; hair plaine, seldome bald, not apt to learne, cowardish, spittle white and after motion very frothie."—"Subject to dreame of waterie things as of fish and ponds." "This Complexion is subject to pain in the head, loynes, knees, armes and feete by phlegmatick humours taking cold,"—"seldome angrie, not retaining anger, the breast commonly narrow, and these are subject to the sickness of the heart, and much subject to a quotidian fever."

The *Cholerick* Complexion is found in those who are "leane, of meane or little stature, haire black or darke, most commonly curled, eyes quick, colour of skin salow, and in some bodies reddish, voyce sharpe."

COM-PLEXION. —COM PLICATE.

—"sharpe or quick, of stout courage, soone angry, little sleepe, dreames of fire or fighting, pulse swift, and subject to the gout, especially in the legges, subject to a Tertian fever, delight in warres, liberall in their youth and middle age, but in ould age covetous, desire to travell, amorous, subject to palsie, apoplexie, and trembling."

The Signs which show the *Melancholic* Complexion, are "leannes, hardnes of skinne, colour duskish or whitely, pulse little, haire plaine, seldome laughing."—"Much watchfulnes, yet not so much as in the *Cholerick*, dreames feareful, in opinion stiffe, digestion slow and ill, timerous, long in anger or dislike if it be begunne, fretting much, subject to one daies fever, by the unnatural heat in the spirits of the heart, then is the colour most pale; moveth slowly, shortnes or straightnes of breath, heavines of head,"—"some heate is then over all the bodie: haire brownish, and sometimes mixed with white haires. If this humour abound then are fearfull dreames, as feare of hurts or harme, death of friends, of pitts and darkenes, long feare without cause, cramps without repletion, heavines of mind, sleepines in the members."

For each of these Complexions the learned Doctor who wrote while the Plague was raging fearfully in London, prescribes a pome to smell upon and use, a water for houses and clothes, a perfume, pills, herbs, roots, fruits, seeds, gums, woods, and diet in general which is good or ill. The reader who is not satisfied with the statement of Dr. Manning, may find much high matter of similar import in the Treatise of Jacques Albert Aubert, *Des Natures et des Complexions des hommes*; or in a still profounder Dissertation of Levinus Lemnius, which has been Englished by Thomas Newton, under the title of the *Touchstone of Complexions.*

CO'MPLICATE, *v.* Co'MPLICATE, *adj.* Co'MPLICATELY, Co'MPLICATENESS, COMPLICA'TION, Co'MPLICE, *n.* Lat. *complicare, atum*; Gr. πλέκειν, to knit, to intertwine. *Complex, icis*, the noun, seems to have been introduced into the Latin *apud posterioris ævi scriptores*, and from it the French, Italian, Spanish, and also our own Language have adopted *complice,—socius sceleris.* (See ACCOMPLICE.)

To intertwine, to interweave, to involve.

Complice; one who is knitted, joined, or united with another; who co-operates with, aids or assists another.

After whose comynge, vpon a daye, he beynge in a churche, & herynge his deuine seruyce, was slayne of the sayd prouoste & his *complycis.* *Fabyan*, vol. i. ch. 231.

Item, in the yeere of our Lord 1396 one John Van Derlowe, Hans van Gelder, and other their *complices* of the Hans vilainously and vniustly tooke a shippe of William Terry of Hull called the Cogge, with thirtie woollen broad cloathes and a thousand narrow clothes to the value of 200 pounds.
Hakluyt. Voyage, &c. Henry IV. Prussian Ambassador.

For the particular actions of war, though they are *complicate* in fact, yet are they separate and distinct in right; like to cross suits in civil pleas, which are sometimes both just.
Bacon. Of a War with Spain.

Whereas notwithstanding they are, oft times three, and when but two, [the division of the root] commonly so *complicated* and crossed, that men for this deceit are fain to effect their design in other parts. *Sir Thomas Brown*, book ii. ch. vi.

For our hearts deceive us, our purposes are *complicated*, and we know not which end is principally intended, nor by what argument amongst many, we are finally determin'd.
Taylor. On Repentance, ch. iii. sc. 5.

COMPLICATION. COMPLIMENT

——————— Dreadful was the din
Of hissing through the hall, thick swarming now
With *complicated* monsters head and taile,
Scorpion and asp, and amphisbæna dire,
Cerastes horned, hydrus and ellops drear,
And dipsas.
Milton. Paradise Lost, book x. l. 523.

There is a great variety of intelligibles in the world, so much objected to our senses, and every several object is full of subdivided multiplicity and *complicateness.*
Hale. Origin of Mankind.

The duke of York, that did not idle stand,
(But seeks to work on all advantages)
Had likewise in this course a secret hand,
And hearten'd on their chiefest '*complices.*
Daniel. History of Civil War, book v.

But we must winne your grace to go with vs
To Bristow castle, which they say is held
By Bushie, Bagot, and their *complices*,
The caterpillars of the commonwealth.
Shakspeare. Richard II. fol. 33

Avarice and luxury very often become one *complicated* principle of action, in those whose hearts are wholly set upon ease, magnificence and pleasure. *Spectator*, No. 55.

See with what strength his harden'd loins are bound,
All over proof and shut against a wound.
How like a mountain cedar moves his tail!
Nor can his *complicated* sinews fail.
Young. Paraphrase on part of Job.

How poor, how rich, how abject, how august,
How *complicate*, how wonderful, is man!
How passing wonder he, who made him such!
Id. The Complaint. Night 1.

Or yet for the mnemonical aid, otherwise than *complicately*, so as the one may suborn aid to the other, and both may invigorate the activity of the mind to a very useful promptness.
Boyle. Works. Letter from J. Beale, vol. vi. fol. 339.

But this must of necessity be their case, except they will comply in their respective characters with every thing such a change shall introduce; and submit to a *complication* of evils, the least of which is vastly bigger and more intolerable, than the greatest of those which even their own strongest imaginations can paint out to them, from the present state of things.
Hoadly. Letters signed Britannicus, &c. let. 104.

But lest you should mistake his meaning, you must take notice, that by sinning, he doth not mean any one particular sin, but a *complication* of sins, like that whereby the angels fell.
Bishop Beveridge. Sermon 83.

The prince had procured him to be sent over, on purpose to satisfy himself (and thereby his *complices* for the peace) that the king's intentions were determined to enter into the war, which his highness thought the only means to prevent the peace.
Sir William Temple. Memoirs, vol. ii. fol. 446.

For by these very means have we seen one of the brightest stars in the firmament of the church (oh lamentable and heart breaking sight!) falling from the heaven of Christianity, into the sink and *complication* of Paganism, Quakerism, and Socinianism, mix'd up with chemistry and astrology, by a professed cobbler.
Bishop Horne. Caution to the Readers of Mr. Law.

And then as to the frauds and impostures in this way, they have most of them been directed by the clergy; whom our writer here wickedly libels as *complices* and parties in them.
Bentley. Of Free Thinking.

COMPLIME'NT, *v.* Co'MPLIMENT, *n.* COMPLIME'NTAL, COMPLIME'NTALLY, COMPLIME'NTER, COMPLIME'NTARY. See COMPLE-MENT and COMPLY. Mr. Steevens and Mr. Tyrwhit think that "*To comply*" in Shakspeare's *Hamlet*, (act ii. sc. 2, and act v. sc. 2,) is used in the sense of "*To compliment*;" and Mr. Malone produces from an old Poem called "*A Fig for Fortune*," the verb to *recomplie*, q. d. to *return a Compliment*; and thus they sanction the

COMPLIMENT. Etymology of Skinner: as if *compliment* were the kind *compliance* with the will of another; an act of such *compliance*, a verbal declaration of it;—a *compliance* or acquiescence, or assent, beyond what may appear necessary; viz. with an intent to please or flatter any weakness, any prepossession or prejudice.

And he that call'd Arsinoe Ηρας ἴον Juno's violet, kept all the letters of the name right, and *complemented* the lady ingeniously.
Taylor. Rule of Conscience, book iii. ch. ii.

If any one speaks a bold truth, he cannot escape the inquisition, unless he *complement* the church and with a civility tell her that she knows better. *Id. Of the Real Presence*, sec. 2.

Yet not to be exact in the phrase of *complement*, or gestures of courtesie, the indifferent do pardon to those who have been otherwise busied. *Reliquiæ Wottonianæ*, fol. 90.

Now *complemental* Mercury was come
To the quaint margin of his courtly sphere,
And bid us eloquent welcome to his home.
Beaumont. Psyche, can. 1. st. 102.

True it is notwithstanding (omitting the old distinction) that there is great difference between these mannerly and *complimental* lies, with those which are sometime perswaded by necessity upon breach of promise; and those which men use out of cowardice and fear.
Ralegh. History of the World, book v. ch. iii. sec. 2.

Complementalness, as opposed to plainness, must signifie giving titles of civility, that really do not belong to those, to whom they are thus given.
Hammond. The Dispatcher dispatched, ch. v. sec. 9

Amo. Is hee a master?
Cri. That, sir, he has to shew here; and confirmed under the hands of the most skilfull, and cunning *complementaries* alive: please you reade, sir.
Ben Jonson. Cynthia's Revels, act v. sc. 4.

(When ye come to church) ye must not stand looking about, and *complementing* with one another: nor suffer so much as your thoughts to be running after your worldly affairs, nor any thing but the work you are there engaged in, the greatest, the highest, and the hardest work ye have to do in the world.
Bishop Beveridge. Sermon 118.

As on one hand he [the upright man] is careful not to run himself into inconveniences by his good nature; so on the other hand, the kindness and good-will he possesseth to all about him, is more than a *compliment*, or the semblance of his countenance.
Sharp. Sermon 5. vol. i.

After some *complimental* talk,
Time met them, bow'd and join'd their walk,
Their chat on various subjects ran
But most what each had done for man.
Gay. Pluto, Cupid, and Time. Fable 13.

He has had the good fortune to make some discoveries, and the honour to have them publickly, and but too *complimentally*, taken notice of by the virtuosi.
Boyle. Preface to the Excellency of Theology.

Le Clerc himself fared no better than Moyle, and "Heretic" and "Free-thinker" were *compliments* often paid to him, and to which he was accustomed; which made him the more disposed to defend his fellow sufferers.
Jortin. Remarks on Ecclesiastical History, vol. ii. fol. 32.

Mr. Port being introduced to Captain Clarke, delivered to him the commander's letter, which was written in German, and was merely *complimental*, inviting him and his officers to Bolcheretsk, to which place the people who brought it were to conduct us.
Cook. Voyage, vol. vii. book vi. ch. i.

I made *complimentary* verses on the great lords and ladies of the court, with as much simplicity and as little meaning as my bows in the drawing room, and thought it a fine thing to be taken notice of, as a wit, in the fashionable circles.
Hurd. Dialogue. Dr. Henry More and Waller.

COMPLINE, Fr. *complie*; Mid. Lat. *completa, completorum, complendæ*. That Ecclesiastical office which *completes* (*complet*) and closes the Offices of the day. COMPLINE. COMPLY.

He poketh John, and sayd: sleepst thou?
Herdest thou ever slike a song er now?
Lo whilke a *complin* is ymell him alle.
Chaucer. The Reves Tale, v. 4169.

Men may also refreine and put away venial sinne by receiving, &c.; by general confession of *confiteor* at masse, and at prime, and at *compline*. *Id. The Persones Tale.*

The custom of Godly men hath been to shut up the evening with a *compline* or prayer at nine of the night.
Hammond. Practical Catechism, book iii. sec. 2.

COMPLISH, *v.* see ACCOMPLISH. *Complere*, to fill, to fulfil.

To fulfil; to perform, to execute, fully.

Heare my prayer, O Lord; heare my requeste,
Complysche my boone: answer to my desyre.
Wyat. Psalm 143.

He answered "After the *complishment*
Of his behests," and so her told what hests he meant.
More. Song of the Soul, song 1. book iii. st. 46.

COMPLO'T, *v.* COMPLO'T, *n.* COMPLO'TMENT, COMPLO'TTER. Fr. *comploter*. "Plot, i. e. *plighted*. A *plighted* agreement; any agreement to the performance of which the parties have *plighted* their faith to each other; from the A. S. verb, *plihtan, exponere, vel objicere periculo, spondere, oppignerare.*" Tooke, ii. 129.

To *plot* or *plight* together; *sc.* for any common purpose, for the execution of some design; in any conspiracy or confederacy; and thus,—to conspire, to confederate, to combine.

And *complotted* it was, that both hee in forraine parts abroade and himselfe also at Rome should at once make an insurrection for to alter the state. *Holland. Suetonius. Julius Cæsar*, fol. 4.

And what are courts, but camps of misery?
That do besiege men's states, and still are press'd
T' assail, prevent, *complot*, and fortify;
In hope t' attain, in fear to be suppress'd.
Daniel. History of Civil War, book viii.

We have since received intelligence of a dangerous matter discovered at Gratz, where a massacre of the Lutherans should have been committed, and the *complot* written in ten sheets of paper.
Reliquiæ Wottonianæ, fol. 649.

When open Fame gives out intelligence
Of these bad *complots* of his enemies.
Daniel. History of Civil War, book v.

The worst *complots* oft lie close smothered.
Id. Ib.

——————— He
By his *complottors* was pretenst'e
Duke Clarence sonne to be.
Warner. Albion's England, book vii. ch. xxv.

Still he wolde have maintained that priesthoode, and not the treacherous *complotting* and practises of priestes, in his understanding, was to bee held for treason.
State Trials. Trial of Robert Drewrie, Anno 1607.

What was the cause of their multiplied, variated *complotments* against her like the monsters in Africk, every day almost a new conspiracy! *Dean King. Sermon.* 5 *Nov.* 1608, fol. 33.

It pleased God, (if we may dare to judge of his secret providence,) to cut off that king in the flower of his youth, to blast his successor in his undertakings, to raise against him the Duke of Guise, the *complotter* and executioner of that inhuman action.
Dryden. Vindication of the Duke of Guise.

COMPLY', *v.* COMPLI'ABLE, COMPLI'ANCE, COMPLI'ANT, COMPLI'ANTLY, COMPLI'ER. Skinner says, either from the Fr. *complaire*; It. *compiacere*, q. d. *complacere, vel a complicare*, i. e. *alieno ingenio se accommodare*. To *ply*, however, is a common English word, and according to Tooke and Junius,

COMPLY. is no other than the A.S. *pleggan, incumbere.* Ac *plegge* on his boccum: *Sed libris incumbat.* Let him *plie* his books; let him bend, lead, or incline his mind to them; *apply* to them. And thus to *comply* will be, (as commonly used,)

COM-PONE.

To bend, lean or incline to, to yield or assent to; to give up, grant or concede; *sc.* to the wishes of another.

> Unmov'd by all their fury, kept your ground,
> Fix'd as the poles, whiles they kept twirling round:
> Submitted to all rage, and lost your all,
> Yet ne'er *comply'd* with, or bow'd knee to Baal.
> *Browne. To his Reverend Friend, Dr. S.*

And that therefore if such theorems as the Pythagoreans held be found suitable and *compliable* with Moses his text, it is a shrewd presumption that that is the right philosophick cabbala thereof.
Henry More. Philosophick Cabbala, fol. 74.

It extendeth to enemies; If you see thine enemy's ox going astray, thou shalt bring it to him. *Exodus,* xxiii. 4. Yet this might be done without love only in external *compliance* with the law. *Grew. Cosmo Sacra,* fol. 338.

If we look on her as a wife, she was chaste and loving, fruitful and discreet, humble and pleasant, wity and *complyant,* rich and fair; and wanted nothing to the making her a principal and precedent to the best wives of the world, but a long life and a full age. *Taylor. Sermon* 8. part iii. fol. 172.

> ——————— To thir supper fruits they fell,
> Nectarine fruits which the *compliant* boughes
> Yielded them.
> *Milton. Paradise Lost,* book iv. l. 332.

Finally, that in the changes of religion he was a *complier.*
Life of Sir Thomas Smith, c. 18.

> He that *complies* against his will
> Is of his own opinion still!
> Which he may adhere to, yet disown,
> For reasons to himself best known.
> *Butler. Hudibras,* part iii. can. 3.

That so by this means and method he might wean them by degrees from their gross conceptions of things, and rectify more easily their wrong apprehensions by gratifying them in some measure, and in a gracious *compliance* with our weakness by bending and accommodating the way and method of our salvation to our weak capacity, and imperfect conception of things.
Tillotson. Sermon 46.

The Earl of Surrey (afterwards Duke of Norfolk) to shew how *compliant* he was to the humours of the princes whom he served, did as dexterously *comply* with his prodigality, as he had done formerly with his father's sparingness.
Burnett. History of Reformation, Anno 1509.

They had no notion of refusing to *comply* with established rites under pretence of conscience.
Jortin. Discourses concerning the Christian Religion.

The Jews, by their own interpretations, had made their religion *compliable,* and accommodated to their passions.
Id. Ib.

But should want of leisure (for it would be an injustice to our friendship to suppose it can be want of inclination,) should your occupations then prevent your *compliance* with this my request; I may, perhaps be obliged to take a method, which, though often condemned, is supported, nevertheless, by several considerable examples: I mean to be the historian of my own transactions.
Melmoth. Cicero. To Lucceius, book i. let. 20.

COMPO'NE, *v.* Compo'nent, *n.* Compo'nent, *adj.* Compo'nency. Lat. *componere; con,* and *ponere,* (of uncertain Origin,) to put, place, or set together. See Compose.

To put, place, or set together; *sc.* in order, form, or method; and thus, to arrange, settle, or adjust; also to put together;—in union or conjunction; and thus, to combine, or mix, or mingle.

The enemies then being of the church reformed, returned, and restored to the unity of the same, and peace over all *componed* and concluded, &c. COM-PONE.
Burnett. Records Act 26. *Anno Regni* 21. *Henry VIII.* COMPOR

We desired his ho. to devise what cardinal shold be most convenyent to be sent as legate in that mater, to procede jointly or severally with your gr. who might have a good pretence for *componyng* peace betwen princes.
Strype. Memoirs. The King's Ambassadors to Cardinal Wolsey.

Discourse being but the falling into it, [knowledge] judgment the principles of it, and single apprehensions the *components* of judgments. *Digby. Of Man's Soul,* ch. x. fol. 100.

Compounded or double words I have seldom noted, except when they obtain a signification different from that which the *components* have in their simple state.
Johnson. Preface to the English Dictionary.

Is it not extraordinary, that in these fine descriptive pieces, these innumerable odes and elegies which are in the mouths of all the world, and many of which have been the entertainment of ages, that in these pieces which describe love with such a passionate energy, and represent its object in such an infinite variety of lights, not one word is said of proportion, if it be, what some insist it is, the principal *component* of beauty.
Burke. On the Sublime and Beautiful.

What I have to say being only this, 1. that the two or three dreadful explosions perfectly agree with what hath been observed of the *componency* of that lightning which produces such an effect; namely, that it abounded with nitrous and fixed salts.
Warburton. Of Julian's attempt to rebuild the Temple, book ii. ch. iii

Componed, or Gobony, in *Heraldry,* is an alternate arrangement of squares of a different colour, or of colour and metal.

COMPO'RT, *v.* Compo'rt, *n.* Compo'rtable, Compo'rtance, Compo'rtation, Compo'rtment. Fr. *comporter;* Lat. *comportare;* (*con,* and *portare,* to carry; Gr. *φορεω,* Vossius.) *Comport* is generally used of the conduct or behaviour, the carriage of a person; thus, *Se comporter;* to carry, bear, behave; maintain or sustain himself. Cotgrave.

To carry or bear with another; to move or act in unison; to suit, to agree, to be consistent with.

Is it not more pleasing to nature, that desires a certainty, and *comports* not with what is infinite? to have these closes, rather than not to know where to end, or how far to go.
Daniel. A Defence of Rhyme.

> Or what respects he the negociating
> Matters *comporting* emperie and state.
> *Drayton. Moses, his Birth and Miracles,* book i.

And from thence it came to pass, that he was also a very wise statesman, and a person withal of most unalterable integrity and justice, (which he made his politics to *comport* with.)
Strype. Life of Smith, Epis. Dedication, v.

The other logical, by casting the rules and cautions of this art into some *comportable* method, whereof I have made choice, not only as the shortest and most elemental, but indeed the soundest.
Reliquiæ Wottonianæ, fol. 5.

I shall account concerning the rules and manners of *deportment* in the receiving; our *comport* and conversation in and after it. *Bishop Taylor. Worthy Communicant.*

> So been they both attone, and doen vpreare
> Their beuers bright each other for to greet;
> Goodly *comportance* each to other beare,
> And entertaine themselues with court'sies meet.
> *Spenser. Faerie Queene,* book ii. can. 1.

Here is a collection and *comportation* of Agur's wise sayings.
Bishop Richardson. On the Old Testament, (1655.) fol. 303.

MPORT — MPOSE

If we should derive our warranties from the examples of the Old Testament, it were all one as if from the licences of war we should take pattern of our *comportment* in the days of peace and laws, or from children learn what were the measures of a man.
Taylor. Rule of Conscience, book ii. ch. ii.

In foul weather, it would not be amiss for them to learn to dance, that is, to learn just so much (for all beyond is superfluous, if not worse) as may give them a graceful *comportment* of their bodies. *Cowley. Essay. The School.*

The examination therefore proposed was no other but an examination of their manner of eating the Lord's supper by Christ's institution, to see how their behaviour herein *comported* with the institution, and the end for which it was instituted.
Locke. Notes on the Epistles of St. Paul, sec. 8.

To remedy their disorders herein, he sets before them Christ's institution of this sacrament; that in it they might see the manner and end of its institution, and by that every one might examine his own *comportment* herein, whether it were conformable to that institution, and suited to that end. *Id. Ib.*

Your letter which was afterwards read in the senate, seemed by no means to *comport* with those sentiments our friend had thus represented you as entertaining.
Melmoth. Cicero. To Plancus, book xiii. let. 13.

And the life of Tully, and the *D. L.* will be a rule, which few have set us and perhaps few will follow, how men, who esteem the love of each other, should *comport* themselves when they differ in opinion. *Warburton. Life. Letter to Middleton.*

COMPO'SE, *v.* — See COMPONE. From *composi-*
COMPO'SED, *adj.* — *tum*, past participle of *componere*;
COMPO'SEDLY, — to put, place, or set together; *sc.*
COMPO'SEDNESS, — (1) in order, form, or method;
COMPO'SER, — and thus to arrange, settle, or ad-
COMPO'SING, *n.* — just; also (2) in union or unity,
COMPO'SITION, — in concord, peace, quietude, or
COMPO'SITOR, — tranquillity; and thus, to quiet,
COMPO'SURE. — calm, or tranquillize: also (3) in union or conjunction; and thus, to combine, mix, or mingle.

The sothe is this, the cutte felle on the knight,
Of which ful blith and glad was every wight;
And tell he must his tale as was reson,
But forword, and by *composition*,
As ye han herd. *Chaucer. The Prologue*, v. 850.

His hardy herte might him helpen naught,
He moste abiden, whan that he was caught,
By force, and eke by *composition*.
Id. The Knightes Tale, v. 2653.

Thei token the possession
After the *composicion*
Amonge themselfe.
Gower. Conf. Am. Prologue, fol. 5.

The inscription doth not so much declare the authors as y^e^ chief musicians appointed to sing y^e^ psalme. Howbeit it might come to passe y^t^ some man of that stocke beyng a leuite did *compose* it.
Calvin. Foure Godly Sermons, vpon the 87 Psalm, n. 5.

Than al the princely youth, and temple preest from the altar barres
Contending bring their meates, entrayels of bulls, and seruice rost,
And bread in basketts lade, and wynes they skinke with cakes *compost*. *Phaer. Æneidos*, book viii.

And for the more strengthe of the sayde *composycion*, the kynge of the Scottys came after to Kynge Henrye's parliamēt holden at Northampton, and another season into Normandy
Fabyan, vol. i. ch. 238.

Then the kynge was counsayled to take them to mercy, so that amonge them they shoulde gyue to the kyng lx. thousande frankes towarde his charges, and therby all theyr catayls, and other thynges that they had abrode in the feldes, shulde be saued, and nat brent nor destroyed; of the which *cōposicion* they were ryght gladde and thanked the kyng and his counsayle that they were so skaped. *Froissart. Cronycle*, vol. i. ch. 417.

His face and visage being naturally sterne and grim, hee made of purpose more crabbed and hideous: *composing* and dressing it at a looking-glasse, all manner of waies to seem more terrible and to strike greater feare. COMPOSE

Holland. Suetonius. Caligula, p. 146.

Whereby it is manyfest, that the appeasing and *composing* of controversies and heresies, was not then thought to be most fitte to be in one bishop's hande: but in as many as coulde conueniently assemble together, according to the daunger of the heresie which sprang, or depe roote which it had taken or was like to take. *Whitgift. Defence*, fol. 364.

In the first frost, upon a snow I have seen the like prismes, so piled one upon another, and joined end to end, and equally increased in their length, as to *compose* a sexangular and inverted pyramid, somewhat like the bowl of a funnel.
Grew. Cosmo Sacra, fol. 16.

First tell me (sweet) whose words were those?
For though your voice the air did break,
Yet did my soul the sense *compose*,
And through your lips my heart did speake.
Carew. An Hymenial Dialogue.

——— All things invite
To peaceful counsels and the settl'd state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are and were, dismissing quite
All thoughts of warr.
Milton. Paradise Lost, book ii. l. 281.

——— On th' other side up rose
Beliel, in act more graceful and humane,
A fairer person lost not heav'n; he seem'd
For dignity *compos'd* and high exploit.
But all was false and hollow. *Id. Ib.* book ii. l. 111.

In this hurry, one running one way, another running another way, a man was seen walking before the door very *composedly* without a hat, whereupon one crying out, here is the fellow that kill'd the duke, upon which others run thither, every body asking, which is he? which is he? to which the man without the hat very *composedly* answered I am he.
Clarendon. Rebellion, vol. i. book i. p. 29.

Even such a one is he that learns theology in the school of Nature, if he seem to participate of any settledness or *composedness* of conscience. *Hale. Rem.* fol. 12.

He hath ritled Epicurus of his γαλήνη, tranquillity or calm of mind, to the acquiring of which all his philosophy was designed, a thing so hugely pleasurable, that he has been taken for a carnal voluptuous swine ever since, upon no other merit but for seeking out those great *composers* of the soul, so much beyond all other sensuality. *Hammond. Works. Sermon* 2. vol. iv.

The ways and motions whereof [prose] are so uncertain and undistinguished, like the way and motion of a ship in the sea, as not only to *discompose* the best *composers*, but also to disappoint sometimes the most attentive reader, and put him to hunt counter for the sense. *Hobbs. On Sir W. D'Avenant's Preface.*

——— Lives centrall,
Can frame themselves a right *compositall*,
While as they sitten soft in the sweet rays
Or vitall vest of the lives generall.
More. On the Soul, part ii. can. 4. st. 9.

As two contentious kings, that on each little jar
Defiances sound forth, proclaiming open war.
Until some other realm, that on their frontiers lies,
Be hazarded again by other enemies,
Do then betwixt themselves to *composition* fall
To counter-check that sword, else like to conquer all.
Drayton. Poly-olbion, song 3.

——— Whence wee
To entertain them fair with open front
And brest (what could we more?) propounded terms
Of *composition*, strait they chang'd thir minds
Flew off, and into strange vagaries fell,
As they would dance.
Milton. Paradise Lost, book ii. l. 613.

In these months of my silence, I have been busie (if any work of my brain may be termed a business) about certain *compositions*

COM-POSE.

of mine own, partly imposed and partly voluntary: whereof some would fain be struggling into the light; but I do check their forwardness, because I am afraid they will be borne before their time. *Reliquiæ Wottonianæ*, p. 336.

Though I am not fond enough to phancy any art or ornament in the *composure* to recommend it; yet I know the essay is seasonable, and contains thinges which relate to our biggest interests.
Glanville. Witchcraft. Epis. Ded.

As he that useth a prayer *composed* by another, prayeth; and that according to the spirit of him who *composed* it; so he that praiseth God with these spiritual and prophetical *composures* may be said to prophecy according to that spirit which speaketh in him. *Mede. Works. Discourse* 16. book i.

So perfectly celestial was that fire
Bestow'd in the *composure* of his mind,
To that high pitch as raised his desire
Above the usual compass of his kind.
Drayton. The Legend of Robert Duke of Normandy.

But now 'tis done, O let me know
Where these immortal colours grow,
That could this deathless piece *compose?*
In lilies? or the fading rose?
Waller. To Vandyke.

But the last means he contrived for the *composing* these differences, was, that if they could not make them up by themselves, then to refer the matter to the judgment of some chosen men.
Strype. Memorials. Anno 1555.

And it is no easie matter to keep our minds *composed* and fit to converse with God in prayer, and other solemn duties of religion.
Stillingfleet. Sermon 3. vol. iv.

I concluded that he, who could hear and speak of it often, in the course of the trial, so sedately and *composedly*, only as a matter of fact, or a note of chronology; or as he might have done of Harlequin's broken leg; could never have received any stop from the thing itself in any of his great designs, but only what common decency required for his own sake.
Hoadly. Letters signed Britannicus, &c. let. 51.

But any considering by-stander can easily distinguish such a quiet, or such a false joy, from a *composedness* or a good humour, which results from a due temperament of body, good health and a happy condition of life, all working upon a sound mind, in their natural course, without the applications of art or deceit.
Id. Ib. let. 97.

Ye shady woods where once I us'd to rove,
Alike indulgent to the muse and love.
Ye murmuring streams that in meanders roll,
The sweet *composers* of the pensive soul!
Farewell. *Gay. The Fan.*

By his [Wolsey's] preferment, all differences among Christian princes would be in such a fair way of *composition*, that they might be at leisure to undertake one of the greatest and most notable expeditions against the Turks.
Strype. Memorials. Henry VIII. Anno 1530.

A very proud, or a very suspicious temper; false wit, or sensuality, and these are the chief and prevailing ingredients in the *composition* of that man, whom we call a scorner.
Atterbury. Sermon 3. vol. iii.

Each feature, emulous of pleasing most,
Does justly some peculiar sweetness boast;
And her *composure's* of so fine a frame,
Pride cannot hope to mend, nor envy blame.
Pomfret. Strephon's Love for Delia.

But with respect to the present age, nothing more conduces to make these *composures* natural, than when some knowledge in rural affairs is discovered.
Pope. A Discourse on Pastoral Poetry.

We generally, I fear, consult the Scriptures too negligently, and reflect on them too superficially, with no greater degree of attention and care, than we employ in perusing mere human *composures*. *Atterbury. Sermon* 2. vol. iii.

A long and bloody war, that had well nigh exhausted the strength and vitals of this country, was at length *composed* by the fortunate successes of Bosworth-field.
Hurd. On the Constitution of the English Government. Dial. 3.

The *composer* will do well to have an eye to these distinctions, as mere description, or the introductory narrative will admit of a different kind of recitative from the conversation part.
Jago. To the Composer.

COM-POSE. — COMPO TELLA

In this we shall follow the order, that we have above laid down, first dividing speech, as a whole, into its constituent parts; then resolving it as a *composite*, into its matter and form.
Harris. Hermes, book i. ch. i.

For the name of poem will belong to every *composition* whose primary end is to please, provided it be so constructed as to afford all the pleasure, which its kind or sort will permit.
Hurd. On the Idea of Universal Poetry.

The cloth was of the same materials as that which is worn in the other islands, and most of that which was seen by our people was dyed of a bright but deep yellow, and covered on the outside with a *composition* like varnish, which was rather red or of a dark lead colour. *Cook. Voyage*, vol. i. book i. ch. xx.

The jailer, struck with the *composure* of the apostle, in a moment of such alarm, and with the dignified manner in which he spoke, seems to have felt that instantaneous conviction, which hardened sinners sometimes feel. *Gilpin. Sermon* 10. vol. i.

COMPOSSIBLE, consisting of united *possibilities*; of parts, each of which can or may be.

But they which are unwilling to believe nonsence themselves, or persuade others to do so, it is but reason they should make the faith wherewith they believe, an intelligible, *compossible*, consistent thing, and not define it by repugnances.
Chillingworth. Rel. Prot. ch. vi. part i.

CO'MPOST, *v.* Co'MPOST, *n.* Co'MPOST, *adj.* COMPO'STURE. } See COMPOSE, above. To put, place or set together; to combine or mix.

Finding the most pleasurable sin such a sad γλυκύπικρον, *compost* of more bitter than sweet at the very instant, we should never be such blind votaries of Satan as to go on in such chargeable ways of sin. *Hammond. Works. Sermon* 10.

And it seems it hath been taken indifferently, whether you call them the one or the other, both for similitude of delineaments and *composture*. *Drayton. Poly-olbion*, song 11.

Plants for want of culture, degenerate to be baser in the same kind. Removing into worse earth, or forbearing to *compost* the earth, maketh them degenerate.
Bacon. Natural History, sec. 518.

Of *composts* shall the Muse descend to sing,
Nor soil her heavenly plumes? The sacred Muse
Naught sordid deems, but what is base; nought fair
Unless true virtue stamp it with her seal.
Grainger. The Sugar Cane, book i. l. 218.

It was made in order to give a colour to an exorbitant increase of the civil list, and in the same act to bring a new accession to the loaded *compost* heap of corrupt influence.
Burke. On Economical Reform.

COMPOSTELLA, or ST. JAGO DE COMPOSTELLA, a corruption of *Giacomo Postolo*, (Vossius, *ad Melam.* iii. 1,) the *Brigantium* of the Romans, a large and well-built town of Spain, the Capital of Galicia, situated on an eminence on the small river Soria. It is the See of an Archbishop, founded by Callistus II. in 1124; Pascal II. afterwards ordained that seven Canonries in the Cathedral should always be filled by Cardinals. Here also is the seat of the famous order of the Knights of St. James, which is divided into eighty-seven Commanderies, and has a revenue of upwards of 200,000 golden ducats; according to Baronius the relics of the Apostle were first brought here, A. D. 816. Here is an University founded in 1532, with four Colleges. A traffic is carried on in wine, fruit, and fish; and there are also some manufactures of silk stockings, hats, paper, and leather. The population is about 12,000. Ninety-eight miles west of Astorga, and 270 north-west of Madrid. Longitude 8° 30′ west, latitude 42° 52′ north

COMPOTA'TION, **COMPOTA'TOR.** Gr. *συμπόσιον*; Lat. *compotatio*; *con*, and *potare*; *potatum*, to drink; Gr. *πόω*, the obsolete theme of *πώσω*. A drinking together.

Which feasts convivial meetings we did name:
Not like the ancient Greeks, who, to their shame,
Call'd it a *compotation*, not a feast;
Declaring the worst part of it the best.
Denham. Old Age, part ii.

And is also tolerable, if by desiring a secrecy to words spoke under the rose, we only meane in society and *compotation*, from the ancient custom in symposaick meetings, to wear chaplets of roses about their heads: and so we condemn not the Germane custom, which ouer the table describeth a rose in the seiling.
Sir Thomas Brown, fol. 322.

——————— If thou wilt prolong
Dire *compotation*, forthwith reason quits
Her empire to confusion, and misrule,
And vain debates. *J. Philips. Cider*, book ii.

In the latter [the Greek] they are called by a word which signifies *compotations*, whereas, in ours, [the Latin] they are more emphatically styled convivial meetings, intimating that it is in a communication of this nature that life is most truly enjoyed.
Melmoth. Cicero. To L. Pup. Pætus. Letter 9. book xiii.

I shall yet think it a diminution to my happiness, to miss of half our companions and *compotators* of syllabub, &c.
Pope. Letter to Mr. Knight.

CO'MPOUND, *v.* **Co'MPOUND,** *n.* **Co'MPOUND,** *adj.* **Co'MPOUNDED, Co'MPOUNDER, Co'MPOUNDING.** Lat. *componere*; to put, place or set together. See COMPONE. To put, place, or set together, *sc.* in order, form, or method; and thus, to arrange, settle or adjust; also to put together,—in union or conjunction; and thus, to combine, mix, or mingle. And, generally,

To come to an arrangement, settlement or adjustment.

What (qd. I) the great sowne
(Qd. he) that rombleth vp and downe
In Fame's house ful of tidings,
Both of faire speech and chidings
And of false, and soth *compowned*.
Chaucer. The Second Booke of Fame.

Phisicions haue in store
Their simples to *compownd*
and match in mixture so,
As ech disease from sicklie corse
they can enforce to go.
Turbervile. That all hurts and losses are to be recured, &c.

Ladyes and auncyent knyghtes remembringe the traueyle of their bodyes, and nat shapen nor made to endure suche payne, *compouded* and payed at the wyll of the duke.
Froissart. Cronycle, vol. i. ch. ccvi.

The *compounde* hath that goes thereto,
Constantinople bryne,
Herbes shred, and minced very thicke,
some kynde of *compounde* wyne.
Drant. Horace. Satyre 4.

For if the bishops were diuided among themselues, & at variance, and had no superiour who should *compounde* the controuersies?
Whitgift. Defence, fol. 364.

——————— Therein he found
Fountains of gold and silver to abound,
Of which the matter of his huge desire
And pompous pride eftsoones he did *compound*.
Spenser. Faerie Queene, book ii. can. 7.

O if, I say, you look upon this verse
When I perhaps *compounded* am with clay,
Do not so much as my poor name reherse,
But let your love even with my life decay.
Shakspeare. Sonnet 71.

The last is the *compounded* order. His name being a brief of his nature. For this pillar is nothing in effect, but a medly, or an amasse of all the precedent ornaments, making a new kind, by stealth. *Reliquiæ Wottonianæ*, fol. 25.

Mahometans are a *compound* of Gentiles, Jewes, and Christians, and so absurd in their ceremonies, as if they had taken that which is most sottish out of every one of them.
Burton. Anatomy of Melancholy, fol. 670.

But the opinion of Buchanan is more probable, that the town now called Dundy is a *compound* word of Down and Tay.
Spotiswood. Church of Scotland, Anno 1188. book ii.

In like manner, if, by knowing that colours are nothing else but various mixtures of light and of darkness in bodies, our discourse assures us, that, by several *compoundings* of these extreams, reds, blews, yellows, greens, and all other intermediate colours may be generated. *Digby. Of Man's Soul*, ch. iii.

Perceives the crowd's unstable zeal decay,
Lest their recanting chief the cause betray,
Who on a Father's grace his hopes may ground,
And for his pardon with their heads *compound*.
Dryden. Absalom and Achitophel.

Our holiest actions have been
Th' effects of wickedness and sin;
Religious houses made *compounders*,
For th' horrid actions of their founders.
Butler. The Weakness and Misery of Man.

There was likeness enough in the features of each manner, to favour Lucian's attempt in *compounding* his new dialogue.
Hurd. Preface to the manner of writing Dialogues.

It [Priscillianism] was a monstrous *compound* of the grossest and filthiest errors, collecting into itself all the stinking odour dispersed throughout other heresies.
Jortin. Remarks on Ecclesiastical History.

They seem rather such as ought to be expected from those grand *compounders* in politicks, who shorten the road to their degrees in the state; and have a certain inward fanatical assurance and illumination upon all subjects.
Burke. Reflections on the Revolution in France.

COMPREHE'ND, *v.* **COMPREHE'NSIBLE, COMPREHE'NSION, COMPREHE'NSIVE, COMPREHE'NSIVELY, COMPREHE'NSIVENESS, COMPREHE'NSOR.** Fr. *comprendre*; It. *comprendere*; Sp. *comprehender*; Lat. *comprehendere*,—*simul capere*; *com*, *pre*, and *hendere*, (which (*hendere*) the Latin has only in composition; and Tooke supposes to be) from the A. S. *hent-an*, *capere*, to take hold of,

To take within, to hold within, to contain, to embrace, to enclose, to grasp.

Metaphorically, to take within the mind; to conceive; to grasp or embrace within the powers of the understanding; and thus, to understand.

Of sondry doutes thus they jangle and trete,
As lewed peple demen comunly
Of thinges that ben made more subtilly
Than they can in hir lewednesse *comprehend*,
They demen gladly to the badder ende.
Chaucer. The Squieres Tale, v. 10537.

Not that now I haue taken, or now am perfyt, but I sue if in ony maner I *comprehende* in which thing also I am *comprehendid* of Crist Iesus. Brethren, I deme me not that I haue *comprehendid* but oo thing. *Wiclif. Filipensis*, ch. iii.

For heauē he measureth wyth his spanne, and the whole worlde he *comprehendeth* under his thre fingers.
Bale. Image, H. 5.

Finally soo large is the compase of that, whiche is named historie, that it *comprehendeth* all thynge that is necessarye to be put in memory. *Sir Thomas Elyot. Governour*, fol. 228.

O Maker of mankind, that formed day and night,
Whose power imperial, *comprehendeth* euery place:
Mine hart, my mind, my thought, my hole delite
Is after this lyfe, to se thy glorious face.
Skelton. Prayer to the Father of Heauen.

COMPRE-HEND.

For God is as myghtie in the stable as in the temple. And as he is not *comprehensyble* nor circumscribed no where; so is he present euery where. *Sir Thomas More. Workes*, fol. 121.

To the intent that his inconstant, disloyal and dishonourable demeanure, being to theym perfitely knowen, they may ordre theym self unto hym, as wel according to tharticle of thair *comprehension*, conteigned in the said treatie of London and by thair letters patent accepted, as, &c.

Strype. Memorials. Instructions by the King to Mr. Pace.

The virtues required in the heroic poem (and indeed in all writings published) are *comprehended* all in this one word, Discretion.

Hobbs. The Virtues of an Heroic Poem, fol. 670.

I see what crosses my attempt will bring;
I know what thorns the growing rose defends;
I think the honey guarded with a sting;
All this, beforehand, counsel *comprehends*:
But will is deaf, and hears no heedful friends.

Shakspeare. Rape of Lucrece.

Truth is bigger than our minds, and we are not the *same* with it, but have a lower participation, only of the intellectual nature, and are rather apprehenders than *comprehenders* thereof.

Cudworth. Intellectual System, book i. ch. v.

But after that, Plato was offended with them, and maintained against them, that they did utterly corrupt and disgrace the worthiness and excellency of geometry, making it to descend from things not *comprehensible*, and without body, unto things sensible and materiall.

North. Plutarch. Marcellus, fol. 261.

D. Potter in this very place hath subjoyned, though not a catalogue of fundamentals, yet such a *comprehension* of them as may serve every one that will make a conscionable use of it instead of a catalogue.

Chillingworth. Religion of Protestant Church, part i. ch. iv.

If in the measures of life and death which are described in large characters, there be any lines so indefinite and *comprehensive*, that they who preach and declare the doctrines, do not fully take in all that God intends, upon the account of our weakness and ignorance, there may be some little rushes and twigs to support their sinking hopes. *Taylor. On Repentance*, ch. v. sec. 6.

As pictures represent but the outward lineaments, so this but the letter of the law; not the law itself *comprehensively* taken, but τὰ τοῦ νόμου, some things about the law, outward acts.

Goodwin. The Unregenerate Man's Guiltiness, book ii. ch. vii.

David here confesseth this his birth-sin, upon occasion of these his other sins; and not only in respect of the influence and causation specified, which that first sin had into these acts, but that it being a great sin, a sin still remaining in him, *comprehensively* takes it in to have it pardoned with the rest.

Id. Ib. book ix. ch. ii.

There are these three senses and interpretations of it; and I love to take (especially where there is a *comprehensiveness*, as here there is of all) all in.

Id. Works. Sermon 33. vol. i. part i. fol. 436.

When I have the word of a God, for my assurance, farewell reason, and welcome faith; as when I shall have dispacht this weary pilgrimage, and from a traveller shall come a *comprehensor*; farewell faith, and welcome vision.

Hall. Satan's Fiery Darts.

This is life eternal, says he, to know thee the only true God; and him whom thou hast sent, Jesus Christ, that is, to be rightly instructed in the knowledge of the only true God, and of his Son Jesus Christ our Lord? Under which two general heads are *comprehended* all the necessary principles both of the natural and of the Christian religion. *Tillotson. Sermon* 34.

And how much soever any truths may seem above our understanding and *comprehension*, yet if they come attested by his divine infallible authority, we have infinitely more ground to be persuaded of them than we are of any thing that we ourselves may seem to *comprehend* or understand.

Beveridge. Sermon 34.

'Tis chicanery in the word: a free-thinker, in this self-evident proposition, is any man that uses his understanding, that is, that thinks at all: a very *comprehensive* definition.

Bentley. Of Free-thinking

Because he knew not of any that had spoken exactly and satisfactorily of the law, in the several notions and acceptations of it, nor in all things rightly, at least not *comprehensively* enough, in his opinion; he thought it necessary to write somewhat largely and distinctly concerning it. COMPR HEND — COMPRESS

Bishop Bull. Life, vol. iii. fol. 143.

And here I shall not restrain righteousness to the particular virtue of justice (tho' in this sense also this saying is most true) but enlarge it according to the genius and straine of the book of the Proverbs, in which the words wisdom and righteousness are commonly used very *comprehensively* so as to signify all religion and virtue. *Tillotson. Sermon* 3.

Though it be an ordinary saying among us, do as you would be done by, yet I fear it is not so generally and truly understood as it ought to be, nor so easy to be explain'd, as it may seem at first sight by reason of its extent and *comprehensiveness*.

Beveridge. Sermon 129.

Lastly, though St. Paul were an excellent apostle, yet he was still but a man, and a man on earth not yet in heaven, a viator not a *comprehensor*, or a proficient, not yet fully perfect, or so immutably confirmed in virtue as to be out of all danger of the sin of pride, which even the angels of heaven fell into.

Bishop Bull. Works, vol. i. fol. 119.

Alas! by different steps and ways
Our modern critics aim at praise,
And rashly in the learned arts,
They judge by prejudice and parts,
For crampt by a contracted soul,
How should they *comprehend* the whole?

Smart. Fable 1.

But no figure I think more beautifully and more *comprehensively* discribes it, [life] than that of a journey, to which it is compared by the apostle in the text.

Gilpin. Sermon 8. vol. i.

Whether then composed or only applied, thus much must be admitted, that in learning, sense, energy, and *comprehensiveness*, it is fully equal to all the modern dissertations on the equality of mankind, and it has one advantage over them,—that it is in rhyme. *Burke. Appeal from the New to the Old Whigs.*

COMPRESBYTERIAL, *adj. com*, and *presbyterial*, (q. v.) from Gr. πρέσβυς, *senex*; an elder.

He that enabled with gifts from God, and the lawful and primitive choice of the church assembled in convenient number, faithfully from that time forward feeds his parochial flock, has his coequal and *compresbyterial* power to ordain ministers and deacons by publick prayer, and vote of Christ's congregation in like sort as he himself was ordain'd, and is a true apostolick bishop.

Milton. Of Reformation in England.

COMPRE'SS, *v.*
CO'MPRESS, *n.*
COMPRESSIBI'LITY,
COMPRE'SSIBLE,
COMPRE'SSION,
COMPRE'SSIVE,
COMPRE'SSURE.

Lat. *comprimere, compressum; con*, and *premere*, which, Vossius thinks, may be from βαρήμα, *pondus*: because *premere*, as Perottus says, is properly to lean against any thing *cum pondere*. See to PRESS.

To *press* two or more bodies together, seems always to imply that the bodies are in contact before the act of *pressing* commences. To *compress* is, as the Fr. *comprimer*; to *press*, to squeeze, to thrust, close or strain together. Cotgrave.

The bashfull maide, as she went vp, into the higher roome
The warre-god secretly *compresst*.

Chapman. Homer. Iliad, book ii. fol. 26.

For shall we say he [the Devil] caused sometimes thunders, lightnings, and tempests; and can infect the air, as well as move it or *compress* it; who knows not that these things are also natural?

Ralegh. History of the World, book i. ch. ii. sec. 7.

For, although this solution of continuity may seem to be a dilation, yet in truth it is a *compression* in the part where the evil is; which happens to it in the same manner as we shew'd (when we spoke of the motion of restitution) it doth to stiff bodies, that by violence are *compress'd* and drawn into a less capacious figure, than their nature affects; and return into their own state, as soon as the mastring violence leaves them at liberty.

Digby. Of Bodies, ch. xxxv.

M-SS-M-SE.

Considering the brushiness and angulosity of the parts of the air, a more than ordinary motion or *compressive* rest may very well prove painful to the soul, and disharmonious to her touch.

More. Immortality of the Soul, book iii. fol. 148.

According as the superficies of the same body is better or worse disposed to reflection of light, by polishing, or by *compressure* together, or the like; so, the same body remaining the same in substance, will shew it self of a different colour.

Digby. Of Bodies, ch. xxix.

We may compare the soul to a force, which has at one and the same time a tendency many ways, but acts on that part only where it finds the greatest ease, or the least resistence. For example: Air strongly *compressed* in a glass receiver, will break the glass to get out. It *presses* upon every part, but at last makes its way where the glass is weakest.

Clarke. Leibnitz. Appendix, fol. 385.

Perhaps, it will not be necessary to conclude that the air is so much more rarefiable than *compressible*, as most readers will be prone to infer, by comparing the greatest *compression* and expansion of it that are mentioned in these experiments.

Boyle. Of the admirably differing Extension, &c.

And yet our experiment will be a considerable instance of the great *compressibility*, if I may so speak of the air.

Id. New Experiments touching the condensation of the Air by mere cold.

The same strength of expression, though more *compressed*, runs through his historical harangues, which so eminently distinguishes and adorns his public orations.

Melmoth. Pliny. Letter 16. book i.

They who can form parallels, discover consequences, and multiply conclusions, are best pleased with involution of argument and *compression* of thought; they desire only to receive the seeds of knowledge, which they may branch out by their own powers, to have the way of truth pointed out, which they can then follow without a guide. *Johnson. The Idler*, No. 70.

COMPRIEST, *con*, and *priest*; Gr. πρεσβύτερος, an elder; Lat. *presbyter*; Sp. *presbitero*; Fr. *prebstre, prestre*; It. *prete*.

What will he then praise them for? not for any thing doing, but for deferring to do, for deferring to chastise his lew'd and insolent *compriests*. *Milton. An Apology for Smectymnuus.*

COMPRINT, in *Law*, a surreptitious printing by one Publisher of a Book belonging to another

COMPRI'SE, *v.* } Fr. *comprins, compris*, past par-
COMPRI'SAL, *n.* } ticiple of *comprendre*. See to COMPREHEND.

To take within, to hold within; to contain, to enclose, to embrace, to grasp.

There be many mo wordes spoken, whiche I purposelye omytte to translate, not with standynge the substaunce of the hole sentence is herein *comprised*.

Sir Thomas Elyot. Governour, fol. 48.

Before that tyme, in the yeare of our Lorde a thousande thre hūdred lxxv. there was done a cruell iustice in the citye of Burdeaux, done and *comprised* by Sir Thomas Phelton, lieutenant to the king of Englande, in the marches of Burdeux.

Froissart. Cronycle, vol. i. ch. 318.

Seven hundred horsemen sent from the kyng of Romans, hath now attayuid our camp; which I esteme so strong and potent, that hyt were able in my judgment, to discomfit the Turque and his armie, *comprizing* an hundred thousand of as gud fyghtyng men as ever hee was capiten of.

Strype. Memorials. Richard Pace, the King's Ambassador to the Emperor.

But for England an old epigrammatist made these [verses] with a prosopopœia of nature, the indulgent mother to England, which doth *comprise* as much as the best witte can now conceiue in that behalfe. *Camden. Remains. Britain*, fol. 6.

——This said; th' heroicke sire
Gaue him his mother; whose faire eyes, fresh streames of loue's salt fire,
Billow'd on her soft cheeks, to heare, the last of Hector's speech,
In which his vowes *compriside* the summe, of all she did beseech
In her wisht comfort.

Chapman. Homer. Iliad, book vi. fol. 94.

I observed to you, that all four might be *comprised* in this one general proposition, viz. that it is required of Christians, who have been wilful sinners, sincerely to endeavour for the future to practice the whole will of God, any ways made known to them; and that without this amendment, and sincere, universal obedience the gospel gives them no ground of hopes of pardon and acceptance, and eternal life. COMPRISE. — COMPROMISE.

Hoadly. Works. Sermon 4. vol. iii.

It [slander] is a complication, a *comprisal*, a collection and summe of all wickedness. *Barrow. Sermon* 18. vol. i.

Whatever was by them decreed, either in the declaration of Christian belief, or refutation of heresy, may all be *comprised*, as judicious Hooker well noteth, in four words, "truly, perfectly, indivisibly, distinctly," truly God, perfectly man, indivisibly one person, distinctly two natures.

Bishop Horne. Works. Discourse 7. vol. iv.

COMPRO'BATE, *v.* } Lat. *comprobare, comprobatum*; *con*, and *probate*,
COMPROBA'TION. } which Tooke derives from the A. S. *prof-ian*, to prove.

To prove conjointly; to form a joint *proof*. The noun seems also applied in the same manner, as *Approbation*. See APPROBATE.

For as well that sentence, as al other before rehersed, doo *comprobate* with holy Scripture, that God is the fountain of sapience, lyke as he is the soueraine begynnyng of all generation.

Sir Thomas Elyot. The Governour, fol. 222.

Nor besides this haue I nothing spoken of the general counsails, condempning your part by good and substantial aucthorite, *cōprobate* and corroborate by y^e^ whole body of Christēdom.

Sir Thomas More. Workes, fol. 187.

As we trust ye that be the heads and rulers for the *comprobation* and declaration of particular good minds, ye will not faill to do accordingly, and so by your diligence to be shew'd hereafter, to redeem the errors and delaies past.

Burnett. Records. Copie of the King's Letter to the Bishop of Rome.

He [King Henry VIII.] proueth and defendeth his mariage with Queene Anne, to be iust and lawfull, both by the authority of God's word, and the *comprobation* of the best and most famous learned men and vniuersities, and also by the assent of the whole realme

Fox. Martyrs, fol. 981.

COMPRODUCTION, *con, pro*, and *ducere, ctum*; to lead, draw, or bring; *producere*, to bring forth.

He that observeth the rudimental spring of seeds, shall find strict rule, altho' not after this order, How little is required unto effectual generation, and in what diminutives the plastic principle lodgeth, is exemplified in seeds, wherein the greater mass affords so little *comproduction*.

Sir Thomas Brown. Cyrus Garden, fol. 49.

COMPROMI'SE, *v.* } Lat. *compromittere, issum*;
COMPROMI'SE, *n.* } Fr. *compromettre*; It. *com-*
COMPROMI'T, *v.* } *promettere*. Cotgrave ex-
COMPROMI'SSION. } plains the Fr. noun, *compromis*; "a mutual *promise* of adversaries to refer their differences unto arbitrement."

To *compromise* is, also, to arrange, adjust, or settle, without the intervention of arbiters; usually attended with mutual concessions.

Antenor would haue *compromize*
to cut awaye the same.

Drant. Horace. Epistle to Lollius.

Also I do send herewith in French, how King Edward the First was received and taken to be supream Lord in Scotland, by all those that pretended title to the crown of Scotland, as next heirs to the king, that was then dead without issue, and the *compromise* of them all made unto the said King Edward the First to stand to his judgment, which of all them that did claim should have the Crown of Scotland.

Burnett. Records. Bishop Tonstal's Letter, No. 9.

COMPROMISE. — COMPT.

In witnesse of the whiche thyng, to this present *compromise*, my said lorde of Gloucester, hath subscribed his name with his awne hande Humfrey Gloucester.
Hall. Henry VI. The fourth Yere.

The controversie may easily be *compromized* by this distinction.
Fuller. Worthies, vol. i. ch. vi.

Yet by mediation of his friends, the matter came to a *compromise*, and the land to be divided betwixt the father and sonne, but with such partiality that the better part westward was allotted to Ethelbald. *Speed. Ethelwolfe. Anno* 838.

For there being so many ways of making great sins little, and little sins none at all, found out by the folly of men and the craft of the Devil, a great portion of God's right, and the duty we owe to him, is by way of *compromise* and agreement left as a portion to carelesness and folly.
Taylor. On Repentance, ch. iii. sec. 4.

Also the same lord cardinal, at many times when any houses of religion have been void, he hath sent his officers thither, and with crafty persuasions hath induced them to *compromit* their election in him. *State Trials. Proceedings against Cardinal Wolsey.*

Compromyttynge them selfes in the name of all theyr countrey, to abyde and performe all suche sentence and award as shulde by hym be gyuen. *Sir Thomas Elyot. Governour*, fol. 169.

And the thirde is a *compromyssion* to be made of such partys, as either themperour or the French kyng have in the Duchie of Mylaen, into the Poope's hands *per viam depositi.*
Strype. Memorials. Cardinal Wolsey, to Mr. Secretary Pace.

For Christians to prosecute one another before the tribunals of infidels, for those injuries, which they might fairly *compromise* by the arbitration and decision of persons of their own body, was a thing that reflected an high disgrace, and left a great scandal on the Christian religion. *South. Sermon* 8. vol. x.

The circumstances to which you are reduced, will not admit of a *compromise* with the English nation. *Junius. Letter* 35.

COMPROVINCIAL, of the same *province*; *con*, and *provincialis*. Provinces are so called, because the Roman people *eas provicit*, i. e. *ante vicit*. Festus.

He the six islands *compruinciall*
In ancient times vnto great Britannee,
Shall to the same reduce, and to him call
Their sundry kings to do their homage seuerall.
Spenser. Faerie Queene, book iii. can. 3.

COMPT, v. / COMPT, s. / CO'MPTER, / CO'MPTIBLE, / CO'MPTLESS, / CO'MPTING-HOUSE. — Fr. *compter*; It. *contare*; Lat. *computare*; from *con*, and *putare*; of unsettled Etymology. See ACCOMPT, and COUNT. To reckon, number, calculate.

For present time abideth nought
It is more swift than any thought,
So little while it doth endure
That there ais *compt* ne measure.
Chaucer. The Romaunt of the Rose, fol. 139

For if our stories certein be and iust
There were that saw such mischief should be done,
And warning gaue, which *compted* were in sort
As sad deuines in matter but of sport.
Vncertaine Auctors. Of the troubled Commonwealth, &c.

Let Creside be in *compt*
and number of the mo
Who for her lightnesse may presume
with falsest on the row.
Turbervile. Disprayse of Women, &c.

Our Roman youths they learne the subtle wayes
How to diuide into a hundred parts,
A pound, or piece, by their long *compting* arts.
Ben Jonson. Horace. Of the Arte of Poetrie.

Row. And your money,
Which since you are so stubborn, if I forfeit,
Make me a slack o'lent, and break my shins
For untag'd points and *compters*.
Beaumont and Fletcher. The Woman's Prize, act iv. sc. 3.

Whereat the archbishop making delayes, not well contented at the matter, he was so called vpon, that eyther he should be *compteable* to the king for the money, or else he should incurre present daunger. *Grafton. Henry II. The ninth Yere.*

Good beauties, let mee sustaine no scorne; I am very *comptible*, euen to the least sinister usage.
Shakspeare. Twelfth Night.

Let, with her staffe, my yet-youth govern well
In pastures fair the flock of Israel,
A *compt-less* flock, a flock so great (indeed)
As of a Shepheard sent from heav'n had need.
Du Bartas. The Magnificence, book ii.

Then from the *compter* he takes down the file
And with prescriptions lights the solemn pile.
Garth. The Dispensary, can. 3.

The lady I was going to mention as an example, has always the second 'prentice out of the *compting-house* for her own use on her visiting day, and he sets down very methodically all the visits which are made her. *Tatler*, No. 109.

I never game, and rarely bet,
Am loth to lend, or run in debt,
No *compter-writs* me agitate.
Green. The Spleen.

There is no equality among us; we are not fellow-citizens, if the mariner who lands on the quay, does not rest on as firm legal ground as the merchant who sits in his *counting-house*.
Burke. To the Sheriffs of Bristol.

COMPTONIA, in *Botany*, a genus of the class *Monoecia*, order *Triandria*, natural order *Amentaceæ*. Generic character: male flower, a catkin; calyx scaly; corolla two-petaled, filaments forked: female flower, a catkin; calyx scaly; corolla six-petaled; styles two; nut oval.

One species, *C. asplenifolia*, native of Carolina. Willd.

COMPTRO'L, v. / COMPTRO'LLER, / COMPTRO'LLERSHIP, / COMPTRO'LLER-GENERAL, — Cotgrave says, *controlle*, or *countre-rolle*. A *controlement*, or *contrarolement*; a copy of a *role* of accounts.

Controlleur, properly an Officer that takes notes, or keeps a *role* of another Officer's accounts, thereby to discover if he do amiss. And thus, to *comptrol*, or to *control*, is,

To observe or overlook, to superintend; and further, to check, to regulate, to restrain. See COUNTERROLMENT, and also CONTROL.

For at the two monethes ende he wolde change and put other two into that offyce, and one that he trusted best shulde be his *comptroller*, and to hym all othir shulde *accompt*. and the *comptroller* shulde accõpt to hym by *rolles* and bokes written, and thaccõpts to remayne styll with theire.
Froissart. Cronycle, vol. ii. ch. xxvi.

When he had so sayde ye king was greatly dismayed and greued, that he shoulde be partaker in that greuous offence considerynge first that he had the gouernaunce of his chambre, and the charge and *comptrolment* of all suche as were next to hys bodye.
Hall. Henry VII. The ninth Yere.

But her proud hart doe thou a little shake
And that high looke, with which she doth *controll*
All this worldes pride bow to a baser make
And all her faults in thy blacke-booke *enroll*.
Spenser. Sonnet 10.

At court she alighted, and Mr. Wyngfield, *comptroller* of the king's house, and many lords and knights brought her through the hall into the chamber of presence: and there she tarried two hours, being treated at a goodly banquet.
Strype. Memorials. Anno 1550.

It is unaccountable, that amongst the many lamentable cries that infest this town, your *comptroller-general* should not take notice of the most shocking, viz. those of the needy and afflicted
Spectator, No. 332.

[P- L- -ON.

If as I said, any persons are to make good deficiencies to the public creditor, beside the public at large, they must be those who managed the agreement. Why therefore are the estates of all the *comptrollers-general* confiscated?

Burke. Reflections on the Revolution in France.

COMPU'LSION, Compu'lsive, Compu'lsively, Compu'lsative, Compu'lsatory, Compu'lsory, Compu'lsorily. Lat. *compellere, compulsum; con*, and *pellere*; Gr. πέλ-ειν, to move; to move or cause to move together, to drive together. And thus *compulsion* is equivalent to Force, violence, constraint, obligation.

In *Hamlet*, the first folio reads *compulsative*.

Finally, what doth thy *compulsion* and violence? Verily nothing but make a starke hypocrite: for no man can *compel* the hart to beleue a thing except it see euidence and sufficiente profe.

Frith. Workes, fol. 57.

He now that is renewed in Christ, keepeth the law without any law written or *compulsion* of any ruler or officer, saue by the leadyng of the Spirite onely. *Tyndall. Workes*, fol. 114.

But when he saw y^t^ he myght not reconsyle them by fayre meanys, he then vsed *cōpulsares*, & denoūced them accursed, but if they restored the goodes of the churche by a serteyn day.

Fabyan, vol. i. ch. 237.

They that of theyr owne good wyll do these, haue no nede to be pricked foorth with *compulsories* of the lawe, for them theyr owne innocencie maketh free from it.

Udall. Galathians, ch. v.

That there ought to be no *compulsion* vsed in matters of religion and fayth, and that none should be punished for their conscience.

Whitgift. Defence, fol. 50.

The king commaunded the erle in any wise by distresse or otherwise according to his discretion, to exact the money of the people, and by *compulsion* to enforce such to payment as whyned most at it. *Grafton. Henry VII. The fifth Yere.*

After waiting and voiding, he thinks to void my second argument, and the contradictions that will follow both in the law and gospel, if the Mosaic law were abrogated by our Saviour, and a *compulsive* prohibition fix'd instead.

Milton. Doctrine, &c. of Divorce.

If therefore divorce may be so natural, and that law and nature are not to go contrary; then to forbid divorce *compulsively*, is not only against nature, but against law.

Id. Ib.

Truly I have nothing but a piece of unlegible parchment, which cannot satisfy my understanding of the legalness of my convention before you: but being I am not able to dispute that power that *compulsively* brought me, but here I am.

State Trials. Trial of Lieutenant Colonel John Lilburn.

——————Which is no other
(And it doth well appeare vnto our state)
But to recouer of vs by strong hand
And terms *compulsative*, those foresaid lands
So by his father lost.

Shakspeare. Hamlet, fol. 153.

By what *compulsory* can the ecclesiastick state inforce him? If you threaten to drive him from the communion, he hath prevented you; he never comes at it. If from prayers, you do him a kindness; for he loves them not. If from sermons, then he will enjoy his lust without controlment.

Taylor. Rule of Conscience, book iii. ch. iv.

That the other apostles were by a personal privilege as infallible as himself, is no reason to hinder the exercise of jurisdiction or any *compulsory* power over them; for though in faith they were infallible, yet in manners and matter of fact as likely to erre as St. Peter himself was.

Id. Liberty of Prophesying, sec. 7.

To say that the more capable, or the better deserver, hath such a right to govern, as he may *compulsorily* bring under the less worthy, is idle. *Bacon. Of an Holy War.*

But some of us with our swords forced them to retire for the present; and the house resolved to rise without giving any answer, judging it below them to do any thing by *compulsion*.

Ludlow. Memoirs, vol. i. fol. 178.

COM-PULSION.

Religion is in its nature a trial or probation of men's hearts; and is therefore essentially inconsistent with all *compulsive* motives, with such motives as destroy the nature of a trial or probation.

Sharp. Sermon 6. vol. iv.

COM-PUNCT.

These phenomena ought the more to be acquiesced in, because they may safely be looked upon as genuine declarations, which nature makes of her own accord, and not as confessions extorted from her by artificial and *compulsory* experiments, when being tortured by instruments and engines, as upon so many racks, she is forced to seem to confess whatever the tormentors please.

Boyle. An Examination of Antiperistasis.

What at last is the difference between him that is taxed by *compulsion* without representation, and him that is represented by *compulsion* in order to be taxed?

Johnson. Taxation no Tyranny.

He [the debtor] is impoverished by *compulsive* traffick, and at last overwhelmed, in the common receptacles of misery, by debts, which without his own consent were accumulated on his head.

Id. The Idler, No. 22.

This contribution threatening to fall infinitely short of their hopes they soon made it *compulsory* both in the rate and in the levy, beginning in fraud and ending as all the frauds of power end, in plain violence. *Burke. On a Regicide Peace.*

COMPU'NCT, *v.* Compu'nction, Compu'nctious, Compu'nctive. Fr. *compunction*; It. *compunctione*; Sp. *compuncion*; Lat. *compungere, ctum*; *con*, and *pungere*, to prick. *Laterum compunctiones*, in Pliny, (xxi. 19,) is rendered by Holland, "The stitches of the side." In English, *compunct*, the verb, is out of use. *Compunction*, metaphorically is applied

To the stings, stitches, or pricks of conscience; to the pangs attending guilt, or the recollection of guilt; remorse, contrition. And see the Example from Mede.

Whanne thei herden these thingis thei weren *compunct* in herte, and thei seiden to Petir and to othire apostles, britheren, what shulen we don? *Wiclif. Dedis of Apostlis*, ch. ii.

God ghaf to him a spyryt of *compunccioun*, ighen that thei se not, and eeris that thei heere not into this dai.

Id. Romaynes, ch. xi.

And contryewise they whom it behoued moste of all to vnderstand, that these thynges wer promysed by the holy saiynges of the prophetes, and who also seemed to be y^e^ very pillours of al deuout holines, haue utterly refused the bounteous goodnes of God, beyng offred vnto them, and haue felt no maner *compunccion*, to repentaunce or amendment, neither at John's preachyng, nor yet at mine. *Udall. Luke*, ch. vii.

The Englishman's custome was, that he that should be consecrated to lawful warfare, should the euening before the day of his consecration, to some bishoppe, abbott, monke, or priest, contrite and *compunct*, make confession of his sinnes, and absolued, should continue all night in the church, and giue himselfe to prayers, deuotions & afflictions.

Stow. William the Conqueror. Anno 1086.

The king [Edgar] terrified with these thundering words of Dunstan and *compuncted* with inward repentance of his sinne perpetrated, fell downe with weeping at the feet of Dunstan.

Fox. Martyrs, fol. 141.

But he being greatly *compuncted* and troubled in his conscience for disembling with the truth end called afterwarde before the lord chief iudge answered so directly, that he was condemned for the same, and burned in Prouince.

Id. Ib. fol. 825.

But shame forbids me for to tell the rest,
It me abhors to shew what did ensue:
And yet because it moueth in my breast
Compunction still, and was God wot too true,
I'l farther tell whence my distruction grue.

Mirrour for Magistrates, fol. 51.

COM-PUNCT. — COM-PUTE.

Compunction is a turning in the affections and passions of the mind; and that not one passion only, but of every passion wherewith we abhor and flye a thing as evil; as fear, grief and hate; for we must turn with our whole hearts.

Mede. Works. Discourse 25.

Stop vp th'accesse, and passage to remorse,
That no *compunctious* visitings of nature
Shake my fell purpose, nor keepe peace betweene,
Th' effect, and hit.

Shakspeare. Macbeth, fol. 134.

O give me all faith, and all charity, and a spirit highly *compunctive*, highly industrious, passionate, prudent, and indefatigable in holy services.

Taylor. On Repentance. A Prayer, ch. v. sec. 6.

Repentance, extorted from us by the prospect of death, can be only a sorrow for sin; perhaps rendered more passionate by our present fears. And this being only sorrow, and *compunction*, and perhaps a good resolution; it is plain that still these are only the steps in the repentance of a sinner: and not complete repentance, in all its parts.

Hoadly. Works. Sermon 15. vol. iii.

And to all this the *compunction*, which such a man feels, when he is obliged to discountenance in others, perhaps, by his station, to punish, those crimes in which he had so long and so freely indulged himself: and how uneasy the very discharge of his duty is thus rendered to him.

Hurd. Works. Sermon 27. vol. vi.

COMPUPIL, a fellow pupil; *pupillus a pupus, hoc est, puer.* Vossius.

Donne, and his sometime *compupil* in Cambridge, that married him, namely, Samuel Brook. *Walton. Life of Donne.*

COMPURGA'TION, COMPURGA'TOR. } Lat. *compurgare, atum; con*, and *purgare*, to cleanse; It. *compurgatore*; Sp. *compurgador*. "Fr. *compurgateur*, One who by oath justifies the (innocency) report or oath of another." Cotgrave. See the Example from Priestley; and, under CO-JUROR, the form of the oath.

He putteth him to no farther busines at al, but also yf it be not so fully cleared, but that there remaine some tokens of suspicion, of whiche he think it good to purge him by the othe of himself & som other *cōpurgatours* with him, he putteth him after the purgacion vnto no penaunce neither.

Sir Thomas More. Workes, fol. 986.

In the same day and place, did Margery Bowgas also *purge* herself with divers *compurgators*.

Strype. Memorials. Anno 1527.

As to some of the unlikely matters of fact he delivers in them, I might safely undertake to be his *compurgator*.

Boyle. The Sceptical Chymist.

The oath of *purgation* was substituted in the place of battle, the defendant bringing along with him into the court certain persons called *compurgators*, who after he had sworn to his own innocence, all swore that his oath was true.—Lastly, the oath of *compurgation* gave place to juries.

Priestley. Lectures on History, part v. lect. 48.

In this part, his defence will not be made by argument, but by wager of law. He takes his *compurgators*, his vouchers, his guarantees, along with him.

Burke. Appeal from the New to the Old Whigs.

COMPU'TE, *v.* COMPU'TE, *n.* COMPU'TER, CO'MPUTIST, COMPU'TABLE, COMPUTA'TION. } See COMPT. *Computare; con*, and *putare*, to number, to reckon, to calculate.

Yet God be thanked there was not a fairer season in many yeres, & at the last the astronomers for their excuse sayd, in their *computacion* they had mistaken and miscounted in their number an hundreth yeres.

Hall. Henry VIII. The fifteenth Yere.

So great hase and fogge did hang vpon the coast, as neither we mighte discerne the land well, nor take the sun's height, but by our best *computation* we were then in the fifty-one degrees of latitude. *Hakluyt. Voyage, &c. Sir Humfry Gilbert.*

Wherevpon some haue been so bold as to tell vs, that the yeares Moses there speakes of, are not to be *computed* as ours, but were somewhat aboue the monethly yeare contayning in them thirty-six dayes which is a number quadrate, being made vp of six times six. *Hakewill. Apologie*, fol. 156.

So to the hall made I, with little care
To praise the dishes or to tast the fare;
But to *compute* the valew of the meate,
Which was for glory, not for hunger eate.

Corbet. To the Lord Mordant.

Thirdly; the *compute* may be unjust not only in the strict acception, of a few daies or hours, but in the latitude also of some years, and this may happen from the different *compute* of years in divers nations, and even such as did maintain the most probable way of account. *Sir Thomas Brown*, book iv. ch. xii.

For mine own part, I am not at all affraid to be called to so strict an account, and do not doubt but that I shall be gainer upon the whole *compute*.

More. Appendix to the Defence Philosophick Cabbala, ch. iii.

Now it is manifest, and most men likewise know, that the calenders of these *computers*, and the accounts of these dayes are very different, the Greeks dissenting from the Lattines, and the Latines from each other. *Sir Thomas Brown*, book vi. ch. v.

Thus while we conceive we have the account of a year in 365 days, exact enquirers and *computists* will tell us, that we escape six houres, that is a quarter of a day. *Id.* book vi. ch. viii

Our forefathers attaining unto 8 or 900 yeares, had not their climacters *computable* by digits, or as we do account them.

Id. book iv. ch. xii.

Now to the end that the *computation* of the times to come, might from the new kalands of Januarie agree the better, betweene November and December, he put two other moneths. So as, that yeare wherein all this was ordained, had fifteen moneths, reckoning the ordinarie interlaced moneth, which by course and custome fell iust upon the said yeare.

Holland. Suetonius. Julius Cæsar, fol. 17.

Julian after a temperate and sober sort appeasing his mood, by an exact and true *computation* proved, that the reckoning and summe taken of the foresaid poll tribute was not only sufficient, but yeelded also an overplus to the necessarie provision of victuals. *Id. Ammianus*, fol. 82.

I could demonstrate every pore,
Where memory lays up all her store;
And to an inch *compute* the station
'Twixt judgment and imagination.

Prior. Alma, can. 3.

According to the observations of Mersennus, a bullet shot out of a great gun, flies ninety-two fathoms in a second of time, which is equal to 589½ feet English; and according to the *computation* of Mr. Huygens, it would be twenty-five years in passing from the earth to the sun.

Derham. Physico-Theology, book i. ch. iv. note 4.

We have but such a determinate term allotted to us for the doing our great work in. And this term, at the largest *computation*, can extend no farther than the time of our lives.

Sharp. Works. Sermon 8. vol. vi.

In which case his [Childers] fleetness is to that of the swiftest barb, as four to three; the former, according to Dr. Maty's *computation*, covering at every bound a space of ground equal in length to twenty-three feet royal,—the latter only that of eighteen feet and a half royal.

Pennant. British Zoology. The Horse.

Of time, on all occasions, he [Swift] was an excellent *computer* and knew the minutes required to every common operation.

Johnson. Life of Swift.

COMPUTO, COMUS.

COMPUTO, in *Law*, a Writ to compel a Receiver to deliver in his Accompts.

COMRADE. Sp. *camerada*; Fr. *camerade*; "A *camerade*, or chamber-fellow; a company that belongs to, or is ever lodged in, one chamber, tent, or cabin." Cotgrave. From *camera*, a chamber; Gr. *καμάρα, tectum arcuatum*. Generally

A companion or associate, a fellow; *sc.* servant, soldier, &c.

> Then make provision for your slavering hounds,
> When you come drunk from an alehouse, after hunting,
> With your clowns and *comrades*, as if all were yours,
> You the lord paramount, and I the drudge.
> *Massinger. The City Madam*, act ii. sc. 2.

He doth affirm of his own experience, that trying this feat upon some of his *comerades* when he was young, one that had gormundized much beef upon taking the potion, strongly imagined himself to be surrounded with bulls, that would be ever and anon running upon him with their horns.
More. Of Enthusiasm, sec. 9. fol. 7.

> ——————— God permitted them
> To put out both thine eyes, and fetter'd send thee
> Into the common prison, there to grind
> Among the slaves and asses thy *comrades*,
> As good for nothing else.
> *Milton. Samson Agonistes*, l. 1162.

In the mean time the other two squadrons, were calm spectators of the rout of their *comrades*; for they were drawn up at a great distance behind, out of the reach of our shot, having halted on our first approach, and never advancing a step afterwards. *Anson. Voyage round the World*, book ii. ch. xii.

COMUS, though not, as Bishop Newton supposes, a Deity "of Milton's own making," is indebted to Milton's exquisite adoption of him for all his celebrity. Warton (in his Note on the 58th verse of the *Masque*,) refers to Æschylus as the first recorder of this God. Warton is perhaps mistaken in this notion, and Comus, we think, is not *personified* in the passage to which he alludes:

> Τὴν γὰρ στέγην τήνδ' οὔποτ' ἐκλείπει χορὸς
> Εὐμφθόγγος, οὐκ εὔφωνος· οὐ γὰρ εὖ λέγει.
> Καὶ μὴν πεπωκώς γ', ὡς θρασύνεσθαι πλέον,
> Βρότειον αἷμα, ΚΩΜΟΣ ἐν δόμοις μένει
> Δύσπεμπτος, ἔξω ξυγγόνων Ἐρινύων.
> Ὑμνοῦσι δ' ὕμνον ὠμασι προσήμενοι
> Πρώταρχον ἄτην. *Agamemnon*, 1157.

In these magnificent lines κῶμος, we think, is not to be rendered as an individual; and Warton's translation of them is singularly forced, to say the least of it: "Behold Comus the drinker of human blood and fired with new rage still remains within the house, being sent forward in an unlucky hour, by the Furies his kindred," &c. The band of Furies in their horrible orgies may be said to have filled their cups with blood, but the God of Bacchanalian revelry is clearly misplaced in this demoniacal *comessatio*. Κῶμος is repeatedly used by Euripides, and in every passage of that Tragedian, in which the word occurs, it may be accepted as *a band of revellers*.

The God himself, ὁ ἐλαύνων ὁ Κῶμος παρ' οὗ τὸ παμπαίζειν, makes his first appearance in the *Icones* of Philostratus (i. 21;) there he is painted (as far as the description can be understood, for it is somewhat obscure,) in deep shadow, as fitting to the night season. His mien is delicate, and betokens extreme youth; he is flushed with wine, and overcome with sleep. He stands while slumbering, and his face droops upon his breast. His left hand rests upon a hunting spear, which it has unconsciously ceased to grasp, and a torch is falling from his right. His face is scarcely seen from the depth of shadow, and the Sophist draws a moral from this concealment, that youthful revellers should be veiled. The torch illuminates the rest of his body. He is crowned with fresh and dewy roses, and the back ground of the picture is filled up by a joyous troop (κῶμος) of both sexes.

Κῶμος according to Athenæus, (xiv. 2,) is one kind of song accompanied by *tibiæ* (αὐλήσεις.) Besides these, we recollect no other classical use of the word. Peck would make Comus the Chemosh of the Moabites; but it is probable that Milton did not go so far for his frolic Deity. He was already known to the English stage in one of Jonson's Court *Masques* in 1619, where like another Silenus he is termed the "God of Cheer," and is preceded by a huge goblet. Roses twine his brow, his attendants carry javelins wreathed with ivy, and he himself enters revelling amid a grove of the same leaves to the wild music of flutes, tabors, and cymbals. Decker, yet earlier, 1609, had introduced him in the *Gul's Horne Booke*; but little could Milton's elegant voluptuary be indebted to "the noblest drunkard Bacchus," or "Comus Clarke of Gluttonie's Kitchen." It is probable that the great Poet drew from the rich stores of his own classical recollections of Circe, and ingrafted them in part upon the *Comus sive Phagesiposia Cimmeria, Somnium*, of Henry de Puy, who wrote under the fanciful metonymy Erycius Puteanus. The reader will find the parallels with this Dream well given in Mr. Todd's Introductory Notes upon the *Masque*, and he cannot fail to be struck by the powerful alchymy of Milton's genius, which could convert even dross into gold.

COMROGUE, a fellow-rogue. *Rogue* from A. S. *wrig-an*, to cover, to cloak.

One who cloaks or covers, *sc.* his fraudulent designs, under fair pretences.

> Hold. No don pimp, you may seek them
> In Bridewell, or the hole; here are none of your *comrogues*.
> *Massinger. The City Madam*, act iv. sc. 1.

But by what name so ever you call it, here will be a masque, and shall be a masque, when you and the rest of your *comrogues* shall sit disguis'd in the stocks.
Ben Jonson. The Masque of Augures.

CON, v. Co'nner, Co'nning. Goth. *cunnan*; A. S. *cennan, cunnan*; Dutch and Ger. *kennen, konnen, kunnen*; Sw. *kůnna, sensibus experiri, sentire*, to experience by the senses, to feel.

To feel or cause to feel, to see or perceive, or cause to see or perceive; to know or make known; to acknowledge; to learn or teach. To *ken* is still in common use in the North. See Can. I *conn* you thanks, Skinner says, is altogether in the Gr. Idiom, as χάριν οἶδα; χάριν γινώσκω. To *con thank*, Mr. Tyrwhit says, is to be pleased, to be obliged; *Sçavoir gré; to con maugre*; to be displeased; *Sçavoir mal gré*.

Conning, now written *cunning*, is, knowledge, science.

> Eilred sent tille Inglond Sir Edward his sonne
> With his letter sealed, & þanke wild he þam *conne*,
> And blijþely tille Inglond wild he com ageyn,
> If he myght on þam troste þat þei were certayn.
> *R. Brunne*, fol. 45.

> Now failleþ þis folke. boþe sowers and shupman
> Noþr þie knoweþ ne *conneþ*. o cours by a noþer.
> *Piers Ploukman. Vision*, fol. 291.

Though shulde thei techen the God, that *con* non hemselue.
Id. Crede, B 2.

CON.

Then said Melibee; I shall not *conne* answere unto so many faire resons as ye putten to me, and shewen.
Chaucer. Tale of Melibeus, vol. ii. fol. 123.

Should I therefore *conne* him maugre
Nay certainly, it shall not be.
Id. Romant of the Rose, fol. 137.

And she, whiche couth of curtesie
All that a good wife should *conne*,
Was inly gladde, that she hath wonne
The folowship of so good one.
Gower. Conf. Am., book ii. fol. 34.

This welle of mercie, Criste's moder swete
I loved alway, as after my *conning*.
Chaucer. The Prioresses Tale, v. 113587

Astronomie is the science
Of wisdome and of high *conninge*,
Which maketh a man of knowleching.
Of starres in the fermament.
Gower. Conf. Am., book vi. fol. 145.

For it were not possible for a man to vttre neither more *cōning*, nor more *conyngly*.
Sir Thomas More. Workes, fol. 5.

Solon could not bear this open shame, and seeing the most part of the lustiest youths desirous still of war, though their tongues were tied for fear of the proclamation, he fained himself to be out of his wits, and caused it to be given out that Solon was become a fool: and secretly he had made certain lamentable verses, which he had *conned* without book to sing abroad the city. *Sir Thomas North. Plutarch. Solon*, fol. 69.

Notwithstandyng, for as moche as the sayd warkes be very longe, and do require therefore a great tyme to be all learned and *kanned*: some Latine auctour wolde be therfore myxt, and specially Virgile. *Sir Thomas Elyot. Governour*, fol. 30.

Our creed leads us on to a belief and acknowledgment of the Holy Ghost; and 'tis well we have all *conn'd* his name there, for otherwise I should much fear that it would be said of many nominal Christians, what is reported of the Ephesian disciples, *Acts*, xix. 2. They have not so much as heard whether there be an Holy Ghost or no.
Hammond. Works. Sermon 16. vol. iv.

Out of the yeares alternate course this lesson I did *con*
In things on earth of most auaile assurance there was none.
Mirrour for Magistrates, fol. 556.

But shall I tell thee a tale of truth.
Which I *cond* of Tityrus in my youth,
Keeping his sheepe on the hilles in Kent.
Spenser. Shepherd's Calendar. February.

But ah! too well I wote my humble vayne,
And how my rimes bene rugged and vnkempt:
Yet as I *conne*, my *conning* I will strayne.
Id. Ib. November.

For, at every law-day or mote of the hale,
One is sworne to serve our soveraigne the king,
In the ancient office of a *conner* of ale.
F. Beaumont. The Ex-ale-tation of Ale.

The books, of which I'm chiefly fond,
Are such as you have whilom *conn'd*
Prior. Another Epistle to Fleetwood Shepherd, Esq.

In ancient times, as bards indite,
(If clerks have *conn'd* the records right)
A peacock reign'd, whose glorious sway
His subjects with delight obey.
Swift. The Pheasant and the Lark.

Judge for yourself; nor wait with timid phlegm
Till some illustrious pedant hum or hem.
The lords who starv'd old Ben were learn'dly fond
Of Chaucer, whom with bungling toil they *conn'd*.
Armstrong. Taste. An Epistle to a Young Critic.

Besides the consternation that all men must needs be in at such a time, especially if the ship, by any unforeseen accident, should prove unruly, as by the mistake of the man at helm, or he that *conns*, or by her broaching to against all endeavours, which often happens when a fierce gust comes.
Dampier. Voyages. On the Trade Winds, vol. ii.

CONANTHERA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: corolla superior; petals six, reflexed; anthers closing into an acute cone; capsule oblong, three-valved; seeds few, nearly round.

Two species, natives of South America. Persoon, *Syn.*

CONCA'MERATE, CONCAMERA'TION. Lat. *concamerare, atum*; (*con*, and *camerare*,) *camera*; Gr. *καμάρα, fornix, tectum arcuatum*. See CHAMBER.

To hollow out, to arch, to make, form, or shape, into a concave or convex form.

Of the upper beak, an inch and a half consisteth of the one *concamerated* bone, bended downwards, and toothed as the other.
Grew. Museum.

Now this plyableness belongs more to rare then to dense things: and accordingly, we see fire more easily bend, by the *concameration* of an oven, then a stone can be reduced into due figure by bewing. *Digby. Of Bodies.*

WORM-SHELL. Of three irregular volutions, and numerous dissimular *concamerations*.
Pennant. British Zoology.

CONCA'TENATE, CONCATENA'TION. Lat. *catena*; Gr. *κάθημα, monile dependens*, from *καθίημι, descendo, demitto*. Gesner explains, *Catena*; a ligature of iron rings. Martinius, a connected series of rings or links. See CHAIN, and CATENATION.

Fr. *concathener, concathenation*; It. *concatenare*; to link or chain, to tye as with links or chains together.

This all things friendly will *concatenate*;
But let more hardy wits that truth determinate.
More. On the Soul, part ii. book iii. can. 4. st. 7.

Those long and subordinate *concatenations* of instrumental serviceableness of such things, say they, is but our fancy, no design of any first cause.
More. Appendix to Antidote against Atheism, ch. xi.

This it makes out more distinctly, by enumerating several faculties and functions of the rational soul; such as ——to conceive and demonstrate, that there are incommensurable lines, and surd numbers; to make rationations and both cogent and *concatenated* inferences about these things.
Boyle. The Christian Virtuoso.

There is that *concatenation* and dependance of one Christian virtue upon another, that they can never be parted, but all go together. *Bishop Beveridge. Sermon* 38.

He who has ordained that all parts of the universe should have a mutual dependence on each other, and operate regularly, by a due *concatenation* of causes and effects, has likewise ordained that the course of human affairs should have its progression and proportion.
Bishop Horne. God's Providence in the Fate of Empires.

CONCA'VE, *adj.* CONCA'VE, *n.* CONCA'VITY, CONCA'VOUS, CONCA'VOUSLY. Fr. *concave*; It. and Sp. *cavo*; Lat. *concavus*, (*con*, and *cavus*.) *Cavus*, Varro and Festus think, *a chao dictum*; and *chaos* from the ancient *χά-ειν*, to gape or open. See CAVE.

Hollow; the inner surface of a bowl is called *concave*, the outer *convex*.

)NCAVE
—
)NCEAL

The earth as if afraid of blood and wounds,
Trembles in terrour of these falling blows;
The hollow *concaves* give out groaning sounds
And sighing murmurs, to lament our woes.
Daniel. History of Civil War, book i.

——————— Som times
He scours the right hand coast, som times the left,
Now shaves with level wings the deep, then soares
Up to the fiery *concave* towr'ing high.
Milton. Paradise Lost, book ii. l. 635.

From off a hill, whose *concave* womb re-worded
A plaintful story from a sistering vale,
My spirits to attend this double voice accorded,
And down I lay to list the sad-tun'd tale.
Shakspeare. A Lover's Complaint.

The element of water being of a liquid and flowing nature, ran downward to hollow places lying low, which were able to receive and hold them; or else the water of it selfe where it staied and rested made *concavities* and hollow places underneath.
Holland. Plutarch, fol. 662.

Yet the dolphin that carrieth Arion is *concavously* inverted, and hath its spine depressed.
Sir Thomas Brown, book v. ch. ii.

Look upon the outside of a dome, your eye half surrounds it; look up into the inside, and at one glance you have all the prospect of it; the entire *concavity* falls into your eye at once.
Spectator, No. 315

The *concavous* part of the liver was called κοιλὰς i. e. belonging to the family, because the signs observed there concerned themselves and their friends.
Potter. Antiquities of Greece, book ii. ch. xiv.

CONCAUSE, a cause acting in unison with another cause. See CAUSE.

The power of all these he ascribes unto the efficient, making it in affect the only true cause of all the rest; and all the rest; to be rather as instruments unto it, than *concauses* with it.
Fotherby. Atheom, fol. 223.

CONCE'AL, *v.*
CONCE'ALABLE,
CONCE'ALEDLY,
CONCE'ALER,
CONCE'ALING,
CONCE'ALMENT.

Lat. *con*, and *celo*, (which Vossius and Martinius derive from the Chaldaic.)

Fr. *celer*, to hide, keep secret, cover, cloak, dissemble. Cotgrave.

Þorgh fals *concelement* William did his wille,
Our castels has he brent, our men slayn fulle ille.
R. Brunne, fol. 297.

Nor wyde ope eares the thinges of trust
can well *conceale* at all,
And word once scapde, away 'tis gone
and none can it recall.
Drant. Horace. Epistle to Lollius.

Wherefore all things passed in his name: and the ambassadour not seene in any thing but rather *concealed*, and yet did all, because of his tongue and good inditing in that language.
Hakluyt. Voyage, &c. The First Voyage to Constantinople.

And the sayd John Fysher Bishop of Rochester did neuerthelesse make *concelement* therof, and vttered not the same to our sayd soueraigne lorde, nor any of his honorable counsail against their dueties and allegeaunce in that behalfe.
Hall. Henry VIII. The twenty-fifth Yere.

An oven that is stopp'd, or river stay'd,
Burneth more hotly, swelleth with more rage;
So of *concealed* sorrow may be said.
Shakspeare. Venus and Adonis.

For returning a lie unto his Maker, and presuming in this manner to put off the Searcher of hearts, he [Cain] denied the omnisciency of God, whereunto there is nothing *concealable*.
Sir Thomas Brown, book i. ch. ii.

Fifthly, That they [demons] knew all secret things, whether hidden books or monies: which men doe too, if they could stand by *concealedly* from them that hide them.
More. Immortality of the Soul, book iii. ch. xvii.

CONCEAL
—
CONCEDE

And when as the consul had propounded rewards to them that would tell him of them, and punishments to the *concealers*; he took it ill that noné were discovered, as if the army did defend them. *Usher. Annals. Year of the World* 3961.

There he was endited of high treason for certain words spoken by the same duke in Blechyngly to the Lord Aburgany, and the same lorde was attached for *consailment*, and so was the Lorde Mountague the kinge's cosyn, and both ledde to the tower.
Grafton. Henry VIII. The thirteenth Yere.

All ingenious *concealings*, or amendings, of what is originally or casually amiss, or seems so, in our bodies and outsides.
Bishop Taylor. Artificial Handsomeness, fol. 163.

The next ground, upon which such as are wont to promise themselves security, both from the discovery and punishment of their sins, is the opinion which they have of their own singular art and cunning to *conceal* them from the knowledge! or, at least, of their power to rescue them from the jurisdiction of any earthly judge. *South. Sermons*, vol. iv. fol. 155.

O! where where is my sweet brother? (For she [Ann Boleyn] feared the king's displeasure against her would reach unto all her relations.) Kyngston replyed I left him at York Place: thinking it convenient to *conceal* it from her, though he was committed the same day.
Strype. Memorials. Henry VIII. Anno 1536.

Some to the rude protection of the thorn
Commit their feeble offspring: the cleft tree
Offers its kind *concealment* to a few,
Their food its insects, and its moss their nests.
Thomson. Spring.

But these were not the only considerations that attached me to your interests: I was drawn by others of a higher and more prevailing influence with me: by a similitude of taste and studies, by the pleasing habitudes of familiar intercourse, and by the same common researches into the most *concealed* and unfrequented paths of philosophy.
Melmoth. Cicero. Letters, book vi.

CONCE'DE,
CONCE'SSION, *n.*
CONCE'SSIONARY,
CONCE'SSIVE,
CONCE'SSIVELY.

Fr. *conceder*; Sp. *conceder*; It. *concedere*; Lat. *concedere*, *concessum*; (*con*, and *cedere*, to go, to go away.) See to CEDE.

To go away from; to quit or forsake; to yield, give up or resign; to grant, admit, or allow.

The first is, *petitio principii*, which fallacie is committed, where that is assumed as a principle, to prove another thing, which is not *conceded* as true itself.
Sir Thomas Brown, book i. ch. iv.

Thus much by way of *concession* of the some difficulty to the carnal man in taking up Christ's yoke, the minute of the new creation. *Hammond. Works. Sermon* 2. vol. iv.

For these laws are not prohibitive, but *concessory*.
Taylor. Rule of Conscience, book iii. ch. ii.

Some have written rhetorically, and *concessively*, not controverting but assuming the question, which taken as granted, advantaged the illation. *Sir Thomas Brown*, book iii. ch. xii.

This is therefore a *concession*, that he doth in his own conscience believe the Scriptures to be sufficiently plain, at least in all necessary points, even to ordinary understandings.
Sharp. Works. Sermon 4. vol. vii.

I was an Irishman in the Irish business, just as much as I was an American, when on the same principles, I wished you to *concede* to America, at a time when she prayed *concession* at our feet.
Burke. Speech at Bristol previous to the Election.

No, Phyllis, though kind, that *concession* wont take,
I ne'er can consent our joint friends to forsake,
Who in making of treaties forget their allies,
Will never be reckon'd or honest or wise.
Boyce. Horace and Lydia, book iii. ode 9.

CONCEDE — CONCEIT.

I mean to give peace. Peace implies reconciliation; and where there has been a material dispute, reconciliation does in a manner always imply *concession* on the one part or the other.
Burke. On Conciliation with America.

Hypothetical, conditional, *concessive*, and expective conjunctions, seem in general to require the subjunctive mode after them.
Lowth. Grammar, p. 116.

CONCE'IT, *v.* CONCE'IT, *n.* CONCE'ITED, *adj.* CONCE'ITEDLY, CONCE'ITEDNESS, CONCE'ITIVE, CONCE'ITLESS. Fr. *concept*; It. *concetto*; Sp. *concesto*; Lat. *conceptus*, past participle of *concipere*; (*con*, and *capere*, to take,) *simul capere, totum vel intra se capere.* Gesner. To take or hold within; met. within the mind; to comprehend or embrace, within the mind; to understand, to imagine, to think, to fancy.

A *conceited* man, is a man filled with his own *conceits* or thoughts; big with them; puffed up with them, big with thoughts of himself. *Conceit*, is now unusually applied to mere fancies.

The worde was like to the *conceite*
Without semblant of deceite.
Gower. Conf. Am. Prologue, fol. 2.

Thus in the net of my *conceit*,
I masked still among the sort
Of such as fed vpon the bayte,
That Cupide laide for his disport.
Vncertaine Auctors. The Lover that once disdained Loue, &c.

If he were in *conceite* wyth the kynge's grace, then he flattered and perswaded, & corrupt some with giftes, and sent some ambassadours. *Tyndall. Workes*, fol. 368.

He wolde gladlye se *conseytes* and fantesies at his table, and when he had sene it, then he wolde sende it to the other tables.
Froissart. Cronycle, vol. ii. ch. xxvi.

But it may be you wil thinke me herein either to much opinionated of the voyage, or *conceited* of the commanders, yᵗ labouring thus earnestly to aduance the opinion of them both, haue not so much as touched any part of the misorders, weakness & wants that haue been amongst vs, wherof they that returned did plentifully report.
Hakluyt. Voyage, &c. The Portugall Voyage, vol. ii. part ii. fol. 136.

Such mistaken subtelties arise out of our unwary *conceiting* that things are in their own natures after the same fashion as we consider them in our understanding. *Digby. Of Bodies*, ch. i.

That groom, that *conceited* himself an emperour, thought all as irrational as disloyal, that did not acknowledge him.
Glanville. The Vanity of Dogmatizing, fol. 99.

If any of you entertain such *conceits* as these, I confess you are a great deal more righteous than I thought you had been.
Chillingworth. Sermon 9.

I'le tell you but the death, and the disease
Of the Secilian poet Empedocles;
He, while he labour'd to be thought a god
Immortall, tooke a melancholique, odde
Conceipt, and into burning Aetna leap'd.
Jonson. Horace. Of the Art of Poetrie.

But here I will not let passe a pretie *conceyt* that happened in this gathering, in the which you shall not onely note the humilitie of a king, but more the phantasie of a woman.
Hall. Edward IV. The fourteenth Yere.

When most men marvailed that they went so cheape, Cicero most pleasantly and *conceitedly*, That ye may know (quoth hee) shee hath the better pennyworth in the purchase, *Tertia deducta est.* *Holland. Suetonius. Julius Cæsar*, fol. 21.

Conceitedly dress her, and be assign'd
By you fit place for every flower and jewel,
Make her for love fit fuel,
As gay as Flora, and as rich as Inde.
Donne. Epithalamium.

Which well avizing, streight she gan to cast
In her *conceiptfull* mynd, that this faire mayd,
Was that same infant, which so long since past
Shee in the open fields had loosely laid
To fortunes spoile, vnable it to ayd.
Spenser. Faerie Queene, book vi. can. 12.

CONCEI — CON-CEIVE

As one of the Antigones that was called Doson, to say, the giver: who was ever promising, and never giving. And one of the Ptolomees was called Lamyros: to say, *conceitive.*
Sir Thomas North. Plutarch, fol. 189.

He thus departeth as God would harmlesse,
And forth on a venture his way he is went,
But witherward he draw, he *conceitlesse*
Was, he nat knew to what place he was bent.
Browne. The Shepheard's Pipe. Eclogue 1.

Never be so *conceited* of your parts,
To think you may persuade us what you please,
Or venture to bring in a child alive,
That cannibals have murder'd and devour'd.
Roscommon. Horace. Art of Poetry.

[Tasso] is full of *conceipts*, points of epigram and witticisms; all which are not only below the dignity of heroic verse, but contrary to its nature: Virgil and Homer have not one of them.
Dryden. On Origin and Progress of Satire.

[We should] read that sacred volume, with a wise jealousy and a wary distrust of our own selves; not with a *conceited* opinion of our own gifts and parts, as if we alone were able to fathom all depths, and to grasp all mysteries.
Atterbury. Sermon 10. vol. iii.

As arrogance, and *conceitedness* of our own abilities are very shocking and offensive to men of sense and virtue, we may be sure they are highly displeasing to that Being, who delights in an humble mind, and by several of his dispensations seems purposely to shew us, that our own schemes or prudence, have no share in our advancement. *Spectator*, No. 293.

Well, I will never more complain,
Or call the fates vnkind;
Alas! how fond it is, how vain!
But self-*conceitedness* does reign
In every mortal mind. *Prior. Song* 24.

The lord of the mansion most rightly *conceiting*,
His guests lov'd good prayers much less than good eating.
P. Whitehead. On converting the Chapel to a Kitchen.

Plum'd with *conceit* he calls aloud,
And thus bespeaks the purblind crowd;
"Say not, that man alone's a poet,
Poets are owls—my verse shall show it."
Cotton. A Fable.

CONCE'IVE, *v.* CONCE'IVER, CONCE'IVING, *n.* CONCE'IVABLE, CONCE'IVABLY. Lat. *concipere*; It. *concepere*; Sp. *concebir*; Fr. *concevoir*. See CONCEIT. To take or hold within; met. within the mind. To comprehend or embrace within the mind, to understand, to imagine, to think.

And aftir these dayes Elizabeth his wif *conseyvede* and hidd hir fyve monethis and seyde: For so the Lord dide to me in the dayes in whiche he biheld to take away my reprof among men.
Wiclif. Luke, ch. i.

And after those days, his wife Elizabeth *conceaued*, and hid herselfe fyue monthes saying: This wyse hath God dealte with me in the dayes when he loked on me, to take from me the rebuke yᵗ I suffred amonge men. *Bible. Anno* 1551.

For I myself, lo! thynge moste vnstable,
Formed in offence, *conceaued* in lyke case,
And noughte but synne from my natyuytie.
Wyat. Psalm 51.

And these foure barownes of Bretaygne representynge the duke, *conceyued* well all this businesse, and layde forthe all these doutes, and specially shewed it to the Duke of Aniowe, who hadde the souerayne gouernynge of the realme of Fraunce at that tyme.
Froissart. Cronycle, vol. v. ch. 374.

Take this for certayn trueth, and in your minds *conceyue* it so,
Not one of all this number here shall vnrewarded go.
Phaer. Æneidos, book v.

My substance, which from nothing did begin,
Is worse then nothing by the weight of sin:
I see myselfe in such a wretched state,
As neither thoughts *conceive*, or words relate.
Beaumont. In Desolation.

——— That so he [Paris] might have showne
(More like a man) some sence of griefe, for both my shame and his:
But he is senslesse nor *conceiues*, what any manhood is.
Chapman. Homer. Iliad, book vi. fol. 91.

For though hereof prudent symbols and pious allegories be made by wiser *conceivers*; yet common heads will flie into superstitious applications, and hardly void miraculous or magical expectations. *Sir Thomas Brown*, book vii. ch. i.

——— The younger brother Cadwall,
Once Aruiragus, in as like a figure
Strikes life into my speech, and shewes much more
His owne *conceiving*. *Shakspeare. Cymbeline*, fol. 382.

For the idea of God swallows up into itself all power and perfection *conceivable*, and therefore necessarily implies that whatever hath any being derives it from him.
More. Antidote against Atheism, fol. 24.

And therefore being the rule, he cannot be irregular; nor being truth itself, *conceivably* admit the impossible society of error. *Sir Thomas Brown*, book i. ch. i.

A man reconciled to the profession of popery, upon the principles of atheism, or a total disbelief of a God or a future state, this I can also *conceive*, because, I fear, it is too often seen and felt. *Hoadley. Letters signed Britannicus*, let. 62.

A man, turned from popery to deism, and sometimes to atheism, by such a way of representing the gospel, as a dispensation of light perfected by darkness; as requiring an annihilation of our understanding, and all our ideas; joyned with the unhappiness of living where no other gospel is preached or heard of; This again is *conceivable*: and I wish, I could not say, to the grief of all good men, too natural and frequent. *Id. Ib.*

It was among the ruins of the Capitol that I first *conceived* the idea of a work which has amused and exercised near twenty years of my life; and which, however inadequate to my own wishes, I finally deliver to the curiosity and candour of the public.
Gibbon. Roman Empire, ch. lxi. vol. xii.

It is even very *conceivable*, that, if God be the dispenser of prophesy, and not man; all that seems great and illustrious in human affairs may to his all-judging eye appear small and contemptible; and, on the other hand, what we account as nothing, may for infinite reasons, unknown to us, but so far as he is pleased to discover them, be of that importance as to merit the attention of all his prophets from the foundation of the world.
Hurd. Works. Sermon 1. vol. v.

CONCE'NT, *v.* CONCE'NT, *n.* CONCE'NTFUL, CONCE'NTED, *adj.* It. and Sp. *concento*; Lat. *concentus. Concinere, concentum, simul canere. Can-ere* perhaps from χαίν-ειν, *hiare, hiantem ore vocem edere.* Lennep.

To sing together in union, in harmony, in concord.

Or such as that celestiall Psalmist was,
That when the wicked fiend his lord tormented,
With heavenly notes that did all other pass,
The outrage of his furious fit relented:
Such musick is wise words with time *concented*,
To moderate stiffe mindes, dispos'd to striue.
Spenser. Faerie Queene, book iv. can. 2.

A dreadfull thunder-clap at last he heard,
The aged trees and plants well-nigh that rent;
Yet herd the nymphs and syrens afterward,
Birds, winds, and waters, sing with sweet *concent*.
Fairfax. Godfrey of Boulogne, book xviii. st. 19.

With that, a ioyous fellowship issew'd
Of minstrals, making goodly meriment,
With wanton bards, and rhymers impudent;
All which together sung full chearfully
A lay of loue's delight, with sweet *concent*.
Spenser. Faerie Queene, book iii. can. 12.

CONCENT — CONCENTRE.

And to our high-rais'd phantasy present
That undisturbed song of pure *concent*,
Ay, sung before the saphir-colour'd throne
To him that sits thereon,
With saintly shout, and solemn jubilee.
Milton. Odes. At a Solemn Music, l. 5.

When look'd the yeare; at best,
So like a feast?
Or were affaires in tune,
By all the spheares *consent*, so in the heart of June?
Ben Jonson. Under-woods. Epithalamion, fol. 239.

It is to be considered, that whatsoever vertue is in numbers, for conducing to *concent* of notes, is rather to be ascribed to the ante-number than to the entire number; As namely, that the sound returneth after six, or after twelve.
Bacon. Natural History, Cent. ii. sec. 106.

Geometry, in giving unto every one his proper form and figure; and music, in joining them in so *concentful* an harmony, each of them with one another. *Fotherby. Atheom*, p. 295.

CONCE'NTRE, *v.* CONCE'NTRATE, CONCENTRA'TION, CONCE'NTRICAL, CONCE'NTRICALLY, CONCE'NTRICK, *n.* CONCE'NTRICK, *adj.* Fr. *concentre*; Gr. κέντρον, a point, *sc.* in the middle of a sphere, globe or circle: that point from which the circumference is everywhere equidistant.

To *concentre*, is to move or cause to move towards the same *centre*; to meet or cause to meet, join or unite in the same *centre*.

For the bricks, having first been formed in a circular mould, and then cut before their burning into four quarters or more, the sides afterwards join so closely, and the points *concentre* so exactly, that the pillars appear one entire piece.
Reliquiæ Wottonianæ, fol. 28.

For what power of human understanding could have found out the incarnation of a God; that two natures [a finite, and an infinite] could have been *concentred* into one hypostasis (one person.) *Taylor. Sermon* 1. part ii.

We know our places here, wee mingle not
One in another's sphere, but all moue orderly,
In our owne orbes, yet we are all *concentricks*.
Ben Jonson. Staple of News, act ii. sc. 2.

Especially where th' action will allow
Apparency; or that it hath a course
Concentric, with the universal frame
Of men combin'd. *Daniel. To Lord Henry Howard.*

If, as in water stirr'd more circles be
Produc'd by one, love such additions take,
Those, like so many spheres, but one heaven make,
For they are all *concentric* unto thee.
Donne. Love's Growth.

Hence, in the next place, whatsoever perfections or properties (except such as be purely personal) are attributed to any of these divine persons, are the same in all, and may equally be attributed to every one, they being all and every one the same God, in whom all perfections *concenter*, or rather, who is all perfection itself. *Bishop Beveridge. Sermon* 12.

The event was, that, though the air had been pumped out, the *concentrated* beams of the sun made the *aurum fulminans* go off, and violently scatter about the cavity of the receiver a yellowish dust or powder.
Boyle. New Experiments touching the relation betwixt flame and air.

But notwithstanding my care to make my trials in clear weather, when the moon was about the full, and, if I misremember not, with a weather-glass, I could not perceive by any *concentration* of the lunar beams, no not upon a black object, that her light did produce any sensible degree, either of cold or heat.
Id. Experimental History of Cold, tit. 21.

The yoke itself though we saw no distinct particles of ice in it, was grown so hard, that it cut just like the yoke of an egg overboiled, and being cut quite through, shewed us certain *concentrical* circles of somewhat differing colours. *Id. Ib.* tit. 6.

The sea replenish'd traffics as before,
And back to earth returns the fruitful store.
To earth! for here *concentring*, air, and fire,
And flood, in mutual triple league conspire.
Brookes. Universal Beauty, book ii.

CONCENTRE.

Each virtue, in its perfection, is exemplified in its own knight; they are all, in a due degree, *concentrated* in prince Arthur.
Hurd. Works. Letters on Chivalry, let. 8.

CONCEPTION.

Gloom and silence produce composure of mind and *concentration* of ideas; and the privation of external pleasure naturally causes an effort to find entertainment within.
Johnson. The Rambler, No. 80.

Shell oblong, flat, thin, glossy, white, considerably attenuated at one end, obsoletely straited *concentrically*.
Pennant. British Zoology. Spoon-hinge shell.

Burst into song, ye spheres;
A greater light proclaim
And hymn, *concentrick* orbs! with sev'n fold chime,
The god with many a name. *Jones. Hymn to Surya.*

CONCE'PTION, *n.* CONCE'PTIBLE, CONCE'PTIOUS, CONCE'PTIVE. Lat. *conceptio*; Fr. *conception*; Sp. *concepcion*; It. *concepimento*; from *conceptus*, past participle of *concipere*. See to CONCEIT, and to CONCEIVE.

A taking or holding within. Met. within the mind; comprehension or apprehension, understanding, thought, sentiment, fancy.

The same yere, the vygyll of the *cōcepcion* of our lady, the kyng gaue the duchy of Normandy to Charles, dolphyn of Vienoys, his eldest son, and the next day he made his homage.
Froissart. Cronycle, vol. i. ch. clv.

Whil'st false *conceptions* do abuse the braine,
Oft monstrous broods have all the world appall'd;
Even when apostles did themselves explaine,
Some strangely strai'd yet scorn'd to be recall'd.
Stirling. Dooms-day. The seventh Houre.

——— In a moment up they turn'd
Wide the celestial soil, and saw beneath
Th' originals of nature in their crude
Conception. *Milton. Paradise Lost*, book vi. l. 512.

This imagery and representation of the qualities of the things without, is that we call our *conception*, imagination, ideas, notice or knowledge of them; and the faculty or power by which we are capable of such knowledge, is that I here call cognitive power or *conceptive*, the power of knowing or *conceiving*.
Hobbs. Human Nature, ch. i.

By sight, we have a *conception* or image composed of colour and figure, which is all the notice and knowledge the object imparteth to us of its nature by the eye. By hearing, we have a *conception* called sound, which is all the knowledge we have of the quality of the object from the ear. And so the rest of the senses are also *conceptions* of several qualities or natures of their objects. . . . *Id. Ib.* ch. ii.

All evidence is *conception*, and all *conception* is imagination, and proceedeth from sense. And spirits we suppose to be those substances which work not upon the sense; and therefore not *conceptible*. *Id. Ib.* ch. xi.

Where there is more of light, there is more of visibility, so where there is more of entity, reality, and perfection, there is there more of *conceptibility* and cognoscibility.
Cudworth. Intellectual System, fol. 639.

——— Common mother,
Enseare thy fertile and *conceptious* wombe,
Let it no more bring out ungratefull man.
Shakspeare. Timon of Athens, fol. 92.

He is of opinion that by the coldness hereof they may be reduced into a *conceptive* constitution.
Sir Thomas Brown, book vii. ch. vii.

For heat and moisture when in bodies join'd,
The temper that results from either kind
Conception makes; and fighting, till they mix,
Their mingled atoms in each other fix.
Dryden. Ovid. Metamorphoses, book i.

But a religion, whose object was the truth, was at this time so unknown a thing, that a Pagan magistrate could have no *conception* of it, but as a new sect of philosophy.
Warburton. Works. Sermon 1. vol. ix.

A festival is celebrated in the Romish Church on the 8th of December, in honour of the *Immaculate* CONCEPTION *of the Virgin Mary*, or as she is styled *Virgo Dei-para sine labe concepta. Speculum sine maculâ.* On the precise time of its introduction, it is impossible to pronounce with certainty. Sale, who is followed by Gibbon, (ch. l.) (both of them suspicious authorities on points of this kind,) traces this belief to an obscure passage in the *Koran*, "Remember when the wife of Imran said, Lord, verily I have vowed unto Thee that which is in my womb, to be dedicated to thy service, accept it therefore of me, for thou art he who heareth and knoweth. And when she was delivered of it, she said, Lord, verily I have brought forth a female, (and God well knew what she had brought forth,) and a male is not as a female: I have called her Mary; and I commend her to thy protection, and also her issue against Satan driven away with stones." (iii.) In his note on these words, Sale mentions a Mohammedan tradition, that every person who comes into the world is touched at his birth by the Devil, and therefore cries out. In the case of the Virgin and our Saviour, God interposed a veil, for which reason each of them in after life was sinless. CONCEPTION

St. Bernard in the XIIth century condemned the celebration of this festival, in opposition to the Canons of Lyons, (Bern. *Ep.* 174;) and it afterwards became a subject of vehement controversy between the Scotists and the Thomists. The Virgin is said to have exercised miraculous powers in behalf of Duns Scotus, who defended her claim; and Sautel has embodied the legend in the following lines of his *Annus Sacer Poeticus*:

Scotus illibatum Virginis Conceptum propugnaturus ad statuam illius procidit, quæ moto capite opem annuisse dicitur.

Nativæ exsortem labis dum, Scote, Parentem,
Ad pugnam fidens, ut tueatis, abis:
Patroni de more Cliens procumbis ad aras,
Stant ubi Phidiacâ signa polita manu.
Saxea demissum caput inclinavit Imago
Ut certam annueret flexile marmor opem.
Perge audax animi: neque enim locus esse timori
Jam datur: ipsa suam dant ubi saxa fidem.
At vobis, quibus est longe sententia discors,
Qui primum inficitis labe nigrante decus:
Ni veterem verax expellat opinio mentem,
Durius illo ipso marmore pectus erit.

In spite of the Poet's denunciation, the celebrity of the miracle, and the arguments of the Franciscans, the Dominicans continued to be as obdurate as ever in their denial. Sixtus IV., himself a Franciscan, allowed toleration on the point; and his *Constitutions* were referred to in the Vth Session of the Council of Trent, at which also it was resolved that the doctrine of the Conception of all men in original sin was not intended to include the Virgin. The controversy was revived in the University of Paris towards the close of the XVIth century. The Bishop of Paris supported Maldonat, a Jesuit, who denied the doctrine, and Gregory XIII. confirmed the sanction of the Bishop. (Bayle, *Maldonat.*) Afterwards, during the Papacies of Paul V. and Gregory XV., such was the dissension in Spain, that both Philip III. and his successor sent especial embassies to Rome, in the vain hope that the contest might be terminated by a Bull. The Pontiff held the scales with no little nicety. He intimated that the opinion of the Franciscans had a high degree of probability, and forbad the Dominicans from opposing it; but at the same time he prohibited the Franciscans, in turn, from treating the Dominican position as erroneous. The dispute continued to run so high

CEP-ON. — ON-RN.

in Spain, that in the Military Orders of St. James, of the Sword, of Calatrava, and of Alcantara, the Knights on their admission vowed to maintain the doctrine; and early in the beginning of the XVIIth century medals were struck with a legend on one side, *Alabado sia el Santissimo Sacramento*, and on the other a hieroglyphic of the Conception, with the words *Concepta sine peccato originali*, encircled by the cord of the Franciscan Order.

In 1708, Clement XI. appointed a festival to be celebrated throughout the Romish Church in honour of the Immaculate Conception. Since that time the Immaculate Conception has been received as an *opinion* by most Romish Theologians, but not as an *article of faith*.

The belief is held by the Greek Church also, which celebrates the feast under the title of the *Conception of St. Anne*, (Σύλληψις.)

Those who wish to exhaust this subject may consult the more than forty folio volumes which Petrus de Alva et Astorga has published concerning it. This indefatigable Franciscan did not die till 1667. See also Baronii *Ann. ad ann.* 1136, *num.* 14; Durand, *Ration.* vii. 7; Waddingus, *De legatione, &c. pro definiendâ controversiâ de Conc. Virg.*; Calixti *Hist. Imm. Conc.*; Hornbeckii *Comment. ad Bull. Urbani VIII., de diebus festis*; Launoii *Præscript. de Conc. Virg.*

CONCE'RN, *v.*
CONCE'RN, *n.*
CONCE'RNANCE,
CONCE'RNEDLY,
CONCE'RNEDNESS,
CONCE'RNING, *prep.*
CONCE'RNING, *n.*
CONCE'RNING, *adj.*
CONCE'RNMENT.

Mid. Lat. *concernere, ad aliquid attinere, spectare.* Du Cange. *Concernunt ista me* barbarum est, pro *ad me pertinent.* Vossius, *De Vitiis.* Formed of *con*, and *cernere.* See DISCERN. Sp. *concernir*; It. *concernere*; Fr. *concerner*; to touch, import, appertain, or belong to. Cotgrave.

Concern is used emphatically; to have respect or regard, deeply, anxiously; to appertain or affect anxiously.

Esay sayth, shall we go from the quick vnto the dead? that is, shall we enquire of the dead and beleue them in such pointes as *cõcern* our wealth. *Frith. Workes*, fol. 46.

And if any rebell, or other malycious persone distourbed the lande, or brake the kynge's peas, they shulde cause hym to be taken, and sent vnto the kyng: with many other articles *concernynge* theyr allegeaunce, the whiche full falsly they brake and contraryed shortly after. *Fabyan*, vol. ii. *Anno* 1306.

Officious fool! that needs must medling be
In business, that *concerns* not thee!
For when to future years thou extend'st thy cares
Thou deal'st in other men's affairs.
Cowley. Essay 10. *The Shortness of Life, &c.*

Let early care thy main *concerns* secure,
Things of less moment may delays endure.
Denham. Of Prudence.

Frequent coming to God in prayer, acknowledged by Christ, and with the *concernance* of those things which we may ask and obtain by prayer, &c. *Hammond. Works*, vol. i. fol. 74.

But the king him stayed and sayde: Brother Charles, sith you haue spoken at leysure, what you would, you must and shall heere again what you would not: And first, as *concernyng* our entrie into Fraunce, no man liuing knoweth that occasion, neither so well, nor hath cause half so wel to remember it as you.
Grafton. Edward IV. The thirteenth Yere.

——— 'Twere good you let him know,
For who that's but a queene, faire, sober, wise,
Would from a paddocke, from a bat, a gibbe,
Suche deere *concernings* hide.
Shakspeare. Hamlet, fol. 272.

A man cannot chuse well even in things belonging to this life, without the Divine assistance. And therefore in things of great *concernment* we pray to God to conduct and direct our choice.
Taylor. Rule of Conscience, book i. ch. i.

For since God will be justified with a free obedience, and there is an obedience of understanding as well as of will and affection, it is of great *concernment*, as to be willing to believe whatever God says, so also to enquire diligently whether the will of God be so as is pretended. *Id. The Liberty of Prophesying*, sec. 10.

Whence you may easily gather, that if we mean to copy out our Saviour's example and to be devout as he was, it will *concern* us to take all opportunities, that our occasions will allow us, of worshipping God in public, and not think it sufficient to say our prayers in private. *Sharp. Works. Sermon* 3. vol. v.

So the lost sun, while least by us enjoy'd,
Is the whole night for our *concerns* enploy'd;
He ripens spices, fruit, and precious gums,
Which from remotest regions hither comes.
Waller. Upon his Majesty's Happy Return.

O let us then and there pour out our souls to him with all humility, acknowledging our own vileness, and representing to him our various wants and necessities, and begging a supply of them from his infinite bounty, with as much earnestness and *concernedness* as an hungry beggar begs alms at our doors.
Sharp. Sermon 11. vol. vi.

Since conscience is nothing else but a man's judgment *concerning* actions, as good, or bad, or indifferent; it is certain, that a man must have some measures to proceed by, in order to the framing such a judgment about actions, that is to say, there must be something distinct from the man himself, that makes actions to be good, or bad, or indifferent.
Id. A Discourse of Conscience, vol. ii.

I made it one of my motives to go into Ireland, and one of my *concerningest* businesses there, to get this lease assigned over in trust to yourself and Roger Ball.
Boyle. Life, fol. 53.

But while they are so eager to destroy the fame of others, their ambition is manifest in their *concernment*; some poem of their own is to be produced, and the slaves are to be laid flat with their faces on the ground, that the monarch may appear in the greater majesty. *Dryden. Preface to All for Love.*

It much *concerns* a preacher first to learn
The genius of his audience, and their turn.
Dodsley. The Art of Preaching.

The fall of a cottage, by the accidents of time and weather, is almost unheeded; while the ruin of a tower which the neighbourhood hath gazed at for ages with admiration strikes all observers with *concern*. *Hurd. Works. On the Province of the Drama.*

As not taking the true scope of the Æneis, hath occasioned mistakes, to Virgil's disadvantage, *concerning* the plan and conduct of the poem; so hath it likewise, *concerning* the characters.
Warburton. The Divine Legation, book ii. sec. 4.

As to the bad indeed, if it [consecration to the service of heaven] does not aggravate their crimes, at least it renders them more scandalous: and, in general, when the matter is of high *concernment*, the passions both of good and bad are always, from the common importance of our nature, proportionably inflamed.
Id. Sermon 1. vol. ix.

CON, CERN. — CON-CERT.

CO'NCERT, or Co'NSORT, *v.* Co'NCERT, or CONSO'RT, *n.* CONSO'RTABLE, CONSO'RTION, CONSO'RTSHIP.

It. *concertare*; Sp. *concertar*; Fr. *concerter*; to *consort* or agree together. *Concert de Musique*; a *consort* of musick. Cotgrave. This manner of writing the word (*sc. Concert*) has been adopted in English from the French, though their Etymologists can give no account of its Origin. Some think from *concentus*; some from *concertare*, because the different persons *contend* against each other; and some from *consertum*, because wrought and composed of various sounds. *Consort* is probably the correct writing, formed from the Latin *consors*; (*con*, and *sors*, of uncertain Origin. See Vossius.)

A *consort*, that which is united to share the same lot with another: as a *consort* in marriage; a ship's *consort*.

CONCERT. A *consort*, or *concert*, in music; in which a number of persons or instruments, or both, are united in the same performance.

To *consort*, or as more commonly written, to *concert*, is,—to join or unite for the same purpose; to form or unite in the same design or counsel, the same plan, plot, or contrivance; to join or unite in the same company; and simply, to associate with, to accompany.

In *consort of* ye comune.
Piers Ploukman. Vision, fol. 79.

All these *consorted* to goe to Goa together, and I determined to goe with them.
Hakluyt. Voyage, &c. M. Cæsar Frederick, vol. i. part i. fol. 222.

And by these presents do give full power and authority unto you, and three of you, to enquire, &c. of all and every their coadjutors, counsellors, *consorters*, procurers, abetters, and maintainers. *Burnett. Records. A Commission, &c. against Hereticks.*

There are commonly about 17 or 18 fleete of them, of great large boates, which diuide themselves into diuers companies, five or sixe boates in a *consort*.
Hakluyt. Voyage, &c. The Sotle of Russia, vol. i. fol. 478.

And the last great voyage of M. Ralph Fitch, who with M. John Newbury and two other *consorts* departed from London with her maiestie's letters written effectually in their fauour to the kings of Cambaia and China in the yere 1583.
Id. Epistle Dedicatorie, vol. ii. fol. 4.

Right hard it was for wight which did it heare,
To read what manner musick that mote bee:
For all that pleasing is to liuing eare,
Was there *consorted* in one harmonee.
Birdes, voices, instruments, windes, waters, all agree.
Spenser. Faerie Queene, book ii. can. 12. st. 70.

Away, thou changeling motley humourist,
Leave me, and in this standing wooden chest,
Consorted with these few books, let me lie
In prison, and here be coffin'd, when I die.
Donne. Satire 1.

——— He with his *consorted* Eve
The storie heard attentive, and was fill'd
With admiration, and deep muse to heare
Of things so high and strange.
Milton. Paradise Lost, book vii. l. 50.

——— But man, the abstract
Of all perfection, which the workmanship
Of heaven hath modell'd, in himself contains
Passions of sev'ral qualities; the music
Of man's fair composition best accords
When 'tis in *consort*, not in single strains.
Ford. The Lover's Melancholy, act iv. sc. 3.

And all the while, sweet birds thereto applide
Their dainty layes and dulcit melody,
Ay caroling of loue and jollitie,
That wonder was to heare their trim *consort*.
Spenser. Faerie Queene, book iii. can. 1.

The lesser brooks as they did bubbling goe,
Did keep a *consort* to the public woe.
Drummond. On the Death of Mæliades.

——— For though the foyle were mine,
Conquest brings forth her wreaths by turnes, stay then this hast of thine,
But till I arme; and I am made a *consort* for thee straight,
Or goe I'le overtake thy haste.
Chapman. Homer. Iliad, book vi. fol. 91.

O may we soon again renew that song,
And keep in tune with heav'n, till God ere long
To his celestial *concert* us unite,
To live with him, and sing in endless morn of light.
Milton. Solemn Music, l. 27.

Therein I must confess, much more *consortable* to Charles Brandon under Henry the Eight, who was equal to him in both.
Reliquiæ Wottonianæ, fol. 175.

After whom came Uzzia, or Azaria, in the 27 year of Jeroboam, king of Israel: reckoning from the time that he began to reign in *consortship* with his father, as before, in the year of the world, 3166, was said; and he reigned 52 years in Jerusalem.
Usher. Annals. Anno Mundi 3194.

But I shall not contend on such deep points as these, let but [*pari consortio*] signify equal *consortship*, and I demand no more; for then, they that receive at the same time with him honour and power in equal *consortship*, will not easily be imagined so unequal, as are that one monarch, and all his subjects.
Hammond. Works, vol. ii. fol. 349.

It was *concerted* to begin the siege in March, for they knew that if they began it so early, our fleet could not come in time to relieve it. *Burnett. Own Times. Queen Anne. Anno* 1706.

A gentleman who has prepared his way to it by writing and voting, and speaking vehemently, in exact *concert* with the tone of voice of popular discontents, resolves to shew the strength of the popularity he has attained, in this very spot of ground.
Hoadley. Letters signed Britannicus, &c. let. 5.

Furious in their adversity, tyrannical in their successes, a commander had more trouble to *concert* his defence before the people, than to plan the operations of the campaign.
Burke. A Vindication of Natural Society.

I am sorry you accepted Lyso's invitation to his *concert*, least your going abroad so soon should occasion a relapse in the fourth critical week. *Melmoth. Cicero. To Tiro. Letter* 24. book vi.

Yet there are men, even the bishops and dignitaries not excepted, scandalously addicted to uncleanness, and the loose women they *consorted* with well known.
Strype. Memorials. Queen Mary. Anno 1555.

And while he struggles on the stormy main,
Invokes his father, and his wife, in vain;
But yet his *consort* is his greater care;
Alcyone he names amidst his prayer,
Names as a charm against the waves, and wind;
Most in his mouth, and ever in his mind.
Dryden. Ovid. Met. Ceyx and Alcyone, book x.

If he have such a regard, he will naturally desire, not only to *consort* with those who are like himself, but one should hope, would wish to make all like himself with whom he *consorts*.
Gilpin. Sermon 10. vol. iii.

Ye towers of Julius, London's lasting shame,
With many a foul and midnight murther fed,
Revere his *consort's* faith, his father's fame,
And spare the meek usurper's holy head.
Gray. The Bard.

While others are curious in the choise of good air, and chiefly solicitous for healthful habitations, study thou conversation, and be critical in thy *consortion*.
Brown. Christian Morals, vol. ii. fol. 9.

CONCERTATION, Lat. *concertare, atum*; (*con*, and *certare*,) to strive or struggle together, to contend with.

After the *concertation* when they could not agree, the king comming betweene them both, called awaie the bishops from the monks, supposing by separating one from the other to draw both parties to his sentence. *Fox. Martyrs*, fol. 215.

And I find that Christ in his *concertations* with the carnal Jew, professeth in preaching the Gospel, which seem'd new to them, to witness and preach none other things, than those, which Moses particularly, and the prophets did say.
Goodwin. Works, vol. ii. part ii. fol. 4.

It is also a rule fetcht from the law of arms and *concertations* in games or the like; that if a man strive for masteries he is not crowned (and so is not reckoned to overcome) unless he strive lawfully, 2 *Tim.* ii. 5. *Id. Ib.* vol. iii. part ii. fol. 303.

CONCH, *n.* } Lat. *concha*; Gr. κόγχη, which
CONCH-SHELL. } Lennep thinks is formed from ἐχέσθαι, *adhærere*, from its adhering to rocks; and Scheidius from κέω, the obsolete Greek primitive of the Lat. *cavo*; and observes that the cavities or hollows in which the eyes lie, were called κογχαι.

He furnishes her closet first and fills
The crowded shelves with rarities of shells,
Adds orient pearls which from the *conchs* he drew,
And all the sparkling stones of various hue.
Dryden. Ovid. Metamorphoses, book x.

——————— But when the earth
Hath made her annual progress round the sun,
What time the *conch* or bell resounds, they may
All to the cane ground, with thy gang repair.
Grainger. The Sugar Cane, book iv.

One of them kept blowing a large *conch-shell*, to which a reed of two feet long was fixed; at first, with a continued tone of the same kind, but he, afterward, converted it into a kind of musical instrument, perpetually repeating two or three notes, with the same strength. *Cook. Voyage*, vol. vi. book iii. ch. i.

CONCHA, an Attic liquid measure containing $\frac{1}{72}$ of a pint.

CONCHIFERA, in *Zoology*, a class in the system established by Lamarck, including all the *Mollusca* with bivalve shells.

CONCHIUM, in *Botany*, a genus of the class *Tetandria*, order *Monogynia*, natural order *Proteaceæ*. Generic character: calyx none; petals four, bearing the stamens; stigma top-shaped, mucronate; capsule one-celled, two-seeded, seeds winged.

This genus is allied to *Xylomelum* and *Banksia*, differing from the former in its mucronate stigma, and from the latter in its one-celled capsule, and from both in being destitute of a calyx.

Seven species, natives of Australasia; *Linn. Soc. Trans.* vol. iv. p. 215, and vol. ix. p. 117.

CONCHOLEPAS, in *Zoology*, a genus of the class *Gasteropoda*, order *Pectinibranchia* of Cuvier, family *Purpurifera*. Generic character: shell ovate, inflated, semispiral; apex obliquely inclined towards the left lip; aperture very large, longitudinal, oblique, slightly notched below; two teeth at the base of the lip; operculum oblong, thin, horny.

Of this singular genus there is but one species known, *Patella lepas* of Gmelin. (*C. Peruvianus*, Lam.) Its being referred to the genus *Patella* is only an additional proof to the thousands which exist, of the unnatural basis upon which the Linnæan arrangement of shells is founded. Bruguière observing the notch at the inferior boundary of the aperture, and the operculum of the animal, very properly associated it with the *Buccinoid* shells. It however constitutes a distinct genus, immediately following *Monoceros*. Lamarck, *Anim. sans Vert.* vii. 252.

CONCIL'IAR, CONCILI'ARLY. } Of, pertaining or belonging to a *council*. See COUNCIL, and the next word CONCILIATE.

But they have kept the bridle in their own hands, and made a reserve of their own power, that if need be, they may make new pretensions, or not be put to it to justifie the old by the engagement of a *conciliary* declaration.
Taylor. The Liberty of Prophesying, sec. 5.

In effect the emperor was president, though not as a judge in spiritual matters, yet as an orderer of the *conciliar* transactions.
Barrow. Of the Pope's Supremacy, vol. i. fol. 190.

Our most holy lord the Pope said in answer thereunto, that he would maintain and inviolably observe all and every of those things that were *conciliarly* determined, concluded and decreed by the present *council* in matters of faith. *Id. Ib.* fol. 25.

CONCI'LIATE, CONCILIA'TION, CONCI'LIATING, CONCI'LIATORY, CONCI'LIABLE. } *Conciliare*, Martinius says, seems properly *convocare in concilium*; and then *uniri*. And Vossius; from *concilium* is *conciliare*; which is *Amicum reddere animisque conjungere*. (See COUNCIL.)

To unite or conjoin, to win or gain, *sc.* to some common purpose or design. To win or gain, *sc.* the affections, the favour, the good-will.

"Fr. *concilier*, to attone, to reconcile, accord or make friends together, to join or knit in love one with another." Cotgrave. CONCILIATE.

Conciliables, in Fox and Bacon, is immediately from the "Fr. *conciliabule*, a conventicle; a small or private assembly." Cotgrave. CONCINNATE.

It is not long agoo sence some kinges gaue their daughters to forein kinges in maryage to *conciliate* amitie, and what succeeded therof? thei neuer sence agreed well.
Joye. Exposicion of Daniel, ch. xi.

Nor doth he put away adulterously who complains of causes rooted in immutable nature, utter unfitness, utter disconformity, not *conciliable*, because not to be amended without a miracle.
Milton. Nullities in Marriage.

Plainly shew the whole world, that by these your *conciliables*, your hutter mutter in corners, you take away all hope of a lawful Catholike and general councell. *Fox. Martyrs*, fol. 989.

Thus have we read and seen to be fulfilled that which followeth, *Ecce in deserto, ecce in penetralibus*: while some have sought the truth in the conventicles and *conciliables* of heretics and sectaries; others in the external face and representation of the church, and both sorts have been seduced.
Bacon. Church Controversies. Works, vol. iii. fol. 135.

And first for the explanation, Thus saith the Lord. A solemn preface of God's holy prophets to *conciliate* authority, and to excite the reverent attention of their hearers to what they are about to say. *Bishop Bull. Works*, vol. ii. fol. 63.

Which moveth us, with the advice of our nobility and council, to offer to our said good brother the ministry and office of you, our ambassadors, to remain there, and proceed in the former commission, for *conciliation* of some good between our said good brother and the French king.
Strype. Memorials. Queen Mary. Anno 1553.

It were to be supposed, though Eusebius had not said it, that these evangelists and apostolical men, and founders of uncorrupted Christianity in various places, had the power of working miracles, to introduce themselves to strangers, and to *conciliate* their regard and respect. *Jortin. Rem. on Ecclesiastical History*, vol. ii.

The house has gone farther; it has declared *conciliation* admissible, previous to any submission on the part of America.
Burke. On Conciliation with America.

Then I considered within myself the bad policy, in such a conjuncture, of Cato and Brutus, and easily approved in my own mind the more pliant and *conciliating* method of Cicero.
Hurd. Works. On Sincerity in the Commercial World. Dial. 1.

We are taught to believe, that a desire of domineering over our countrymen is love to our country; that those who hate civil war abet rebellion, and that the amiable, *conciliatory* virtues of lenity, moderation, and tenderness to the privileges of those, who depend on this kingdom, are a sort of treason to the state.
Burke. Letter to the Sheriffs of Bristol.

Thus we have heard the heroes of old times
Applauded, who, though furiously incens'd,
Were yet obedient to the gentle sway
Of reason and *conciliatory* gifts.
Cowper. Homer. Iliad, book ix. l. 648.

CONCI'NNATE, *v.* CONCI'NNATE, *a.* CONCINNITY. } Lat. *concinnare*, (*a concinendo*) *est aptè componere*. Festus. Varro observes, concinnè *loqui dictum* a concinno, *ubi inter se* conveniunt *partes et inter se* respondent *aliud alii*. And Joseph Scaliger, concinnè *loqui dictum* a concinere; and Julius Scaliger, *a canendo*. (See Martinius.) Vossius does not coincide; he thinks that *concinnere* is from *concinnus*, but whence *concinnus*; he adds, *non æquè paret*.

To place fitly together, suitably, becomingly, decently, neatly.

The manne was of profounde learninge and knowlege, not vulgare, but straunge, newe and deficile, and in especial he was a manne of a ripe iudgement in electinge and chosynge *concinnate* termes, and apte and eloquente woordes.
Hall. Henry VII. The sixth Yere.

CONCIN-NATE.

Cato setteth down a receit to trim and *consinnate* wine (for that is the very tearm which he useth—sc. *concinnari,*) in this manner.
Holland. Plinie, vol. i. fol. 425.

CONCITA-TION.

I am the more perswaded of the *concinnity* of this notion, when I consider the uncouth harshness either of the way of actuall concreated knowledge, or of infant growing faculties.
Glanville. The Vanity of Dogmatizing, ch. i.

And thus much in answer of the two principal foundations whereon this opinion is built. As for the *concinnity* and coherence which it hath within itself, I easily allow it.
Raleigh. History of the World, book iii. ch. i. sec. 5.

That which afforded me most entertainment in those Miscellanies, was Dr. Henry King's Poems, wherein I find not only heat and strength, but also an exact *concinnity* and evenness of fancy.
Howell. Letter 16. book ii.

CONCI'SE, *adj.* CONCI'SELY, CONCI'SENESS, CONCI'SION. Fr. *concis*; It. and Sp. *conciso*; Lat. *concidere, concisum*; (*con*, and *cædere,*) to cut. Cut into smaller parts or portions; lessened or diminished, shortened, abbreviated, or abridged; short or brief.

Lest too *concise* injuriously we wrong
Things that such state and fearfulness impart,
Or led by zeal irregularly long
Infringe the curious liberties of art.
Drayton. Moses, his Birth and Miracles, book ii.

He expresses himself so *concisely*, employs words so sparingly, that whoever will possess his ideas, must dig for them, and oftentimes pretty far below the surface.
Richardson. Life of Milton.

A sage Laconic, truly wise,
Whose conversation was *concise*,
Train'd up in rigid schools;
Once when a single word would do,
Had lavishly made use of two,
In high contempt of rules.
Yalden. Fable 16.

Tasso tells us in his letters, that Sperone Speroni, a great Italian wit, who was his contemporary, observed of Virgil and Tully, that the Latin orator endeavoured to imitate the *copiousness* of Homer, the Greek poet, and that the Latin poet made it his business to reach the *conciseness* of Demosthenes the Greek orator. *Dryden. Preface to the second Miscellany.*

But to return from this digression, though it was almost necessary, all the rules of painting are methodically, *concisely*, and yet clearly delivered in this present treatise which I have translated.
Id. A Parallel between Poetry and Painting.

And being so, I think, those of the *concision* who made it [the division] would do well to consider, whither that which our Saviour assures us will destroy a kingdom, be the likeliest way to settle and support a church.
South. Epistle Dedicatory, to vol. iii.

To tell you the truth, I was once inclined to be somewhat angry at the shortness of your letters, but I am now so well reconciled to your *concise* manner, that I condemn my own as downright loquacity, and shall make your epistles the models of mine.
Melmoth. Cicero. To Dec. Brutus. Letter 11. book xv.

For these reasons, we sometimes, perhaps find ourselves disposed to lament the *conciseness* and obscurity of that account which Moses hath left us of man's primeval estate in paradise.
Bishop Horne. Works. The Garden of Eden, vol. iv. disc. 2.

CONCITATION, Fr. *concitation*; It. *concitatione*; Sp. *concitation*; Lat. *concitare, atum*; (*con*, and *cito*, from *cieo*, idem quod *moveo*. Festus.) Perhaps from *κίω, eo.*

A moving or causing to move; a raising or causing to rise.

For the revelations of heaven are conveied by new impressions, and the immediate illumination of the soul, whereas the deceiving spirit, by *concitation* of humours, produceth his concieted phantasms, or by compounding the species already residing, doth make up words which mentally speak his intentions.
Sir Thomas Brown, book i. ch. x.

CONCITIZEN, Fr. *concitoyen*; a fellow citizen. See CITIZEN.

For what is it to me by whom I suffer evil of one and the same kinde and degree, whether it be by a neighbour, or a stranger, or a foreigner or a *con-citizen*.
Knox. History of Reformation. Preface, fol. 40.

This moues me, my distress
And sorrowes sometime to conceale,
Lest that the torments which I feele
Might likewise my *con-citizens* annoy.
Stirling. Aurora. Song 2.

CONCLAMATION, Lat. *conclamare, atum*; (*con*, and *clamare, voce contendere.*) *Clamo;—simplicis oris est; conclamo, cum aliis.* See MARTINIUS.

A calling or shouting out together.

But whether that mournful burthen and treble calling out after Absalom, had any referrence to the last *conclamation*, and triple valediction, used by other nations, we hold but a wavering conjecture. *Sir Thomas Brown. Urne Burial*, ch. i.

Mute is their sorrow; such a silent woe
A dying man's amazed houshold show,
Before his funerall *conclamation*,
Before the mother's lamentation
Call on the seruants weeping.
May. Lucan, book ii.

Among the Romans CONCLAMATIO was a cry over the corpse of a person who had just expired, intended, as it seems, to arrest the fugitive spirit, if this were possible, or to awaken it, if it still slumbered in the body. The expression passed into a proverb: *Conclamatum est*; it is all over, Ter. *Eun.* ii. 3. *Conclamatio* was also the military signal for March. *Conclamare vasa*, to pile baggage.

CONCLAVE, *n.* Lat. *con*, and *clavis*; a key. Fr. *conclave*; seldom used, says Cotgrave, except to express that secret or private roome, wherein the Cardinals (*qui unam habent clavem communem*, Minshew,) assemble about the election of a Pope. Also the Assembly itself.

And thus whan that he passed was,
The cardinals that wolden saue
The form of lawe in the *conclaue*,
Gon for to chese a new Pope.
Gower. Conf. Am., book ii. fol. 43.

This shall be onely to advertise your highness, that after great and long altercations and contrariety which hath depended between the cardinalls in the *conclave*, they at last fully resolved and determined (the faction of France abandoned) to elect and choose either my Lord Cardinal de Medici, or me.
Burnett. Records. Cardinal Wolsey to the King.

The nobles and citizens of Rome, alledging that the affairs of Italy being in the trayn, as they then were, it should be to the extreme danger thereof to choose a person absent, which could not ne might in time come to put remedy into the same, made sundry great exclamations at the *conclave*-window. *Id. Ib.*

At Caer-leon, in Monmouth, after his victories, a pompous celebration was at Whitsuntide, whither were invited divers kings and princes of the neighbouring coasts: he with them, and his queen Guinever, with the ladies, keeping those solemnities in their seueral *conclaves*.
Selden. Illustrations of Drayton's Poly-olbion, song 4.

And if they saw the adverse party too strong in the *conclave*, so that they could carry nothing, then Gardiner was to draw a protestation, which should be made in the name of the two crowns; and that being made, all the cardinals of their faction were to leave the *conclave*.
Burnett. History of the Reformation. Anno 1529.

And, in its secret *conclave*, as it feels
The body's woes and joys, this ruling power
Wields at its will the dull material world,
And is the body's health or malady.
Armstrong. The Art of Preserving Health.

The CONCLAVE for the election of a Pope, is opened on the eleventh day after the decease of the last Pontiff. On that morning, the Cardinals assemble in St. Peter's, and after hearing the Mass of *Spiritus Sancti*, and a sermon on the duties to be observed in the Election, they proceed by pairs to the Vatican. "Here," says Heylyn, "are amongst other buildings, five halls, two chapels, and a gallery seventy foot long: the gallery is appointed for Conference, one chapel for the Mass and for the Election, the other with the halls are for the Cardinals' lodgings. Every hall hath two rows of chambers, which are, purposely for the time, made of green or violet cloth. To each Cardinal is allowed four servants to lie in his chamber. They that are once within are compelled, unless they be sick, still to continue there; and such as are once out, are no more permitted to go in, lest by that means the Cardinals should maintain intelligence with any foreign Princes. To this Conclave (for by this name the place of the Election is called) is but one door, to which belongeth four locks, and as many keys: one key is in the keeping of the Cardinals, one of the City-Bishops, one of the Roman Nobility, and one of the Master of the Ceremonies. There is in this door a wicket or hatch, which is opened only at dinners and suppers, whereof the Master of the Ceremonies keepeth the key. At this hole the Cardinals' servants receive their meat, every dish being first diligently searched, lest any letters should be conveyed in them. As for the lodgings, they have neither holes nor windows to give light, so that there they make day of wax candles. And lest the Pope should be made by force, both the city and Conclave are strongly guarded. When the Cardinals are going to Election, the privileges of the Cardinals are recited, which every one sweareth to observe, in case he be chosen Pope. Then the Master of the Ceremonies ringing a bell, calleth them to Mass: which ended, there is brought to every Cardinal a chair, and therein a scroll of all the Cardinals' names. Before the altar itself is set a table covered with a purple cloth, whereupon is set a chalice and a silver bell, and about it six stools, on which sit two Cardinal-Bishops, two Cardinal-Priests, and two Cardinal-Deacons. Every Cardinal writeth his voice in a piece of paper, goeth to the altar, prayeth God to guide him in the Election, putteth his voice into the chalice, and departeth to his seat. The first Bishop taketh out all the papers, and delivereth them to the first Deacon, who unfoldeth each of them, readeth (without mentioning the name of the elector) the name of the elected; and every Cardinal in his particular scroll noteth how many voices every one hath. The account being made, the first Priest having the like scroll, pronounceth who hath the most voices: which done, the Priest ringeth a silver bell, at which call the Master of the Ceremonies bringeth in a pan of coals, and burneth all the little papers, wherein the names of the elected were written. He that hath the most voices (so that his voices exceed the proportion of two parts of three) is acknowledged Pope, and adored by the rest of the Cardinals; but if they exceed not this number, they must begin all anew. If in the space of thirty days the Election be not fully ended, then must the Cardinals be kept from fire, light, and victuals, till they are fully agreed." *Cosmographia*, p. 112.

It may be added, that if the Election does not take place in the manner stated above, by *Scrutinium*, recourse is had to another called *Accessus*, in which each Cardinal goes (*accedit*) to him whom he chooses, and salutes him by a bow. In this also it is required that two-thirds should be agreed, and it must afterwards, for form's sake, be confirmed by Scrutiny; the third mode is *Inspiratio*, by virtue of which, if several of the Electors are agreed, coming out of their cells, they call out to each other the name of their favourite Candidate, and thus sometimes succeed in obtaining the suffrages of the remainder.

Although the Ecclesiastical Constitutions permit the Cardinals to choose the place of Election, convenience has set apart the Vatican. On the death of Pius VI. in October, 1799, the College of Cardinals, then only thirty-four in number, while Rome was in the occupation of the French, assembled under the protection of the Emperor of Germany at Venice, in the little Isle occupied by the Monastery of St. George: their deliberations continued till March, 1800.

A Candidate for the Popedom must have attained his fifty-fifth year; and the Emperor of Austria, the Kings of France and Spain are allowed a *veto*, provided their protest is offered before the declaration of votes in favour of any individual.

Gregorio Leti *Vita di Sesto V.* lib. v.; *Conclavi de' Pontefici Romani*, a History of the Papal Elections from that of Clement V. in 1305, to that of Alexander VII. in 1655.

CONCLU'DE, *v.*, CONCLU'DENCY, CONCLU'DENT, CONCLU'DER, CONCLU'DINGLY, CONCLU'SIBLE, CONCLU'SION, CONCLU'SIONAL, CONCLU'SIVE, CONCLU'SIVELY, CONCLU'SIVENESS. Fr. *conclure*; Sp. *concluir*; It. *concludere*; Lat. *concludere*; (*con*, and *claudere*. See CLOSE.)

To bring close together; to bring to the same point or end; to end, to finish, to determine.

To bring close together in the same place; to comprise, or comprehend.

Metaphorically, to determine, to decide, to form a fixed, or settled judgment.

> And shortly to *concluden* all his wo,
> So mochel sorwe hadde never creature,
> That is or shall be, while the world may dure.
> *Chaucer. The Knightes Tale*, v. 1360.

Now here folowythe another answere, and yt ys the last and *concludythe* all.
Strype. Memorials. Dr. Crome's Declaration. Anno 1530.

This also is a *conclusion*, nothyng more certayne, or more proued by the testimony, and ensamples of the Scripture.
Tyndall. Workes, fol. 34.

And for *conclusyon* it is a thynge impossyble and without raysone to thinke, that whan humayne nature is pricked and sturred by a vehement inclination to do any thinge, he canne be wythdrawen from it by force of lawes or by any other dyfficulty
Nicoll. Thucydides, fol. 82.

Yet vnder a certayne protestation, namely, if both parties should agree vnto that form of satisfaccion, and if they should think good finally and *conclusively* to yeeld their consent vnto it.
Hakluyt. Voyage, &c. Henry IV. Prussian Ambassador.

Wherein, notwithstandinge he vse large discourses, and make great shew, yet in the ende as it shal appeare, he *concludeth* nothinge. *Jewell. Replie to M. Hardinge*, fol. 496.

The fourth point is concerning the communicating of the authority of the chancellor too far; and making, upon the matter, too many chancellors, by relying too much upon the reports of the masters of the chancery, as *concludent*.
Bacon. Speech on taking his place in Chancery.

CON-CLUDE. — CON-COCT.

I may adde thereunto, Or the cautelousnes of suspenders and not forward *concluders* in these times.
Mountague. Appeale to Cæsar, fol. 146.

Examine whether the opinion you meet with repugnant to what you were formerly embued with, be *concludingly* demonstrated or not. *Digby.*

The utmost that that infers is only this, That those particular suits at law, that were then among the Corinthians were all unlawful, but it is not *concludible* from thence, that all other men's suits are so, because possibly not of the same nature as theirs were.
Hammond. Works, vol. i. fol. 54.

And which of these it is in my author, is not *concludible* from the nature or use of the word. *Id. Ib.* vol. ii. fol. 96.

Now these senses of faith, if they be applied to that *conclusion* of St. Paul, we are justified by faith, come all to one pass, for in effect it is all one, to say, We are justified by our obedience, or righteousness of faith, and to say, We are justified by the Gospel, which prescribes that obedience. *Chillingworth. Sermon* 8.

But this objection, when thoroughly examined, will not be found by any means so pressing or *conclusive* as at first sight it seems. *Hobbs. Life*, fol. 27.

What angels are, when we desire to know,
We form a thought by such as she below,
And thence *conclude* theyr'e bright beyond compare,
Compos'd of all that's good, and all that's fair.
Hughes. Greenwich Park.

Nor, indeed, do I know a text in the Bible, that I could more willingly pitch upon to leave with you as the last advice I would give you, and as the sum and *conclusion* of my preaching among you; than these words of St. Paul, I have now read to you. [*Philippians*, iv. 8.] *Sharp. Works. Sermon* 9. vol. i.

Such separations of initiatory dedications, as well as *conclusional* separations, are made with wine.
Hooper. On Lent, fol. 278.

If the world be finite in dimensions, it is movable by the power of God; and therefore my argument drawn from that moveableness, is *conclusive*.
Dr. Clarke. Fourth Reply to Leibnitz.

Let this I say, be clearly and *conclusively* made out and the business is done. *South. Sermon* 7. vol. iv.

Consideration, of things to be known, of their several weights, *conclusiveness* or evidence. *Hale. Origin of Mankind.*

In defence of the divinity and eternity of the Son, he [Alexander] uses arguments, which are not all of them *conclusive*, and brings texts of Scripture, of which some are, and others are not, to the purpose.
Jortin. Remarks on Ecclesiastical History, vol. ii. fol. 178.

The question has been most ably and *conclusively* cleared up in one of the Reports of the Select Committee, and an answer of the court of directors to an extraordinary publication against them by their servant, Mr. Hastings.
Burke. On Mr. Fox's East India Bill.

CONCOA'GULATE, CONCOAGULA'TION. } "Fr. *coaguler*; to curd, or congeal into a curd; to joyn together, to make to joyn." Cotgrave.

Coagulatus, past participle of *co-agulare*, from *co-agere*, to drive together. See COAGULATE.

For some solutions require more, others less spirit of wine to *concoagulate* adequately with them.
Boyle. The History of Firmness.

I considered that vitriol being but a magistery, made by a *concoagulation* of the corpuscles of a dissolved metal with those of the menstruum, the magisteries of other metals might, without inconvenience be added.
Id. Doubts and Experiments touching the Curious Figures in Salts.

CONCO'CT, *v.* CONCO'CTER, CONCO'CTION, CONCO'CTIVE. } Lat. *con*, and *coquere*, *coctum*. See COCTION. Cotgrave says, "Fr. *concoction*; a boyling, or seething of meat in the Stomach."

To boil, or seethe together; and thus, to dissolve, or reduce into a state of nourishment, or growth. Metaphorically, to digest, to mature.

For cold maketh appetite, but naturall heate *concocteth* or boyleth. *Sir Thomas Elyot. Castel of Helth*, book ii.

The meates and drynkes receyued into the body, if the stomake and lyuer doo their naturall office, be altered by *concoction* and digestiō in suche wise that the best part therof goth in the nourishment of the body. *Id. Ib.* book iii.

The *concoction* of meats in the stomach is perfected as by an innate property and special virtue; so also by the outward heat of parts adjoining, for it is on every side compassed with hotter parts, which, as fire to a cauldron, helps to seethe and *concoct*; and the hot steams within it do not a little further digestion.
P. Pletcher. The Purple Island, can. 2. note 34.

For as Arrian saith of those, who read many books and digest none, so is it most true of those who do not *concoct* their πολυμαθίαν and turn it into spiritual nourishment of the soul, ἐμέσει καὶ δυσπεψίαις they vomit it up again, and are never the better for it.
Hammond. Works. Sermon 13. vol. iv.

Whenever any of them is resolved, it appears to be compounded of some of these five, to wit, the attractive, the retentive, the secretive, the *concoctive*, and the expulsive faculty.
Digby. Of Bodies, ch. xiv.

And can this private *concocter* of malecontent, at the very instant when he pretends to extol the parliament, afford thus to blur over, rather than to mention that public triumph of their justice and constancy so high, so glorious, so reviving to the fainted commonwealth. *Milton. An Apology for Smectymnuus.*

Besides, as she takes the child out of mere necessity, her food will be accordingly, or else very coarse at best; whence proceeds an ill *concocted* and coarse food for the child; for as the blood, so is the milk. *Spectator*, No. 246.

Moreover it is useful, not only in the mouth, but in the stomach too, to promote *concoction*. *Ray. On the Creation*, part ii.

This was an errour in the first *concoction*, and therefore never to be mended in the second or the third.
Dryden. Preface to Œdipus.

For him the cane with little labour grows;
Spite of the dog star, shoots long yellow joints;
Concocts rich juice, though deluges descend.
Grainger. The Sugar Cane, book i. l. 56.

Hence the *concoctive* powers, with various art,
Subdue the cruder aliments to chyle.
Armstrong. The Art of Preserving Health.

CONCOLOUR;—having one, or being of one and the same colour. See COLOUR.

Thus in *concolour* animals, and such as are confined unto one colour, we measure not their beauty thereby; for if a crow or black bird grow white, we generally account it more pretty.
Sir Thomas Brown, book vi. ch. xi.

CONCO'MITATE, *v.* CONCO'MITANT, *adj.* CONCO'MITANT, *n.* CONCO'MITANCE, CONCO'MITANCY, CONCO'MITANTLY, CONCO'MITATION. } *Con*, and *comitans*, present participle of *comitare*, from *com-ire*; (*cum*, and *ire*,) to go with. *Comitans*, one who goes with, or accompanies another, or others; the reduplication *con*, is merely emphatical.

To go with, to accompany, attend upon, to be associated or connected with.

This simple bloody spectation of the lungs, is differenced from that which *concomitates* a pleurisy. *Harvey. On Consumption.*

So that every thing for want of it [faith] is turned into sin, and thereby depopulating the whole man, making him nothing in the world but ruins and noysomness, a confluence of all manner of sins, without any *concomitant* degree of duty or obedience.
Hammond. Works. Sermon 11. vol. iv.

He made him the chief *concomitant* of his heir apparent, and only son, our dear soveraign now being on a journey of much adventure. *Reliquiæ Wottonianæ*, fol. 212.

And so compared, this first work, and the *concomitants* of it at first, have some things therein which may and should cause us to look upon it as a most abounding mercy.
Goodwin. Works, vol. v. part i. fol. 374.

CONCOMITATE. — CONCORD.

And therefore the dream of the Church of Rome that he that receives the body receives also the bloud, because by *concomitance*, the bloud is received in the body, is neither true nor pertinent to this question. *Taylor. Rule of Conscience*, book ii. ch. iii.

The pretence of *concomitancie* is so poore a shift, that it hurts them rather, for if by virtue thereof the body of Christ is no lesse in the wine, than the bloud is in the bread, it will necessarily follow, that they might as wel hold back the bread, and give the cup; as hold back the cup, and give the bread.

Hall. The Old Religion, vol. ii. part ii. fol. 19.

My second cause why I was condemned an heretike is, that I denied transubstantiation and *concomitation*, two iugling words of the papists, by the which they doe beleeue, and will compell all other to beleeue, that Christ's naturall bodie is made of bread, and the Godhead by and by to bee ioyned thereunto.

Foxe. Martyrs. Dr. Taylor defendeth Priests' Marriage, fol. 1383.

Some previous, as well *as concomitant* qualifications are requisite to the due exercise, and influence of it.

Law. Theory of Religion, fol. 26.

And being grown rich with trade, they fell to all manner of loosenesse and debauchery; the usual *concomitant* of wealth, and as commonly the fore-runner of ruin.

Dampier. Voyage. Anno 1688.

This apostle most expressly declaring that a man is justified ἐξ ἔργων, by works, the particle ἐξ, by, or out of, must manifestly denote somewhat more than an idle *concomitance*.

Nelson. Life of Bull.

In the same sense, therefore, that the wicked may be said to repent, they may be said to haue their prayers and services accepted; that is, the wicked antecedently so taken, and (as they speak, *in sensu diviso*) to wit, before the instant of their repentance, not *concomitantly*, and in *sensu composito*; the wicked, as such, and while he is such, can neither repent nor pray, nor have any audience or acceptance at a throne of grace.

South. Sermon 10. vol. ix.

In contemplation, therefore, of these benefits, I recommend this mode of catechising, and of expounding the catechism in occasional *concomitant* discourses, to all my brethren very particularly. *Hurd. Works. Charge to the Clergy of Worcester.*

That all motion is in time, and therefore, wherever it exists, implies time as its *concomitant*, is evident to all, and requires no proving. *Harris. Hermes*, ch. vi. book i.

The length of this account I flatter myself will be excused, as it contains a few curious particulars, which are not foreign to the subject, and which *concomitantly* illustrate the history of the arts.

Walpole. Life of Vertue.

CO'NCORD, *v.*
Co'NCORD, *n.*
CONCO'RDABLE,
CONCO'RDANT, *adj.*
CONCO'RDANT, *n.*
CONCO'RDANTLY,
CONCO'RDANCE,
CONCO'RDATE,
CONCO'RDANCY,
CONCO'RDLY.

Fr. *concorder*; Lat. *concors*; *con*, and *cor*, the heart; Gr. κέαρ, of uncertain Etymology.

To be of one and the same heart, or mind; to have the same will or inclination, the same wish or desire: to be in union, harmony, agreement: to be unanimous, to agree, to harmonize.

"*A Concordance* is a Dictionary or Index to the Bible, wherein all the words used through the inspired writers are arranged Alphabetically, and the various places, where they occur are referred to, to assist us in finding out passages, and comparing the several significations of the same word." Cruden.

For in cronike of time ago
I fynde a tale *concordable*.

Gower. Conf. Am. book ii. fol. 63.

But vnderstandinge that it was *concorded* and concludde, he forthwith retourned to the sayde place of Amphipolis by the commaundemente of the Lacedemonyans.

Nicoll. Thucydides, fol. 132.

At musicke's sacred sounde my fansies eft begonne
In *concordes* discordes, notes and cliffes, in tunes of unisonne.

Gascoigne. Vpon the Fruit of Letters.

CON-CORD.

After whiche *concord* made, the cardinall and the archebishop of Yorke, did many thynges without the consent of the kynge or the duke. *Hall. Henry VI. The nineteenth Yere.*

Thus whenne Brute had deuyded this Isle of Brytayne, as before is shewed, in thre parts, & had holden y^e^ principate therof nobly by the terme of xxxiiii. yeres, after most cõcordaũce of wryters, he dyed. *Fabyan*, vol. i. ch. iv.

They crie out vpon us at this present euerie where that we are al heritiques, and haue forsaken the faith & haue with newe persuasions, & wicked learning vtterly dissolued the *concorde* of the church. *Jewell. Defence of the Apologie*, fol. 10.

If the true *concorde* of well-tuned sounds
By unions married, do offend thine ear,
They do but sweetly chide thee who confounds
In singleness the parts that thou should'st bear.

Shakspeare. Sonnet 8.

Concord's true picture shineth in this art,
Where divers men and women ranked be;
And every one doth dance a several part,
Yet all as one, in measure do agree
Obseruing perfect uniformity.

Davies. On Dancing.

Be pleased to consider, That the very word faith is in Scripture infinitely ambiguous, insomuch that in the Latine *concordances* of S. Hierom's Bible, published by Robert Stephens, you may see no less than twenty-two several senses and acceptations of the word faith, set down with the several places of Scripture refering to them. *Taylor. Sermon* 3. *Supplement.*

As neither their acts were notable in the age wherein they lived, nor the length of their reigns any way helpful to the *concordance* of times, foregoing or succeeding.

Ralegh. History of the World, book iii. ch. i. sec. 4.

And all the quire that wont with her to bear a part and sing
Concordant discords in sweet straine for welcome of the spring,
Sate silent on the frostie bow, and shuddering all for cold.
Did shroud the head beneath the wing.

Mirrour for Magistrates, fol. 556.

Let them forethinke and deliberat togither prudentlie, and what they deliberat wiselie, let them accomplish *concordlie*, not iarring nor swaruing one from the other.

Foxe. Martyrs. Epistle of Gregorie, fol. 106.

Be it knowne to your discretion or kinglye prudence, that forsomuch as this election of Stephen Langton hath orderlie & *concordlie* thus proceeded without fraud or deceit, vpon a person meet for the same, therefore we will not for no man's pleasure, neither mai we without danger of fame and of conscience, defer or protract anie longer the consummation of the said election.

Id. Ib. Pope Innocent to the King, fol. 228.

Till Edgar grateful (as to those who pine
A dismal half-year night, the orient beam
Of Phœbus lamp) arose, and into one
Cemented all the long-contending powers,
Pacific monarch; then her lovely head
Concord rear'd high, and all around diffus'd
The spirit of love.

J. Philips. Cider, book ii.

Why I did thinke so, I gave my reasons by speciall reciting many *concordants* inter partes.

Mountague. Appeale to Cæsar, fol. 84.

Whereupon we may say, that they who treate this accommodation [divine love, and humane passion,] are of Micha's disciples who hope to lodge *concordantly* together an idol, and an ephod, making only as it were a cell apart for God, and expect as he did, to prosper in this *concordancy*.

Id. Devoute Essayes, Treat. 13. sec. 7.

But however the matter of this letter being such a *concordance* with those instructions, bearing date November 19, and the letter of Cromwell, January 7.

Strype. Memorials. Anno 1538.

I shall take it for an opportunity, not as others in their sage prudence use to do, to quote three or four texts of Scripture, and to tell you how you are to rule the city out of a *concordance*; no, I bring not instructions, but what much better befits both you and myself, your commendations

South. Epistolary Dedication, vol. i.

CON-CORD. — CONCOR-DANCE.

Silent as evening, lo the list'ning throng,
While from his lips the glowing periods fall,
Drink sweet persuasion streaming from his tongue
And the firm chain of *concord* binds them all.
Fawkes. Aurelius.

Invention of Concordances.

The first inventor of CONCORDANCES to the Scriptures, was Cardinal Hugo de Sancto Charo, (or, according to his French name, Hugues de Saint Cher,) who flourished about the middle of the XIIIth century, and to whom we are indebted for the invention of Chapters. (See vol. xviii. p. 515.) In the compilation of his Concordance, (which, as being the earliest work of the kind, must have demanded unwearied patience and indefatigable diligence,) he is said to have employed five hundred Monks in selecting and arranging in alphabetical order all the *declinable* words of the Old and New Testaments, according to the Latin Vulgate Version. Chevillier, however, (*L'Origine de l'Imprimerie de Paris*, p. 134,) doubts the fact of so many Monks being employed; but supposes that the work was at first much less voluminous than at present, and that it has increased in size by frequent revisions and improvements. This Concordance appeared under the name *De Sancto Jacobo*, or *The Concordance of St. James*; probably from the circumstance of Hugo having resided for a considerable time in the Convent of St. James at Paris, where he delivered Lectures on the Holy Scriptures. John of Darlington, and Richard of Stavensby, assisted by other Englishmen, made considerable additions to the original work, which was afterwards considerably improved by Conrad of Halberstadt, who flourished A. D. 1290. It was still further enlarged and improved in the XVth century, about the time of the Council of Basil, by John de Ragusia, who added all the *indeclinable* words; and at length it received its present form from John of Segovia, and John Schott. From the Latin Concordance of Cardinal Hugo are derived those Concordances, in various languages, which have so greatly aided the studies of Biblical Scholars.

Concordances are of two descriptions or classes; viz. Concordances to the Scriptures in the Original languages, and Concordances to Versions.

Hebrew Concordances.

1. The earliest Hebrew Concordance is that of Rabbi Isaac or Mordecai Nathan, a learned Jew, who lived in the XVth century, and who applied Hugo's chapters of the Latin Vulgate to the Hebrew Bible, but substituted Hebrew numerals for the marginal letters A, B, C, D, E, F, and G, introduced by the Cardinal.

Rabbi Nathan.

Ten years were devoted by Nathan to his laborious work, which, though completed in 1448, was not published until 1523, when it appeared at Venice, but with considerable defects, many words and phrases being entirely omitted. A second and more correct edition was printed at Basil in 1581, by Ambrose Froben, but without altering the form, or supplying the defects A splendid edition of Nathan's Concordance was published at Rome in 1621, in four volumes folio,

Calasio.

by Marius de Calasio, a learned Franciscan Friar, who has greatly extended the original work by adding: 1. a Latin version of Rabbi Nathan's explanation of the several roots, with augmentations of his own; 2. the Rabbinical Chaldee, Syriac and Arabic words, derived from Hebrew roots, or agreeing with them in signification; 3. a Literal version of the Hebrew text; 4. the variations of the Vulgate and Septuagint; and 5. the proper names of men, rivers, mountains, &c. John Buxtorf, to whose labours Biblical literature is so deeply indebted, undertook to correct and reform the preceding editions of Nathan's work, and happily succeeded, by casting it into an entirely new form. His *Concordantiæ Hebraicæ et Chaldaicæ* appeared at Basil in 1632; and was abridged by Christian Rarius, under the title of *Fons Zionis, sive Concordantiarum Hebraicarum et Chaldaicarum* J. Buxtorfii *Epitome*, Berolini, 1677, 8vo. Calasio's work afterwards was reprinted at London in 1747—49, in four volumes folio, under the editorship of the Rev. William Romaine, M. A. assisted by Mr. Rowe Mores, and by Lutzena, a Portugueze Jew. It is a splendid and useful book, but greatly inferior in every respect to Dr. John Taylor's *Hebrew Concordance, adapted to the Hebrew Bible after the manner of Buxtorf*, London, 1754—57, in two folio volumes. This is one of the most laborious and most useful works ever published for the advancement of Hebrew learning, and the understanding of the Old Testament in its original language. It is, in fact, a Grammar, Lexicon, and Concordance, founded on the Concordance of Buxtorf, all whose errors Dr. Taylor has corrected. He has also inserted the word or words, by which any Hebrew word is rendered in the authorized English translation of the Bible; and, where the Hebrew is not literally rendered, a literal translation is added. In general, all change, or difference in the two texts is diligently remarked; and the author has added all the words, (about one hundred and twenty in number,) which Buxtorf had omitted, together with the Hebrew particles out of Christian Noldius's very complete *Concordantiæ Particularum Ebræo-Chaldaicarum*. (4to, Jenæ, 1735, last edition.) All learned men unite in the commendation of Dr. Taylor's invaluable Hebrew Concordance.

CONCORDANCE Buxtorf.

Concordances to the Greek Testament.

2. Of Concordances to the Greek Testament, two only are particularly worthy of notice: viz. 1. Erasmus Schmidius's (or Schmidt's) *Novi Testamenti Græci Jesu Christi* TAMEION, *aliis Concordantiæ*, Lipsiæ, 1717, folio. This is unquestionably the best Greek Concordance to the New Testament; it was beautifully reprinted at Glasgow, and published at London in 1819, in two octavo volumes; 2. Dr. John Williams's *Concordance to the Greek Testament, with the English Version to each word; the principal Hebrew Roots corresponding to the Greek words of the Septuagint; with short critical notes and an index.* London, 1767, 4to. a useful and neatly printed work.

To the Septuagint Greek Version.

3. Concordances to Ancient Versions.—The best and most complete Concordance to the Septuagint Version of the Old Testament, is Abraham Trommius's *Concordantiæ Græcæ Versionis, vulgo* LXX *Interpretum*, Amst. et Traj. ad Rhen. 1718, in two volumes folio; which has entirely superseded the earlier work of Conrad Kircher, published at Frankfort in 1607, in two quarto volumes. Trommius has followed the order of the Greek alphabet. The Greek word is first given, to which are subjoined its different acceptations in Latin; then follow the different Hebrew words, which are explained by the Greek word in the Septuagint Version. These Hebrew words are arranged under the Greek, in their alphabetical order, with the passages of Scripture where they occur. If the word in question is found in the Greek versions of Aquila, Symmachus, Theodosion, or of any other ancient Greek

Interpreters of the Old Testament, the places in which it occurs are referred to, at the conclusion of the quotations from the Scriptures; and, immediately after these, all the passages in the Apocryphal books are specified, in which the word appears. The work is terminated by a useful Index, a Hebrew and Chaldee Lexicon, a Greek Lexicon to Origen's Hexapla, (by Montfaucon,) and a succinct collation (by Lambert Bos) of the Frankfort and Roman editions of the Septuagint.

It has already been stated that Cardinal Hugo, the first inventor of Concordances, was the earliest compiler of a Concordance to the ancient Latin Vulgate Version of the Scriptures. This gave rise to several others, by Henricus Regius, (Coloniæ, 1535, 4to;) Johannes Gastius, (Basileæ, 1551, folio;) Robert Stephens, (Parisiis, 1555, folio, a rare and beautiful work;) Johannes Benedictus, (Parisiis, 1562, folio;) Caspar de Zamora, (Romæ, 1627, folio.) But that which is considered to be the most useful work for this Version is the *Concordantiæ Bibliorum* of Franciscus Lucas, which first appeared at Antwerp in 1606, in folio. The *best* and most beautiful edition is said to be that printed at Cologne in 1684, in octavo; and the most *complete*, that printed at Avignon in 1786, in two volumes, quarto.

4. Several Concordances to the Scriptures are extant in the English language. The earliest of these was compiled and printed by Thomas Gibson, or Gybson, for the New Testament. It is entitled *The Concordance of the New Testament, most necessary to be had in the hands of all soche as desire the Communication of any place contayned in the New Testament;* and was printed at London in 1535, in octavo. This is a work of not very frequent occurrence. More common is the Concordance of the entire Bible, compiled by John Marbecke, Organist of Windsor, which was printed in black letter by Richard Grafton, in 1550, in folio, with this title: *A Concordance, that is to saye, a Worke, wherein by the ordre of the letters of the A, B, C, ye may redely finde any worde conteigned in the whole Bible, so often as it is there expressed or mencioned.* This Concordance, which was dedicated to King Edward VI. by the compiler, "Jhon Marbek," was adapted to the edition commonly termed "Matthewe's Bible." In Fox's *Acts and Monuments*, vol. ii. p. 546, there is a very interesting narrative of the account which Marbecke gave to the Bishops of his labours, and which exhibits him as a remarkable instance of indefatigable diligence.

The publication of the authorized English Version of the Bible, in 1611, gave occasion to the compiling of numerous Concordances adapted to it, by Newman, Downame, Powell, and others during the XVIIth century, and by Fisher, Brown, and others during the XVIIIth century. Of these, two only are particularly worthy of attention: viz. 1. *A Complete Concordance to the Holy Scriptures of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible*, by Alexander Cruden, M.A. London, 1763, 1810, 1824, quarto. The *first* edition of this well-known and useful Concordance appeared at London in 1737. The edition of 1763 is the *third* and last of those superintended by the author, and is usually considered the best, from his known diligence and accuracy in correcting the press. The value of Cruden's Concordance has caused it to be repeatedly printed, but not always with due regard to accuracy. The London edition of 1810, however, is an honourable exception; every word, with its references, having been most carefully examined with the English Bible for that edition. The impression of 1824, is a reprint of that of 1810. 2. *A New Concordance and Dictionary of the Holy Scriptures, with the various significations of the principal words, by which the true meaning of many passages is shown*, by the Rev. John Butterworth, London, 1767, 1785, 1816, octavo. This is, for the most part, a judicious Abridgement of Cruden's large work. In order to ensure correctness, the compiler of it collated every word and reference in the proof sheets, with the several texts of the Bible. The second edition of 1785, is considerably improved. The third edition of 1816, is a reprint of the second, with some alterations in the definitions, made by the editor, (Dr. Adam Clarke,) who has reprinted, by themselves, the original passages so altered. (Horne's *Introduction to the Critical Study of the Scriptures*, vol. ii. part iii. ch. iii. sec. 2; Townley's *Illustrations of Biblical Literature*, vol. i. p. 483, 484; vol. ii. p. 183, 184; vol. iii. p. 118, 120.)

CONCORDANCE. CONCORDAT. Butterworth.

CONCORDAT, the name by which an Agreement concerning Beneficiary matters is distinguished in the *Canon Law*. None made without the authority of the Pope is binding on successors. The Treaty concluded between Leo X. and Francis I. in 1516 for the abolition of the *Pragmatic Sanction*, is commonly known in France as *The Concordat*. These two important edicts may be found given at length, the one, the *Pragmatic Sanction*, in *Concilia* Harduini, viii. 1949; the other, the *Concordat*, in the same work, ix. 1867, and in Leibnitz, *Mantissa Codicis Diplomat.* i. 158, ii. 358. Mosheim, who briefly mentions the *Concordat* (cent. xvi. sec. i. ch. i.) refers for an ample and accurate account of both it and the *Pragmatic Sanction* to Burnet, *History of Reformation*, iii. 3; and also to the following works: De Boulay, *Hist. Acad. Paris*, vi. 61, 109; Du Clos, *Hist. de Louis XI.*; *Hist. du Droit Eccl. François*, i. Diss. ix. 415; *Menagiana*, iii. 285.

The Ist article of this *Concordat* treats of Elections, and stipulates that Chapters shall not elect of themselves as heretofore; but that on the occurrence of a vacancy, the King of France, within six months, shall name a Doctor or Licentiate of Theology, not under twenty-seven years of age, for the Pope's approval. Bishoprics vacant in the Court of Rome are to be conferred by the Pope, without the King's nomination. Abbies and Priories are to follow the same rule. The IId article abolishes reversions. The IIId relates to Collations, and the rights of Graduates. The IVth gives the Pope the option of one Benefice from every Patron who has a right to present to ten; and demands a true account of their ordinary value. The Vth regulates causes and appeals. The VIth, VIIth, VIIIth, IXth, and Xth, differ little from the Pragmatic Sanction.

This Treaty, which so largely increased the authority of the Pontiff over the Gallican Church, was received with the utmost reluctance and indignation. The Parliament of Paris after deliberating for a month refused to register it, and when at last compelled to publish it, they annexed a solemn protest, and an appeal to the next General Council. The chief obloquy of the transaction fell upon the Chancellor du Prat, who was Cardinal Legate, and principally concerned in promoting it. Some modifications were afterwards made in it from time to time, especially in the clauses

relating to the declaration of the value of Benefices and the Papal option. The King also extended his right of nomination to Archbishoprics, Bishoprics, and Abbies.

The French Revolution annihilated this *Concordat*; but on the 15th of July, 1801, a new *Concordat*, which had for some months been under discussion, was concluded between Pius VII. and Buonaparte; and was finally ratified at Rome, on the 9th of August. By this Convention, the Roman Catholic religion was reestablished in France, though under a more simple and moderate form than had existed during the Monarchy. Pius was, indeed, happy to make any terms with a people whom he had long given up as for ever alienated from the Popish dominion; and hence we may account for those concessions he so readily made. He wisely withheld the publication of this *Concordat* for some time, though its ratification had been previously announced by his Bull "*Ecclesia Dei.*" Among the principal articles of this *Concordat* were, the confirmation of the existing Republic; a new division of the Dioceses; the resignation, on the part of the ancient Bishops, of their several Sees; the nomination of the new Bishops and Archbishops by Buonaparte, within three months after the publication of the Pope's Bull; the alienated property of the Church to remain undisturbed by the Pope; the Bishops and Priests to receive an adequate salary from Government. (Collins's *Summary of Mosheim's Ecclesiastical History, &c.* vol. ii. p. 215, 216.)

On the restoration of the Bourbons to the French Throne, "after various negociations, the Pope finally concluded a Treaty with the French Monarch, in the year 1817, whereby the *Concordat* of 1801 was totally to cease, and the affairs of the Church were replaced on the footing of the *status qui* established by the Convention between Leo. X. and Francis II." (Collins, vol. ii. p. 223.)

There is also a German *Concordat* concluded in 1448, between Pope Nicolas V. and the Emperor Frederic III., and subsequently confirmed both by Clement VII. and Gregory XIII. By this the Pope reserves to himself the presentation to all Benefices in the Court of Rome, and within two days' journey of that City. All other Ecclesiastical Elections are to be confirmed by the Pope. Benefices conferred alternately by the Pope and private Patrons, belong to the first in the months January, March, May, July, September, and November, which thence are termed *Menses Papales*, and the payment of *annates* or first fruits is carefully regulated. Blondeau, *Bibl. Canon.*

Besides the authorities cited above, may be consulted, Moreri, *ad voc.*; Puisson, *Pragm. Sanct.*; Maimbourg, *Hist. du Pont. de S. Gregoire le Grand*; Ducier, *De sacris Eccl. Ministeriis*; Pithou, *Hist. de l'origine de la Pragm. Sanct. et du Concordat*; Du Pin, *Bibl. des auteurs Eccl. du XVI siècle.*

CONCO'RPORATE, *v.* } Lat. *con*, and *corpus*,
CONCORPORA'TION. } body. Corpus *est* quod carpi potest in partes. Martinius. *Corpus, quod depascitur, opp. ad* mentem, *quod* manet. Scheidius.

To unite into one body; to embody.

Of Eucharistia, (I find in the Scripture,) in which we be *concorporated* into Christ, and made lively members of his body, nourished and fed to the everlasting life, if we receive it as we ought to do, and else it is to us rather death than life.
Burnett. Records. The Resolutions of some Questions concerning the Sacrament, ques. 7.

Even as if he [the flatterer] went about in some great pasture to make toward one beast, whom he purposeth to tame and bring to hand, by little and little joyning close unto him, as it were to be *concorporated* in the same studies and exercises, in the same affections, employments and course of life.
Holland. Plutarch, fol. 72.

For as the excessive humiditie of the one looseneth the rind, so the want of vitall moisture in the other, will not suffer it to unite and *concorporate*. *Id. Plinie*, fol. 518.

That one centre, which the soul is hight,
Which knows this world by the close unitie
Concorporation with the mundane spright.
More. On the Soul, book ii. can. 1. st. 26.

And the word, which St. James pronounces able to save our souls, he describes as a graff, which must not only be closely embraced by that, wherein it is to fructify, but must continue there, to bring the stock and graff to (if I may so speak) *concorporate*. *Boyle. On the Style of the Holy Scriptures.*

Saint John scruples not to affirm, that "if a man say I love God, and hateth his brother, he is a liar;" as *concorporating* things inconsistent, and uniting things distanter than the two poles of heaven. *Id. A Dissuasive from Cursing.*

CONCOURSE, *n.* Fr. *concours*; It. and Sp. *concurso*; *con*, and *currere, cursum*, to run.

A running or flocking together.

For this myracle great *concourse* of people yerely in the vi. kalendis of Marche cõmith with great deuocion vnto the sayd monastery, there makyng theyr oblacions, fermly beleuyng y^{t} sayd churche was halowed with Crystis own hande.
Fabyan, vol. i. ch. cxxxii.

Whan sodenly Aeneas seeth great *concourse* to throng
Both mighty Anteas and Serestus, and Cloanthus strong.
Phaer. Æneidos, book i. fol. 34.

The host all readie to depart away,
Intending first in funerall flames to burne
Her fatal pride, and all her pomp o'erturne
Did in thicke *concourse* cluster to confound
Her high top towers and eu'n them with the ground.
Mirrour for Magistrates, fol. 868.

——————————Thus, ruling, he restrain'd
The host from flight: and then again the councell was maintain'd
With such a *concourse*, that the shore rung with the tumult made.
Chapman. Homer. Iliad, book ii. fol. 21.

Nay, the machine of God's making, is so imperfect, according to these gentlemen, that he is obliged to clean it now and then by an extraordinary *concourse*, and even to mend it, as a clock maker mends his work. *Clarke. Leibnitz's First Paper.*

Hence were formed colleges or sodalities of men of letters, who taught arts and sciences, and drew together a *concourse* of youths desirous of instruction, and thus by degrees those larger schools were erected, which in the next age were called Universities.
Jortin. Remarks on Ecclesiastical History.

CONCREATE, *con*, and *create, creatum*, (see CREATE.) Fr. *concreer*, to breed, compose, make or *create* together. Cotgrave.

For some men finding reason to be that guide, which God hath given us, and *concreated* with us, know that religion which is superinduc'd and comes after it, cannot prejudice that noblest part of this creation.
Taylor. Rule of Conscience, book i. ch. ii.

I am the more perswaded of the concinnity of this notion, when I consider the uncouth harshness either of the way of actuall *concreated* knowledge, or of infant growing faculties.
Glanville. The Vanity of Dogmatizing, ch. i.

For if it be not, then neither we nor Adam could by nature do things above nature; and if God did *concreate* grace with Adam, that grace was nevertheless grace, for being given him as soon as he was made. *Taylor. On Repentance*, ch. vi. sec. 4.

CONCREDIT, Lat. *concredere*; *con*, and *credere, itum*. Vossius prefers from *χρήζω, id est, mutuum do*. See CREDIT.

CON-REDIT. To deliver, commit, or consign to the trust; to intrust.

CON-RETE. The which reason may well be applied to excuse every Christian from it, [swearing] who is a priest to the most high God, and hath most celestial and important matters *concredited* to him; in comparison to which all other matters are very mean and inconsiderable. *Barrow. Sermon* 15. vol. i.

CONCRE'TE, *v.*
CO'NCRETE, *adj.*
CO'NCRETE, *n.*
CONCRE'TELY,
CONCRE'TION, *n.*
CO'NCRETIVE,
CO'NCRETIVELY,
CONCRE'SCENCE,
CO'NCREMENT.

Fr. *concret*; Sp. and It. *concreto*; Lat. *concretus*, past participle of *concresc-ere*; (*con*, and *crescere*.) *Sic* crescere, *est* creascere, *id est*, accipere augmentum in carne: παρὰ τὸ κρέας. Scaliger, *De Causis*, c. 123.

To grow together, to grow or unite together, to coalesce, to cohere, to coagulate, to congeal.

For the Logical use, see the Example from Locke.

Those same vapours beinge lette to euaporate or passe forth out of the head therfore be *concrete* or gathered into humour superfluous.

Sir Thomas Elyot. Castel of Helth, book iv.

And on that sleue these wordes were wrete
A false abstracte cometh from a false *concrete*.
Skelton. The Bouge of Courte.

For all coral is not hard, and in many *concreted* parts some parts remain unpetrified, that is, the quick and the liveller parts remain as wood, and were never yet converted.

Sir Thomas Brown, book ii. ch. v.

The reliques are like the scales of Sardinos, pressed into a mass; which melting with heat, are again *concreted* by cold.

Id. book iii. ch. xxvi.

Who came close on, and with his dart strooke Duke Apisaon
Whose surname was Pharesiades, even to the *concrete* bloud
That makes the liver; on the earth, out gusht his vital bloud.
Chapman. Homer. Iliad, book xi. fol. 153.

I desire, that in the text this difference may be observed, between the things that Christ hath done for the affecting and accomplishment of that peace.

1st, What was transacted and done simply and abstractedly in his own person alone, for the procurement of it, on the cross.

2d, What he works efficiently in us, (tho' *concretely*, in himself, upon us) by his spirit, and through providences, to full accomplishment thereof.

Goodwin. Works, vol. i. part iii. fol. 11.

When these greedy flames shall have devoured whatever was combustible, and converted into a smoak and vapour all grosser *concretions*, that great orb of fire that the Cartesian philosophy supposeth to constitute the centre of this globe, shall perfectly have recovered its pristine nature.

Glanville. Preexistence of Souls, fol. 178.

That little stony plant which Johnson nameth, *Hippuris Caroloides*, and Gesner *Foliis mansu Arenosis*, we have found in fresh water; which is the less *concretive* portion of that element.

Sir Thomas Brown, book ii. ch. v.

Let me request you to weigh that of St. Paul, *Ephesians*, ii. 5, which are urged by some ancients: and to remember, how often he calls concupiscence sin; whereby it is urged, that although baptism take away the guilt as *concretively* redounding to the person, yet the simple abstracted guilt, as to the nature remains; for sacraments are administered to persons, not to natures.

Taylor. Polemical Discourses, fol. 907. *Bishop of Rochester's Letter.*

And seeing it is neither a substance perfect, nor a substance inchoate, or in any way of perfection, how any other substance should thence take *concrescence*, it hath not been taught.

Raleigh. History of the World, book i. ch. i. sec. 10.

This distinction of names shews us also the difference of our ideas: For if we observe them, we shall find that our simple ideas have all abstract, as well as *concrete* names; the one whereof is (to speak the language of Grammarians) a substantive, the other an adjective; as whiteness, white, sweetness, sweet.

Locke. Of Human Understanding, book iii. ch. viii sec. 1.

CON-CRETE.

There is the cohesion of the matter into a more loose consistency, like clay, and thereby it is prepared to the *concrement* of a pebble or flint. *Hale. Origin of Mankind.*

CON-CUBINE.

The particles of tinging substances and salts dissolved in water do not of their own accord *concrete* and fall to the bottom, but diffuse themselves all over the liquor, and expand still more if you add more liquor to them.

The Life of Boyle. Letter of Sir Isaac Newton.

I have not yet found by what I have heard of those artists, that though they pretend to bring the several substances, into which the fire has divided the *concrete*, to an exquisite simplicity, they pretend also to be able by the fire to divide all *concretes*, minerals, and others, into the same number of distinct substances.

Boyle. The Sceptical Chymist, part v.

The latter of which is a thing, which men have been necessitated to, in order to the computation or reckoning of the properties of bodies, the comparing of them with one another, the adding, subtracting, multiplying, and dividing of them, which could not be done, so long as they are taken *concretely* together with their subjects.

Cudworth. Intellectual System, fol. 67.

That there does also intervene a various local motion of such small bodies, will scarce be denied; whether we choose to grant the origin of *concretions* assigned by Epicurus, or that related by Moses. *Boyle. The Sceptical Chymist*, part i.

How, for example, could there be such a science as optics, were we necessitated to contemplate colour *concreted* with figure, two attributes which the eye can never view, but associated?

Harris. Hermes, book iii. ch. iv.

——————— Happier far
Are you, ye sons of Claude! who, from the mine,
The earth, or juice of herb or flower *concrete*,
Mingle the mass whence your Arcadias spring.
Mason. The English Garden, book iii.

In a fabulous age every odd substance that was flung ashore received that name; [halcyon's nest] a species of tubular coral, a sponge, a zoophyte, and miscellaneous *concrete* having by the ancients been dignified with that title from their imaginary origin.

Pennant. The Kingfisher, vol. i. p. 329.

He relates, that it [the halcyon's nest] resembled those *concretions* that are formed by the sea water.

Id. Ib. p. 328.

CONCREW, *v.* Lat. *concrescere*; to grow together. See CONCRETE.

And his faire locks, that wont with oyntment sweet
To be embaulm'd, and sweat out dainty dew,
He let to growe, and griesly to *concrew*,
Vncomb'd, vncurl'd, and carelesly vnshed.
Spenser. Faerie Queene, book iv. can. 7.

CO'NCUBINE, *n.*
CONCU'BINACY,
CONCU'BINATE, *n.*
CONCU'BINAGE,
CONCU'BINARY,
CONCU'BINARY, *adj.*

Fr. *concubine*; It. and Sp. *concubina*; Lat. *concubina*. *Concumbere, concubitum*; (*con*, and *cumbere*,) to lie together. See the Quotation from Hobbs.

He wolde suffre for a quart of wine,
A good felaw to haue his *concubine*
A twelve month, and excuse him at the full.
Chaucer. Prologue, v. 652.

He the mightie God forsoke
Ageyn the lawe whan hee toke
His wyues and the *concubines*
Of hem that were Sarasines.
Gower. Conf. Am., book vii. fol. 168.

And moreouer they saide, it should be a great shame for theym, that such a duchesse, come of so base a blode (and *concubine* to the duke in his other wyfe's dayes) shulde go and haue the preemynence before them.

Froissart. Cronycle, vol. ii. ch. ccx.

[illegible] either for society of bed or [illegible] of bed only, then the [illegible] also the child shall be his [illegible] by covenant. For although [illegible] is supposed to yield up the right of [illegible] yet doth not *concubinage* enforce so [illegible] *Corpore Politico*, part ii. ch. iv.

[illegible] to believe, that the Holy Ghost will not [illegible] incestuous unchaste *concubinaries*, schismaticks [illegible] and excommunicate.
Taylor. Sermon 6. part i.

[illegible] take from them the church honourable marriage and the bed [illegible] shall them not replenishe it with *concubinaries*, with in[illegible] sodomiticall vices, and finally with al kinde [illegible] filthinesse.
Martyrs. Allegations against Sixe Articles, fol. 1064.

In this constitution, if the Lorde Cromwell and other good men of the parliament might haue had their will, there is no doubt, but the first crime of these *concubinarie* priests, as well as the second had had the same penalty, as the other six articles had and should haue bin punished with death. *Id. Ib.* fol. 1074.

Amongst the ancients, and for a long time in the civil law, such marriages [against the consent of parents] were esteem'd illegitimate, and no better than a mere *concubinate*.
Taylor. Rule of Conscience, book iii. ch. v.

The bad tendency of Mr. Pope's Eloisa to Abelard is remarked by Sir John Hawkins, in his *History of Music*, vol. ii. p. 23, as depreciating matrimony, and justifying *concubinage*. This is founded on a false fact; Abelard was married.
Horne. Essays, &c. Abelard, vol. i. fol. 248.

Then the marriage of the priests should be in the Pope's hands, who might admit the same; and the *concubinate* of many should be forgiven, for we see few chaste.
Strype. Memorials. Edward VI. Anno 1539.

Also their country was very infamous for *concubinacy*, adultery, and incest: some kept four *concubines* together.
Id. Ib. Anno 1550.

CONCULCATE, *v.* Fr. *conculquer*; Sp. *conculcar*; It. *conculcare*; Lat. *conculcare, atum*; *con*, and *calcare, calcibus premere*, to press with the heels. (Calx, from λὰξ, and that from λήξω, the future of λήγ-ειν, *desinere*, to end.)

To tread, or trample upon.

Doe not thou *conculcate* thyselfe, and man ouercometh thee not.
State Trials. The Protestation of John Wiclif.

But he (that notwithstanding) groweth from evil to worse, oppressing and *conculcating* the church and sanctuary of God.
Fox. Martyrs. Becket's Letter to the Pope, fol. 197.

And to conclude, as in effect, in despite of God, *conculcating* and trampling under foot whatsoever is named God, [Mahomet] advanceth his own (blasphemous reprobate and forlorne miscreant as he is) divine power and authority forsooth in the Divel's name above all things whatsoever in heaven and earth.
Mountague. Appeale to Cæsar, fol. 153.

CONCU'PISCENCE, CONCU'PISCIBLE. Fr. *concupiscence*; It. *concupiscenza*; Sp. *concupiscentia*; Lat. *concupiscere*, (*con*, and *cupere*.) *Cupere* is of uncertain Origin. *Cupere est magis quam velle.* Vossius. And *concupiscere* is more still; to wish for, or desire ardently; to lust after.

For *concupiscible* in *Measure for Measure*, the modern Editors, as Mr. Steevens observes, unauthoritatively substitute *concupiscent*.

But as they were the children of God, which were inwardly circumcised, euen so they that are washed inwardly from the *concupiscens* of thys worlde, are the members of Christ, whom Paule affirmeth so to be purged through his bloud.
Frith. Workes, fol. 71.

That other dotes, and drinetb forth his dayes
In vaine delight, and foul *concupiscence*,
When works of weight, might occupie his hedde.
Gascoigne. The Steels Glass.

Which lust or evil *concupiscence* he at last defines to be an insatiable intemperance of the appetite, never filled with a desire, never ceasing in the persecution of evil; and again he calls it, our birth and nativity derived to us by our parents, i. e. an evil affection hereditary to us, and delivered to us as a legacy at our birth and nativity.
Hammond. Works. Sermon 19. vol. iv.

Perturbations and passions, which trouble the phantasie, though they dwell betweene the confines of sense and reason, yet they are drowned in corporeall organs of sense, they are commonly reduced into two inclinations, irascible and *concupiscible*.
Burton. Anatomy of Melancholy, fol. 97.

The Stoicks and Epicureans hold, that they [plants] have no soule or life at all; for of animall creatures some have the appetitive and *concupiscible* soule, others the reasonable: but plants grow after a sort casually of their owne accord, and not by the means of any soule. *Holland. Plutarch*, fol. 694.

He would not but by gift of my chaste body
To his *concupiscible* intemperate lust,
Release my brother.
Shakspeare. Measure for Measure, fol. 80.

There is in every man a certain propensity to vice, or a corrupt principle more or less disposing him to evil, which principle is sometimes called the flesh, sometimes *concupiscence*, and sometimes sensuality, and makes one part of that, which we call original sin. *South. Sermon* 1. vol. v.

Now there being a double object for the will of man to work upon, good and evil, there is likewise a double faculty considerable in it; the one we call a *concupiscible*, the other an irascible faculty; by the one we follow that which is good, by the other we run from that which is evil.
Bishop Beveridge. Sermon 137. vol. i.

Avarice and ambition are abroad watching for her in the day, while *concupiscence*, like a pestilence, walketh in darkness.
Horne. Works. Commentary on the Psalms, vol. iv. psalm 91.

CONCU'R, *v.* CONCU'RRENCE, CONCU'RRENCY, CONCU'RRENT, *adj.* CONCU'RRENT, *n.* CONCU'RRENTLY, CONCU'RSION. Fr. *concourir*; It. *concorrere*; Sp. *concurrir*; Lat. *concurrere*; (*con*, and *currere*,) to run together.

To run together or in unison; by agreement; with one will; to one goal or end; to conjoin or combine, to meet together, to unite, to agree or assent to.

And here is it diligently to be noted: that in all such rites, ceremonies, or sacramentes of God thus instituted: these two thinges (that is to witte, the thyng signified, and the signe, that signifieth) be *concurraunt* and inseparable.
Tyndall. Workes, fol. 468.

But of these spiritual lawes y^t^ were made for y^e^ repressing of heresies, with which our tẽporal lawes are so conformable and *concurrant*; (these am I boũd to medle with.)
Sir Thomas More. Workes, fol. 1015.

Saint Paul, *Tim.* iii. and *Tit.* i. sheweth what qualities a bishop or a pastor ought to haue: but he doth not say, that if none can be founde, or not a sufficient number, in whom all these qualities do *concurre*, that then the church shal rather be destitute of ministers, than have such. *Whitgift. Defence*, fol. 253

How was this goodly architecture wrought?
Or by what means were they together brought?
They err, that say they did *concur* by chance,
Love made them meet in a well-ordered dance.
Davies. On Dancing. The Orchestra.

So all the labours that I long have lost,
As one that was but wrestling with the winds,
May once in end *concurre* to blesse my state.
Stirling. Aurora. Sestin 1

CUR.

——————— No decree of mine
Concurring to necessitate his fall.
Milton. Paradise Lost, book x. l. 44.

Those things which are made of God himselfe immediately by himselfe, without the *concurrence* of second causes, cannot be vnmade by any inferiour cause, but by him alone by whom they were first made. *Hakewill. Apologie*, fol. 18.

That height of fortune either is control'd
By some more pow'rful overlooking eye,
(That doth the fulness of thy grace withhold)
Or countercheck'd with some *concurrency*,
That it doth cost far more adoe to hold
The height attain'd, than was to get so high.
Daniel. Chorus in Philotas.

All of them (the last excepted) were dejected by King James without any *concurrency* of the Duke.
Cabbala. To his Sacred Majestie.

Whereupon in the bill newly passed this session for a trienniall parliament, for time to come, there is special provision made how the parliament shall be summoned and convented by the lords, commons, and great officers of the realme, themselves, without the king's *concurrent* assent (though by his writ and in his name) in case of his neglect or wilfull refusall to summon one within that time.
Prynne. Treachery and Disloyalty of Papists.

As for the Mirmillones, hee deprived them of their armour. One of them named Columbus, fortuned to foile his *concurrent*, howbeit hee had gotten before some small hurt.
Holland. Suetonius. Caligula, fol. 149.

How long this Tibni, the new competitor of Omri held out, I do not find, only it appears that his side was decay'd, and so he died, leaving no other successor than his *concurrent*.
Ralegh. History of the World, book ii. ch. xix. sec. 5.

As in thy pictures light consents with shade,
And each to other is subservient made,
Judgment and genius so *concur* in thee,
And both unite in perfect harmony.
Congreve. To Sir Godfrey Kneller.

We are to trust firmly in the Deity, but so as not to forget that he commonly works by second causes, and admits of our endeavours with his *concurrence*.
Dryden. Dedication of the Duke of Guise.

With mortal hatred I pursu'd his life,
Nor he, nor you, were guilty of the strife:
Nor I, but as I lov'd, yet all combin'd,
Your beauty, and my impotence of mind,
And his *concurrent* flame, that blew my fire;
For still our kindred souls had one desire.
Id. Palamon and Arcite.

So noble and so disinterested doth Divine love make ours, that there is nothing besides the object of that love, that we love more than our *concurrents* in it, perchance out of a gratitude to their assisting us, to pay a debt (of love and praise) for which, alas! we find our single selves but too insolvent.
Boyle. Seraphic Love.

'In like manner, those three hypostacies, the Father, Son, and Holy Ghost, are not only, congenerous and coessential, as having all the essence of the Godhead alike in them, but also as *concurrently* making one entire Divinity.
Cudworth. Intellectual System, book i. ch. iv.

But however, say they, body in general, the common basis and matter of all worlds and beings, is self-existent and eternal; which being naturally divided into innumerable little particles or atoms, eternally endued with an ingenit and inseparable power of motion, by their omnifarious *concursions* and combinations and coalitions, produce successively (or at once, if matter be infinite) an infinite number of worlds; and amongst the rest there arose this visible complex system of heaven and earth.
Bentley. Sermon 6.

However the love of letters growing every day stronger in him, it was found advisable to give way to his inclination of taking orders: the rather, as the seriousness of his temper and purity of his morals *concurred* with his unappeasable thirst of knowledge, to give the presages of future eminence in that profession.
Hurd. Life of Warburton.

The delight we have in such things, hinders us from shunning scenes of misery; and the pain we feel, prompts us to relieve ourselves in relieving those who suffer; and all this antecedent to any reasoning, by an instinct that works us to its own purposes without our *concurrence*.
Burke. On the Sublime and Beautiful, sec. 15.

CONCUR. — CONDEMN.

The Egyptians as we are assured by the *concurrent* testimony of antiquity, were amongst the first who taught that the soul surviv'd the body and was immortal.
Warburton. The Divine Legation, book iii. sec. 4.

CONCU'SS, CONCU'SSION, *n*: CONCUSSA'TION. } Lat. *concutere, ussum*; (*con*, and *quatere*,) to shake together. To shake or agitate, to cause to quake or tremble.

Now when we see the most combining band
The strongest fast'ning of society,
Low, whereon all this frame of men doth stand
Remain *concussed* with uncertainty.
Daniel. To Sir Thomas Egerton.

Upon every great agitation or *concussion* of the brain (as happeneth from a stroke, especially if the stroke be upon the eye) whereby the optic nerve suffereth any great violence, there appeareth before the eyes a certain light, which light is nothing without, but an apparition only, all that is real being the *concussion* or motion of the parts of that nerve; from which experience we may conclude, that apparition of light is nothing but motion within. *Hobbs. Human Nature*, ch. ii. fol. 3.

Like ships in a storm, every one alone hath enough to do to out-ride it; but when they meet, besides the evils of the storm, they find the intolerable calamity of their mutual *concussion*.
Taylor. On Original Sin. Deus Justificatus.

Envy in the bosom is like a subterraneous fire shut up in the bowels of the earth, which after some astonishing *concussation* breaks furiously out with noise and horrour.
Hall. The Peacemaker, sec. 8.

How can that *concussion* of atoms be capable of begetting those internal and vital affections, that self-consciousness and those other powers and energies that we feel in our minds: seeing they only strike upon the outward surfaces; they cannot inwardly pervade one another: they cannot have any penetration of dimensions and conjunction of substance.
Bentley. Sermon 2.

The islands are almost every where surrounded by reefs, which appear to be rude and broken, as some violent *concussion* would naturally leave the solid substance of the earth.
Cook. Voyage, book i. ch. xvi. vol. i.

CONDALIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx pitcher-shaped, five-cleft, permanent; corolla none; disk glandular; style one; seed-vessel an oval drupe; nut one-seeded.

One species, *C. microphylla*, native of South America. Persoon, *Syn.*

CONDE'MN, *v.* CONDE'MNABLE, CONDEMNA'TION, CONDE'MNATORY, CONDE'MNEDLY, CONDE'MNER, CONDE'MNING. } Fr. *condemner*; It. *condamnare*; Sp. *condenar*; (*con*, and *damnare*.) Vossius says from *damnum*, and *damnum* from δαπάνη, *sumptus, impendium*.—Varro, lib. iv. *Damnum, a demtione.* Quinctilian, however, remarks;—damnum *esse* amissionem *eorum, quæ habueris*; and further;—*mihi ex hoc, quod plerisque criminibus* pecuniæ pœna *imponebatur, appellatio etiam* Damnatio *videtur*. See Vossius. The root, as Tooke is of opinion, is the A. S. *deman*, to deem; (dema, *juder*, demm, *damnatio, doom*.) In *Matthew*, v. 21. the Gr. κρίσις, Lat. *judicium*; A. S. and English, *dome* or *doom*, are used emphatically. Ὃς δ' ἂν

CON-DEMN.

φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. Thou shalt not kill, and whoever shall kill shall be in danger of the *judgment*. The *damnum*, the doom, the judgment; the loss or punishment (Quinct.: *pœna*) to which any one is judged, sentenced, doomed, or *damned*. The Fr. *merci*; English, *mercy*;—has a similar judicial origin. See AMERCE, and MERCY.

To *condemn*,—is to deem, think, or judge, *sc.* any one to be guilty, to be criminal;—to give judgment or sentence, or doom, of guilt; to adjudge or declare the penalty or punishment; to censure, blame, reprehend, reprove.

And if ye wisten what it is I wole mersy and not sacrifice: ye schulden never have *condempned* ynnocentis.
Wiclif. Matthew, ch. xii.

Wherefore if ye had wist what this saying meaneth: I require mercye & not sacrifice: ye would neuer haue *condemned* innocentes. *Bible. Anno* 1551.

After many examinations, at last they *condemned* him [Tyndall] by virtue of the emperour's decree made in the assembly at Ausbrough, and shortly after brought him forth to the place of execution, and there tyed him to a stake, where with a feruent zeale and a loud voyce he cried, Lord, open the eyes of the King of England. *Tyndall. Life*, fol. B. 2.

Therefore as bi the gift of oon into alle men into *condempnacioun*, so bi the rightwysnesse of oon into alle men into iustifyng of lyf. *Wiclif. Romayns*, ch. v.

The *condempnation* or punishment, is either to reduce hym that erreth into the traine of vertue, or to preserue a multitude frō domage, by puttynge men in feare, that be prone to offende, dreding the sharpe correctiō, that they behold another to suffer.
Sir Thomas Elyot. Governour, book ii. fol. 124.

Then she the senses checks, which oft do err,
And e'en against their false reports decrees;
And oft she doth *condemn* what they prefer;
For with a pow'r above the sense she sees.
Davies. Immortality of the Soul, sec. 1.

And unto them he said, come neer (for they stood in the very entry of the door) for I assure you ye shall hear the word of verity, which shall either seal in you this same day your salvation or *condemnation*. *Knox. History of the Reformation*, fol. 32.

My lord the king salutes you, and commands
That to his ayde you bring your ready bands,
Or else he swears by him that sits on high,
Before the armies ioyne, your sonne shall die.
At this the lord stood like a man that heares
The judge's voice, that *condemnation* bears.
Beaumont. Bosworth Field.

What then shall I thinke to be the cause why they proceeded against me with this their bull *condemnatorie*, so vaine, so ridiculous, so trifling, but only their meere blockishnesse, whereby they seeing my allegations to be true and not able to abide, nor yet to confute the same, thought to terrifie me with their vain ratling of their rotten parchment.
Fox. Martyrs. Answere of M. Luther to the Pope's Bull, fol. 1170.

The Bishop of Carlile neuerthelesse was by the king's clemency preserued alive after the *condemnatory* sentence.
Speed. Henry IV. Anno 1400.

He that hath wisdome to be truly religious, cannot be *condemnedly* a fool. *Feltham. Resolve* 49.

DAL. Since thou determinest weakness for no plea
In man or woman, though to thy own *condemning*,
Hear what assaults I had, what snares besides,
What sieges girt me round ere I consented.
Milton. Samson Agonistes, l. 945.

If no liberty were allowed under pain of death for any to say, that they were sent from God, how was it possible for the Messias ever to appear, and not to be *condemned*? for the expectation of him was, that he should be a great person immediately sent from God, for the delivery of his people.
Stillingfleet. Sermon 6. vol. i.

And there is no reason why it should be allowable to eat broth, for instance, in a consumption, and be *condemnable* to feed upon it to maintain health.
Boyle. Occasional Reflections, reflec. 3.

CON-DEM

For a life led in opposition to the plain practical rules of Christianity, or without that fruit, which Christianity requires, are either of them a sufficient cause of our *condemnation*.
Atterbury. Sermon 11. vol. iii.

Which reply being made by him of his own accord, and without any command; shows plainly that the word [Amen] ought not there to have been rendered, as in the form of a severe *condemnatory* prayer, So be it; but, as a form of acquiesence only in God's righteous sentence, Even so O Lord, righteous and true are thy judgments. *Clarke. Sermon* 15. vol. x.

A foolish thing it is indeed to be one's own accuser and *condemner*, yet such a fool is every swearer; insomuch that I do not think myself bound to believe any thing that such a man swears: for he that will swear, be sure will lie.
Bishop Beveridge. Sermon 97.

When Christ asked the woman, "Hath no man *condemned* thee?" he certainly spoke, and was understood by the woman to speak, of a legal and judicial *condemnation*; otherwise, her answer, "No man, Lord," was not true. In every other sense of *condemnation*, as blame, censure, reproof, private judgment, and the like, many had *condemned* her; all those indeed who brought her to Jesus.
Paley. Moral Philosophy, book iii. part iii.

CONDE'NSE, *v.* CONDE'NSE, *adj.* CONDE'NSATE, *v.* CONDE'NSATE, *adj.* CONDENSA'TION, CONDE'NSABLE. Fr. *condenser*; Sp. *condensar*, It. *condensare*; Lat. *condensare*; (*con*, and *densus*, of unknown Origin.) Varro says, densum, a dentibus *pectinis, quibus feritur.* (*sc. tela.*)

To thicken, to compress or compact into a close mass; into a smaller space.

With flame *condens'd* thou dost thy jewels fix
And solid colours in it mix,
Flora herself envies to see
Flowers fairer than her own, and durable as she.
Cowley. Hymn to Light.

——————In what shape they choose
Dilated or *condens't*, bright or obscure,
Can execute their aerie purposes,
And works of love or enmity fulfill.
Milton. Paradise Lost, book i. l. 429.

For the waters above the firmament, are the waters in the air above us, where the same is more solid and *condense*, which God separated from the neather waters by a firmament, that is, by an extended distance and vast space.
Ralegh. History of the World, book i. ch. i. sec. 8.

In brief, 'tis the small measure, and this, only of aiery, empty piety, that hath puft up the man. As they say a little critical learning makes one proud; if there were more, it would *condensate* and compact itself into less room.
Hammond. Works. Sermon 8. vol. iv.

Anaximenes supposeth that the rainbow is occasioned by the sun shining full against a grosse, thick, and black cloud, in such sort, as his beams be not able to pierce and strike thorow, by reason that they turn again upon it and become *condensate*.
Holland. Plutarch, fol. 678.

The element of the fire, I make no doubt, but by *condensation* it sometimes loses to the aire, & the aire again by rarefaction to it. *Hakewill. Apologie*, fol. 31.

Now, this agent meeting with resistance in the moveable, and not being in the utmost extremity of density, but *condensable* yet further, the parts of the mover, that are to overcome this resistance in the moveable, must (to work that effect) be *condens'd*, and brought together as close as is needful.
Digby. Of Bodies, ch. ix.

And dew, *condensing*, does her form forego,
And sinks a heavy lump of earth, below.
Dryden. Ovid. Metamorphoses.

When the cold approacheth, and by *condensing*, drives the vapours into clouds or drops, then is way made for the sun-beams, till the same vapours, being by further *condensation*, formed into rain, fall down in drops.

Derham. Physico-Theology, ch. iii. note 1.

When from his lips the fatal name burst out,
A sudden pause th' imperfect sense suspended,
Like the dread stillness of *condensing* storms.

Johnson. Irene, act ii. sc. 3.

For this reason I never think myself qualified to judge decisively of any man's faculties, whom I have only known in one degree of elevation; but take some opportunity of attending him from the cellar to the garret, and try upon him all the various degrees of rarefaction and *condensation*, tension and laxity.

Id. The Rambler, No. 117.

CONDERS, Fr. *conduire*, to guide; a name given to persons placed on heights near the sea-shore, to make signs to the men engaged in the Herring Fishery, out at sea, of the direction in which the shoals are passing. The blue colour caused by the mass of Herrings in the water, is more easily descried from above than on the level of the water. Conders are known also by the names of *Huers, Balkers, Directors*, and *Guiders*.

CONDESCE'ND, *v.* / CONDESCE'NCE, / CONDESCE'NDENCY, / CONDESCE'NDING, *n.* / CONDESCE'NDINGLY, / CONDESCE'NSION, / CONDESCE'NSIVE, / CONDESCE'NT, *n.* Fr. *condescendre*; It. *condescendere*; Barb. Lat. *condescendere*; (*con, de*, and *scandere*, to climb.) Deorsum *a se* scandere, *vel a vigore propositi* desistere, mitigari. See Du Cange.

To come down, or *descend* from any station or rank, eminence, or superiority;—to come down or *descend* to a level, to an equality with another; to submit or yield, to assent, or agree. In Scotch, it is equivalent to the vulgar English expression; to light upon, to pitch upon.

And whan that he on hire was *condescended*,
Him thought his chois it might not bin amended.

Chaucer. The Marchantes Tale, v. 9479.

And by that same reson thinketh me
I shuld unto the knotte *condescend*,
And maken of hire walking sone an ende.

Id. The Squieres Tale, v. 10721.

Vpō the euyn of All Seyntes, or the last day of October, it was *condyscendid* by the lordis spirituall & tēporall, & by y^e^ hole auctorytie of the sayd parliamēt, y^t^ Kyng Hēry shuld contynue & reygne as kynge durynge his naturall lyfe.

Fabyan, vol. ii. *Anno* 1361.

The lords being persuaded by the uxorious king, and the facile Earle of Murray, *condescended* to her desire.

Knox. History of the Reformation, fol. 431.

But if ye please that I your cause decide,
Perhaps I may all further quarrell end,
So ye will sweare my judgment to abide.
Thereto they both did franckly *condiscend*
And to his doome with listfull eares did both attend.

Spenser. Faerie Queene, book v. can. 1.

Hereupon he went aboord the other ship to make peace: but they would hear no reason, neither yet *condescend* to restore any thing else which they had of ours.

Hakluyt. Voyage, &c. M. Charles Leigh, vol. iii. fol. 198.

Then (after needfulnesse of food) I first of all disclos'd
The royall cause of our repaire; mou'd you and your great friend,
To *consort* our renown'd designs; both straight did *condescend*.

Chapman. Homer. Iliad, book xi. fol. 157.

'Tis true indeed what Aristotle observes in his μηχανικὰ, that the every-day wonders are the greatest, the perfectest miracles those that by commonness have lost all their veneration; and yet this queen [the seventh day] of most familiar *condescendings*, is content to be our very week's prospect.

Hammond. Works. Sermon 9. vol. iv.

And asking therefore of himself πῶς δὲ ἐτάξε, how then seems he to have commanded it, he answers συγκαταβαίνων, by *condescending* only, and submitting himself into humane infirmity, now this συγκαταβάσις, this *condescending* of God, wherein it consisted, Oecumenius opens.

Hale. Remains, part i. p. 171.

CONDESCEND.

The excellency of these precepts is very apparent, in the greatness of their *condescention*, the spirituality of their nature, the majesty of the rewards annexed to them, and as Christ hath recommended them to us by his own example.

Grew. Cosmo Sacra, book v. ch. v.

CONDESUYOS DE AREQUIPA.

Go heav'nly guest, ethereal messenger,
Sent from whose sovran goodness I adore,
Gentle to me and affable hath been
Thy *condescention*, and shall be honour'd ever
With grateful memory.

Milton. Paradise Lost, book viii. l. 649.

——— Yet he
Though by this *condescent* new raies he set
In nature's crown, still thought himself in debt.

Beaumont. Psyche, can. 12. st. 161.

If wee be poore in spirit, God is rich in mercy; hee cannot send us away empty; yet he will not alwaies let us feele his *condescent*; crossing us in our will that he may advance our benefit.

Hall. Cont. The Faithful Canaanite, vol. ii. fol. 96.

Which passage I find cited by Crepie's answer to Dr. Pierce, adding thus, See the *condescence* of this great king.

Puller. Moderation of the Church of England.

Upon the comfortable feeling of a gracious *condescent*, follows an happy fruition of God in all his favours.

Hall. The Devout Soul, sec. 20.

If she [virtue] step out into zeal, satirical rebuke, and contestation, it is a *condescent* and debasement for the present.

More. Defence of the Moral Cabbala, fol. 178.

Not starting of high and intricate questions, and concluding them by subtle arguments, but familiarly and *condescendingly* setting out the creation according to the most easie and obvious conceits, they themselves had of those things they saw in the world.

Id. The Introduction to the Defence of Cabbala, fol. 50.

The respect and *condescendency* which you have already shown me is that, for which I can never make any suitable return.

Boyle. Letter from Dr. William Avery, November 9, 1682.

Was it not an astonishing *condescension* for the greatest prince in the world to make his first entrance upon earth in no nobler a guise and appearance, than as the son of a poor maid espoused to a carpenter, and to take up his first lodging in no better a place than a manger?

Sharp. Works. Sermon 4. vol. v.

There is not the least of the Divine favours, which, if we consider the *condescensive* tenderness, the clear intention, the undeserved frankness, the chearful debonairity expressed therein, hath not dimensions larger than our comprehension, colours too fair, and lineaments too comely for our weak sight thoroughly to discern.

Barrow. Sermon 8. vol. i.

They were offended, some of them at least, because he did not live in a way more austere, and in their opinion more becoming the dignity, which he assumed; because he *condescended* to converse with people of bad reputation, with publicans and sinners.

Jortin. Discourse 1. vol. i.

We should often consider (what few of us do consider) that we have wrongnesses in our own dispositions; and that if we are displeased with an opposition to our humours, we ought to shew a *condescension* to the humours of others.

Gilpin. Sermon 9. vol. i.

CONDESUYOS DE AREQUIPA, a District of Peru, extending about thirty leagues to the north of Lima, abounding in silver mines, which have been long unworked. It is chiefly inhabited by Indians, who rear cochineal, with which they supply the woollen manufactures of the adjoining departments.

This territory, being chiefly on the Andes, is broken and disrupted; the roads are bad, and the climate is cold; but it is famous for wheat, which is grown in abundance in the low grounds. There are some gold mines which are deep, in very hard strata, and produce so poor a metal as to render them very expensive, particularly as the rock must be opened with gunpowder.

CONDE-NUYOS DE ARE-QUIPA.

Chuquibamba is the chief Town of this District; it is a small place, of little note, four leagues from Camana.

CONDIGN

CONDI'GN, *adj.* CONDI'GNITY, CONDI'GNLY. } Fr. *condigne*; It. *condegno*; Sp. *condigno*; Lat. *condignus*; (*con*, and *dignus*; of uncertain Origin.)

Deserved, whether punishment or reward; worthy, meritorious; merited, earned.

But so true is it that her godly endeuoyre (which you speake & murmour against) shal not lacke *condygne* and woorthye prayse, that when my deathe shall by preachyng of the gospell, be renowned and spoken of throughout all the whole world, she shall likewise be remembred and spoke of, because she honoured it with suche a gyft and present before I dyed.

Udall. Mark, ch. xiv.

For he that for euery lyttel occasion is moued with compassion, and beholdynge a man punyshed *condygnely* for his offence, lamenteth or waylethe, is called pitiouse, which is a sycknesse of the mynde.

Sir Thomas Elyot. Governour, book ii. fol. 120.

Then what's the cause that Joue thus mock'd
may not *condignlye* soone
In irefull mode and dire reuenge
engourge his puffed cheekes
Gaynste all this sorte. *Drant. Horace. Satire* 1.

Calle to thy remembrance, if thou hast alway rendered vnto euery man *condigne* thankes or benefitte, of whom thou hast kyndnes receyued, or if thou hast alway remembred euery one of theym, that haue doone to the any commoditie or pleasure.

Sir Thomas Elyot. Castel of Helth, book iii.

And after it was vsed that kynges of Englande whanne they were crowned, sente, for an offeryage, their crownes vnto Seynt Edmõde's shryne, and redemed theym afterwardes with a *condygne* pryce. *Fabyan*, vol. i. ch. cc.

God must then of his righteousnes ordeine a place of purgatory, wher his soule shall haue a further punishment to make a *condigne* and full satisfaction for that sinne, and so to bee purged and purified before it shal be able and woorthy to be admitted to receaue the eternall ioye in heauen.

Rastell, in Frith. Workes, fol. 16.

Herselfe of all that rule she deemed most *condigne*.

Spenser. Faerie Queene, book vii. can. 6.

It is as strange that those of your side should aver that the good works of those that are remoote, should out of *condignity* merit heaven (which is far beyond all that this world can administer) and yet give it under their own hands that they are not worthy governaments terrene and finite.

Feltham. On the Low Countries. Letter 17. fol. 93.

And herein they so enwrap themselves with their termes of the first grace, the second grace, grace precedent, grace concomitant, grace following, with merit of congruence and merit of condignity: that they neither understand the true justification, neither can other men understand what they do mean by their justification.

Strype. Records. A Letter or Discourse by Thomas Sampson.

And since that neither wealth nor want
To goodness may thee win
A greeuous death, *condignly* shall
Cut off thy grounded sinne.

Warner. Albion's England, book ii. ch. xi.

The mouths of the common people were now full of murmurings upon the king's continual wasting sickness, and many forbore not to talk lewdly against some, of using unfair ways for dispatching the king out of the world, on whom *condign* vengeance was taken. *Strype. Memorials. Edward VI. Anno* 1553.

Though there be nothing of causality, nothing of condignity, nothing of merit in it; yet there is such a congruity and fitness in it, to qualify a man for pardon, for God hath appointed it as the only means whereby to obtain it.

Bishop Beveridge. Sermon 87.

In this case of the Abbot of Ryvaux, the other commissioners proceeded according to the law, and your credence to me to them related; and *condignly* have removed from the rule of his abbacy, and administration of the same.

Strype. Memorials. Henry VIII. Legh to Cromwell, Anno 1538.

It is his majesty's express will and pleasure, that you do take every step authorized by law to bring all such heinous offenders to the most exemplary and *condign* punishment.

Mr. Secretary Pitt to the Governors, &c. in North America; Aug. 24, 1760.

CONDIMENT, It. *condimento*; Lat. *condire*; compounded of *con*, and the ancient *duo*, for *do*. It properly, therefore, is *res plures in unum dare*; and so to mix them as to make them savoury. Vossius. See CONDITE.

For many things are swallowed by animals, rather for *condiment*, gust or medicament, than any substantial nutriment.

Sir Thomas Brown, book iii. ch. xxii.

Having ascertained the rates of purchase and sale, the length of the way, the expences of food and of *condiments*, &c.; let the king oblige traders to pay taxes on their saleable commodities.

Sir William Jones. Institutes of Hindu Law.

CONDISCIPLE, Fr. a school-fellow, or fellow-disciple. Cotgrave. Lat. *condiscipulus*; (*con*, and *discipulus*, from *discere*, to learn.)

To the right dearly beloved brethren and *condisciples* dwelling together. *Martin. On the Marriage of Priests*, (1554.)

CONDISE, i. e. *Conduit*, q. v.

But I ne can the nombre tell
Of stremes small that by deuise
Mirth had done come through *condise*.

Chaucer. The Romant of the Rose.

CO'NDITE, *v.* Co'NDITE, *adj.* Co'NDITING, *n.* } It. *condire*; Lat. *condire, conditum*. See above, CONDIMENT.

So to mix as to savour or sweeten, to preserve in a savoury or sweet taste.

The ryndes, [oranges] taken in a lyttel quantitie do comfort the stomache, where it digesteth, specially *condite* with sugar, and taken fastynge in a small quantitie.

Sir Thomas Elyot. Castel of Helth, book ii.

Crato prescribes the *condite* fruit of wild rose, to a nobleman his patient, to be taken before dinner or supper, to the quantity of a chestnut. *Burton. Anatomy of Melancholy.*

Much after the same manner as the sugar doth in the *conditing* of pears, quinces, and the like. *Grew. Museum.*

CONDITION

CONDI'TION, *v.* CONDI'TION, *n.* CONDI'TIONAL, *adj.* CONDI'TIONAL, *n.* CONDITIONA'LITY, CONDI'TIONALLY, CONDI'TIONARY, CONDI'TIONATE, *v.* CONDI'TIONATE, *adj.* CONDI'TIONED. } Fr. *condition*; It. *conditione*; Sp. *condicion*; Lat. *conditio*; from *condere, conditum*, (*con*, and *do*.) Conditio, *proprie est actio* condendi. *Deinde est passio, qud* quid conditur. Martinius. Conditio, *ferè similar pro qualitate qud* quid condi, *id est* fieri. Vossius.

The state in which things are put or placed together; the qualities or attributes, or properties, of persons or things, whether good or bad, general or particular, accidental or inherent, physical or moral; the whole or partial circumstances, under which any thing is done or required to be done; is agreed or covenanted, bargained or stipulated to be done.

I rede in a cronicle thus
Of Galba, and of Vitellus,
The whiche of Spayne both were
The greatest of all other there,
And bothe of o *condicion*
After the disposicion
Of glotony and dronkship

Gower. Conf. Am., book vi. fol. 130.

And yet we maye voure (saith he) to do a thynge but for one tyme, and upon a *condycyon* also. Here he tyeth and *condycyoneth* with God whiche approueth nothyng.

Bale. Apologie, fol. 59.

Let euery man haue his wyfe, and thinke her the fayrest and the best *conditioned*, and euery woman her husband so to.

Tyndall. Workes, fol. 285.

And it is oftentymes seen that dyuers, whiche before they came in autorite, were of good & virtuous *condicions*, being in their properitie were vtterly changed, and dispising their olde frendes, set all their study and pleasure on their new acquaintaunce.
Sir Thomas Elyot. Governour, fol. 135.

And this noble knight, Sir Johan Chandos, lyued nat after his hurte past a day and a nyght, but so dyed; God haue mercy on his soule: for in a hundred yere after, there was nat a more curtesse, nor more fuller of noble vertues, and good *condycions* amonge the Englysshmen than he was.
Froissart. Cronycle, vol. i. ch. 270.

Notwithstanding one thing I must put you in remembraunce, that you haue falsly translated the text, for the text hath not that *cōditional* although I was contented to take it at your handes to see what you could proue. *Frith. Workes*, fol. 71.

Likewise person for person, number for number, and interrogatiō for a *coditionall*, and such lyke is with the Hebrues a common vsage. *Tyndall. Workes*, fol. 32.

But this offre was *conditionally*, so that the whole agrement toke effecte, or else not.
Hall. Henry VIII. The seventeenth Yere.

There bee certaine men like *conditioned* to dogges, if there bee any man that is not theyr countryman, or that they loue not, or know not, say any thing agaynst them, then cry they, an heretycke, an hereticke. *Barnes. Workes*, fol. 207.

The traine oyles which you laded this yeere came well *conditioned*, and the caske was good and of a good sise.
Hakluyt. Voyage, &c. Letter of the Mosc. Company.

He by his procurement of his friendes returned home againe to his awne: but the nobles of the realme *condicioned* with him that he should reforme his olde maners.
Grafton. Egeldred. Danes.

Small towns which stand stiff, till great shot
Enforce them, by war's law *condition* not.
Donne. Love's Exchange.

It may be that consideration of tyme, place, state, *condition* and other circumstances, hath altered some of them in some poynts, as wise (and not wilfull) men in such matters by such circumstances be oftentimes altered. *Whitgift. Defence*, fol. 780.

Fond man, that looks on earth for happiness,
And here long seeks what here is never found,
For all our good we hold from heaven by lease,
With many forfeits and *conditions* bound.
P. Fletcher. The Purple Island, can. 7.

And, oh, what man's *condition* can be worse
Then his whom plenty starves and blessings curse:
The beggars but a common fate deplore,
The rich poor man's emphatically poor.
Cowley. Of Avarice. Essay 7.

Hee [Sir William Stanley] had said; that if hee were sure, that young man were King Edward's sonne, he would neuer beare armes against him. This case seemes somewhat an hard case, both in respect of the *conditionall*, and in respect of the other words. But for the *conditionall* it seemeth the judges of that time (who were learned men, and the three chief of them of the priuy council) thought it was a dangerous thing to admit *ifs* and *ands*, to qualifie words of treason; whereby euery man might expresse his malice, and blanch his danger.
Bacon. King Henry VII., fol. 134.

And as this clear proposal of the promises may inspirit our endeavours, so is the *conditionality* most efficacious to necessitate and engage them. *Decay of Piety.*

Do they ever expect this beloved remission by performing the *condition* of repentance? Do we ever go about to make ourselves capable of receiving this mercy *conditionally* offer'd us?
Hammond. Works. Sermon 16.

Yet some write, that King William granted Cumberland to Malcolme King of Scots to hold from him *conditionally*, that the Scots should not attempt any thing prejudicial to the crown of England, for which grant King Malcolme did him homage.
Baker. William I. Anno 1076.

So is it usual amongst us to qualifie and *conditionate* the twelve months of the year answerably unto the temper of the twelve dayes in Christmas. *Sir Thomas Brown*, book vi. ch. iv.

Deborah had been no prophetesse, if she durst have sent in her own name; her message is from him that sent herselfe, Hath not the Lord God of Israel commanded? Barac's answer is faithfull, though *conditionate*, and doth not so much intend a refusal to goe without her, as a necessary bond of her presence with him.
Hall. Cont. Jael and Sisera.

To which purpose you must again remember, that God's promises being the ground of hope, and those promises being but seldom absolute, most what *conditionate*, the hope (if it be Christian grace of hope) must be proportioned and attemperate to the promise. *Hammond. Works*, vol. i. fol. 17.

The other, with much face and little shame, saith both of Martyr and Bucer, that at their first coming into England, they were *conditioned* with to teach the religion, whatsoever it were, that should be established in the parliament approaching.
Strype. Memorials. Edward VI. Anno 1548.

So gentle of *condition* was he known,
That through the court his courtesy was blown:
All think him worthy of a greater place,
And recommend him to the royal grace;
That exercis'd within a higher sphere,
His virtues more conspicuous might appear.
Dryden. Palamon and Arcite.

But the Ninevites did not reason thus, but urged after another manner; who can tell, say they, but God will return and repent, and turn away from his fierce anger, that we perish not [*Joel*] ch. iii. v. 9. they believed God's decree to be *conditional*.
Sharp. Works. Sermon 5. vol. vi.

Would God in mercy dispense with it as a *conditionary*, yet we could not be happy without it, as a natural qualification for heaven. *Norris.*

Whilst the church of Christ was subject to insults and persecution from the Pagan powers, and in a low and distressed *condition*, the Christians assembled together as often as they could, and took all possible care to instruct, and animate, and comfort, and relieve one another.
Jortin. Remarks on Ecclesiastical History, vol. ii. fol. 24.

Every covenant of God with man, on the system of God's revealed will, is a covenant of grace or favour; which therefore may be justly made (as in fact it is made) with this *conditional* punishment annexed and declared.
Warburton. Works. Sermon 7. vol. ix.

The loss, indeed, was immense; but to the looser no wrong was done: and of him who recalled the free gift *conditionally* bestowed, and justly forfeited, no complaint, in reason, can be made.
Hurd. Works. Sermon 30. vol. vii.

CONDO'LE, *v.* } Fr. *condouloir*; Sp. *condoler*;
CONDO'LEMENT, } It. *condolore*; Lat. *condolere*; *con*,
CONDO'LENCE, } i. e. *una cum*, *et dolere*, to grieve.
CONDO'LING, *n.* } Minshew.

To lament or bewail, to sorrow or bemoan, or grieve, in sympathy with the grief or pain of another. To profess sympathy.

——— Leaue the same
To our deare sister sad Melpomene,
That she her sweet patheticke voice may frame
In doleful dittie to *condole* the same.
Mirrour for Magistrates, fol. 783.

HAR. I come not Samson, to *condole* thy chance
As these perhaps, yet wish it had not been,
Though for no friendly intent.
Milton. Samson Agonistes, l. 1076.

——— But to perseuer
In obstinate *condolement*, is a course
Of impious stubbornnesse. 'Tis vnmanly greefe,
It shewes a will most incorrect to heauen.
Shakspeare. Hamlet, fol. 154.

Like that doubty Centurion Afranius in Lucian; who, to imitate the noble Pericles in his Epitaphian Speech, stepping up after to bewail the slain Severanus, falls into a pitiful *condolement* to think of those costly suppers, and drinking banquets which he must now taste no more.
Milton. Animadversion upon Remonstrants Defence.

Thy blessed mother, and those other zealous associates of her owne sexe, were most passionate in their wailings; and why should I think, that all that devout multitude, which so lately cried Hosanna in the streets did not also beare their part in these publique *cōdolings*.
Hall. Cont. The Crucifixion, vol. ii. fol. 267.

Their songs are very melancholy and doleful, so is their musick: but whether it be natural to the Indians to be thus melancholy, or the effect of their slavery, I am not certain: but I have always been prone to believe, that they are then only *condoling* their misfortunes, the loss of their country and liberties.

Dampier. Voyage. Anno 1684.

Her congratulation and *condoleances* are equally words of course; and one would be thought wonderfully ill-bred, that should build upon such expressions as encouragements, to expect from them any instance of friendship. *Tatler*, No. 109.

To Thebes the neighb'ring princes all repair,
And with *condolence* the misfortune share.

Crowall. Ovid. Metamorphoses.

——— By his side fast laid,
I press'd his hand in mine, and on it dropp'd
The tear of sad *condolence*. *Brooke. Comrade.*

CONDONATION, Lat. *condonare, atum*, which signifies, says Gesner, the same as *donare*, with some augmentation, sometimes also *remittere, non exigere, quod debetur*; and thus, to forgive, to pardon.

Now I professed at first, to take justification only in this acceptation; and inferred thereupon against the gagger, no more than was enough to confute him and his, and we teach and believe, that when sinnes are pardoned by God, God doth not change the mind of the sinner, neyther yet destroyeth in him the blot and body of sinne; but that the same remaining in the soule of man, in like maner as it did before *condonation*, is only taken away by a not imputation of the guilt.

Mountague. Appeale to Cæsar, fol. 169.

CONDU'CE, *v.*
CONDU'CEMENT,
CONDU'CENT,
CONDU'CIBLE,
CONDU'CIBILITY,
CONDU'CIBLENESS,
CONDU'CIVE,
CONDU'CIVENESS.

Lat. *conducere; con*, and *ducere*, to lead. Of uncertain Origin.

To lead, draw, or bring together, to guide or direct, *sc.* to the same end or purpose; to tend, subserve or contribute. It is used by our old writers as we now use *conduct*.

It shal be right expedient for *conducing* of things to the better trayne and purpose, that they have an ambassadour here resident, by whose meanes the matiers may be directed to moche the more perfection, as by their wisdomes they can wel consider.

Strype. Memorials. Cardinal Wolsey to Mr. Secretary Pace.

For the resistance whereof, the king's highness was compelled, after the universal peace, by the great study, labour, and travel of his grace *conduced*, and the same by some of the contrahents newly violate and infringed; in shewing the form of the treatise thereupon made again, to take armour.

Burnett. Records. Act 26. *Anno Regni.* 21 *Henry VIII.*

The Kyng of Scottes our nephieu and neighbour, whom we in his youth and tender age preserued, and maintained from the great daunger of other, and by our authoritie and power cõduced him safely in the reall possession of his estate, he now compelleth and forceth vs for preseruation of our honor and right to vse our puissaũce & power against him.

Hall. Henry VIII. The thirty-fourth Yere.

They toke it for an ornature of learnyng and for a thyng very *conducible* to the vnderstandynge of the Scriptures, to define and and diuyde all thynges, as did the Peripatetyckes or natural philosophers of Aristotle's secte, and so to proue them by naturall demonstracyons. *Bale. Votaries*, part ii. fol. 105.

As if works could no way *conduce* into the attaining of salvation but by way of merit and desert, and not by way of grace and favour of God in Christ.

Mede. Works. Discourse 40. book 1.

And yet, for all this, shee shall go; if more *conducible*
That course be, than her holding here. I rather wish the weale
Of my lov'd armie then the death.

Chapman. Homer. Iliad, book i. fol. 3.

For every commonwealth is in general defin'd, a society sufficient of itself in all things *conducible* to well-being and commodious life. *Milton. An Answer to Eikon Basilike.*

Which two contemplations are not inferiour to any for either pleasantness in themselves or *conducibleness* for the finding out of the right frame of nature. *More. Song of the Soul. Preface.*

Duties, as deriving their obligation from their *conducibility* to the promoting of our chief end: and moral, as depending upon motives. *Bishop Wilkins. Of Nat. Religion*, book i. ch. xiv.

A man that should meet with a palace beset with pleasant gardens, adorned with stately avenues, furnished with well-contrived aqueducts, cascades, and all other appendages, *conducing* to convenience or pleasure, would easily imagine, that proportionable architecture and magnificence were within.

Derham. Physico-Theology, book i. ch. v.

The *conducement* of all this is but cabalistical.

Gregory. Works, fol. 68.

I give you free and full power to move the heads, or to do any other act fitting or *conducent* to the good success of this business.

Archbishop Laud. History of his Chanc. at Oxford, fol. 131.

A general has full power to draw out as much, or as little of his army to fight as he shall judge most *conducible* for the success.

South. Sermon 7. vol. x.

X. That the practical duties which the Christian religion enjoyns, are all such, as are most agreeable to our natural notions of God, and most perfective of the nature, and *conducive* to the happiness and well-being of men.

Clarke. Attributes, p. 155.

Open and bare-faced knavery, rarely serves a man's turn in this world; but it is under the mask of virtue and honesty that it usually performs those feats it doth; which is no less than a demonstration of the *conduciveness* of those things, to promote our temporal interests. *Sharp. Works. Sermon* 2. vol. i.

But to return thither, whence we have digressed, and mention some more familiar examples of the *conduciveness* of the smallness of a body's disjointed parts to its fluidity, we may take notice.

Boyle. History of Fluidity, sec. 11.

All agree, that Moses' main end was the abolition of idolatry, and preservation of the unity. The institution of the sabbath is shewn by Spenser and others to be, of all the ceremonial, the very rite most *conducive* to this end.

Warburton. Works. To Dr. Middleton, vol. xii. fol. 433.

CONDU'CT, *v.*
CONDU'CT, *n.*
CONDU'CTING,
CONDU'CTION,
CONDU'CTOR,
CONDU'CTRESS,
CONDUCTI'TIOUS.

Lat. *conducere, ductum*; Fr. *conduire*; It. *condurre*; Sp. *conduzir*. See above, CONDUCE.

To lead, draw or bring together; to accompany as leader or guide; and thus, to guide, direct or manage.

Conductitious; brought together, *sc.* by hire; and, thus, hired.

But lyke the babes of noble birthe
to Rome I was *conducted*,
With lordly artes that might be seeme
the beste, I was instructed.

Drant. Horace. Satire 6.

Here certayne poste horses and three Tartars were appointed for vs, to *conduct* vs from hence with al spede vnto duke Bathy.

Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 66.

You are to vnderstand, that it is our pleasure, that all merchants of what nation soeuer, shall haue safe *conduct* to pass and repass with their merchandize into England.

Id. Ib. King John, Safe Cond. vol. i. fol. 129.

Likewise by the sayd cisterne there is drinke conueyed thorow certaine pipes and *conducts*, such as vseth to be drunke in the emperor's court, vpon the whiche also there hang many vessels of golde, wherein, whosoeuer will may drinke of the sayd licour.

Id. Ib. Of the Citie of Cambaleth, vol. ii. part i. fol. 61.

He [Xenophon] leaueth to the readers therof an incomparable swetenes and example of lyuynge, specyally for the *conductynge* and wel orderyng of hostes or armies.

Sir Thomas Elyot. The Governour, book i. fol. 37.

I am the light of the world, it is right mete that you be guided by me, and folowe my *conducting*, and not goe before the light.

Udall. On John, ch. xi.

But it is necessarye that euery one of vs as well captayne as *conductor* and souldyer be always in feare to fall into any danger throughe his faulte. *Nicoll. Thucydides*, fol. 49.

Likewise the dukes assigne places vnto euery Millenarie, or *conducter* of a thousand souldiers, the Millenaries vnto each captain of an 100.

Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 60.

Wherfore as before I haue vsed and done to gyue thanks to the most blessyd Virgyne our lady, Saynt Mary, as fartherer and *conductrice* of thys worke; so here agayne I salute and hayle to the vi. ioye of ye forenamed vii. ioyes.

Fabyan, vol. i. ch. 218.

At Jove's broad beech these godheads met, and first Jove's sonne objects,
Why, burning in contention thus, doe thy extreame affects
Conduct thee from our peaceful hill? is it to oversway
The doubtful victory of fight, and give the Greeks the day?

Chapman. Homer. Iliad, book vii. fol. 96.

O if I could recount the crosses and the cares,
That from my cradle to my beare *conduct* me with despairs;
Then hungrie Tantalus pleas'd with his lot would stand.

Stirling. Aurora. Elegie 1.

Through little vents and crannies of the place
The wind wars with his torch, to make him stay,
And blows the smoke of it into his face,
Extinguishing his *conduct* in this case.

Shakspeare. Rape of Lucrece.

Then grew the fame of Sertorius to be so great, that even in Rome itself he was thought to be the noblest captain, and of best *conduction* of any man in his time.

Sir Thomas North. Plutarch, fol. 493.

Hoab the son of Raguel the Midianite who assisted the Israelites, in their *conduction* thro' the wilderness of Pharan.

Ralegh. History of the World, book i. ch. viii. sec. 12.

The persons were neither titularies nor perpetual curates but entirely *conductitious*, and removeable at pleasure. *Ayliffe.*

Did my return bring comfort to her sorrow?
Then haste, *conduct* me to the lovely mourner.

Smith. Phædra and Hippolitus.

Many other instances, like these, there are, wherein I say, we shall never be able to give ourselves a satisfactory account of the Divine *conduct*, as it appears to us at present, without drawing our arguments and reflexions from a future state, and forming such a scheme of things, as shall at once take in both time and eternity.

Atterbury. At the funeral of Mr. Bennett. Sermon 10. vol. ii.

The Holy Spirit is described in the New Testament, as the immediate author and worker of all miracles, even of those done by our Lord himself; and as the *conducter* of Christ in all the actions of his life, during his state of humiliation here upon earth. *Clarke. On the Trinity*, sec. 28.

The idea of an alliance was conceived, in preference to any other mode of *conducting* the argument, because the theory of civil government had been formed on the like notion of a contract between prince and people.

Warburton. Life, by Hurd.

If the Jews, under his *conduct* should endeavour to recover their liberties, and fail in it, they knew that the nation would be severely punished by the Romans.

Jortin. Discourses on Christian Religion.

A favour'd goat, *conductor* of my herd,
Stray'd to a dale, whose outlet is the post
To Phocians left, and penetrates to Greece.

Glover. Leonidas, book x.

CO'NDUIT, Co'NDUIT-PIPES, Co'NDUIT-WATER. } Sometimes written *conduct*; that by or through which any thing is *conducted*; particularly to *conducts* for water, wine, &c. See CONDUCT.

Feltham writes *conduit*, (i. e. *conduct*) as a verb.

By valyaunt motion of the spirites, all things superfluous be expelled, and the *conduitts* of the body cleased; wherefore this parte of phisike is not to be contempned or neglected in the education of chyldren, and specially from the age of xiiii. yeres vppwarde, in whiche tyme strength, and courage increaseth.

Sir Thomas Elyot. Governour, book viii. fol. 59.

And this yere, were proclamacyons made in London, and thoroughe Englande, that all straungers shuld auoyde y^e^ lande by Mychelmasse next folowynge, excepte suche as came with marchaundyse, and to make sale of them vnder the kynge's saufe *conduyt*. *Fabyan*, vol. ii. *Anno* 1221.

They that infect a prince or king with wicked counsail, are not they more wicked enchaunters, considering thei do as much, as if one should poyson a *conduite* head, or a river from whence all men fetch their water. *Wilson. Arte of Rhetorike*, fol. 127.

Condits by lively springs from their owld course I drewe,
For to refreshe the frutefull trees, that in my gardynes grewe.

Surrey. Eccelesiastes, ch. ii.

Be strong in faith, for now the time is nigh,
That from the *conduits* of the lofty sky
The flood shall fall. *Drayton. Noah's Flood.*

Water in *conduit-pipes* can rise no higher
Than the well-head, from whence it first doth spring.

Davies. The Immortality of the Soul, sec. 30.

Suddainly were thrust into the hall, divers vessels of gold and silver full of this perfumed oyl, that ran out of them like *conduit-water*, and did wet all the hall.

Sir Thomas North. Plutarch, fol. 865.

And thus they wooed fond man; who taken with the subtil cozenages of vice, yeelded to lye with her: where he had his nature so impoyson'd, that his seed was all contaminated, and his corruption even to this day, is still *conduited* to his undone posterity. *Feltham. Resolve* 9.

Dying men lay trembling one upon another in the streets, and men half dead about every *conduit* through desire of water.

Hobbs. Thucydides, book. ii.

This is the fountain of all those bitter waters of which, through an hundred different *conduits*, we have drunk until we are ready to burst. *Burke. Thoughts on the present Discontents.*

CONE, Co'NICK, Co'NICAL, Co'NICALLY, Co'NOID. } Fr. *cone*; It. and Sp. *cono*; Lat. *conus*; Gr. κῶνος. A solid body, having a circular base, and gradually decreasing to a point, or end.

Now had night measur'd with her shadowie *cone*
Half way up hill this vast sublunar vault.

Milton. Paradise Lost, book iv. l. 776.

As therefore each side of an arch descendeth alike from the *coane* or top point; so both the parts of that their government was alike deduced from the king, each of them holding correspondency one with the other (like two loving sisters) both in aspect, and in lineaments.

Spelman. Of the Ancient Government of England.

Tail *conoid*, with spines on the margin.

Pennant. Zoology. The Astacus Lobster.

Foure grisly blacksmiths stoutly did their task
Upon an anvile form'd in *conick* wise:
They neither minded who, nor what I ask,
But with stern grimy look do still avise
Upon their works.

More. On the Soul, part i. book iii. st. 6.

But the illiterate people troubled themselves with no such curiosities, nor easily conceived any such difference betwixt that determinate *conical* shadow of the earth, which is night, and that infinite primitive darkness that had no bounds before there was any light *Id. Defence of the Literal Cabbala*, fol. 59.

Say, Alciphron, are the lakes, the rivers, or the ocean bounded by straight lines? Are the hills and mountains exact *cones* or pyramids?

Berkeley. Works. The Minute Philosopher. Dialogue 7.

Upon this plug we placed an almost *conically* shaped weight of lead.

Boyle. New Experiments about the Pressure of the Air's spring, &c.

Cheyne, who with the desire inherent in mathematicians to reduce every thing to mathematical images, considers all existence as a *cone*, allows that the basis is at an infinite distance from the body. *Johnson. Review of Jenyns. Free Inquiry.*

A man may seem still farther from this study of divinity when he is learning the elements of the *conic* sections; but he is learning that without which he never will be a proficient in natural philosophy; and without some good proficiency in natural philosophy, he will be an incompetent expositor of many parts of the Bible. *Bishop Horsley. Charge*, fol. 57.

And almost all of them had a white wrapper about their heads, not much unlike a turban; or in some other instances like a high *conical* cap. *Cook. Voyage*, vol. v. book ii. ch. i.

CONFA'BULATE, *v.* CONFABULA'TION, CONFA'BULATORY. } Lat. *fabula*, from the verb, *fari*. Varro.

Nothing more clear, says

CONFABULATE. Vossius, than that *Fable* is spoken as well of that which is true, as that which is false. And hence *Confabulandi vox.*

CONFARREATION. To talk or prattle together.

All adversity finds ease in complaining (as Isidore holds) and 'tis a solace to relate it,

Ἀγαθὴ ἡ παραλφασις ἐστιν ἐταῖρε.

Friends' *confabulations* are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drinke to him that is hungry or athirst.

Burton. Anatomy of Melancholy, fol. 89.

Upon one Peter Jones, a doctor and a parson, there is a *confabulatorie* epitaph.

Weaver. Funeral Monuments, fol. 577

I shall not ask Jean Jaques Rousseau,
If birds *confabulate* or no;
'Tis clear, that they were always able
To hold discourse, at least in fable.

Cowper. Pairing Time Anticipated.

CONFAMILIAR, Lat. *con*, and *familiaris*, from *familia*; and this perhaps from Ὁμιλία, *spiritu in f abeunte*. See Vossius. Ὁμιλία from ὁμῦ, *eodem*, and ἴλη, *turba*.

And though the imployments, pleasures, and exercises of our former life were without question very different from those in the present estate; yet 'tis no doubt but that some of them were more *confamiliar* and analogous to some of our transactions, than others.

Glanville. Preexistence of Souls, fol. 104.

CONFARREATION, Lat. *confarreatio*; *con*, and *far*. Far *unde sit, non satis est apertum.* See the Quotation from Adam. The dissolution of this ceremony was called *Diffarreatio.*

Whether I have hit upon your fancy, or fitted your mistress, I know not, I pray let me hear what success they have. So wishing you your heart's desire, and, if you have her, a happy *confarreation*, I rest in verse and prose.

Howell. Letter 22. book i. sec. 5.

Confarreatio, was when a man and woman were joined in marriage by the Pontifex Maximus, or Flamen Dialis, in presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour, called *FAR*, or *Panis Farreus vel Farreum libum*; which was offered with a sheep in sacrifice to the gods.

Adam. Roman Antiquities, p. 425.

It is doubted whether the origin of CONFARREATIO is to be ascribed to Romulus or to Numa. In the reign of Tiberius the ceremony had fallen into desuetude; for the Emperor wishing to choose a *Flamen Dialis*, who, as ancient usage demanded, must be born of parents thus affianced, could not find three Patricians so qualified. (Tac. *Ann.* iv. 16.) Pliny nevertheless (xviii. 3,) states that no sacred observance had been more regarded, *in sacris nihil religiosius erat* than this nuptial rite.

A remnant of this ceremony is still preserved in parts of Germany, and among ourselves also in the distribution of Bride Cake; a harmless custom which does not escape the vigilant censure of Moresimus as savouring of Popery. *Sumanalia, Panis erat ad formam rotæ factus: hoc utuntur Papani in nuptiis.—Papatus seu deprav. Rel. origo et increment.* 165.

Confarreatio appears to have been used in the middle ages, as one among other binding ceremonies in grants and agreements. Du Cange (*ad voc.*) cites the following paragraph from a Charter of Clovis I. in the Vth Century, *pro fundatione Abbatiæ Miciacensis. Miciacum concedimus et quicquid est fisci nostri intra Fluminum alveos et per sanctam* Confarreationem *et annulum inexceptionaliter tradimus.*

CONFATED, Lat. *con*, and *fatum*, past participle of *fari*; from the Gr. φα-ειν, *animi cogitata in lucem pro ferre.* Lennep. CONFATE

Declared, published, determined or decreed, at the same time, or in connection, with some thing else. CONFI

In like manner his brother Stoic, Chrysippus, insists in Tully, *De Fato*, ch. xiii. that when a sick man is *fated* to recover, it is *confated* that he shall send for a physician.

Search. Light of Nature, vol. ii. part iii. ch. xxvi.

CONFE'CT, *v.* CO'NFECT, *n.* CONFE'CTION, CONFE'CTIONED, CONFE'CTIONARY, CONFE'CTIONER, CONFE'CTORY, CONFE'CTORY. *Conficere, confectum*; (*con*, and *facere*, to make.) To make up together, to mix or mingle, to compose or put together. Minshew says, "A *confection* or mingling of divers things together; a making and *conditing* of conserves and sweet-meats." Fr. *confection*; It. *confettione*; Sp. *confection.*

In all this world ther n'is no creature,
That ete or drank hath of this *confecture*,
Not but the mountance of a corne of whete
That he ne shal his life anon forelete.

Chaucer. The Pardoneres Tale, v. 12796.

For who that loketh on the bokes
It seith, *confection* of cookes,
A man hym shulde well auise,
How he it toke; and in what wise.

Gower. Conf. Am., book vi. fol. 131.

But of the phisicke and medicine euangelicall, there is but onely one receipte, which ought of no mortall creature to bee either corrupted or altered. And finally to conclude it is *confect* of no mo but one simple. *Udall. Preface to Luke.*

Also the indico that doeth come from thence to die blew, is a certayne herb that groweth in the wild fieldes, and is gathered at one time of the yere, and burnt, and of the ashes thereof with other *confections* put thereunto, the said indico is made.

Hakluyt. Voyage, &c. M. Robert Tomson, vol. iii. fol. 454.

Being grene, or well *confectioned* in syrope, it [ginger] comforteth moche the stomake and head, and quyckeneth remembrance, if it be taken in the morowe fastynge.

Sir Thomas Elyot. Castel of Helth, book ii.

13. And he will take your daughters to be *confectionaries*, and to be cooks and to be bakers.

Bible. 1 *Samuel*, ch. viii.

For surely, men are wont to attribute so much unto certain dainty meats and sweet perfumes and ointments, calling them trim and fine, and giving this praise unto them, that they be well dress'd and *confected.* *Holland. Plutarch*, fol. 615.

And had the helpe of heauen not being in place
The roiall Virgin in a moment's space
In stead of that, which should haue life protected,
Had tasted death in poison strong *confected.*

Mirrour for Magistrates, fol. 858.

And yet those dainties of my joyes,
Are still *confected* with some feares,
That well accustom'd with my cruel fate
Can neuer trust the gift th' enemie giues.

Stirling. Aurora. Song 6.

My onely sorrow is that ere I dide
My sacrafice was not in full perfection,
And that thy wicked sire and more beside,
Did not with thee, taste of that strong *confection.*

Harrington. Orlando, book xxxvii. st. 61.

——— And [though] most of the shops
Of the best *confectioners* in London ransack'd,
To furnish out a banquet; yet my lady
Call'd me penurious rascal, and cried out,
There was nothing worth the eating.

Massinger. The City Madam, act ii. sc. 1.

——— In which the wanton might
Of *confectory* art endeavour'd how
To charm all tastes to their sweet overthrow.

Beaumont. Psyche, can. 4. st. 147.

These arts (to divide them not accurately, but popularly) do serve either to relieve man's necessities, as physick and husbandry;

FECT — ON- DER.

or for his accommodation, as the trades of shoe-makers, dyers, tanners, &c.; or for his delight, as the trades of painters, *confectioners*, perfumers, &c.

Boyle. Natural Philosophy, part ii. ess. 1.

With such qualifications it was not very difficult for him to gain the heart of Miss Comfit, the only daughter of Mr. Comfit the *confectioner*. *Johnson. The Idler*, No. 16.

Thy nightly visits to my chamber made,
That thou might'st know me safe and warmly laid;
Thy morning bounties ere I left my home,
The biscuit, or *confectionary* plum.
Cowper. My Mother's Picture.

The mysteries of CONFECTIONS have employed the time and thoughts of numerous French writers. One of the oldest works on this subject issued from the press of Lyons in 1590, under the title *La Practique pour faire toutes sortes des Confitures, Condimens, Distillations, Compostes, Cottignac, Hypocrats, Pigmens, Tyzenne, Eaux de bõne odeur, Parfuns, Diuers sauons, Amidon, Poudre, Bonne Moustarde*; and besides these nondescript good things, moreover, a Vinegar which is a sovereign remedy for the Plague. One of the drinks possesses marvellous qualities: The Receipt is entitled *Pour faire eau pour conforter et eschauffer l'estomac, et restouyr l'entendement, et pour faire avoir bõne memoire, et tenir le corps en chaleur naturelle, et pour purger toutes mauvaises humeurs qui sont au corps de l'homme et de la femme, et est chose approuuée.*

The high estimation in which this Art was held, may be learned from the assurance of the Author of *Nouvelles Instructions pour les Confitures*, 1698, who informs his readers that there are *beaucoup de Dames adonneés a la piété qu'en font de plusieurs sortes*; or yet more forcibly from a passage in the Dedication with which Pierre David still earlier addresses *La Confiturier de la Cour*, 1659, to M. de Lune, *Escuyer de Cuisine de feu* Monseigneur le Duc de Rohan. So highly did the Duke estimate this Artist's abilities, that it seems he considered him *un homme capable de donner l'ame a sa table friande et delicate. En effect, Monsieur, est il quelque ragoust, pour fin et pour extraordinaire qu'il soit, que vous ne rafiniez encore et a qui vous ne donniez quelque chose capable de flatter le goust et de l'emouvoir?*

It is to France also, as we suspect, that we are originally indebted for a Treatise entitled *The true way of preserving and candying and making several sorts of sweetmeats according to the best and truest manner, made publick for the benefit of all English Ladies and Gentlewomen, especially for my Schollars*, 1681. The anonymous author of this Tract, whether it be translated or not, deserves much thanks for the instructions afforded how "to make Quiddeny of Rasberryes" and "Gembals of Apricocks."

CONFE'DER, CONFE'DERATE, *v.* CONFE'DERATE, *adj.* CONFE'DERATE, *n.* CONFE'DERATING, *n.* CONFEDERA'TION, CONFE'DERATOR, CONFE'DERACY, CONFE'DERATIE.

Fr. *confederer*; It. *confederare*; Sp. *confederár*; Lat. *con*, and *fœdus*. Of the various Etymologies, which he has collected, Vossius prefers *a fide*; itself of uncertain Origin.

To make a league, treaty or alliance together; to engage, to combine, unite, associate or agree together;—as fellows, comrades or colleagues.

The same nature wrought in their harts such a mutuall affection that theyr wylles and appetites daily more and more *cõfederated* them selues, that it seemed none other, whan theyr names were declared, but that they had only chaunged theyr places.

Sir Thomas Elyot. Governour, book ii. fol. 137.

And where thou didst see the yerne mixt with bakt erth, it signifieth these diuided kingdoms to be ioyned together among themselues and *confedered* by bloude in mariages, but yet shall not one agre long with another, their *confederacies* shall not stonde nor holde no more then may yerne be mixed and messed together with bakt erthe. *Joye. Exposicion of Daniel*, ch. ii. CON-FEDER.

Item to sende exploratours and espies into Scotland; and to see and perceyve their practices, and what they intend there; and whether they will *confeder* themselfs with any other outward prynce.

Burnett. Records. Propositions to the King's Council, No. 31.

But when he considered, that by the wordes of Sceuola, so greatte a nombre of yonge men of semblable prowesse, were *confederate* to his distruction, so that or all they coude be apprehended, his lyfe shulde be alwaye in ieoperdye, he dyspayrynge of wynnynge the cytie of Rome, rayzed his seige, and departed.

Sir Thomas Elyot. Governour, book iii. fol. 184.

For this cause all the *confederates* beynge assembled by the Lacedemonyans for thys matter, they were contente that the peace should be concluded. *Nicoll. Thucydides*, fol. 131.

For hereupon sone after began the conspiracy or rather good *confederacyon*, betweene y^e^ Duke of Buckingham and many other gentlemen against him.

Sir Thomas More. Workes, fol. 69.

Whyle this was in doyng, he sent certayn persones into Scicile, to see y^e^ state of the countre; the whiche made *cõfederacies* with dyuers great men of Scicilians.

Fabyan. Philippi. 3. *Anno* 1272. vol. ii.

So for purpose she thought it very good
With former foes in friendship to *confeder*.
Mirrour for Magistrates, fol. 337.

It was thought and spoken also abroad, but the first author would not be known, That they had conspired together, not for the present time onely to doe wrong and injurie, but also were *confedered* betweene themselves privily, yea and had bound it with an oath, to call no assembly at all for the electing of newe magistrates. *Holland. Livius*, fol. 112.

Lord Edward being thus escaped, gathereth an armie, *confederateth* and submitteth to him the countries of Hereford, Worcester, Salop, and Chester. *Stow. Henry III. Anno* 1165.

Whereat Cnute all appalled, answered, And thou shalt die for thy desert, when as thou art a traitour to God and me, in killing thy king, and my *confederate* brother.

Camden. Remains. Wise Speeches, fol 252.

Beside his pris'ner Mortimer he gain'd,
From being a foe, to be his *confederate*;
A man the king much fear'd—and well he might,
Lest he should look whether his crown stood right.
Daniel. History of Civil War, book iv.

It is not a single star, but like a constellation, and particularly as the Pleiades, where one of the seven hath almost no light or visibility, though knit in the same *confederation* with those which half the world do at one time see.

Taylor. Rule of Conscience, book iii. ch. vi.

That for the defence of the league, the king shall pay one hundred thousand crownes, whereof the one halfe the *confederatours* shall and maye employ when neede shall require, and the rest of their charges to be borne of their awne money, which they shall contribute among them.

Grafton. Henry VIII. The twenty-sixth Yere.

Northumberland recover'd still outstands;
The principal of this great family
And faction: having Berwick in his hands
With other holds: strong by *confed'racy*
With Scotland: mighty by his own command.
Daniel. History of Civil War, book iv.

They arrived at the said Milet a lytel before Stronbichides and Thrasicleas, who were sente thider by the Athenyans wyth xii. shippes, and caused the towne incontynently to tourne to their *confederatie*. *Nicoll. Thucydides*, fol. 201.

There went a talk, that the emperor would forget and forgive all unto Marquis Albright (who was the chief of the German Protestants that *confederated* with France, and made havoc in the emperor's countries) and rather reward him with good livinga besides, to win him from the French king's devotion.

Strype. Memorials. Edward VI. Anno 1552.

Thus man innumerous engines forms, t'assail
The savage kind; but most the docile horse,
Swift and *confederate* with man, annoys
His brethren of the plains.
Somervile. The Chace.

It is a *confederating* with him to whom the sacrifice is offered.
Atterbury.

We find nothing like a combination among the apostles, as to matters of doctrine; and if there had been it would have rendered the faith they delivered more suspicious, in that they durst not trust particular persons with delivery of it, without an antecedent *confederacy* among themselves.
Stillingfleet. Sermon 2. vol. iv.

To him therefore she applieth, terrified by the tumultuous noise of *confederated* nations, roaring against her like the roaring of the sea, and "lifting up their heads," as so many monsters of the deep to devour her at once.
Horne. On the Psalms. Psalm 83.

He is the freeman, whom the truth makes free,
And all are slaves beside. There's not a chain,
That hellish foes *confed'rate* for his harm
Can wind around him but he casts it off,
With as much ease as Samson his green withes.
Cowper. The Task, book v.

When afterwards the Greeks, by frequent *confederations* against the Persians, the common enemy of their liberties, began to consider themselves as one people and community, the mysteries were extended to all who spoke the Greek language.
Warburton. The Divine Legation, book ii. sec. 4.

The Grecian Commonwealth, while they maintained their liberty, were the most heroic *confederacy* that ever existed, they were the politest, the bravest, and the wisest of men.
Harris. Hermes, book iii. ch. v.

CONFE'R, *v.* } Fr. *conferer*; Lat. *conferre*, to
CO'NFERENCE, } bring together; (*con*, and *ferre*,
CONFE'RRING, *n.* } Gr. φέρ-ειν.)

To bring together; *sc.* to bring into a state for examination, for comparison; and thus, to compare. To bring together;—for a communion of thought; and thus, to talk or discourse together. To bring together;—for a common benefit; and thus, to give or bestow; to contribute, to conduce.

He that hath store of them, & shall diligẽtly serche thẽ ouer *conferryng* the one with the other, tyme with tyme, & age with age shal perceyue most wonderful causes.
Bale. Image. Preface, A 4.

The captaine generall assembling the masters together once enery week (if winde and weather shall serue) to *conferre* all the obseruations, and notes of the said ships, to the intent it may appeare wherein the notes do agree, and wherein they dissent.
Hakluyt. Voyage, &c. Instructions of Cabotie, vol. i. fol. 226.

Wherefore I *conferred* with the emperour himselfe and the pope, and with the other princes, who were there present conserning the necessities of all my subiects both Englishmen and Danes.
Id. Ib. Traff. to London. K. Stephen, vol. i. fol. 127.

If authority would serue vnder the king, the counsayle haue greatest authoritie, if knowledge of the common welth could helpe, they must by daylie *conference* of matters vnderstande it best. *Sir John Cheke. The Hurt of Sedition*, C iii.

And not long after the sayd William & John Frith had many metinges and great *conferences*, and by the sayd William he fyrst receaued into his hart the seed of the Gospell and sincere godliness. *Frith. Workes. Life*, fol. 1.

Wake, wake thy long, thy too long sleeping Muse
And thank them with a song, as is the use:
Such honour, thus *conferr'd*, thou mayst not well refuse.
P. Fletcher. The Purple Island, can. 1.

Onely I draw out certain diversities of readings, and many corrections by *conferring* the old written copies with the printed books: which have stood me in great stead of the understanding of many hard places.
Sir Thomas North. Plutarch. Preface, 6.

Conferre the debt and the paiment, Christ and Adam, sin and the cure of it, the disease and the medicine.
Burton. Anatomy of Melancholy, fol. 708.

Their counsels therefore and *conferences* about this matter, which beforetime they held dispersed here and there, and proiected oftentimes by two and three in a companie, they now complotted altogither. *Holland. Suetonius. Julius Cæsar*, fol. 31.

You have not any where answered directly to any of this, and to the most of it, and diuer other things included betwixt the 151 page and 171. you haue not answered one woorde which the reader by *conference* may vnderstand.
Whitgift. Defence, fol. 715.

Thus physically quencht they thirst, and then their spirits reviv'd
With pleasant *conference*.
Chapman. Homer. Iliad, book xi. fol. 154.

Thus when with meats and drinks they had suffic'd,
Not burthen'd nature, sudden mind arose
In Adam, not to let th' occasion pass
Given him by this great *conference* to know
Of things above this world.
Milton. Paradise Lost, book v. l. 454.

9. Item whether she hath been present at anie time at the readings or *conferrings* betweene Thurstane Littlepage and other conuictes?
Fox. Martyrs. Articles administered to Agnes Wilks.

The common method of God's providence is to suffer all his creatures to act according to the powers, which he hath *conferred* upon their natures, and accordingly having endued mankind with liberty and choice, so as that they may do well or do ill, he permits them to exercise those powers, though oftentimes they employ them to ill purposes. *Sharp. Works. Sermon* 1. vol. vi.

A free *conference* is indeed the only fair trial of skill between reason and sophistry; it is a sort of Cornish wrestling; the competitors grapple upon even terms, and without compliment, they exchange the close hug as soon as possible, and the victory is visible to all the spectators.
Hoadly. Letters signed Britannicus, let. 89.

I esteem the encomiums you *conferred* upon me in the senate, together with your congratulatory letter, as a distinction of the highest and most illustrious kind.
Melmoth. Cicero. To Marcus Cato. Letter 10. book vi.

But this important enterprise demands
More secret *conference*.
Smollet. The Regicide, act ii. sc. 7.

The term CONFERENCE has been peculiarly appropriated to meetings for Theological debate. Among the most celebrated of these are that of Ratisbon, in 1601, between some Lutheran Doctors and three eminent Jesuits, assembled at the desire of Maximilian, Duke of Bavaria, and Philip Louis, Elector Palatine; that of Neuberg, in 1615, appointed by the Prince Palatine, himself a Papist, between Heilbronnet, a Lutheran, and Keller, a Jesuit; that of Thorn, in 1645, summoned by Ladislaus IV. King of Poland, generally known as the *Charitable Conference*, from its intentions rather than its effects; that at Rheinfeldt, about the same time, between Valerianus Magnus, a Capuchin, and Habercorn, a reformed Minister, called by the Landgrave of Hesse; and that of Cassel, in 1661, at the desire of the same Landgrave, between Musæus and Henichius, Lutherans, and Curtius and Heinsius, of the Reformed Church. The writers who have recorded the chief matters which passed in these Conferences, are mentioned by Sagittarius, *Intr. in Hist. Eccl.* ii. 1569, 81, 92, 98.

A Conference of a more private nature was held in 1683, between Claude, the most learned of the Reformed divines, and Bossuet, not less celebrated among the Romanists. Each of them has published an account of this dispute.

ON- ENCE FESS

In England a Conference was called at Hampton Court by James I., in 1604. It assembled before the Privy Council, the King himself presiding. The objections advanced by the Puritans to the form of Episcopal Government, were shown to be as insignificant as their hostility was virulent: but the Conference (and the result deserves to be mentioned from its rarity,) was in one respect eminently useful. It produced our present translation of the Bible. In 1660, immediately after the Restoration, another Conference was agreed upon at the Bishop of London's lodgings at the Savoy. In this the violence of Baxter prevented all hope of accommodation.

The term *Conference* in our own days is now chiefly confined to the annual meetings of Preachers in the Wesleyan Methodist connection, for the regulation of their stations, and other matters of internal government and discipline. Annual general Conferences are likewise held by the Swedenborgians; and perhaps by other Sectaries.

CONFERVA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Algæ*. Generic character: seeds produced within the substance of the capillary or jointed frond, or in closed tubercules, united with it.

This genus consists of plants growing both in the sea and in fresh water, and is perhaps the lowest in the order of vegetable creation: the plants are composed of tufts of variously coloured thread-like substances, sometimes jointed; of the foreign species but little is known; one hundred and thirty-three growing on the sea coast, or in the rivers and fresh-water lakes, &c. of England, are described and figured in Sowerby's *English Botany*.

CONFE'SS, *n.*
CONFE'SSARY,
CONFE'SSEDLY,
CONFE'SSION,
CONFE'SSIONAL,
CONFE'SSIONIST,
CO'NFESSOR,
CO'NFEST, *adj.*
CONFE'STLY,
CO'NFITENT, *n.*

Fr. *confesser*; Sp. *confessar*; It. *confessare*; Lat. *confitere, confessus*; *con*, and *fat-eri*, from φατὸν, i. e. *fatus*, from φά-ειν, *animi cogitata in lucem proferre*. Lennep.

To declare or reveal, to disclose or discover, to show or manifest; to acknowledge, to admit, to shrieve.

They coueten *confessiones* to kachen some hyre
Piers Plouhman. Crede, D. 1.

Then com)t *confessour*. coped as a frere.
Id. Vision, fol. 39.

While that I have a leiser and a space,
Min harme I wol *confessen* er I pace.
Chaucer. The Squieres Tale, v. 10808.

For he had power of *confession*
As saide himselfe more than a curat,
For of his ordre he was licenciat.
Ful swetely herde he *confession*
And plesant was his absolution.
Id. The Prologue, v. 218.

But she hir wolde not *confesse*,
Whan thei hir asken, what she was.
Gower. Conf. Am. book ii. fol. 32.

Our foes themselues *confest* they bought full deere,
The hote pursute whiche they attempted there.
Gascoigne. The Fruites of Warre.

Then aboute mydnight he layde hym downe to rest, and in the mornynge he rose betymes, and harde masse, and the prince his sonne with hym, and the most past of his company were *confessed* and houseled.
Froissart. Cronycle, vol. i. ch. cxxviii.

They haue fained *confession* for the same purpose to stablish their kyngdom with all. All secrets know they thereby. The bishop knoweth the *confession* of whom he lusteth throughout all his dioces. *Tyndall. Workes*, fol. 180. CONFESS.

It is true, quod the kynge; name them that be mete to go on that voyage. Sir, quod they, sende your *confessour*, frere Fernãdo of Farre, and the bysshoppe of Geghene, who was sometyme *confessour* to the kynge your father, and Peter Gardelopes, who is well languaged.
Froissart. Cronycle, vol. ii. ch. cxxix.

Willing and commanding you among you to give perfect credence to my Lord of Lincolne our *confessour* in this behalfe and matter.
Burnett. Records. Letters by King Henry to the University of Oxford.

Her breath so sweetly smell'd,
The violets, as excell'd,
To looke down were compell'd;
And so *confest* what foile they did receaue.
Stirling. Aurora, song 7.

Much haue we sinned, to our shame;
But spare us, who our sins *confess*:
And for the glory of thy name
To our sick souls afford redress.
Drummond. Upon the Sundays in Lent. Hymn.

In probabilities, I prefer that which is the more reasonable, and never allowing to any one a leave of chooeing that which is *confessedly* the less reasonable in the whole conjunction of circumstances and relative cõsiderations.
Taylor. Rule of Conscience. Preface, 19.

And this *confession* flew from every voyce,
Never had land more reason to rejoyce,
Nor to her blisse, could ought new added bee,
Save that she might the same perpetuall see.
Jonson. A Panegyre on King James. Anno 1603.

What should I speake here of my dailie reuenues, of my first fruites, annates, palles, indulgences, buls, *confessionals*, indultes and rescripts, testaments, dispensations, priuiledges, elections, prebends, religious houses, and such like, which come to no small masse of money.
Fox. Martyrs. Cases Papal, fol. 728.

——— With him we likewise seat
The sumptuous shrined king, good Edward from the rest
Of that renowned name, by *confessor* express'd.
Drayton. Poly-olbion, song 24

For can any thing be said to have so much as a shew of wisdom or piety in respect of will-worship in it, if that will-worship thus pretended, pass *confestly* either for foolish or impious?
Hammond. Works, vol. i. fol. 233.

Which by the way lays a very ill character upon those, who by pretence of Christianity or piety, seek or claim to themselves any other liberty than what by the laws under which they are born, doth *confestly* belong unto them. *Id. Ib.* fol. 332.

By a missive, from a papist I am sure, and I suppose from a priest, I was not long since forced upon the controversies of these times, betweene the Protestant and Romish *confessionists*.
Mountague. Appeale to Cæsar. Epistle Dedicatory.

To *confess* our sins, is to own with shame and confusion of face, that we have transgressed the righteous laws of God, and deserved his wrath and displeasure, and so far to dislike, to disapprove, and to detest our own actions, that we severely purpose never to be guilty of the like again.
Sharp. Works. Sermon 6. vol. v.

I *confess* it raises my scorn and indignation at this mushroome scribbler; to see him by and by with an air of superiority prescribing to the whole body of your clergy, the true method of quoting Cicero. *Bentley. Of Free-thinking.*

The temperate and moderate enjoyment of all the good things of this present world, and of the pleasures of life, according to the measures of right reason and simple nature; is plainly and *confessedly* the certainest and most direct method, to preserve the health and strength of the body.
Clarke. On the Attributes, p. 254.

CONFESS. — CON-FESSION.

When we speak of *confession* of our sins as a means of obtaining pardon for them, we mean by it such an actual attention to our sins, and to our guilt, and such an hearty acknowledgment thereof to God Almighty, as includes in it both shame and sorrow for what we have done and likewise steadfast purpose of heart to do so no more. *Sharp. Works. Sermon* 6. vol. v.

> To this sagacious *confessour* [his wife] he went
> And told her what a gift the gods had sent;
> But told it under matrimonial seal,
> With strict injunctions never to reveal.
> *Dryden. The Wife of Bath's Tale.*

> Josephus says that Antiochus Epiphanes, as he was dying *confessed* that he suffered for the injuries which he had done to the Jews.
> *Jortin. Discourses concerning the Christian Religion*, Disc. 1.

> If the question concerning the truth and authority of revelation be a cause of any moment at all, it is *confessedly* of the greatest.
> *Hurd. Works. Sermon* 2.

> In Peru I have seen an Indian bring to the *confessional* a *confession* of all his sins written in the same way, by picture and characters; portraying every one of the ten commandments after a certain manner.
> *Warburton. The Divine Legation*, book iv.

> Such is my name, and such my tale.
> *Confessor!* to thy secret ear,
> I breathe the sorrows I bewail,
> And thank thee for the generous tear
> This glazing eye could never shed.
> *Lord Byron. The Giaour.*

Auricular CONFESSION, or the private Confession of sins in the ear of a Bishop or Priest, who is duly authorized to receive such Confession, is part of the Sacrament of Penance, in the Church of Rome. These Confessions are not to be revealed under pain of the highest punishment. The Council of Trent requires "secret Confession to the Priest alone, of all and every mortal sin, of which, upon the most diligent search and examination of our consciences, we can remember ourselves to be guilty since our Baptism, together with all the circumstances of these sins, which may change the nature of them; because, without the perfect knowledge of these, the Priest cannot make a judgment of the nature and quality of men's sins, nor impose fitting Penance upon them." This is the Confession of sins, which the same Council confidently affirms to have been instituted by our Lord, and, by the law of God, to be "necessary to salvation, and to have been always practised in the Catholic Church." It is, however, manifest that such Confession is both unnecessary and unscriptural: for, in the first place, no proof exists, that the power of remitting and retaining sins, on which Confession is founded, was imparted to any besides the Apostles, or at most to those to whom a discernment of spirits was communicated. Secondly, if Jesus Christ had intended this to be a duty, he would very probably have delivered an express command upon the subject. And, thirdly, this authority of pardoning sins, immediately in relation to God and without any reference to Church censures, was not claimed for many ages after the time of Christ.

Doctrine of the Council of Trent concerning Confession.

Although the Council of Trent denounces an anathema against all who hold the practice of Confession not to be according to the command of Christ, but a human invention, there is not the least ground for this practice in the Church. We read of no such thing in the Scriptures, though we find Confession of sin often enjoined, and as often practised, in the Sacred Writings; but such Confession is not commanded to be made to Priests, nor are they empowered to dispense absolution upon their own judgment. The passages cited by the Romanists from the Old Testament (viz. *Numb*, v. 6, 7; 1 *Kings*, viii. 33, 35; *Neh.* i. 6; *Prov.* xxviii.) where persons who had offended are commanded or encouraged to Confess their sins, are inapplicable to the purpose for which they are adduced; for they either speak of Confession of sin to God, or of public Confession before men, but they do not contain the least hint that such Confession is to be made either in private or to a Priest. With regard to the proofs alleged by the Romanists from the New Testament, particularly *Matt.* iii. 6, where it is said that those who were baptized by John, "Confessed their sins," and *Acts*, xix. 18, where it is recorded that some converts "came and Confessed, and showed their deeds;" it is evident that the former passage speaks only of a Confession before Baptism, and the latter of a Confession at their first conversion only; and both of them speak of an *open* and *public* acknowledgment of their former evil lives. But what affinity has this with the command of the Council of Trent, that every person, once in the year at least, shall Confess their sins in secret to their own parish Priest? The Apostle James, indeed, says "Confess your faults one to another," (*Ep.* v. 16;) but no mention is here made of Priests; and the word "faults" seems to confine the precept to a mutual Confession among Christians, of those offences by which they may have injured each other; but certainly the necessity of auricular Confession, and the power of priestly absolution cannot be inferred from this passage.

It is unsupported by Scripture.

Further, the practice of Sacramental Confession is not only repugnant to the Scriptures, but it is also contrary to the practice of the *ancient* Christian Church. Although many of the early Ecclesiastical writers earnestly recommend Confession to the Clergy, yet they never represent it as essential to the pardon of sin, nor as having any connection with a Sacrament. They only urge it as entitling a person to the prayers of the congregation, and as being useful for supporting the authority of wholesome discipline, and for maintaining the purity of the Christian Church. But Chrysostom expressly condemns all secret Confession to men, (*Hom.* xxxi. in *Heb.*) as being obviously liable to great abuses; and Basil, (on *Psalm* xxxvii. 8,) Hilary, (on *Psalm* li.) and Augustine, (*Confess.* lib. x. c. 3,) all advise Confession of sin to God only. We learn from Tertullian, (*De Pudicitiâ,*) and Eusebius, (*Hist. Eccl.* lib. v. c. *ult.*) and other ancient writers, that the penitents Confessed their sins, when the people were present; and, when they were absolved and reconciled, such absolution and reconciliation took place in the presence of the whole church. In short, no instance of established private Confession occurs, earlier than the fourth Lateran Council, held under the Pontificate of Innocent II. in the year 1215, which proves that auricular Confession is a novel invention, which has no antiquity to recommend it.

And as this practice of the Church of Rome has neither Scripture nor antiquity to support it, so it is repugnant to reason. For no man is obliged, by the law of nature, to reveal all his secret sins and offences, with all their particular circumstances and aggravations, to any one person whomsoever; and particularly, there is no rational principle which dictates to us, that we must Confess our sins privately to a Priest.

This is neither necessary to repentance, nor to forgiveness: not to the former, for we may be thoroughly sorrowful and penitent, without rehearsing all our delinquencies to a Priest; and not to the latter, for, upon our sincere Confession of our sins to Almighty God, and unfeigned repentance of them, we shall find mercy and pardon through the merits of Christ Jesus, without a complete enumeration of all our sins to any man once a year.

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But although there is not any authority whatever for requiring auricular Confession to Priests, yet Confession of sins to God is an indispensable duty; and Confession to Clergymen may sometimes be useful by leading to effectual repentance: and therefore the Anglican Church encourages her members to use confidential Confession to their Minister "or to some other discreet and learned Minister of God's word, and open their grief." (*Second Exhortation in the Communion Service.*) But this is very different from its being an essential part of a Sacrament instituted by Christ or his Apostles. A contrite sinner may feel relief in unburthening his mind to his spiritual pastor, and may receive advice and consolation, which may soften the pangs of a wounded conscience; his scruples may be removed; his good resolutions may be confirmed; and, instead of falling a victim to religious melancholy, he may be enabled to work out his salvation by a life of active virtue, and by an humble faith in the merits of the Saviour. The only absolution, which the Church of England authorizes her Clergy to pronounce, is ministerial, or declaratory of God's pardon upon the performance of the conditions, which he has been pleased to require in the Gospel: it always supposes faith and sincere repentance, of which God alone is judge. Nor was any absolution, except declaratory and precatory, known among the early Christians, as is evident from the ancient Liturgies and Rituals yet extant, and also from the authors who have written upon these subjects; particularly from the treatise of Morinus, *De Pœnitentid*, in which he has proved that the indicative form of absolution, as it is called, "*Ego te absolvo*," (*I absolve thee,*) was introduced into the Church as late as the XIIth century. Previously to that period, only some such prayer as this was used, "*Absolutionem et remissionem tribuat tibi omnipotens Deus*," (*May Almighty God grant thee absolution and remission.*) The right of

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requiring Confession, and of absolving sins, as exercised in the Church of Rome, must necessarily be the source of an undue and dangerous influence to the Clergy; and must, at the same time, operate as a great encouragement to vice and immorality among the people. In imitation of the primitive Church, the Church of England imposes public penance for certain offences as a part of her discipline; but she by no means considers nor represents Divine forgiveness as a certain consequence of that outward and involuntary act. (Bishop Tomline, *Elements of Christ. Theology*, vol. ii. p. 427, 430; Bishop Burnet, *On the Twenty-fifth Article*; Bingham, *Origines Ecclesiasticæ*, book xviii. ch. iv.; Dr. Wharton, *Short Answer to 'A True Exposition of the Doctrine of the Catholic Church, touching the sacrament of Penance,'* New York, 1817, octavo.

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In the Oriental, or Greek Church, the *mystery* of Confession, as it is termed, is always necessary. That Church indeed prescribes it to all her members four times in the year, and her injunctions are obeyed in monasteries; but the Laity for the most part confess only once in the year. In Russia, they are obliged to do this by the laws of the land; and it is usually done in the great Fast before Easter. It is said that the members of the Greek Church do not consider Confession as a Divine precept, but allow it to be only a positive injunction of the Church.

And in the Lutheran Church.

Among the Lutherans, private Confession was formerly practised universally, though they never held, with the Roman Catholics, that forgiveness of sin in this world was necessary for forgiveness in a future world: and it was connected with the disgraceful custom of making, on that occasion, a small pecuniary present to the Clergyman Confessor; of whose salary, in many places, it constituted an important part. But this Confession-money, as well as the private Confession itself, has been abolished in most of the Lutheran countries and congregations, and another source of revenue established in its place. A sort of public general Confession is now in use, as a preparation for the celebration of the Lord's Supper. (Adam, *Religious World Displayed*, vol. i. p. 174, 367, second edition.)

In the Roman Catholic Church CONFESSIO is sometimes used for the crypt under the High Altar, in which the remains of Martyrs are deposited, (*Cer. Episcop.* i. 12,) by others called *Martyrium*, and *κατάβασις*, because steps went down to it. An ornament of the Altar and an Oratory have also received this name.

CONFESSOR, *ὁμολογητὴς*, originally was the title bestowed on one who after openly *Confessing* Christ, had endured martyrdom, (Ambr. ii. *De Imp. Grat.* Paulinus *Ep.* xxviii. *ad fin.*) afterwards one who during torture had maintained the integrity of his faith, though not at the expense of life. (Cypr. *De simp. præl. Serm. de Lapsis V.*) Afterwards the title was given indiscriminately to persons of pious life. Our last Anglo-Saxon Edward obtained this distinction by which he is most generally known, by a Bull of Canonization from Alexander III., about a century after his decease.

CONFI'DE, *v.*
CONFI'DENCE,
CONFI'DENCIARY,
CONFI'DENT, *n.*
CONFI'DENT, *adj*
CONFI'DENTIAL,
CONFI'DENTIALLY,
CONFI'DENTLY,
CONFI'DER,
CONFI'DANT, *n.*

Fr. *confier*; It. *confidarsi*; Sp. *confiarse*; Lat. *confidere*; *con*, and *fidere*, to trust; of uncertain Origin.

To have or place faith or trust; to trust or believe, to be secure or assured, to rely or depend upon; to be firmly, boldly secure

Who can haue *confidēs* in him which putteth *diffidens* in all mē.
Hall. Richard III. The third Yere.

The duke although, that he had small *confidence*, but rather great *diffidence*, in the othe and promise of Monire de Vaneclere: thought it necessary to knowe, in what case Caleis stede, & what mutacions wer there. *Id. Edward IV. The ninth Yere.*

And these last wordes he would often repeate, with demonstration of great feruencie of mind, being himself very *confident*, and setled in beliefe of inestimable good by this voyage.
Hakluyt. Voyage, &c. Sir Henry Gilbert, vol. iii. fol. 159.

——— Yet not terrible,
That I should fear, not sociably mild,
As Raphael, that I should much *confide*,
But solemn, whom not to offend,
With reverence I must meet, and thou retire.
Milton. Paradise Lost, book xi. l. 235.

CONFIDE.

Yet because outward storms the strongest break,
And strength itself by *confidence* grows weak,
This new world may be safer, being told
The dangers and diseases of the old.
Donne. The Anatomy of the World. First Anniversary.

When such an opinion makes a sect, and this sect gets firm *confidents* and zealous defenders, in a little time it will dwell upon the conscience as if it were a native there, whereas it is but a pitifull inmate and ought to be turned out of doors.
Tayler. Rule of Conscience, book ii. ch. ii.

So free this work is (gentlemen) from offence,
That we are *confident* it needs no defence
From us, or from the poets.
F. Beaumont. Prologue to The custome of the Countrey.

——— Tell me then, if whatsoever, ire
Suggests, in hurt of me, to him, thy valour will prevent?
Achilles answered; all thou knowest, speake and be *confident*.
Chapman. Homer. Iliad, book i. fol. 3.

After hee had made choise of a companie very lightly appointed, such as for lively vigour and delivernesse of bodie surpassed all others, with them he went foorth, hoping *confidently* for greater matters.
Holland. Ammianus. Constantius and Julianus, fol. 147.

We shal be the less frighted when with the apostles we are going into the cloud, remembring the reproach God maketh to tottering *confiders*, Am I onely a God at near hand, and not the same at distance?
Mountague. Devoute Essayes, Treat. 16. sec. 5.

May she [Rome] no more *confide* in friends,
Who nothing farther understood,
Than only, for their private ends,
To waste her wealth, and spill her blood.
Buckinghamshire. Choruses in Marcus Brutus, ch. i.

But surely modesty never hurt any cause, and the *confidence* of man seems to me to be much like the wrath of man, which St. James tells us, worketh not the righteousness of God; that is, it never does any good, it never serves any wise and real purpose of religion. *Tillotson. Sermon* 44.

I dare *confidently* pronounce, that you will, in one month, find more joy, more peace, more content, to arise in your spirits from the sense that you have resisted the temptations of evil, and done what was your duty to do, than in many years spent in vanity and a licentious course of living.
Sharp. Sermon 2. vol. i.

Hobby being a *confidant* of the Protector's, he may be supposed to have written as he was directed by him.
Burnett. History of Reformation. Anno 1547.

Thanks to the lovely fair ones, types of heaven,
Who raise and beautify the bounty given:
But chief to him in whom distress *confides*
Who o'er this noble plan so graciously presides.
Smart. Epilogue to the Conscious Lovers.

Secure of all thy love, and all thy prudence,
Returning *confidence* has arm'd my soul
For this dread meeting; resting on thy truth
I go— *Mason. Elfrida.*

Nor is it unlikely but they might get further intelligence from something dropt by his *confidents*, the sophists, a people vain and talkative, and at no time renowned for secrecy.
Warburton. Of Julian's attempt to rebuild the Temple, vol. viii. fol. 61.

Against all rules, after we had met nothing but rebuffs in return to all our proposals, we made two *confidential* communications to those in whom we had no *confidence*, and who reposed no *confidence* in us. *Burke. On a Regicide Peace.*

What hath been said, I suppose, will tend to give us a different and higher notion of this extraordinary work: and lessen our surprise at the author's presumption, in so *confidently* predicting immortality to his performance.
Warburton. The Divine Legation, book iii. sec. 3.

In this conjuncture, the nutrix, who is not drawn, as in modern tragedy, an unmeaning *confidante*, the mere depositary of the poet's secrets, but has real manners assigned to her, endeavours, with the highest beauty of character, to divert these horrid intentions. *Hurd. Works. Notes on the Art of Poetry.*

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CONFI'GURE, CONFI'GURATE, CONFIGURA'TION. } Fr. *configuration*; Sp. *configuracion*; Lat. *con*, and *figura*. Fictor *ut dicit* fingo, figurum *imponit*. Varro, lib. v.

To put or place into form or shape.

In comely architecture it may be
Knowne by the name of uniformitie;
Where pyramids to pyramids relate,
And the whole fabrick doth *configurate*.
Jordan. Poems before 1650.

Thus the different effects, which fire and water have on us, which we call heat and cold, result from the so differing *configuration* and agitation of their particles.
Glanville. The Vanity of Dogmatising, fol. 88.

[It was the] opinion of the great Empedocles; That mother earth first brought forth vast numbers of legs, and arms, and heads, and other members of the body, scattered and distinct, and all at their full growth; which coming together and cementing (as the pieces of snakes and lizards are said to do if one cuts them asunder) and so *configuring* themselves into human shape, made lusty, proper men of thirty years age in an instant.
Bentley. Sermon 4.

I shall not, contrary to the design of this essay, set myself to enquire philosophically into the peculiar constitution of bodies and the *configuration* of parts; whereby they have the power to produce in us the ideas of their sensible qualities.
Locke. Of Human Understanding, book ii. ch. xxi.

It is the variety of *configurations* [of the mouth] in these openings only, which gives birth and origin to the several vowels; and hence it is they derive their name by being thus eminently vocal and easy to be sounded of themselves alone.
Harris. Hermes, book iii. ch. ii.

CONFI'NE, *v.* CONFI'NE, *s.* CONFI'NEDNESS, CONFI'NELESS, CONFI'NEMENT, CONFI'NER, CONFI'NABLE. } Fr. *confiner*; It. *confinare*; Sp. *confinár*; Lat. *con*, and *finis*, perhaps as Julius Scaliger thinks, from the verb, *fio*; Finis *est cujus gratiâ aliquid* fit.

To *confine* is, to end, terminate or determine; to bound or border upon, to limit, to inclose or inscribe, to keep within certain bounds or limits, to restrain, to keep close, to shut up, to fasten in.

His kingdom *confineth* with the Red Sea, and reacheth far into Afrike towards Aegypt and Barbarie. Southward it *confineth* with the sea towarde the Cape de Bona Sperenza.
Hakluyt. Voyage, &c. Thomas Windam, vol. ii. part ii. fol. 10.

I haue trauelled through all the ample dominions of the emperour of Russia and Moscouia, which extends from the North Sea and the *confines* of Norway and Lapland, even to the Mare Caspium. *Id. Ib. M. Anth. Jenkinson*, vol. i. fol. 412.

This region confronteth the Arabians Canchlei on the east side, and the Cedrei southwards, and they both *confine* together afterwards upon the Nabathaei.
Holland. Plinie, vol. i. fol. 99.

And then the soul a substance hath alone
Besides the body in which she's *confin'd*;
So hath she not a body of her own,
But is a spirit, and immaterial mind.
Davies. Immortality of the Soul, sec. 4.

Nought save the soule which doth from God proceed,
Over death triumphs, and still is pleas'd, els pynes,
Death not man's essence, but his sinne did breed,
And it with it, the end of time *confines*.
Stirling. Doomes-day. The third Houre.

But Terme which signifieth bounds is the god of *confines* or borders, unto whom they do sacrifice both publickly and privately, upon the limits of inheritance, and now they sacrifice unto him live beasts. *Sir Thomas North. Plutarch*, fol. 59.

——————— Blacke Macbeth
Wil seeme as pure as snow; and the poor state
Esteem him as a lambe, being compar'd
With my *confineless* harmes.
Shakspeare. Macbeth, fol. 164.

And that kind laughter's treachery,
By which some virgin, closely laid
In dark *confinement*, is betray'd.
Sherburne. Horat.

And with such an impression of his first tincture (as falleth out naturally in all things else) that he always maintained a great interest in the Roman court; as indeed was necessary for a near and jealous *confiner*. *Reliquiæ Wottonianæ*, p. 244.

As for cities such as are of late foundation, and since the increase of navigation, in as much as they have had since more plenty of riches, have been walled about and built upon the shore; and have taken up Isthmi (that is to say, necks of land between sea and sea) both for merchandize, and for the better strength against *confiners*. *Hobbs. Thucydides*, book i. fol. 5.

There is infinite virtue in the Almighty not *confinable* to any limits. *Bishop Hall. Rem.* fol. 93.

For, where 'tis of itself inclin'd,
It breaks loose when it is *confin'd*,
And like the soul, its harbourer,
Debarr'd from freedom of the air,
Disdains against its will to stay,
But struggles out, and flies away.
Butler. Hudibras, part iii. can. 1.

Before we take into consideration the epistle to the Romans, in particular, it may not be amiss to premise, the miraculous birth, life, death, resurrection and ascension of our Lord Jesus Christ, were all events that came to pass within the *confines* of Judea. *Locke. On Romans. Synopsis*, vol. iii. fol. 251.

That man can do wrong, arises from a weakness and not a superiour strength in him; from the imperfection of his views, and the *confinedness* of his powers.
Hoadly. Works. Letters signed Britannicus, let. 53.

We find three incompliant prelates more this year under *confinement* in the Tower, Gardner, Bishop of Winchester, Heath of Worcester, and Day of Chichester.
Strype. Memorials. Edward VI. Anno 1550.

Nor yet *confin'd* to tragic walks alone,
The comic Muse too claims thee for her own,
With each delightful requisite to please,
Taste, spirit, judgment, elegance and ease.
Lloyd. The Actor.

Near to the *confines* of th' infernal den,
Deep in a hollow cave's profound recess,
Her courts she holds; and to the sons of men
Sends out the ministers of dire distress.
Dodsley. Pain and Patience.

I thank the Almighty, I am now all collected in myself; and, though my person is in *confinement*, my mind can expatiate on ample and useful subjects with all the freedom imaginable.
Johnson. Life of Savage.

CONFI'RM, *v.* **CONFI'RMABLE, CONFI'RMABLANCE, CONFIRMA'TION, CONFIRMA'TOR, CONFI'RMATORY, CONFI'RMEDNESS, CONFI'RMER, CONFI'RMINGLY.** Fr. *confirmer*; Sp. *confirmar*; It. *confirmare*; Lat. *confirmare*. Firmus, *hoc est, stabilis, constans*, a ferendo *dictus quod constanter omnia* ferat. Perottus. See Martinius, and Vossius.

To strengthen, to give strength or support to, to fix steadily, to secure, to assure, to establish.

And thanne, wan he were ichose in his chapele rigt there
Homage he solde him do, ar he *confermed* were.
R. Gloucester, fol. 473

He made ac *conferment* to Westmynstre of eche þynge,
þat þoru hym hem ȳȝyue was, oþer þoru eny oþer kynge.
R. Gloucester, fol. 349.

þe chartre of franchise *conferm* it ȝow he salle.
R. Brunne, fol. 301.

þise monkes were dismaied for Steuen of Langton
þa pape þer of was paied, mad þe *confirmacion*.
Id. fol. 209

And after wan ye han examined youre conseil, as I have said beforne, and knowen wel that ye moun performe your emprise, *conferme* it than sadly til it be at an ende.
Chaucer. The Tale of Melibeus.

And when the lawe was *confirmed*
In due forme, and all affermed,
This innocent, which was deceiued,
His papacie anon hath weiued,
Renounced and resigned eke.
Gower. Conf. Am. book ii. fol. 44.

And in his *confirmation*,
Upon the fortune of his grace
His name was cleped Boniface.
Id. Ib. book ii. fol. 44.

For in alle thingis ghe ben maad riche in him in ech word and in each kunnyng as the witnessyng of Crist is *confirmed* in ghou, so that no thing fail in ghou in ony grace that abiden the schewyng of our Lord Jesus Crist. *Wiclif.* 1 *Corynthians*, ch. i.

In all thynges ye are made ryche by hym, in all learnynge and in all knowledge euen as the testimonye of Jesus Christ was *confirmed* in you, so that ye are behynde in no gyfte, and wayte for the appearynge of our Lord Jesus Christ.
Bible. Anno 1551.

Ethelbertus then *cõfermyd* in the faythe, amonge other costlye deedys, began ye fondacion of Poulys churche, within the citye of Lõdon, and ordayned it for the byshoppe's see of London.
Fabyan, vol. i. ch. cxx.

That is to say, he [the pope] coulde not bee lord ouer the worlde, and cause emperours and kynges to fetche their *confirmation* of him, and to kneele downe and kisse his feete.
Barnes. Workes, fol. 195.

——————— I am *confirm'd*, the lady
By this time proves his scorn as well as laughter.
Ford. The Fancies, act i. sc. 1.

——————— But on I must:
Fate leads me; I will follow—There you read
What may *confirm* you.
Id. The Witch of Edmonton, act i. sc. 2.

There are promises which look as if they were serious and unfeigned, they are *confirm'd* with vows and solemn oaths of sincerity, and all these seemingly directed to every one of us.
Chillingworth. Sermon 9.

In vain I rail at opportunity,
At time, at Tarquin, and uncheerful night;
In vain I cavil with mine infamy,
In vain I spurn at my *confirmed* dispite:
This hopeless smoke of words doth me no right.
Shakspeare. Rape of Lucrece.

Confirmable also among the Trojans, from the funeral pyre of Hector burnt before the gates of Troy.
Sir Thomas Brown. Urn Burial, ch. i. fol. 2.

For their *confirmance*, I will therefore now
Slepe in our black barke.
Chapman. Homer. Odyssey, book iii. fol. 42.

And after God instituted as it were a new worlde againe, and first he gaue his worde, and promised that he would neuer mor destroy the worlde with water, and for the *confirmation* thereof, he gaue the rainebow for a sure token between him and man.
Grafton. The Seconde age. Noe fol. 11.

CONFIRMATION.

Whether *confirmation* be a sacrament or not, it is of no use to dispute; and if it be disputed, it can never be proved to be so as baptism and the Lord's supper, that is, as generally necessary to salvation: though it be no sacrament, it cannot follow that it is not of very great use and holiness.

Taylor. On Confirmation, sec. 1. fol. 3.

There wants herein the definitive *confirmator*, and test of things uncertain, the sense of man. *Sir Thomas Brown.*

The oath of a loner is no stronger than the word of a tapster, they are both the *confirmer* of false reckonings.

Shakspeare. As You Like it, fol. 199.

And that shee [the mooue] was called Anna, *Quia mensibus impleat annum*, Ovid. ibid. To which, the vow that they used in her rites, somewhat *confirmingly* alludes.

Ben Jonson. Part of the King's Entertainment passing to his Coronation, fol. 80.

It is not improbable, that they [the disciples] had in their eye the *confirmatory* usage in the synagogues, to which none were admitted, before they were of age to undertake for themselves.

Bishop Compton. Episcopalia, (1686.) fol. 35.

We have a religion that leaves us not uncertain guesses and conjectures about a future salvation, but has given us God's express word and promise for it, sealed by the blood of his own son, and *confirmed* by his resurrection from the dead, and taking possession of the kingdome of heaven in our behalf.

Sharp. Works. Sermon 9. vol. vi.

One in his father's councils and his own
Long exercis'd, and grey in business grown;
Whose *confirm'd* judgment and sagacious wit
Knew all the sands on which rash monarchs split.

Duke. The Review.

Touching the *confirmation* of the treaty that was first made between the emperor and King Henry VIII. and not ratified by the present king, the emperor thought that he had most cause to require the same.

Strype. Memorials. Edward VI. Anno 1549.

To each of these reasons he subjoins ample and learned illustrations and *confirmatory* proofs. *Bp. Barlow. Rem.* fol. 453.

If the difficulty arise from the *confirmedness* of habit, every resistance weakens the habit, abates the difficulty.

Decay of Piety.

According to the politician's creed, religion being useful to the state, and yet only a well invented fiction, all experiments, that is, all inquiries into its truth, naturally tend, not to *confirm*, but to unsettle, this necessary support of civil government.

Warburton. Sermon 1. vol. ix.

As to mine, I told them, if my estate should be forfeited, I would give them their freedom, provided I could obtain the *confirmation* of that grant.

Melmoth. Cicero. To Terentia. Letter 6. book i.

CONFIRMATION, or Imposition of Hands, according to the 60th Canon of the Church of England, A. D. 1603, is "a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times," which consists in "Bishops laying their hands upon children baptized and instructed in the Catechism of Christian religion, praying over them, and blessing them." The same principles, with the exception of the rite being termed a Sacrament, are also laid down in the "*Necessary Doctrine*," A. D. 1543, a work usually attributed to Cranmer. In the Greek Church Confirmation is termed μύρον, "the ointment," or χρίσμα, "the unction," or jointly μύρον τοῦ χρίσματος, "the ointment of unction:" it is also called σφραγὶς, "the seal" or ἐπισφράγισμα. The apostolical antiquity of the rite of "Imposition of hands" is generally deduced from the three following passages of Scripture: *Acts*, viii. 14, 17, where the Apostles Peter and John are described as laying their hands on the Samaritans, who had been baptized by Philip; *Acts*, xix. 6, where the Holy Ghost was conferred by Paul's laying on his hands; and *Hebrews*, vi. 1, where ἐπίθεσις χειρῶν, "Imposition of hands," is numbered amongst the fundamental principles of the Christian religion. Whatever opinion may be formed in these later ages of the Church respecting the spiritual benefits of Confirmation, there cannot be a doubt, but that the early Fathers of the Church attributed to the imposition of the Bishop's hands an efficacy no less than that of conferring the gifts of the Holy Spirit. Of the existence of the custom there is the clearest evidence in the following passages: Tertullian, *De Baptismo*, cap. vii. *Exinde egressi de Lavacro perunguimur benedictâ unctione.* Cap. viii. *Dehinc manus imponitur per benedictionem advocandos Spiritum Sanctum. Tunc ille Sanctissimus Spiritus super emundata et benedicta corpora libens a Patre descendit*; and again, *De Resurrectione Carnis*, cap. viii. *Caro signatur ut anima muniatur, caro manûs impositione adumbratur ut anima Spiritu illuminetur.* Cyprian, *in Epist. ad Jubaianum.* 73, alluding to the journey of the Apostles to Samaria to confirm those whom Philip had baptized, adds, *Quod nunc quoque apud nos geritur, ut qui in ecclesiâ baptizantur præpositis ecclesiæ offerantur ut per nostram orationem ac manûs impositionem Spiritum Sanctum consequantur et signaculo Dominico consummentur.* Epist. 74. *Non per manûs impositionem quis nascitur quando accipit Spiritum Sanctum, sed in Baptismo, ut Spiritum natus accipiat.* Epist. 72. Ad Stephanum. *Parum est eis manum imponere ad recipiendum Spiritum Sanctum nisi accipiant et ecclesiæ baptismum. Tunc enim demum plene sanctificari et filii Dei esse possunt si sacramento utroque nascantur.* Hieronymus, in dialog. adversus Luciferia:* *An nescis inquit Luciferianus ecclesiarum hunc morem esse ut baptizatis postea manus imponatur et ita invocetur Spiritus Sanctus? Exigis ubi Scriptum est? In Actibus Apostolorum. Etiamsi Scripturæ authoritas non subesset totius orbis in hanc partem consensus instar præcepti obtineret. Nam et multa alia quæ per traditionem in ecclesiis observantur authoritatem sibi scriptæ legis usurpaverunt, &c. Quibus Orthodoxus respondit,—Non abnuo quidem hanc esse ecclesiarum consuetudinem, ut ad eos qui longè in minoribus urbibus per Presbyteros et Diaconos baptizati sunt, Episcopus ad invocationem Sancti Spiritus manum impositurus excurrat.*

Unction began to be used at Confirmation from early times, but upon the exact period writers are not agreed: see Bingham's *Antiquities*, (book xii. c. iii.) From the following Decretal of Pope Innocent, A. D. 416, it appears to have been usual to anoint persons both at Baptism and Confirmation: the performance of the latter rite, as also the confection of the Chrism for both occasions being, as in ancient times, reserved to the Bishop. *De consignandis infantibus manifestum est, non ab alio quam ab Episcopo fieri licere. Nam Presbyteri licet sint sacerdotes, Pontificatûs tamen apicem non habent. Hæc autem Pontificibus solis deberi ut vel consignent, vel Paracletum Spiritum tradant non solum Consuetudo Ecclesiastica demonstrat, verum et illa Lectio Actuum Apostolorum quæ asserit Petrum et Johannem esse directos qui jam baptizatis traderent Spiritum Sanctum; nam Presbyteris seu extra Episcopum seu præsente Episcopo baptizant, chrismate ungere baptizatos licet; sed quod ab Episcopo fuerit Consecratum, non tamen frontem ex eodem oleo signare, quod solis debetur Episcopis, cum tradunt Spiritum Paracletum.* The Canon of the Council of Orange, thirty years subsequent to the Decretal just mentioned, shows the custom of presenting persons to the Bishop for Confirmation, and

* Hieron. *Op.* tom. ii. p. 47. H. ed. 1546.

also indicates that Chrism was in that Church only once applied; being administered on special suggestion at Confirmation when omitted at Baptism. *Nullus, ministrorum, qui Baptizandi recepit officium, sine Chrismate unquam debet progredi, quia inter nos placuit semel Chrismari. De eo autem qui in Baptismate qudcunq; necessitate faciente, non chrismatus fuerit, in Confirmatione sacerdos* (i. e. *Episcopus*) *commonebitur.* From the circumstance of the Priest using a Chrism at Baptism, and Baptism and Confirmation being administered on the same day, the Chrism of Confirmation has been confounded with the Chrism of Baptism; and several persons have asserted that Confirmation never existed, but was a mere ceremony appended to Baptism. See Hammond, *De Confirmatione.* There was a difference between the Chrism of the Priests and that of the Bishops; the former was on the breasts and arms, the latter on the forehead.

Confirmation, or Chrism, is numbered in the Church of Rome amongst the seven Sacraments: it also forms, under the name of χρίσμα, or σφραγὶς, one of the seven Sacraments of the Greek Church. The subject of the administration of the Chrism was one of the points in dispute in the IXth century, between the Latin Church under Pope Nicolas I., and Photius, the Patriarch of Constantinople. (See Dupin, vol. vii. ch. x. edition 1696.) In the Greek Church the Chrism, which is supposed to correspond with Confirmation, is generally administered by a Presbyter, (the confection of the oil being the privilege of the Bishop,) immediately after Baptism. And upon this ground some of the Latins charged the Greeks with not observing Confirmation, it being necessary in their opinion to the validity of Confirmation that it should be administered by a Bishop. That it is in the power of Bishops in the Greek Church to administer the Chrism after Baptism, is evident from the elder Liturgies, and from a practice which existed of persons baptized by a Bishop in the Church of Sta. Sophia at Constantinople, being afterwards confirmed by him in a neighbouring Church. But it cannot be denied that though the Bishop may be the proper Minister of Confirmation, it is usually administered by Presbyters; that the origin of the authority thus possessed by the Presbyters of the Greek Church is not satisfactorily ascertained, and that adult Confirmation only takes place in cases of adult Baptism. (See Goar, p. 368.) In the place thus cited from Goar, and in King's *Account of the Rites of the Greek Church in Russia,* may be seen the form of administering the Chrism immediately after Baptism; the Imposition of Hands, if it may be so called consisting in the mere act of anointing the forehead, eyes, nostrils, &c.

According to the use of the English Mission of the Church of Rome, Confirmation is administered, by anointing the forehead with the Chrism, and signing it with the cross, the Bishop pronouncing the words, "N. N. I sign with the sign of the cross, and I confirm thee with the Chrism of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost." He then strikes the person confirmed on the cheek, saying "*Pax tecum,* Peace be with thee." There are two "Impositions of Hands" in this ceremony, the one previous to the anointing, when the hands of the Bishop are extended over the persons to be confirmed, while he says the prayer, "*Omnipotens sempiterne Deus,*" &c. The other Imposition is performed in the act of anointing the forehead, the position of the hand being deemed an act of χειροθεσία. Both are said to be of the highest antiquity, in the Greek as well as the Latin Church. Confirmation is not administered until after Penance and Confession, a ticket being given by the Confessor, containing the name which the person received at Baptism, and the name which is to be given at Confirmation. Godfathers are still used at Confirmation in the Church of Rome; and, according to the English Ritual, Registers are kept of persons confirmed, in the following form:

Confirmati	A Reverendissimo	Episcopo N. N.
Name at Baptism.	Name at Confirmation.	Name of Godfather.
Georgius Willett.	Franciscus.	Peter Good.

At the period of the Reformation the superstitious mode of administering Confirmation in the Romish Church, formed one of the many complaints urged by the Reformers. They asserted (see *Ordinatio Ecclesiast. Brandeburgh—apud Seckendorf Histor. Lutheranism.* lib. ii. lxxv.) "that Confirmation was not a Sacrament but a Ceremony of ancient institution, and when free from abuse very useful; that Bishops were accustomed to examine adult persons in the articles of their faith, and as a testimony of their approval signed them on the forehead with the cross." In the Council of Trent the opinion of the Romish Church was fully expressed; and the account of the discussion given by Fra. Paolo, in his *History,* book ii. unwillingly confirms the statement of the Reformers, and proves the reasonableness of their charge. The Reformers had asserted, that formerly children being come to the age of reason rendered an account of their faith to the Church; to this the Romanists replied, that since such a practice did not then exist, it was fair to conclude it never had existed, because the Church would not have abolished so useful a ceremony; and they brought forward many passages from Councils and ancient writers, in which unction was mentioned without reference to any catechising or examination. They could not admit the assertion of the Reformers without reducing the Sacrament of Confirmation into a mere ecclesiastical rite, the propriety and the practice of which in particular places they could not deny: the Chrism they said was universal, the catechising not; and therefore the Chrism was entitled to the most respect. The candid Courayer, in his note on the passage sec. 80, evidently takes the side of the Reformers, and shows that the quotations from ancient authorities made by the Catholics, did not disprove the existence of catechising, but only proved what the Reformers never denied, that Confirmation was administered with Imposition of Hands, or Chrism. The remonstrances of the Reformers produced an effect even in the Church of Rome; and one of the fruits of the Council of Trent was the specific direction contained in the *Catechismus ad Parochos,* that children should not be confirmed before seven years of age, "accompanied with a declaration that it was still more fitting to delay it till the years of discretion."

Upon the antiquity as well as the utility of this ecclesiastical rite, all the Divines of the Reformed Churches appear to have agreed, though it has been restored by none in such primitive purity as by the Church of England. Amongst the advocates for the observance of such Confirmation as is now practised

CONFIRMATION. — CONFISCATE.

in the Church of England, we may number Melancthon, *In Saxoni. Confess.*; Beza, *In Heb.* vi.; Flaccus Illyricus, *In eund.*; Chemnitius, *In exam. Concil. Trid.*; Calvin, *In Heb.* vi.; and from various passages which may be found in Seckendorf, *Histor. Lutheran. index, Confirmation*; it is evident that the Reformers of the Lutheran Church generally knew how to appreciate the rite. Many of them indeed of necessity, from the want of Bishops, and the impracticability of an universal Episcopal Confirmation, were willing to commit the administration of it to other hands besides the Bishops; but they all felt the benefit which resulted from requiring young persons, when properly instructed, to make public profession of their faith.

The history of Confirmation is then briefly this. In the earliest ages Bishops were wont to lay their hands upon persons who had been baptized, and who were then required to make profession of their faith. The ceremony by degrees degenerated into a superstition, and a sacramental virtue was ascribed to the Chrism. In the Greek Church, about the year 870, Photius, the Patriarch of Constantinople, established the custom, which must, however, have been previously introduced, of Presbyters giving the Chrism instead of the Bishop. In the darker ages, the Chrism of Confirmation was made a sort of appendage to Baptism, and administered to infants, until, at the Reformation, the true and ancient rite was restored at the remonstrance of the Reformers. The Church of Rome, still, however, continued it amongst the number of her Sacraments, though in some degree amended in its use; whilst the Church of England, rejecting all useless ceremony, contented herself with preserving the ancient and Apostolic rite of Imposition of Hands; and requiring that it should be given only to persons, who, being properly instructed, were willing in the face of the Church, publicly to renew the vows made for them at their Baptism.

After the Reformation, at least in Hooker's time, (lib. v. 66,) whether through ignorance or carelessness, this rite was much neglected. The 60th canon of the Church of England under James I., was (as we are told by Bishop Hall, in his Tract Χειροθεσία) afterwards framed to excite the Church to its observance; and a considerable effect was produced by it, until the contempt brought by means of the Puritans upon the Episcopal order withdrew the people from its reception. The important benefits resulting from this rite are, in the present day, fully appreciated; and it is fair to judge, that, however defectively it may be administered, owing to the excess of population, there never was a time since the Reformation in which it has been so effectually practised, nor in which the real nature of the rite has been more perfectly understood. For further information, see Hammond, *De Confirmatione*; Bishop Hall, Χειροθεσία; Bingham's *Antiquities*, book xiii.; and Bishop Taylor, *On Confirmation*.

CONFIRMATION by the Archbishop of the Province, in the English Ecclesiastical polity, immediately succeeds the election of a Bishop by the King's *congé d'élire*. On Confirmation the new Bishop obtains jurisdiction in his Diocese.

CONFI'SCATE, *v.* CONFI'SCATE, *adj.* CONFISCA'TION, CONFI'SCATOR, CONFI'SCATORY: Fr. *confisquer*; Sp. *confiscar*; It. *confiscare*; Lat. *confiscare*; Gr. φίσκος, δημόσιον ταμεῖον πολύχρημον. Hesychius. Lat. *fiscus*; Fr. *fisque*, a bag or purse. Confiscaria *bona dicuntur, quæ in* fiscum *coguntur*. Menage. To *confiscate*, (written by some old writers *confisk*,) is to forfeit, to seize as forfeited, unto the Prince's or common treasury. Cotgrave.

Thy goodes are *confisked*, and thy children banished.
Golden Boke, B b. iii.

Ye put yourselfe than in aduēture that all the hole hoost shulde ryse on you and slee you, or els that the kyng shulde repute you for traytours, and strike off your heedes, and *cōfyske* all your landes. *Froissart. Cronycle*, vol. ii. ch. xxxiv.

And all their landes, goodes and possessions were *confiscate* and seased to y^e^ kynge's vse.
Hall. Richard III. The third Yere.

I knowe by thy letter, how thou art banished from Rome, and all thy goods *confiscate*, and that for pure heauinesse thou arte sicke in the body. *Golden Boke*, A a v.

Where our sayd progenitour accepted the same, and then caused himselfe to be crowned kyng of Scotland, and for a tyme enterteigned it, and enioyed it, as very proprietary and owner of the realme, as on thone partie by *confiscation* acquired, & on the other part by free will surrendred vnto him.
Hall. Henry VIII. The thirty-fourth Yere.

And Edwarde Stafford eldest sonne to Henry late Duke of Buckingham, he restored to his name, dignitie and possessions, which King Richard did *confiscate* and attainted.
Grafton. Henry VII. The first Yere.

But the king commanding him to be kept from sustenance, hunger at last enforced him to render himself to the king's mercy: all his goods which were very great, *confiscate*.
Baker. Henry III. Anno 1235.

Having espied two wealthy gentlemē of Rome passing by, he commanded them to be apprehended incontinently, and condemned in the *confiscation* of their goods.
Holland. Suetonius. Caligula, fol. 143.

The English and Dutch are never permitted, though under the greatest distress of weather, or want of provisions, to put into any of those ports; but their ships, if they come in, are constantly *confiscated*: and upon this very account, that, if once entrance were permitted the traffic could not but follow.
Hoadly. An Enquiry into the Conduct of Great Britain, &c.

But, doubtless, an innocent posterity were sometimes punished, according to the denunciation of this law, for the crimes of their wicked fathers; as is done by modern states, in attaint of blood and *confiscation*: and this, with the highest equity in both cases.
Warburton. The Divine Legation.

The *confiscators* truly have made some allowance to their victims from the scraps and fragments of their own tables, from which they have been so harshly driven, and which have been so bountifully spread for a feast to the harpies of usury.
Burke. Reflections on the Revolution in France.

After what has passed in 1782, one would not think that decorum, to say nothing of policy, would permit them to call up, by magick charms, the grounds, reasons, and principles of those terrible, *confiscatory* and exterminatory periods.
Id. Letter to Richard Burke, Esq.

CONFIT, *n.* CONFI'TURE. See COMPITS. Fr. *confiture*; It. *confettura*; Sp. *confitura*. All from the Lat. *confectio*; from *confectum*, past participle of *conficere*, to make up together.

Fr. *confiture*; a confecting, preserving, steeping, soaking, sawcing, seasoning; also, a confection, condiment, preserve. Cotgrave.

Would you not use me scurvily again, and give me possets with purging *confits* in't?
Beaumont and Fletcher. The Scornful Lady, act iv. sc. 1.

And in this house we contain also a *confiture-house*; where we make all sweet-meats dry and moist.
Bacon. New Atalantis.

CONFIX, Lat. *configere, confixum*; (*con*, and *figere*,) to *fix* or fasten to.

——— As this is true,
Let me in safety raise me from my knees,
Or else for euer be *confixed* here
A marble monument.
Shakspeare. Measure for Measure, fol. 81.

NFIX. — ON-LICT.

For even with the help of all the thornes in our sides or before our eyes, to wit our own pains or the pressures of others; how subject are we to embrace this earth, ev'n while it wounds by this *confixure* of ourselves to it?

Mountague. Devoute Essays, Treat. 4. part ii. sec. 1.

CONFLA'GRANT, } Lat. *conflagrans*, present par-
CONFLAGRA'TION. } ticiple of *conflagrare*; (*con*, and *flagr-are*; Gr. φλέγ-ειν, to burn.) See the Example from Hammond.

Fr. *conflagration*; It. *conflagratione*; Sp. *conflagracion*. A general burning, or consuming with fire. Cotgrave.

——— Then raise
From the *conflagrant* mass, purg'd and refin'd,
New heavens, new earth.

Milton. Paradise Lost, book xii. l. 548.

And what may that signifie to us? Why, fire you know is the embleme of a civil war, which is called a πύρωσις, a combustion, or being farther broken out into flames, a *conflagration*; and I conceive should be so rendred in that place of St. Peter, where we read—the fiery trial.

Hammond. Works. Sermon 5. vol. iv

As for unbelievers, and wicked livers and impenitents, they are immediately, upon their death, put into a miserable condition, and so shall continue for ever; though perhaps their misery will not have its consummation and extremity till the day of judgment, and the general *conflagration* of the world, as neither the other had their happiness compleated till that time.

Sharp. Works. Sermon 8. vol. vii.

For *conflagrations*, fierce and strong,
Are fatal still, but never long.

Blacklock. Horace. Ode 13. book i.

CONFLA'TE, *adj.* } Lat. *conflare, atum*; *con*, and
CONFLA'TION. } *flare*, which, with Gr. φλᾶν, Vossius thinks *a sono fictum*. *Conflation*, is A blowing together, or at the same time.

Methought no ladie else so high renownd
That might haue causde me change my *conflate* minde,
So was I caught by snares of Cupid blind.

Mirrour for Magistrates, fol. 24.

The sweetest and best harmony is, when every part or instrument is not heard by itself, but a *conflation* of them all.

Bacon. Natural History, sec. 225.

CONFLI'CT, *v.* } Lat. *confligere, conflictum*; *con*,
CO'NFLICT, *n.* } and *fligere*, to dash. Vossius
CONFLICTA'TION. } thinks *fligo*, is the Gr. θλίβω, Æol. θλίγω.

To dash together, to strive or struggle against or with, to combat, to encounter; to contend or contest.

Also where there is lack of order, nedes muste be perpetuall *conflycte*. *Sir Thomas Elyot. Governour*, book i. fol. 3.

And ouer & besyde these foure pryncipall bataylles, Vortimerus had w^t the Saxons dyuers other *conflictis*, as in Kent, at Thetfoorde in Northfolke, & in Essex, neare vnto Colchestre.

Fabyan, vol. i. ch. lxxxviii.

Tary (quoth he) in this place whiles I goe into my accustomed place, and praye there. For he durst not make them priuie of his *conflicte*, sith they were yet but weake.

Udall. Matthew, ch. xxvi.

First when to get Marfisa he had thought,
He had *conflicted* more then twice or thrise,
And now with tother quarrelled for nought,
About a bird or some such fond devise.

Harrington. Orlando, book xxvi. st. 74.

——— The starrie cope
Of heav'n perhaps, or all the elements
At least had gon to rack, disturb'd and torne
With violence of this *conflict*.

Milton. Paradise Lost, book iv. l. 995.

——— And sturdy *conflictation*
Of struggling winds, when they have fiercely strove,
Phœbus fair golden locks would rudely move,
Out of their place.

More. On the Soul, part ii. book iii. can. 2. st. 17.

And this consideration doth so effectually support him under all the difficulties that he hath to *conflict* with, that he not only sits down easily and quietly, but is very well pleased with the dispensations of the Divine providence towards him, how ingrateful soever they may be to flesh and blood.

Sharp. Works. Sermon 5. vol. i.

CON-FLICT. — CON-FLOW.

Even when I do not suppose good men to be under a state of persecution, yet still I suppose them to live in a state of mortification and self-denial; to be under a perpetual *conflict* with their bodily appetites and inclinations, and struggling to get the mastery over them. *Atterbury. Preface*, vol. ii.

On the other hand, Electra torne with sundry *conflicting* passions, is most apparently, and in the properest notion of the word, uniform. *Hurd. Notes on the Art of Poetry.*

——— Then let me dare
This *conflict*, in the dusty lists to shase;
And prosper thou my glowing wheels.

Philips. First Olympionique of Pindar.

CO'NFLOW, *v.* } *Confluere, confluxus*; (*con*, and
CO'NFLUX, *n.* } *flu-ere*,) which Vossius considers
CO'NFLUENT, } to be of the same origin with
CO'NFLUENCE, } *plu-ere*, that is the Gr. βλύ-ειν,
CONFLUXIBI'LITY. } *manare, scaturire*. Tooke; the A. S. *fleuwan*. *Conflux*, must, however, be the Latin past participle. Holland alone has supplied Examples of the verb to *conflow*. He also uses *confluent* as a noun.

To *flow* together, to unite or join in one stream, current, or channel; to go, move, pass along in the same stream or concourse, to flock together.

Fr. *confluence*; It. *confluenza*; Sp. *confluencia*.

Now, beeing much delighted with the Alexandrines' praises in prict song, who newly in a second voiage had with their fleet *conflowed* to Naples, he sent for more of them out of Alexandria.

Holland. Suetonius. Nero Claudius Cæsar, fol. 187.

After this, there offered themselves of their owne accord a mightie number of nations and kings *conflowing* together in troups and companies.

Id. Ammianus. Constantius and Julianus, fol. 97.

The morrow next ensuing he departed from thence by the very edge of the river bankes, where the streame was big by occasion of other brookes *conflowing* thither on every side.

Id. Ib. Julianus, fol. 221.

And Yorke's place
With my lorde's grace
To whose magnificence
Is all the *confluence*.

Shelton. Why come ye not to Court.

(He) was with much honour and high entertainement, in sight of a great *confluence* of people, lordes and ladies estsoones remitted by water to his former lodging.

Hakluyt. Voyage, &c. Ambass. from Russia, vol. i. fol. 287.

There appeared no *conflux* of men in obedience to the proclamation; the arms and ammunition were not yet come from York, and a general sadness cover'd the whole town.

Clarendon. History of the Rebellion, &c. book v. fol. 719.

Thence to the gates cast round thine eye and see
What *conflux* issuing forth, or entring in,
Pretors, proconsuls to thir provinces
Hasting or on return.

Milton. Paradise Regained, book iv. l. 62.

When Fidene had thus openly revolted, Tullius sent for Metius and his power from Alba, and setteth forward against his enemies: and passing over the river Anio, encamped neere the *confluent*, where both streames meet together.

Holland. Livius, fol. 21.

Where since these *confluent* floods, so fit for hawking, lie,
And store of fowl entice skill'd falconers there to fly.

Drayton. Poly-olbion, song 20.

In this *confluence* of so many prosperous successes, in the strength also of his yeares and perfect health, hee had a full purpose sodainly to retire himselfe and remoove out of the way as farre as hee could.

Holland. Suetonius. Tiberius, fol. 92.

CON-FLOW. — CON-FORM.

But nothing in the world gives Moreland such content
As her own darling Dove his *confluence* to behold
Of floods in sundry strains.
Drayton. Poly-olbion, song 12.

To these we have adjoyned a lecture in the Greek; that is, the grammar in the Greek, perpetually to be read there; and all the youth thereunto to have *confluence* for the principalls.
Strype. Memorials. Henry VIII. Anno 1555.

But notwithstanding all this guard a little before the Duke [of Somerset] died, there happened on a sudden a rumbling noise, as though it had been guns shooting off and great horses coming; which produced a very great terror among the people, of whom there was a greater *conflux* than ever had been observed before on such an occasion, notwithstanding it was so early.
Id. Ib. Edward VI. Anno 1551.

The vilest cockle, gaping on the coast
That rounds the ample seas, as well may boast,
The craggy rock projects above the sky,
That he in safety at its foot may lie;
And the whole ocean's *confluent* waters swell,
Only to quench his thirst, or move and blanch his shell.
Prior. Solomon. Knowledge, book i.

I answer, the same way that the water doth: which I suppose to be by its upper superficies; the water descending by pores and passages that there it finds into chinks and veins, and by a *confluence* of many of them by degrees swelling into a stream, the air accompanies and follows it by a constant succession.
Ray. On the Creation, part i.

And even without any design of hers, not to say without her existence, a vacuity will be so much opposed as we really find it to be, by the gravity of most, if not of all bodies here below, and the *confluxibility* of liquors and other fluids.
Boyle. A Free Enquiry into the received notion of Nature.

Beyond this it was perfectly fresh, and formed of a fine running stream, along the side of which I walked till I came to the *conflux* of two small rivulets, that branched off to the right and left of a remarkably steep and romantick mountain.
Cook. Voyage, book v. ch. i. vol. vii.

Subsiding lungs their labouring vessels press,
Affected mutual with severe distress,
While towards the left their *confluent* torrents gush,
And on the heart's sinister cavern rush.
Brookes. Universal Beauty, book iv. l. 153.

While bluish Yamuna between them streams,
And Ganga pure with sunny radiance gleams,
Till Vani whom a russet ochre stains
Their destin'd *confluence* gains.
Then flows in mazy knot the triple pow'r
O'er laughing Magadh and the vales of Gour.
Jones. Hymn to Lacshmi.

CONFO'RM, *v.* CONFO'RM, *adj.* CONFO'RMABLE, CONFO'RMABLY, CONFORMA'TION, CONFO'RMER, CONFO'RMIST, CONFO'RMITY. Fr. *conformer;* Sp. *conformár;* It. *conformare;* Lat. *conformare;* (*con*, and *formare,*) q. *eandem* formam *rei alicui imponere.* Minshew. *Forma,* Vossius supposes to be the ancient *formus,* i. e calidus, *quia* ex calore nativo *provenit.* Tooke proposes the A. S. *fræm-an, facere,* to frame; by a common transposition.

Fr. *conformer;* to *conform,* fit with, fashion as, make apt for, like to, proportionable unto; also (simply) to make, frame, fashion or proportion. Cotgrave.

To be or cause to be of the same *form* as another, to be *uniform;*—to comply with, yield, or assent to, *sc.* a set *form* of words.

Sholde *conformije* to on kỳnde. on holỳ church to bỳ leỳve.
Piers Ploughman. Vision, fol. 58.

But nathless she neither wept ne siked,
Conforming hire to that the markis liked.
Chaucer The Clerkes Tale, v. 8422.

And whan he sigh time and space,
Through the disceite of his magike,
He put hym out of man's like,
And of a dragon toke the forme,
As he, whiche wolde hym all *conforme*
To that she saw in sweuen er this.
Gower. Conf. Am., book vi. fol. 139.

But it is of an other *forme*
Wherof, if that I shall *conforme*
The figure vnto that it is,
These olde clerkes tellen this:
That it is like a gote skipende.
Id. Ib. fol. 143.

And nyle ghe be *confourmyd* to this world, but be ghe *refourmed* in newnesse of ghoure will that ghe preve which is the will of God good and wel plesyng and perfit.
Wiclif. Romaynes, ch. xii.

For in yᵉ Scriptures is no cõfuse ordre, but a *cõforme* & cõsonãt ordre, one chaptre alwaies approuyng & declarynge an other.
Bale. Apologie, fol. 55.

Yet the good emperour, not beyng contented with this, commanded that these maisters should be lodged in his palais, and eate in his presence, and accompany his persone, to see if their life were *conformable* to their science, and whether their pleasant and well couched wordes agreed in effect with their workes.
Golden Boke, D. 8.

And that Godde helpeth vs forward not without our own *cõformable* wil, appereth plaine by clere textes of Scripture I wene mo then an hundred.
Sir Thomas More. Workes, fol. 695.

The sentence geven *conformably* thereunto, shal be confirmed.
Strype. Memorials. The King's Ambassadors to Cardinal Wolsey.

Wherefore the prelacy of the londe assymyled them in counceyll, and by a full & hoole auctoryte, seinge they might not enduce the kynge to noone *conformytie* or agremẽt, to resume his lawfull wyfe, and to refuse that other, they denoũsed hym and his realme accursed. *Fabyan*, ch. 243.

We should never therefore use, behold or look upon any one of our fellow creatures, but we should be raised by them unto God, invited to devotion, and spurred to *conform* our wills and affections to the pattern of that eternal will, which they any way express.
Mede. Works. Discourse 35. book i.

No, no, she wailes my state, and would appease my cares,
Yet interdited to the Fates, *conformes* her will to theirs.
Stirling. Aurora. Elegie 2.

Our purer essence then will overcome
Their noxious vapour, or enur'd not feel,
Or chang'd at length, and to the place *conform'd*
In temper and in nature, will receive
Familiar the fierce heat, and void of pain.
Milton. Paradise Lost, book ii. l. 217.

Whereof the rentalls are not produced *conforme* to the ordinance. *Knox. History of the Reformation*, fol. 323.

May her gay mouth, which she no time may close,
So wide be, that the moon may turn therein
May eyes and teeth be made *conform* to those;
Eyes set by chance and white, teeth black and thin.
Drummond. Thyrsis in Dispraise of Beauty.

Beloved, did we verily believe, that God could and would make us perfectly happy, if we serve him, though all the world conspire to make us miserable, and that he could and would make us miserable if we serve him not, though all the world should conspire to make us happy, how were it possible that to such a faith our lives should not be *conformable.*
Chillingworth. Sermon 1.

And we find that with these circumstances, their salts are always so [figured :] and always *conformable* to themselves. The figures whereof are very numerous; but all agree in being rectilinear, and composed of proportional sides and angles.
Grew. Cosmo Sacra, book i. ch. iii.

I haue such confidence in your Christen brest; as in my iudgment ye will *conformably* and gladly, both heare that may be

reformed in you, and also (as it is worthy) so knowledge and confesse the same.
Fox. Martyrs. A Letter of Latimer, to Sir Edward Boynton, fol. 1586.

Prescobald, as he earnestly beheld this ragged stripling, who was not so disguised in his tattered attire, but that his countenance gaue signification of much towardnes and vertue in him, with *conformity* of manners agreeing to the same, being moved with pity demanded of what country he was, and where he was borne.
Hakewill. Apologie, fol. 436.

Because of this his ring, she could not hide,
By all her paintings any one *deformitie*
He saw most plainly that in her did bide,
Vnto her former beauties no *conformity*.
Harrington. Orlando, book xvii. st. 61.

You, it seemeth, are none of those *wee* he speaketh of: for he meant it of the publick authorised doctrine of the Church of England, and of *conformers* unto the said doctrine of that Church.
Mountague. An Appeale to Cæsar, ch. vii.

I think those who make laws, and use force, to bring men to *church-conformity* in religion, seek only the compliance, but concern themselves not for the conviction of those they punish; and so never use force to convince. For, pray tell me, when any dissenter *conforms*, and enters into the Church-communion, is he ever examined to see whether he does it upon reason, and conviction, and such grounds as would become a Christian concerned for religion?
Locke. Second Letter concerning Toleration, vol. ii. fol. 264.

True holiness, we must know, is seated only in the soul, and is indeed nothing else but the right disposition of the several faculties of the soul, and their acting *conformably* to the law and nature of God. *Bishop Beveridge. Sermon* 39.

If the compact about matters of religion, be that those should be punished in their temporal, who neglect or despise their eternal interest, who, I beseech you, is by this agreement rather to be punished; a sober dissenter, who appears concerned for religion and his salvation, or an irreligious, prophane or debauched *conformist*? *Locke. A Third Letter for Toleration.*

A new world of policy was opened, to which it was necessary we should *conform*, whether we would or not; and my only thought was how to *conform* to our situation in such a manner as to unite to this kingdom, in prosperity and in affection, whatever remained of the empire.
Burke. Speech at Bristol, previous to the Election.

We, on the contrary, by the help of that spiritual sense, are able to explain all the prophesies of one and the same Messias, *conformably* to the event, and even to the time which the Jews themselves prefixed for the completion of them.
Hurd. Works. Sermon 5. vol. v.

In the Hebrew poetry, as I before remarked, there may be observed a certain *conformation* of the sentences, the nature of which is, that a complete sense is almost equally infused into every component part, and that every member constitutes an entire verse. *Lowth. Lecture* 3. part i.

The case is the same, if the husband should be the *conformist*; though how the law is to operate in this case I do not see: for the act expressly says, that the child shall be taken from such Popish parent. *Burke. On the Popery Laws.*

In *conformity*, indeed, to the unfeigned friendship which had so long been cemented between us, I rejoice in every advantage that can attend you, be it ever so inconsiderable, much more, therefore, in one so important to your happiness.
Melmoth. Cicero. Letters. From Trebonius, book xii.

CO'NFORT, CONFORTA'TION, CONFORTA'TIVE, CONFORTA'TORY. See COMFORT. Fr. *conforter*; to confirm, help, strengthen, reinforce; to encourage, cheer up; to solace, to recreate.

——— The sonne of al hevene
Conforteth him in here continence.
Piers Ploukman. Vision, fol. 308.

Or if he take *confortatiues*
to helpe hym at his neede.
Drant. Horace. Satyre 2.

For life, and limmes *confortityue*.
Drant. Horace. Epistle to Lollius.

CONFORT — CONFOUND.

It is evident that his full and fervant aim is, in this close of his epistle, to leave behind him a strengthening *confortatory* unto the whole Church of the New Testament then in the world, and in them unto the whole Catholick to succeed to the end of the world, against the fears of falling away.
Goodwin. Works, vol. ii. part iv. fol. 239.

For corroboration and *comfortation* [some editions, *confortation*,] take such bodies as are of astringent quality, without manifest cold. *Bacon. Natural History*, sec. 962.

CONFO'UND, *v.* CONFO'UNDED, *adj.* CONFO'UNDEDLY, CONFO'UNDEDNESS, CONFO'UNDER. Fr. *confondre*; It. *confondere*; Sp. *confundir*; Lat. *confundere*; *con*, and *fundere*, to pour. Fundere *est* in fundum *jacere*. Vossius. But *fundus* is of uncertain Etymology.

To pour together, to mix or mingle, to blend; to cause to be indistinct or indeterminate, perplexed or intricate, or involved; to deprive of the quality or power of distinction or discernment, of activity or presence of mind; and thus, to perplex, to disorder, to amaze, to astonish, to stupify.

Ihesu so meke, I þe biseke, on croice þat was wonded.
Grant me þat bone, þe Scottes sone alle be *confonded*.
R. Brunne, fol. 283.

For whi? Scripture seith, ech that beleueth in him schal not be *confoundid*. *Wiclif. Romaynes*, ch. x.

O holy saint Prosperous, how mightely, with the Scripture of Paul diddest thou *confound* this heresie, twelve hundred yeares agoe or thereupon. *Tyndall. Workes*, fol. 41.

That he for the perfighte loue whiche he bare to the noble feates of chyualrie and marciall actes, in auoidyng the slowe worme and deadly dormouse called idleness, the ruine of realmes and *confounder* of nobilitie, &c.
Hall. Henry IV. The fourth Yere.

I denie that any such perswasion is nourished in them, by suffering three or foure to communicate, but the contrarie rather, for the Godly example of these fewe may eyther prouoke the rest to the like diligence, or else *confounde* them and make them ashamed. *Whitgift. Defence*, fol. 533.

Whereat amaz'd, as one that unaware
Hath dropp'd a precious jewel in the flood,
Or 'stonish'd as night-wanderers often are,
Their light blown out in some mistrustful wood
Even so *confounded* in the dark she lay.
Shakspeare. Venus and Adonis.

REMONST. Of the same strain is their witty descent of my *confoundedness*.
ANSW. Speak no more of it, it was a fatal word that God put into your mouth, when you began to speak for Episcopacy, as boding *confusion* to it.
Milton. Animadversion upon Remonstrants Defence.

Hateful *confounders* both of blood and laws,
Vile orators of shame, that plead delight;
Ungracious agents in a wicked cause,
Factors for darkness, messengers of night.
Daniel. The Complaint of Rosamond.

NOV. JUN. Tell you! why, sir, are you my confessour?
ROM. I will be your *confounder* if you do not.
[*Draws a pocket dag.*
Stir not, nor spend your voice.
Massinger. The Fatal Dowry, act iv. sc. 1.

For the new world her silver and her gold
Came, like a tempest, to *confound* the old.
Waller. On a War with Spain.

I blush and am *confounded* to appear
Before thy presence, Cato
Addison. Cato, act iv. sc. 1.

CON-FOUND. — CON-FRIER.

It was upon this very account that Christians took the pains to translate and publish them [Scriptures;] not to *confound* religion but to confirm it. *Bentley. Free-thinking.*

When the loud winds, usurping on the main
For angry Juno, labour'd to destroy
The hated relics of *confounded* Troy.
Waller. His Majesty (being Prince) escaped.

Our critic *confounds* the nature and order of things to make Paganism passive and unprovoked at a principle, which subverted the whole system of their religion, namely, the unsociability of the Christian faith, and yet mortally offended with a practice the most sacred and universal in Paganism, namely, mysterious and nocturnal rites. *Warburton. The Divine Legation. Preface.*

With no reason on earth to go out of his way,
He [Garrick] turn'd and he varied full ten times a day.
Though secure of our hearts, yet *confoundedly* sick,
If they were not his own by finessing and trick.
Goldsmith. Retaliation.

CONFRACT, Lat. *confractum*, the past participle of *confringere*; *con*, and *frangere*, to break.

The body being into dust *confract*,
The spright diffus'd, spread by dispersion.
More. On the Soul, part iii. can. 1. st. 9.

CONFRATERNITY, Lat. *con*, and *frater*, a brother; of uncertain Etymology. See Vossius, and Schedius in Lennep. Verstegan uses *Confrater*. See CONFRIER.

A brotherhood, a society of brethren.

And all these live in one society, & *confraternity*, and by the name of brethren.
Stowe. Of the Vniversities, ch. x. fol. 971.

And shall Patæcian, the notorious thiefe, be in better state after this life when he is once departed, only because he was entred and professed in the orders of this *confraternity*, than good Epaminondas? *Holland. Plutarch*, fol. 23.

But the most part of the arguments and conjectures which prove it, may not be uttered and taught, but unto those who are professed in the absolute religion and *confraternity* trieterical, of Bacchus in our country. *Id. Ib.* fol. 583.

England is not left out of the comprehensive scheme of their malignant charity; and in England we find those who stretch out their arms to them; who receive from them tokens of *confraternity*, and standards consecrated amidst their rites and mysteries.
Burke. Reflections on the Revolution in France.

If then the first Christians did take the care you mention (and I am wholly of your opinion in that point) their solicitude might as candidly, perhaps, and as reasonably be derived from a sense of their duty, and an honest endeavour to discharge it, as from the mere desire of increasing the honour of their *confraternity* by the illustrious integrity of its numbers.
Watson. Apology for Christianity, let. 4.

To day I am just come from paying my adoration at St. Peter's to three extraordinary relics, which are exposed to public view only on these two days in the whole year, at which time all the *confraternities* in the city come in procession to see them.
Gray. Works. Letter 19. *To his Mother.*

CONFRICATION, Lat. *confricare, atum*; (*con*, and *fricare*,) to rub together.

It hath been reported, though it be scarce credible, that ivy hath grown out of a stag's-horne; which they suppose did rather come from a *confrication* of the horne upon the ivy, than from the horne itself. *Bacon. Natural History, Cent.* vi. sec. 550.

For sometyme the fyer toke by itself in the woodes by the mountaynes, through the vehemente *confrication*, freatinge and gatheringe by the trees, whyche happened by force of wynde, whereby arose a greater fyer & flame.
Nicoll. Thucydides, fol. 64.

CONFRIER, Fr. *confreres*; fellows of one and the same company or society. Cotgrave. See CONFRATERNITY. Verstegan uses *Confrater*.

Gild-brother, a *confrater*, one that is a brother or *confrere* of the gild.
Verstegan. Restitution of Decayed Intelligence, ch. vii.

It was enacted, that none of the brethren or *confriers* of the said religion within this realm of England, and land of Ireland, should be called Knights of Rhodes. *Weever.*

CONFRO'NT, *v.* CONFRONTA'TION, CONFRO'NTER. } Fr. *confronter*; It. *confrontare*; Sp. *confrontar*; q. *frontem fronti objicere*; to place *front* to *front*. Skinner. See AFFRONT.

To stand or cause to stand *front* to *front*, face to face; opposite, in opposition.

When on the fishie Seuerne's bordering costs
Oppos'd for fight, the battels ranged were,
A noble knight *confronting* both the hosts,
Did boldly in the midst aduance his speare.
Mirrour for Magistrates, fol. 597.

Thus briefly I haue set you downe his devise, which albeit sound and reason seemed to countenance, yet that tyranne custome hath so *confronted*, that it will neuer be admitted.
Camden. Remains. Languages, fol. 32.

While continence a precious liquor pour'd
Into the wound, and suppled tenderly:
Then binding up the gaping orifice
Reviv'd the spirits, that now she 'gan to rise
And with new life *confront* her heartless enemies.
P. Fletcher. The Purple Island, can. 11.

And if the word [for the barbarians] or [by the barbarians] be also in the Hebrew text, it is no less manifest, that the most barbarous Arabians of the desert were and are the *confronting*, and next people of all other unto it.
Ralegh. History of the World, book i. ch. x. sec. 3.

[Bastanus] could not endure an equal (much less a *confronter*) in authority. *Speed. The Romans*, book vi. ch. xxv.

Some gloss'd, how love and wisdom were at strife
And brought my proverbs to *confront* my life.
Prior. Solomon. Pleasure, book ii.

It is therefore fitter for such finite, weak, ignorant beings as we, to be humble and meek and conscious of our ignorance, and jealous of our own judgment, when it thus *confronteth* infinite wisdom. *Derham. Physico-Theology*, book iii. ch. iv.

(His) [Epicurus] monstrous errors he [Gassendi] all along strives to palliate, by *confronting* them with others as bad, amongst the Theistic sects of philosophy.
Warburton. The Divine Legation, book iii. sec. 4.

Such is the republic to which we are going to give a place in civilised fellowship: The republic which with joint consent we are going to establish in the centre of Europe, in a post that overlooks and commands every other state, and which eminently *confronts* and menaces this kingdom.
Burke. On a Regicide Peace.

The argument would require a great number of comparisons, *confrontations*, and combinations, to find out the connection between the two manners. [of architecture.]
Swinburne. Spain. Letter 44. p. 442.

CONFU'SE, *v.* CONFU'SE, *adj.* CONFU'SED, *adj* CONFU'SEDLY, CONFU'SEDNESS, CONFU'SELY, CONFU'SION, CONFU'SIVE. } Lat. *confusus*, the past participle of *confundere*, to Confound. q. v. To mix, mingle or blend; to cause to be indistinct or indeterminate, perplexed or intricate, or involved; to deprive of the power or quality of distinction or discernment; of activity or presence of mind; and thus, to perplex, to disorder, to amaze, to astonish, to stupify.

Alas! I ne have no language to tell
The effecte, ne the torment of min hell:
Min herte may min harmes not bewrey;
I am so *confuse*, that I cannot say.
Chaucer. The Knightes Tale, v. 2232.

USE

The kynge somdele had an enuie
And thought he wolde his wittis plie
To set some conclusion,
Whiche shulde be *confusion*
Vnto this knight.
Gower. Conf. Am., book i. fol. 25.

And assone as he was come, he sente to defye the Frenche kyng, who was at Compyengne; wherof Loys, of Trauchen, who had alwayes before excused the duke, was so *confused*, that he wold no more returne agayne into Brabant, but dyed of sorowe in Fraūce. *Froissart. Cronycle*, ch. xxxviii.

Being willing to retire in that order, as the L. Baglione had prescribed vnto them, and could not, they cast themselves at the last into a *confuse* order, and retired, they being mingled amongst the Turks. *Hakluyt. Voyage, &c. The Loss of Famag.*

And so when the most gracious Lord Jesus came forth, & saw a very great, but a *confuse* rabblement of all sortes of people (for there were men, women, and children) he was moued with compassion. *Udall. Mark*, ch. vi.

They vse both the Olde and Newe Testament, and reade both in their owne language, but so *confusedly*, that they themselues that doe reade, vnderstand not what themselues doe say.
Hakluyt. Voyage, &c. Richard Chancelour, vol. i. fol. 253.

Ye shall not only endevour your selfs, and employ your most diligence, to enquire and fynde out such canker'd parsons, vicars, curats, which do not truely and substantially declare our said injunctions, and the very word of God, but momble *confusely*, saying that they be compelled to read them.
Burnett. Records. An Original Letter of the King's, No. 63.

Whiche whanne ioye was proposed to hym he suffride the cross and dispiside *confusioun* and sittith on the right half of the seete of God. *Wiclif. Hebrewis*, ch. xii.

And in the erthe ouerleiynge of folkis, for *confusioun* of soun of the see and floodis. *Id. Luke*, ch. xxi.

Thus haue I geuen you here the labours of a meany of Nērothes builders in the settynge vp this their great castel of *confusyon*.
Bale. Apologie, fol. 22.

The most *confuse* and licentious māner of beholding such spectacles, hee reformed and brought into order.
Holland. Suetonius. Augustus, fol. 59.

And as, when with unweildie waves, the great sea forefeeles winds,
That both wayes murmur, and no way, her certaine current finds
But pants and swells *confusedly*.
Chapman. Homer. Iliad, book xiv. fol. 189.

——— Into this wilde abyss,
The womb of Nature and perhaps her grave,
Of neither sea nor shore, nor air, nor fire,
But all these in thir pregnant causes mixt
Confusedly. *Milton. Paradise Lost*, book ii. l. 914.

Till I saw those eyes, I was but a lump, a chaos of *confusedness* dwelt in me.
Beaumont and Fletcher. The Elder Brother, act iii. sc. 5.

As in the first chaos *confusedly*
Each element's qualities were in th' other three;
So pride, lust, covetize, being several
To these three places, yet all are in all.
Donne. To Sir Henry Wotton.

As when a name lodg'd in the memory,
But yet through time almost obliterate,
Confusely hovers near the phantasie.
More. On the Soul, part ii. book ii. can. 3. st. 11.

The retrait of the sunne had made a publicke and noted change, in the frame of nature; this particular alteration of the shadow in places limited, might satisfy no lesse, without a *confusive* mutation in the face of the world.
Hall. Cont. Hezekiah Sick, Recovered, Visited.

Amphion so made stones and timber leap
Into fair figures, from a *confus'd* heap:
And in the symmetry of her parts is found,
A power, like that of harmony in sound.
Waller. At Pens-Hurst.

But as he wrote at second hand and from hearsay onely of things, which he himself had not seen, he is observed to have jumbled his facts together more *confusedly*, and described them more inaccurately, than the rest, who related them from their own knowledge. CŌFUSE — CONFUTE
Middleton. On the Variations in the Four Evangelists.

So that we have no kind of thing in the world, but our sins and follies that we can call our own; and those, God knows are so far from affording matter of boasting to us, that they ought to fill us with shame and *confusion*.
Sharp. Works. Sermon 3. vol. iv.

——— If we, unbroke,
Sustain their onset; little skill'd in war
To wheel, to rally and renew the charge,
Confusion, havock, and dismay will seize
The astonish'd rout.
Smollett. The Regicide, act ii.

When lo! ere yet I gain'd its lofty brow,
The sound of dashing floods, and dashing arms,
And neighing steeds, *confusive* struck mine ear.
Warton. Eclogue 4.

CONFU'TE, *v.* CONFU'TE, *n.* CONFU'TEMENT, CONFU'TER, CONFU'TABLE, CONFU'TANT, CONFUTA'TION, CONFUTA'TIVE. Fr. *confuter*; Sp. *confutar*; It. *confutare*; Lat. *confutare*; *con*, and ancient *futare*, which Festus explains, *arguere*. But this acceptation, Vossius remarks, is metaphorical. He adds, *est enim* futare, *a* futo *vase*, *quia ut* futo *fervens aqua*, *ita oratione compescantur adversarii*. And Varro says, *vas aquarium vocant* futum, *quo in triclinio allatam aquam* infundebant.

Confutare, in its primary application, then, is to pour cold into hot water; to allay the fervour, to repress the ardour. And thus, metaphorically,

To abate the force of argument; to resist, to repell it, to show its weakness; to prove its fallaciousness; to convict or convince of error, to disprove.

If his reasons bee light, and more good may be done in *confuting* his, than in confirming our owne; it were best of all to set vpon him, and put away by art, all that he hath fondly said without wit. *Wilson. The Art of Rhetorike*, fol. 114.

I was of one poynt very fast & sure, that sache thynges as I write are consonant vnto the comon Catholike fayth and determinacions of Christe's Catholike Churche, and are clear *cōfutacions* of false blasphemous heresies by Tyndall and Barnes putte forthe vnto the countrary. *Sir Thomas More. Workes*, fol. 845.

Some men may be *confuted* in their errors, and persuaded out of them; but no man's error can be *confuted*, who together with his error doth not believe and grant some true principle that contradicts his error; for nothing can be proved to him who grants nothing, neither can there be as (all men know) any rational discourse, but out of grounds agreed upon by both parts.
Chillingworth. Rel. of Protestant Church, ch. iv. part i.

The third affirmeth that the roots of mandrakes do make a noise, or give a shreek upon eradication, which is indeed ridiculous and and false below *confute*. *Sir Thomas Brown*, book ii.

It be generally known, how and by whom ye have been instigated to a hard censure of that former book entitled *The Doctrine and Discipline of Divorce*, an opinion held by some of the best among reformed writers without scandal or *confutement*, tho' now thought new and dangerous by some of our severe gnostics.
Milton. Of Nullities in Marriage.

For error is no good *confuter* of error, as it is no good conversion that reforms one vice with another.
Taylor. On Repentance, ch. vi. sec. v.

Now against the rancour of an evil tongue, from which I never thought so absurdly, as that I of all men should be exempt. I must be forc'd to proceed from the unfeigned and diligent inquiry of mine own conscience at home (for better way I know not Readers) to give a more true account of myself abroad than this modest *confuter* as he calls himself, hath given of me.
Milton. An Apology for Smectymnuus.

CONFUTE — CONGE.

Which conceit being already convicted, not only by Scaliger, Riolanus, and others; but daily *confutable* almost euery where out of England; we shall not further *refute*.
Sir Thomas Brown, book iii. ch. viii.

A conceit not only injurious unto truth, and *confutable* by daily experience, but somewhat derogatory unto the Providence of God.
Id. book ii. ch. vi.

Now that the *confutant* may also know as he desires, what force of teaching there is sometimes in laughter; I shall return him in short, that laughter being one way of answering a fool according to his folly, teaches two sorts of persons.
Milton. An Apology for Smectymnuus.

When a gentleman was commending Dr. Fisher, Bishop of Rochester his great paines in the *confutation* of Luther's books, the wise prelate said heartily, that he wish'd he had spent all that time in prayer and meditation which he threw away upon such useless wranglings. *Taylor. Rule of Conscience. Preface*, vii.

For when disputes are wearyd out,
'Tis interest still resolves the doubt:
But since no reason can *confute* ye,
Ill try to force you to your duty.
Butler. Hudibras, part ii. can. 2.

Our author knows he has all the common people on his side, and they only read the Gazettes of their own writers; so that every thing which is called an answer, is with them a *confutation*.
Dryden. The Duchess of York's Papers Defended.

He [our Saviour] foresaw that the great and popular objections to him would be that he was a magician; and therefore he *confuted* it before hand, and ejected evil spirits, to show that he was in no confederacy with them.
Jortin. Remarks on Ecclesiastical History, vol. ii. fol. 8.

He reckons Damasus and Ambrose amongst the most strenuous defenders of the faith, and *confuters* of heretics.
Id. Ib. vol. iii. fol. 23.

In the mean time, while affliction presseth hard upon us, while our deliverance is deferred, and the enemy is suffered to reproach and blaspheme; our prayer must be, that God would give us courage and utterance, still to confess him before men, and boldly to speak "his word of truth" for the edification of some and the *confution* of others. *Bishop Horne. On the Psalms*, psalm 119.

Albinus, in his fifth section, divides Plato's Dialogues into classes. Not into two general ones of exoteric and esoteric; but into the more minute, and different, of natural, moral, dialectic, *confutative*, civil, explorative, obstetrick, and subversive.
Warburton. Remarks on Sykes, vol. ii. fol. 207.

CO'NGE, *v.* } Fr. *congé*; It. *congedo*; Mid. Lat.
CO'NGE, *n.* } *comiatus*. The Etymology, Menage, Skinner, and Du Cange, agree to be from the Lat. *commeatus*. The Italian Menage traces thus, *commeatus*, It. *commiato, comiato, comjato, congedo*. The French, thus, *commeatus, commiatus, comjatus, congé*. In as far, says Skinner, as *commeatus* signifies the liberty of going here and there, *congy* is applied by us to the respectful bending of the body towards our friend, as if beseeching *leave* or liberty to depart. In correspondence with this, is the English expression, To take leave.

"Fr. *congedier*; to dismiss, discharge, licence, give leave unto, permit to go, suffer to depart." Cotgrave.

For conscience accuseþ þe. to *congie* þe for evere.
Piers Ploughman. Vision, fol. 49.

The kynge comaunded conscience. tho to *congie* alle hus officers.
Id. Ib. fol. 74.

Howe Laomedon the king of Troie,
Whiche ought well haue made him ioie,
Whan thei to rest a while hym preyde
Out of his londe he them *congeyde*.
Gower. Conf. Am., book v. fol. 102.

Wherfore the kynge being with the delayes discontented, sodēly with his wyfe departed, without takynge of theym any *congie* or leue. *Fabyan*, ch. 244.

I haue *congied* with the duke, done my adieu with his neerest.
Shakspeare. All's Well that Ends Well, fol. 247.

Fit time for him thence to depart it found,
To follow that, which he did long propound,
And vnto her his *congee* came to take.
Spenser. Faerie Queene, book iv. can. 6.

Vpon a brace of milke white steedes
The two viragoes meete
The knights, and each the other did
With ciuill *congies* greete.
Warner. Albion's England, book ii. ch. vii.

The said Lord of Northumberlaund maid his devor at the departynge, of Gambads and Lepps, as did likewise the Lord Scrop the father, and many others that retorned ageyn, in takynge their *congie*.
Leland. The Fyancells of Margaret, Daughter of Henry VII.

With *congees* all salute him as he past,
And upon him their gracious glances cast.
Drayton. David and Goliah.

The humble insect humbly bow'd,
And all his lowest *congees* paid,
Of an alliance wondrous proud
To such a huffing tearing blade.
Somervile. The Ant and the Flie. Fable 3.

CONGE'AL, *v.* } Fr. *congeler*; Sp. *congelar*;
CONGE'ALMENT, } It. *congelare*; Lat. *congelare*;
CONGE'ALABLE, } *con*, and *gelare*; perhaps γελ-
CONGE'ALABLENESS, } *âν*, *splendere*, to shine.
CONGE'ALATION. } To bind a fluid or liquid substance into a solid by cold, by frost; as water into ice; to bind, fix, or fasten; met. as if by cold, to concrete, to coagulate.

This precious Margarite that thou seruest, sheweth it self discended by nobley of vertue, from his heauenliche dewe, nourished and *congeled* in mekenesse, that mother of all vertues.
Chaucer. The Testament of Loue, book ii.

If a thing be engendred in good matter, commonlie and for the more part it followeth, after the *congelement* vertue of the first matter, and it be not corrupte with vices, to proceade with encrease of good virtues: eke right so it fareth of badde.
Id. Ib.

Assub, he saith, is thilke same
For whiche in sondrie place is founde,
Whan it is fall downe to grounde
So as the fire it hath aneled,
Like vnto slime, whiche is *congeled*.
Gower. Conf. Am., fol. 143.

Blacke or deepe redde wynes and thicke, do bind and *congele* that which they doo fynd in the body.
Sir Thomas Elyot. Castel of Helth, book ii.

He who told one who then was Fortune's childe,
As if with horrour to *congeale* his bloud:
That Caius Marius farre from Rome exil'd,
Wretch'd on the ruines of great Carthage stood,
Though long both plagu'd by griefe, and by disgrace,
The consul-ship regaind, and dy'd in peace.
Stirling. Choruses in Julius Cæsar, chorus 5.

And therefore waters frozen in pans, and open glasses, after their dissolution do commonly leave a froth and spume upon them; which are caused by the airy parts diffused in the *congealable* mixture. *Sir Thomas Brown*, book ii. ch. i.

But I am not so uncharitable to think that all our thoughts of kindness to death are the *congelation* of such black melancholick vapours; 'tis, I hope, in some an obedience to Plato's precept, the πειράσθαι ἐυσχημονεῖν, the endeavouring to behave one's self comely in whatever fortune. *Hammond. Works. Sermon* 4. vol. iv.

Enter the citty, clip your wiues, your friends,
Tell them your feats, whils't they with ioyfull teares
Wash the *congealement* from your wounds and kisse
The honour'd gashes whole.
Shakspeare. Antony and Cleopatra, fol. 361.

GEAL — ON- IAL.

It [the island of Sal) hath its name from the abundance of salt that is naturally *congealed* there, the whole island being full of large salt ponds. *Dampier. Voyage. Anno* 1683.

And yet this hot and subtile liquor I have found upon trial, purposely made, to be more easily *congealable* (in the sense freshly explained) by cold than even common water.

Boyle. New Observations on Weather Glasses, vol. ii. p. 493.

Not here to repeat what we formerly delivered of the easy *congealableness* of oil of aniseeds, we have (as we elsewhere note to another purpose) distilled a substance from benzoin, which becomes a fluid, a consistent body. *Id. Ib.* vol. ii. p. 497.

Near them little plates of sugar plumbs, disposed like so many heaps of hail-stones, with a multitude of *congelations* in jellies of various colours. *Tatler*, No. 148.

When Priam strains his aged arm, to throw
His unavailing jav'lin at the foe;
(His blood *congeal'd* and every nerve unstrung)
Then with the theme complies the artful song;
Like him the solitary numbers flow,
Weak, trembling, melancholy, stiff and slow.
Pitt. Vida's Art of Poetry.

CONGE'NERATE, CONGE'NERACY, CONGE'NEROUS, CONGE'NEROUSNESS. Lat. *congenerare, atum; con.* and *generare*, formed from γένος, to beget, or bear. v. *Congenite.*

That they are ranged neither according to merit, nor *congeneracy*, of their conditions. *More. Expos. Seven Ch.* fol. 172.

And therefore as this number ten (according as I noted before) was called κόσμος, for the comprehensiveness of the title; so, I conceive, *congenerous* to this are those names of εἱμαρμένη, &c. these all of them being of a comprehensive signification.

More. Appendix to Defence of Philosophic Cabbala, fol. 119.

Rational means, and persuasiue arguments, whose force and strength must lie in their *congenerousness* and suitableness with the ancient ideas and inscriptions of truth upon our souls.

Hollywell. Saviour of Souls.

Then these things being carried respectively, sight to the eyes, and whiteness to the object, which did actively beget it, the eye becomes full of sight, and sees, and is not made sight in the abstract, but an eye seeing; and that which did *congenerate* the colour, is fitted with whiteness in the abstract, but a thing white, whether wood or stone. *Cudworth. Morality*, book i. ch. iii.

In this place we should introduce the wolf, a *congenerous* animal, if we had not fortunately a just right to omit it in a history of British quadrupeds. *Pennant. British Zoology. The Wolf.*

CONGE'NIAL, CONGENIA'LITY, CONGE'NIOUS. See CONGENITE. Of or pertaining to the same kind, suited or adapted to the kind, nature or disposition.

But, as two voyces in one song embrace,
Fletcher's keen tribble, and deep Beaumont's base,
Two, full, *congenial* souls; still both prevail'd;
His muse and thine were quarter'd, not impal'd.
Berkenhead. On the Collection of Fletcher's Works.

Even the pride that I take in a certain *congeniality* (as I may term it) with your lordship's studies, will scant let me cease.

Reliquiæ Wottonianæ, p. 299.

In the blood thus dropp'd there remains a spirit of life *congenious* to that in the body. *Hale. Remains*, p. 288.

For models, made to mend our kind,
To no one clime should be confin'd;
And manly virtue, like the sun,
His course of glorious toils should run;
Alike diffusing in his sight
Congenial joy, and life, and light.
Swift. The Birth of Manly Virtue.

That approbation which the world has uniformly given, I have endeavoured to justify by such proofs as questions of this kind will admit; by the analogy, which painting holds with the sister arts, and consequently by the common *congeniality*, which they all bear to our nature. *Sir Joshua Reynolds. Discourse* 15.

CONGENITE, *adj.* Lat. *con*, and *genitus*, past participle of *geno*, Gr. γέν-ω, ειν, to beget, to bear. CON-GENITE. — CON-GIARY.

Begotten or born together; produced in union with some thing else; *connate.*

From an inclination it came to a firm persuasion and so to a law. God, in this, ruling in our hearts something after the manner by which he reigns in Heaven, even by significations of what is fit, by inspirations and *congenite* notices, by natural necessities.

Taylor. Rule of Conscience, book ii. ch. i.

Did we learn such an alphabet in our embryo state? And how comes it to pass that we are not aware of any such *congenite* apprehensions? We know what we know; but do we know any more? *Glanville. Vanity of Dogmatizing*, ch. iv.

Superstructing almost their whole physics upon abstracted reason; by which I mean the rational faculty, endowed but with its own *congenit*, or common notions and ideas.

Boyle. The Christian Virtuoso, part i.

Some here restrain that maxim ("whatsoever is sinful, is also voluntary,") only to sinful actions; but it may be also true of sinful habits, which, though *congenit* with our natures, may be yet said to be free and voluntary. *South. Sermon* 13. vol. viii.

CONGERIES, *congerere*; to keep together; *con*, and *gerere*, which Vossius interprets *manum administrate*, formed from χερ-ὸς, oblique case from χείρ, the hand. Pliny mentions a crow, which in time of drought was seen *lapides* congerentem *in situlam monimenti*, "casting stones into the bucket of a sepulcre," till by heaping up (*tali congerie*) many stones, he brought the water to rise so high, that he could drink with ease.

A number of separate particles, or distinct bodies heaped, piled or collected together into one mass; a collection.

A cherry, I say, is nothing but a *congeries* of sensible impressions, or ideas perceived by various senses: which ideas are united into one thing (or have one name given them) by the mind; because they are observed to attend each other.

Berkeley, vol. iii. p. 327.

The teeth in the jaws was a triangular *congeries* of small teeth in the roof of the mouth.

Pennant. British Zoology. The forked Hake Cod Fish.

Their most remote account reaches to Tatuma and Tapuppa, male and female stones or rocks, who support the *congeries* of land and water, or our globe underneath.

Cook. Voyage, vol. vi. book iii. ch. ix.

CONGE'ST, *v.* CONGE'STION. *Congerere, congestum*, to keep together. (See CONGERIES, above.) To heap or pile up together; to collect or gather into one mass, to amass. See an additional Example in v. *Conject.*

I strong o'er them, and you o'er me being strong,
Must for your victory us all *congest*,
As compound love to physic your cold breast.
Shakspeare. A Lover's Complaint.

So is the opinion of some divines, that, until after the Flood, were no mountains, but that by *congestion* of sand, earth, and such stuff as we now see hills strangely fraughted with, in the waters they were first cast up

Drayton. Poly-olbion, song 9.

But 'midst thy boundless joys, unbridled youth,
Remember still this sad, but certain truth,
That thou at last severely must account;
To what will thy *congested* guilt amount?
Blackmore. Creation, book vii.

CONGIARY, Lat. *congiarium*, from *congius*, the name of a measure, perhaps from *Concha*, a shell.

He gaue *congiaries* often times to the people, but lightly they were of diuerse summes, one while 400, another while 300, and some times 2 cc. and fiftie sesterces: and he left not so much

CON. GIARY.

as boyes under age, whereas they had not wont to receive such *congiaries*, unlesse they were above eleuen yeares old.
Holland. Suetonius. Augustus, fol. 57.

To this man last rehersed the peoples favour and affection most inclined, by reason of many *congiaries* and largesses, which he had given amongst them in publick, by meanes whereof many a man was obliged and bound unto him. *Id. Livius*, fol. 980.

Moreover not only things but customs, civil and religious, are preserved upon coins, as sacrifices, triumphs, *congiaries*, &c.
Priestley. On History, part ii. lect. 6.

How be it, himselfe when he returned out of Asia, in a *congiarie* or largesse, that hee gave unto the people, made a dole and distribution of more than an hundred thousand measures of gallons apiece. *Holland. Plinie*, vol. i. fol. 420.

The Roman Congius (from *congerendo*, increasing by augmentation) was ¼th of the *Amphora*, and nearly equal to our gallon. It contained ten Roman pounds of water; and according to a calculation by Mr. Norris, its cubical contents = 207.597 English inches. (*Archæol.* vi. 221.) The son of M. Cicero is recorded by Pliny to have swallowed two such measures of wine at a single draught, (xiv. 28;) and a still more bestial instance of sottism is mentioned by the same author (*ibid.*) of Novellius Torquatus, who filled some of the highest offices in the State, and acquired the *cognomen* of *Tricongius* for having been able to drain three *Congii* at once, a feat which he performed in the presence of Tiberius, to the great delight, no doubt, of that Imperial monster. A statutable *Congius* of Vespasian is preserved in the *Museum Kircherianum* at Rome; and a measure under a similar name appears, from a charter of King Edmund, *ann.* 946, to have been then used in England.

The first Congiary of which we read in Roman history, was that of Ancus Martius, who distributed 6000 *modii* (pecks) of salt to the people. (Plin. xxxi. 41.) Livy mentions one occasion, u.c. 539, on which, during the celebration of the *Ludi Romani* with more than ordinary magnificence, a *Congius* of oil was given to every street in Rome. (xxxv. 2.) The *Ædiles*, who distributed this largess, were M. Corn. Cethegus and Scipio Africanus. Lucullus, on his return from Asia, gave a hundred thousand casks of Greek wine as a Congiary. Julius Cæsar imitated Lucullus, and on the banquets by which his Triumphs were celebrated, sent rich wines to each table with profuse liberality. (Plin. xiv. 17.) The custom afterwards became more common, and not only wine, oil, and corn, but money also was distributed by almost every subsequent Emperor. The enormous expense occasioned by these largesses may be estimated by a reference to a learned *Excursus de Congiariis Romanis*, appended by Brotier to the *Dialogus de Oratoribus*, 17, attributed to Tacitus. In this, from a MS. in the Imperial library, is given a list of the Congiaries distributed from the reign of Julius Cæsar to that of Constantius and Maximianus. Nero was the first Emperor who recorded the gift of a Congiary on his medals. Trajan gave to each citizen £5. 8*s.* 4*d.*, but it is probable this was the amount of no less than three Congiaries, which the younger Pliny has celebrated in his *Panegyric*. Antoninus Pius in nine Congiaries disbursed to each citizen £26. 13*s.* 4*d.*, a larger sum than any of his predecessors. He was surpassed by M. Aurelius Antonius, and by Commodus, each of whom, the one in seven Congiaries, the other in eight, gave individually £28. 6*s.* 8*d.* The expenditure of Septimus Severus, is computed at £36. 13*s.* 4*d.* to each citizen, in eight Congiaries. In one of them, the third, on the decennial anniversary of his reign, he gave the enormous sum of £1,666,666. 13*s.* 4*d.* in portions of £10., each. Valerian and Gallienus in four Congiaries gave £41. 13*s.* 4*d.* Diocletian and Maximian in all (but the number of the Congiaries is unknown) £50. 5*s.*, the largest sum recorded. It was nearly equalled by Constantine and Galerius, the last Emperors who distributed Congiaries. In two of them they gave £48. 12*s.* 6*d.*

No person was entitled to partake of a Congiary unless he was enrolled in some one of the Tribes. Suetonius mentions an attempt to defraud Augustus, by the manumission of a number of slaves immediately before the day on which a Congiary had been promised. The Emperor, however, refused to admit any to his bounty, but those who were *bonâ fide* objects of it at the time in which he proposed it, (Aug. 42.) and he never gave to children under eleven years of age, (*ibid.* 41.)

Congiarium is usually distinguished from *Donativum*, a military largess; but it seems employed indiscriminately for it by Cicero, *Ad Att.* xvi. 8, and by Q. Curtius, vi. 2. See also besides the authorities quoted above, Alex. ab Alex. v. 24.

Congearium, as given by Du Cange, *Ex Chartâ, ann.* 1346, *apud* Sebast. Rouillardum, *in Lehuno*, appears to have been a Conge (q. v.) or leave of absence; not as some have understood it, a *Congiarium*, in the classical sense which we have explained above. The words of the Charter are, *Item (Præpositus) habet ratione sui officii, jus et potestatem dandi omnia et singula Congearia in totâ terrâ nostrâ percipiendique omnes profectus provenientes ex illis Congeariis.*

CONGLA'CIATE, Conglacia'tion. } *Conglaciare, atum; con*, and *glaciare; in glaciem convertere*, to convert into ice. Gesner. *A* gelando *est* glacies, *quasi* gelacies. Vossius. And *gel-are*, perhaps from γελ-άω *splendere*, to shine.

To bind or fix a fluid or liquid into a solid by cold, by frost, as water into ice; to congeal.

For water commonly concreteth first in its surface, and so *conglaciates* downwards. *Sir Thomas Brown*, book ii. ch. i.

Predictions may be made of future comets, which as we conjecture may be foretold; and of all sorts of meteors; of deluges, draughts; heates; *conglaciations*, &c.
Bacon. On Learning, by G. Wats.

CONGLO'BE, *v.* Conglo'bate, *v.* Conglo'bate, *adj.* Congloba'tion, Conglo'bulate. } Lat. *conglobare; con*, and *globus*, a ball, which Vossius deduces from *glomus*, and that from the Hebrew. See Conglomerate.

To gather, collect or coalesce into a globe, or ball, or sphere.

So high as heav'n the tumid hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of waters; thither they
Hasted with glad precipitance, uprowl'd
As drops on dust *conglobing* from the drie.
Milton. Paradise Lost, book vii. l. 290.

This may after *conglobate* into the form of an egg.
Sir Thomas Brown, book iii. ch. vii.

In this spawn of a lentous and transparent body, are to be discerned many specks, or little *conglobations*, which in a small time become of deep black. *Id.* book iii. ch. xiv.

'Tis clear, that it is not done by meer *conglobation*.
Digby. On the Soul, ch. ii.

——— ——— Along their face
The big round drops cours'd down with silent pace,
Conglobing on the dust.
Pope. Homer. Iliad, book xvii.

——— When the trumpet's call,
As sounding brass, collects us round heaven's throne
Conglob'd, we bask in everlasting day,
(Paternal splendour !) and adhere for ever.
Young. The Complaint. Night 7.

None want a place, for all their centre found,
Hung to the goddess and cohe'r'd around,
Not closer, orb in orb, *conglob'd* are seen
The buzzing bees about their dusky queen.
Pope. The Dunciad, book iv.

Heaven's gifts, which do like falling stars appear
Scatter'd in æther ; all, as in there sphere,
Were fix'd, *conglobate* in his soul ; and thence
Shone through his body, with sweet influence.
Dryden. Upon the Death of Lord Hastings.

Oft, where the zenith's lofty realms extend,
Ere mists *conglobing*, by their weight descend.
Brookes. Universal Beauty, book ii.

Matter being supposed eternal, there never was a time, when it could be diffused before its *conglobation*, or *conglobated* before its diffusion.
Johnson. Review of four Letters from Sir Isaac Newton, &c.

The succession of objects will be broken, separate parts will be confused, and many particular features and discriminations will be compressed and *conglobated* into one gross and general idea.
Id. A Journey to the Western Islands.

Swallows certainly sleep all the winter. A number of them *conglobulate* together, by flying round and round, and then all in a heap throw themselves under water, and lye in the bed of a river. *Id. Boswell's Life of Johnson.*

CONGLOBATE and CONGLOMERATE are terms opposed to each other in *Anatomy*, as applied to the Glands. Conglobate Glands present a smooth, uniform, undivided surface ; Conglomerate Glands are a union of several under one membrane.

CONGLO'MERATE, *v.* / CONGLO'MERATE, *adj.* / CONGLOMERA'TION. } *Conglomerare, atum*, to wind up into bottoms, (i. e. balls.) Minshew. *Con*, and *glomerare*. See CONGLOBE, above.

To wind or roll up into balls ; to collect or gather up into masses ;—by weaving or spinning ; and thus, to interweave.

This suggests to the spider the fancy of spinning and weaving her web, and to the bee of the framing of her honey-combs, but especially to the silk-worm of *conglomerating* her both funeral and natal clue.
More. Immortality of the Soul, book iii. ch. xiii.

The beams of light, when they are multiplied and *conglomerate*, generate heat. *Bacon. Natural History.*

And yet there is a great affinity betwixt the nidifications of birds, and these *conglomerations* of the threads of the silk-worm.
More. Immortality of the Soul, book iii. ch. xiii.

Proceeding very warily in the breaking one of these stones, we found that in the centre of it there lay a soft and oval stone, as it were the kernel of those *conglomerated* shells.
Boyle. The Usefulness of Natural Philosophy, part ii. ess. 2.

Eternal damps, and deadly humours drawn
In poisonous exhalations from the deep,
Conglomerated into solid night,
And darkness, almost to be felt, forbid
The sun, with cheerful beams, to purge the air.
Thomson. Sickness, book ii.

CONGLUTINATE, *v.* / CONGLU'TINATE, *adj.* / CONGLUTINA'TION. } Fr. *conglutiner* ; Sp. *conglutinar* ; It. *conglutinare* ; Lat. *conglutinare* ; *con*, and *glutinare*, to glue together.

"Fr. *conglutiner* ; to conglutinate, join, glue, close knit, with or together." Cotgrave.

Also by reason of the affinitie, whiche it hath with mylke, it is conuertible into bloud and fleshe, specially in those persons, whiche do inhabyte the northe partes, in whom naturall heat is *conglutinate*.
Sir Thomas Elyot. Castel of Helth, book ii.

All these together *conglutinate* and effectually executed, maketh a perfect definicion of iustice.
Id. Governour, fol. 159.

But for as muche as the whole bodye is perfectly *conglutinate* in itself, it commeth to passe, that the spirite of Christe practiseth his efficacie in euerye member accordyng to their seuerall capacitie and ordre. *Udall. Ephesians*, ch. iv.

It is said moreover, that the white of an egg is very good to *conglutinate* or sowder any wound.
Holland. Plinie, vol. ii. fol. 351.

For generative seed is the superfluous excrement of that nourishment which is *conglutinate* to the substantial parts of the body. *Id. Plutarch*, fol. 830.

His is no mixion nor *conglutination*, but a certaine troublesome striving and combate. *Id. Ib.* fol. 911.

Mathiolus relates that in many the bones having been very well set (which circumstance, he requires as necessary) have had their broken parts *conglutinated* within three or four days.
Boyle. Of Natural Philosophy, part ii. ess. 5.

When the callus is making, and the broken parts of the bone begin to be *conglutinated* together, a portion of that blood, which had flowed to the part affected, is carried to the skin, and permeates that.
Id. An Essay on the Porousness of Animal Bodies.

CONGO.

CONGO, or LOWER GUINEA, is the name formerly given to all the maritime Districts of South Africa, between Cape St. Catherine (*Cabo di Sta. Caterina*) in latitude 2° south, and *Cabo Negro* in 16° south ; a tract of country inhabited by Negro tribes resembling each other in person, habits, and manners ; and, as their languages show, derived from the same common source. The first navigators in these seas found the whole country subjected to one paramount Chief, the Mani-kongo, or Sovereign of Kongo ; but this Empire like others in more civilized parts of the world, gradually fell to pieces ; the Governors of different Provinces rendered themselves independant, and for the last two centuries and a half the dominions of the Mani-kongo have been split into the States or Kingdoms of Loango, Kongo Proper, Angola, and Bengéla, (or Bankella,) besides some minor Principalities of little note. The Zaïre, or Kongo River, divides this region into two distinct portions ; the Northern part which contains the petty States of Angoï and Kakongo, together with the Kingdom of Loango ; and the Southern part comprehending the modern Kingdoms of Kongo, Angola, and Bengéla. The two last of these have been already noticed, (xvii. 595, xviii. 457 ;) and the first, the subject of the present article, will therefore complete the account of the Southern division of this extensive region.

Boundaries.

In its present acceptation, Kongo is restricted to the country between the rivers Zaïre and Dande, as its northern and southern limits ; and is bounded on the east and south by the River Vumbra, the *Serras de Cristal, de Sol, de Salitre, de Prata*, and the River

CONGO. Barbela, issuing from the Lake Akilunda, and flowing in a northerly direction till it meets the Zaïre. The boundaries first assigned by Duarte Lopez, (Pigafetta in Purchas's *Pilgrimes*, ii. 989,) are much more extensive. He considers the *Bahia das Vaccas* (13° south) as the southern extremity of the coast, or western boundary, which terminates at *Cabo de Sta. Caterina*, in 2° 30′ south latitude, allowing ten degrees and a half, which he estimates at 630 miles, for the whole extent of the Kingdom from north to south. A line drawn from *Cabo de Sta. Caterina* to the confluence of Zaïre and Vumbra is his northern boundary; one running in the direction of the mountains just named, across the lake to *Serras de Prata*, which separates Kongo from Malemba is according to him the eastern confine; and returning from that point to the *Bahia das Vaccas*, over a space of 450 miles, we have his southern boundary of Kongo. His account indeed appears confused, for he adds, (995,) "This doth part the Kingdom of Angola in the middle;" but Angola in his time comprehended all Bengéla, and the northern half of it was then annexed to Kongo. In another place, (ii. 998,) he assigns to the Kingdom of Kongo very different boundaries, nearly the same as those given by modern Geographers. From the mouth of the Kwansa to *Cabo de Padrão* (at the mouth of the Zaïre) 375 miles; from thence the northern boundary is 450 miles; and from that point going southward, across the Crystal and Saltpetre Mountains, to the Lake Akilunda, at the foot of the Silver Mountains, is the eastern boundary of 500 miles; the southern is the Kwansa, itself issuing from that lake, and falling, after a course of 360 miles, into the Atlantic (in latitude 9° 25′ south.) There is, however, some confusion in the statements of Lopez, as given by his translator Pigafetta; and many substantial reasons might be assigned for doubting the accuracy of his distances inland, as measured from the coast.

Besides Kongo, properly so called, and the Kingdom of Angola, he takes into his account some countries to the south of the latter, and furnishes a few hints as to their elevation, soil, and climate. The northern half of Angola lies, as has been mentioned, between the mouth of the Kwansa and the *Bahia das Vaccas*, (Cows' Bay;) the southern part extends from that bay to *Cabo Negro* (15° 30′ south,) 220 miles (i. e. 220, as appears from other passages;) and to the south of this headland he places (994,) the Kingdom of Matama; the southern boundary of Angola, he says, crosses the *Monti Freddi* (*Serras Frias*,) which are called at the highest part of the chain *Monti Nevosi* (*Serras Nevadas*.) If the *Praya das Neva* (Snowy Beach,) nearly in latitude 30° south, be, as is not improbable, one of the extremities of these Alpine heights, the southern limit of an extensive chain is thus determined; and the other ranges mentioned above, probably run in lines parallel to each other, and form, as it were, a gradation of descents to the coast, from the high table-land in the centre of the peninsula, (Ritter's *Erdkunde*.) Even considerably to the north of this point, there is no indication on our modern maps of mountains visible from the sea; and the total absence of rivers marks this as a part of that vast desert which stretches, as Mr. Campbell learned, (*Travels in South Africa*,) from the shores of the Great Orange River to the southern confines of Bengéla, and is bounded on the south-east by the country of the Béchwánas, (Booshoeannas.) This desert, which has been aptly termed the Southern Sahrà, is probably itself at a considerable elevation above the sea, and descends with an almost imperceptible slope from the foot of the central hills, which appear like the G'háts in the western peninsula of India, to form a fork somewhere about the 28th parallel of south latitude, enclosing a central area raised far above the level of the ocean, but much lower than the summits of the mountains by which it is enclosed. CONGO.

Where there are so many different levels, the climate must vary proportionably. On the mountains it is doubtless in most places moderate, and in some, as Battell informs us, (Purchas, *Pilgr.* ii. 975,) very cold: but on the low lands near the coast, the heat is intolerable, and few tropical regions are more fatal to an European constitution than these. To be appointed Governor of Angola, is considered by a Portuguese Nobleman as the severest mark of his Sovereign's displeasure. Andrew Battell, however, lived there nearly eighteen years, frequently exposed to the greatest privations; Father Cavazzi more than twelve, and Merolla sixteen; so that its insalubrity is not perhaps quite so great as has been represented. The mortality which swept away Captain Tuckey, and so many of his party, is certainly to be ascribed more to excessive fatigue, without sufficient nourishment, than to any effect of the climate; but the excess of moisture in the lower parts of the river must render its atmosphere very pernicious, while the extraordinary dryness of the air on the hills above, (Tuckey, 151,) is in all probability highly beneficial to the health. The seasons, as usual under the Tropics, are two, the dry and rainy; the former lasts, near the Zaïre, from the beginning of April to the end of September, and is called *Gondiasivù*; the latter is divided into three portions; the first called *Mallola mantiti*, (the early rains,) continues from that period to the middle of October; the second, *Vulaza mansanzi*, from the beginning of November to the middle of January; and the third, *Vulaza chintomba*, through the whole of February and March. It is only in the two last that the rains are excessive; and in the first the principal agricultural labours are performed by the women, on whom in this, as in other uncivilized countries, those duties devolve. (Tuckey, 201.) Climate.

The winds vary little, but generally blow from the east or west of the north during the winter months, and from the opposite quarters during the summer; and it appears from a comparison of the accounts of Lopez and Captain Tuckey together, that the seasons on the Zaïre and in the country to the south, are, as on the opposite coasts of Ceylon, at the opposite periods of the year, the converse of each other; the wet season in Kongo and Angola beginning in April, when the droughts commence on the Zaïre.

The vallies and plains are watered by numerous streams, of which the principal ones are the Kwansa and the Zaïre, or Kongo River. The Bengo or Semse, Dande, Ambris, and Lelunda, and those streams of inferior size lying between the other two. The Bengo and Dande are navigable by vessels of some size for twenty or thirty miles up the country, but have not more than six or seven feet of water at their mouths. The Ambris has a harbour at its entrance, but the passage is too narrow and rocky to admit any but small craft. The Lelunda, which is said by some Rivers. Bengo. Zenze. Dande. Ambris. Leloon

writers to issue from the same lake as the Kwansa, wishes the foot of the Outeiro, or hill of Kongo, on which stands the Bansa, or ancient Capital of the country, and the Portuguese town of *San Salvador*. After many windings in a west-south-westerly direction, this river runs into the Atlantic, and has a strong current in the rainy season; but in the droughts it is almost every where fordable. The Kwansa is represented as issuing from the Lake Akilunda, and appears to be the second river in the Kingdom; it is two miles in breadth at its mouth, and is navigable for nearly 100 miles, but has probably no depth of water, as it is said to be passable only by small vessels.

The Zaïre, or Kongo, is not only the largest river on this coast, but one of the largest in the world. The name Zaïre is, according to Merolla, a corruption of Zevoco, (Zevoro?) "I do not know," and if so is of Kongoese origin; but it is unknown to the natives, who told Captain Tuckey, that they call the river *Moyenzi Enzaddi*, i. e. "the river which swallows up all others." It is however possible that the last of those two words, will prove to be the term *Zaïre* or *Zaïri*, with the article *en* or *'n* prefixed; for the letters *d* and *r* appear to be interchangeable in the Kongo language, as they are in most of the Indian dialects; and we find Cadde-in-pemba in Captain Tuckey's vocabulary, is Kari-a-bemba in Merolla's; and *dea* corresponds with *gu-ria*. The first Portuguese writers, deceived by the erroneous accounts of Ptolemy, and by a disposition on the part of their adventurous countrymen to magnify the extent of their discoveries, fancied that the lake from which the Nile issued, was the common source of the other great African rivers; hence they transferred the names of Abyssinian Provinces to the neighbourhood of the lake Akilunda; and doing thus, Purchas, who always names his authority, did nothing more than follow Lopez. He has been therefore unjustly accused of disingenuousness. (Tuckey, xii.) The Lake Dembra, Gojam, and other places, were repeated to fill up vacant spaces. The magnitude of the Zaïre was exaggerated by the earlier navigators, few, if any of whom, had ever gone up to any distance above its mouth. It appears from the report of the natives, to be formed by the junction of two considerable streams; one of which flows in a direction north-west of the point of confluence, and the other issues from an extensive morass, conjectured to lie somewhere between the 2nd and 3rd parallels of northern latitude, and the 17th and 18th meridians, east of Greenwich, the sources of each being to the north of the Line. A large sandy island divides the united streams immediately below their point of union, but they soon rejoin each other, and flow with an uninterrupted course to about latitude 4° 45′ south, where the stream begins to be broken by projecting rocks. Its banks then gradually become projecting at Sulullu-Anzaza; the schistus or slate, forms a ledge across the stream, which is the first and largest *Yalála* or rapid; seven or eight miles lower down there is a second Sangála (*Sanga Yalála*,) where a passage of about fifty yards in width is left on the southern side of the stream. From Bansa-n-inga, fourteen or fifteen miles below this rapid, to Point Sandi, nearly forty miles lower, the banks are formed by high perpendicular cliffs, and the width of the stream is reduced to about half a mile; while near Vúki Filan, about seventy miles higher up, (213,) it forms a fine expanse or sheet of water from four to five miles in breadth, free from all rocks, and its width is at least half as large as the highest point which Captain Tuckey had an opportunity of seeing, (217.) Below Point Sandi it widens again rapidly; but from Embomma to Rhinoceros Island its course is much interrupted by shoals and Islands. The interval between *Cabo de Padrão* (Cape Padrone,) and the Mocna Mocsa Bank is, according to Captain Tuckey, an estuary, for the true mouth of the river begins at Fathomless Point (*Punta do Palmerinho* of the old maps?) where it is not three miles in breadth; and "allowing," he adds, "the mean depth to be forty fathoms, and the mean velocity of the stream 4½ miles an hour, it will be evident that the calculated volume of water carried to the sea has been greatly exaggerated." (84, 85.)

The distance to the mouth of the river from the point where it begins to widen is about 140 miles, and the hills less elevated, though still rocky and barren, gradually retire from the stream, and leave a wide space on each side for the accumulation of alluvial earth, which being constantly supplied with water, has of course a rich vegetation. There are several lakes in different parts of the low lands, which are doubtless in some places swampy and liable to inundations; but the most remarkable sheet of water in the whole country is the Lake Akilunda, which has almost disappeared from our maps, though its existence is well attested. It lies on one of the elevated levels, or terraces, bounded by the ranges of hills already mentioned, and is nearly under the parallel of 7° 30′ south. It is said to be the source of the Barbela, one of the streams which join the Zaïre, and stretches from north to south, containing many fertile islands. When the second Embassy from the King of Portugal in 1490, reached Ambasse, the Royal residence, news was brought that the Mundi Ketes, who inhabit some of these islands, had rebelled; in consequence of which, the King of Kongo and his subjects embraced Christianity, and he then unfurled the banner of the cross, marched against the rebels, and reduced them to obedience. After his return, some Portuguese were sent, together with some of his servants, to make discoveries in the interior of the country, and they then visited this lake, (Barros, *Decadas de Asia*, Lixboa, 1552, fol. 35,) which is also mentioned by subsequent writers.

Mountains and minerals.

The different chains of mountains, parallel in all probability with each other and the coast, contain, as their names often indicate, metals, and other valuable mineral substances. The second range in point of elevation seems to be the *Serra de Cristal*, or Crystal Mountains; and the third, the *Serras de Prata* and the *Serras de Ferro*, (the Silver and Iron Mountains;) the *Serras de Salitre*, (Saltpetre Mountains,) appear to be a continuation of the chain which runs from south-east to north-west. Gold is said to be found near *San Salvador*, in the north-western part of Congo. In Bamba, between the rivers Ambris and Dande, there is iron; and gold according to Father Carli, who had been in that part of the country. In the Province of Pemba, between the Lelunda and Ambris, and in Sonyo, (*Sonho*,) between that Province and the sea, there is abundance of copper; that found in the former being so pale and yellow as to be sometimes mistaken for gold. Copper is also found in great purity and abundance in Angola, which is rich in silver ores; those metals

CONGO. indeed usually occur together, and there are strata of silver as well as of copper in the Province of Bamba. Iron is most plentiful in Sundi, one of the northern Provinces of Kongo, and near the Zaïre. Gems do not appear to have been found in this country, but there are extensive beds of various coloured marbles; jasper, porphyry, jacinth, and other ornamental kinds of stone, capable of receiving a high polish, and fit for splendid works of sculpture or architecture. Rock salt is found in many places on the lower levels, especially below Massingano. (Battell, 978.)

Vegetables. The vegetable productions are very numerous, and the rich black loam common in the lowlands is extremely fertile, affording two crops annually. In the commencement of the rainy season, the women, their only labourers, set fire to the withered herbage, and as soon as a few showers have fallen, hoe up the ground with the *lsegà*, a short-handled hoe, at the same time scattering the seed. That sown in January is reaped in April; and the grain sown in September is ripe and cut in December, according to Carli, (568,) but Merolla mentions March as the season for sowing, and June as that of harvest in Sonyo, and this agrees better with the accounts given by Captain Tuckey's party who passed through that Province; but as the soil and seasons differ in different parts of the Kingdom, the harvest and seed-time must vary in the same manner. The mountains seem to be uniformly bleak and barren; such at least are those on each side of the Zaïre; the lowlands, especially the districts of Batta and Pemba, have a luxuriant vegetation. Rice is the commonest grain, but according to Lopez it is not much valued; luko (*Sorghum ?*) *massa* or Kongo corn, and *massa Manputa*, i. e. Portuguese corn, seem to be different kinds of millet, (*Sorghum*,) and *mampunni* or maize, (*Zea mayz*,) is grown for feeding pigs and cattle. *Massa mamballa*, *aseli* and *eluvi* are other sorts of grain in common use. Various kinds of pulse, such as *nkasa*, (*Erythrophlæum*,) *ovranda*, *nkansa*, the Brazil beans of the Portuguese, and *kangula* are cultivated and eaten by the natives. The *mandoï*, (i. e. *Mandolí*, *Glycine subterranea*,) and *incumbe*, (*Arachis hypogæa*,) or ground nuts, as well as the manioc, (mandioca of the Portuguese, i. e. *Jatropha manihot*,) are universally cultivated as articles of food. Most of the Tropical fruits are common, especially pine-apples, (*Annanás*,) and anonas. The forest trees mentioned by the earlier travellers, are: 1. the *Enseda* or *Ficus religiosa*, well named by the Portuguese *Arbor de raiz*, or tree of roots. It is the *mirrone* of Merolla, (625,) who has given it an Italian name, (*mirrone*, an augmentative from *mirro*,) and it is as much an object of adoration in Kongo as in Hindústán. 2. The *Mofumo* or *Bombax*; and 3. *Elikondo* or *Alikundi*. These are very curious and remarkable; the former for its pods containing the cotton, called *kapok* by the Malays, and the latter for its astonishing size. Andrew Battell had seen some "as big as twelve men could fathom," and some which, being hollow, "held he believed, not less than forty tuns of water." He had known "three or four hundred Negroes supplied for twenty-four hours from one tree, and yet the trunk not empty." (Purchas, *Pilgrimes*, ii. 985.) It might be naturally conjectured from these accounts, that this tree is the *Adansonia digitata*, frequently seen by Captain Tuckey and his companions on the banks of the Zaïre; but Merolla's description and plate shows that it is a *bombax*, and probably the species called *Pentandrum*. The *mabokke*, mentioned by Merolla, is perhaps the *Annona muricali*, or sour-sop of the West-Indians; and the *gego* or *ogige*, called *Gangi*, on the upper banks of the Zaïre, which is a kind of *ximenia*, both produce fruits which are highly valued. The *kóla*, (i. e. the fruit of the *Sterculia acuminata*,) which, under the cognate name of *guru*, is so well known to the natives of Bornú and Kashnà, is as common and as much esteemed here as in the rest of Equinoctial Africa. Various kinds of palms and several medicinal plants are mentioned by the old writers; particularly the *angriaria* and *kisekko*, which act as corroborants; the *kikongo*, a deobstruent; the *minya-minya*, at once a poison and its antidote; the *donno*, an inferior kind of cinnamon; the *mofrosso-sonyo* another antidote, and the *pao de cobra* (serpent wood) a powerful febrifuge. Medicinal vegetables.

These imperfect notices are gleaned from Lopez, Battell, and the Italian Monks, who were almost the only sources of information respecting Kongo before the return of the vessels sent to explore the Zaïre. That expedition, though far from producing the results anticipated, and most disastrous in some of its consequences, has added considerably to our geographical knowledge; and the unwearied assiduity of Professor Smith, enabled him in the short period during which his constitution resisted the effects of excessive fatigue without proper nourishment, to make such a collection of specimens as shows all the leading characteristics of the vegetable world in this part of Africa. A very able summary of the information thus acquired, has been given by Mr. R. Brown in the fifth section of the appendix to *The Narrative of Captain Tuckey's Expedition*; and to that work, from which every student in Botany will derive no ordinary pleasure and instruction, the reader must be referred for those details which would extend this article beyond its proper limits.

Dr. Smith's *Herbarium*, formed in a period not exceeding two months, contained specimens of more than 600 different species, a number far greater than that of other collections formed under more favourable circumstances, and in a much longer time. Mr. Brown, therefore, is of opinion that it may be considered as sufficient to determine the proportions which the primary divisions of the whole vegetation bear to each other, and the principal natural orders indigenous in the tract examined. With regard to those proportions, it appears that the dicotyledonous plants in this tract, are to the monocotyledonous nearly as 4 to 1; and that the acotyledonous are to the phœnogamous as about 1 to 18: the natural orders also contained in the *Herbarium* of Dr. Smith amount to 87, besides a few genera not referable to any known families. The *Anonaceæ*, containing *Anona Senegalensis*, and *Unona Æthiopica* of Dunal, the *Piper Æthiopicum* of the old Botanists.

Among the monocotyledonous plants, the first and most remarkable order is the *Palmæ*, of which the *Elæis Guineensis*, called *mabà* or *embà* by the natives, is the species most worthy of notice, as furnishing an oil in universal use. The only remaining palms were a kind of *Corypha*, mistaken for an *Hyphæno* by Professor Smith; the *Raphia vinifera* or *Sagus palmapinus*, the *Calamus secundiflorus*, and a species of *Elate*, much like the Indian *Palmëira* or wild date.

Of the acotyledonous tribes there appear to be none but ferns, and of them the *Herbarium* from Kongo contains twenty-two species.

orm tation opical a.

The observations on this collection will apply to the vegetable productions not only of this tract, but to almost the whole of the western coast of Africa included within the tropics; for it appears from the Senegal to the Zaïre "there is a remarkable uniformity in the vegetation, not only as to the principal natural orders and genera, but even as to the species of which it consists." (Brown, l. c. p. 466.) Many of the trees which characterise the landscape, such as the *Adansonia, Bombax pentandrum, Anthocleista,* (*musanga* of the natives,) *Elæis Guineensis, Raphia vinifera,* and *Pandanus candelabrum,* are general along the whole extent of coast. The *nkasa* or *nkashe,* (a species of *Erythrophlæum,*) called the ordeal tree by Dr. Smith, (329,) bears a close resemblance to the red-water tree of Sierra Leone. (Winterbottom, i. 120.) The cream fruit of that place, (*Sierra Leone Report,* p. 173,) resembling a *Lerbera* though of a different genus, was found near the Zaïre; and the *Chrysobalanus icaco,* (the cocco plum of the West Indians,) occurs almost everywhere, as well as an *Antidesma,* the "country currants," of Sierra Leone.

lents.

Maize, (*Zea mayz,*) *Cassava,* (*Jatropha manihot,*) two kinds of peas, (*Cytisus cajan* and a species of *Phaseolus,*) and ground nuts, (*Arachis hypogæa,* and *Glycine subterranea,*) are the principal articles cultivated for food. Plaintains, (*Musa sapientum,*) papaws (*Carica papaya,*) pumkins, (*Cucurbita pepo,*) limes and oranges, (*Citrus medica* and *Aurantium*;) pine apples, (*Bromelia ananás,*) tamarinds, (*Tamarindus medica,*) and the *safú,* (*Poupartia* ?) are the most valuable fruits. Yams (*Dioscorea*) are rare; but a kind of bird-pepper (*Capsicum*) is common; and the *malaguetta,* a species of *Amomum,* not the *Granum Paradisi,* was observed. "It is," adds Mr. Brown, (469,) "particularly deserving of attention, that the greater part of the plants cultivated on the banks of the Kongo, and nearly the whole of the most important species, have probably been introduced from other parts of the world, and do not originally belong even to the Continent of Africa." In the same manner two kinds of millet appear to be the sorts of grain most common on the western coast, (*Sierra Leone Report,* 170, and Merolla, 653;) and all the accounts furnished by Negroes, (*Annals of Oriental Literature,* 535,) from the countries south of the Sahra, mention *durra* and *duguno* as the ordinary articles of food; now those names are manifestly corruptions of the Arabic words *dhurrah* and *dhuen,* significant terms, not merely arbitrary appellations, in the Arabic language, and universally applied by the Arabs to grains similar in external appearance, the common and saccharine *Sorghum, Penisetum typhoïdes* and *Panicum miliaceum.*

als.

The animals peculiar to Kongo are few, if any, for the *mpakasse* or *mpangessa,* probably the antilope, *bubalis* or harte-beast of the country to the north of the Cape Colony; and the *impalanca* (*Mpalanka,*) another species of the same genus, the *gazelle-pasan* of Buffon, (xxx. 334, ed. de Sonnini,) and antilope *Oryx* of Linnæus. The *nfossi* is perhaps the *Moschus pygmæus;* but the descriptions, or rather hints of the early travellers, are too imperfect to justify any thing more than a conjecture that the animals they mention are the same as those observed elsewhere. This may also be said with respect to the other divisions of the animal kingdom; and the number of new species both of birds and fishes discovered by the indefatigable naturalists attached to Captain Tuckey's party, is very inconsiderable.

Inhabitants

The natives of Kongo appeared to Captain Tuckey from their features and complexion to be a mixed race; but it should be remembered that he never quitted the shores of the river, and hardly went beyond the limit at which the effects of foreign intercourse would cease.

Language.

Their language is a more correct criterion of their origin, and it shows not only that the inhabitants of the whole range of country, comprehended under the term Kongo in its widest acceptation, are derived from the same stock, but that they have a remote, though distinct affinity with the Káfirs and Béchwánas on the eastern coast; (see Marsden, in Tuckey's *Congo,* 389;) whose language also manifests a like remote connection with that of the Káfir tribes further north, the Makúas and Monjus. Those of Kongo, Loango and Angola, are distinct dialects, the first being apparently the most perfect; and much more artificial than Mr. Marsden seems willing to allow; he appears, indeed, not to have seen the abstract of Brusciotte's Grammar given by Adelung, (*Mithridates,* iii. 211.)

National character.

The national character of this people appeared to Captain Tuckey and his companions in a very favourable light. They were uniformly gentle, good humoured and humane; betraying none of those ferocious passions which have been ascribed by the older writers to the Jagas; but those monsters were a tribe of foreign conquerors, not indigenous in the country near the sea.

The faults of the Kongoese are those occasioned by a hot climate and a low degree of civilization; indolence, drunkenness, and debauchery: and these failings have been carefully fostered, if not created, by the slave-dealers, almost the only Europeans with whom the natives have had any intercourse for the last century and a half. The character given by Cavazzi, almost the only authority followed by the author of the *Universal History,* (xvi. 61, 199,) notwithstanding the crowd of names at the foot of the page, is completely disproved by the report of Captain Tuckey's party; and indeed that worthy father does not seem in other points to deserve much credit, for his own statements of the extraordinary populousness of Kongo are at variance with his account of their extreme indigence, (63, 65.) The natives of Kongo are immersed in the darkest ignorance, and seem to possess scarcely any thing like oral traditions of the history of their forefathers.

Government.

Their government is in some degree like that of the feudal States in Europe and Asia. Almost every township forms a separate community, governed by its *Chenu* or Chief, who acknowledges no superior except the *Lindi-n-kongo* or King of Kongo, who resides at Bansa Kongo, or *San Salvador.* These petty Principalities are hereditary in the collateral not in the direct line, the brother or female uncle of the deceased being his heir and not his son. The Prime-minister is called the *Mafukka,* i. e. the receiver or collector; the inferior officers are the *Mombella, Makaya,* and *Mambúk.* The slaves are either domestic or marketable; the former are never sold except after trial and condemnation for some offence; the latter are purchased on speculation to be sold again at a profit. The laws of

CONGO.

retaliation prevail as amongst the Arabs, but they are only exercised in extraordinary cases. The greater part

Religion.

of the people whom Captain Tuckey's party saw, were professedly Christians, but the whole of their Christianity seemed to consist in wearing crosses and relics, and sometimes repeating a few Aves and Pater Nosters, of which it may be supposed they did not understand one word. Their faith in fetishes (*feitiços*, charms, amulets) is unbounded; and this superstition, which seems to be universal among the Negroes, in many points resembles the *tábu* of the South Sea Islanders; thus things under the influence of the fetish, like those which are tabued, cannot be used or even touched. By means of the fetish also, the *Ganga-m-kissi*, or Priest, discovers thieves, murderers, or any other culprits. The presiding Deity (*Kissi*, or *Mkisso*) of each village, is called *Mavonga*; each house also has its *Dii Penates* male and female; the *feitiço*, therefore, is a spell to propitiate the Divinity, or avert his wrath, not the God himself. These *Mkissos*, however, are inferior agents more feared than the Supreme Deity, (*Zambi-am-pungo*,) as being nearer, and more immediately concerned about his creatures, than the Creator himself. They have likewise some dark notions of an Evil Spirit, whom they call *Kari-am-bemba*, or *Kadi-am-pímba*. They keep the bodies of their friends unburied for a long time after their decease; swathing them up in as many of the best wrappers as they can procure; and planting their graves with trees and flowers, making also long and mournful lamentations for the dead.

Intestine wars

The internal feuds maintained by the Law of Retaliation mentioned above, and a continual state of warfare with the more distant tribes, for the purpose of procuring slaves, would either of them be alone a sufficient bar to any communication beyond the immediate neighbourhood; but the practice of seizing every defenceless stranger, and lying in ambush to entrap the unwary, is so universal, that no Negro can venture without great risk, beyond the boundaries of his own particular district; hence their utter ignorance of every thing beyond the distance of a few day's journey, and their dread of engaging in any long excursion; hence also the groundless reports of the cannibalism of their eastern neighbours. But though no traces of such atrocities were discovered by Captain Tuckey, it must be remembered that he hardly passed beyond the boundaries of Kongo, and had no intercourse with the Jagas or Anzikas, whose inhuman banquets are distinctly recorded by Andrew Battell, as having been witnessed by himself; to say nothing of the concurrent testimony of Lopez, Cavazzi, and the Dutch, as quoted by Dapper: nor can any unprejudiced person doubt that this odious practice of feasting on the carcasses of their enemies still prevails among several of the uncivilized tribes in the heart of Africa. The Portuguese

Portuguese territories.

made themselves sovereigns of the maritime regions in Kongo, soon after their navigators discovered its coasts in the latter part of the XVth century; and their Missionaries, (who had always a political as well as a religious object in view,) never failed to urge all the native Chiefs whom they could influence, to acknowledge the supremacy of the Throne of Portugal; so that in the two following centuries, the Portuguese territory extended inland over a space of several hundred miles. This area was divided into five or six larger and many smaller Provinces; most, if not all of them, before and since, separate States. Their new Sovereigns, gave them titles, according to their size and importance, similar to those customary in Europe: so we hear of the Grand-Duchies of *San Salvador* and Bamba; the Duchy of Sundi; the Marquisate of Pemba; and the County of Sonyo. The first, which derived its name from the Capital, once, if the print in Dapper's *Africa* can be trusted, was a considerable town adorned with fine churches, and well-built streets and squares; placed in a commanding and peculiarly healthy position, on the summit of a hill washed by the river Lelunda; but when Father Zucchelli, (*Travels*, p. 345,) visited it about a century ago, it was already one heap of ruins. So rapid was the decline of the Portuguese power in these countries, in which the climate is so fatal to European constitutions; and in which the same defects of internal administration prevailed, as in their other colonies; colonies which have been only preserved to the mother country by the ignorance of enemies who were unequal to the attack of European fortresses, or by the weakness of the colonists themselves, which prevented them from shaking off a yoke, the weight of which they severely felt.

The authorities for Kongo are, 1. De Barros, *Decadas de Asia*, Lixboa, 1552, folio. 2. Duarte Lopez, (from 1580 to 1590,) in Filippo Pigafetta's *Relationi del Reame di Congo tratti dalli scritti di* Odoardo Lopez, *Portoghese*, Roma, 1591, translated into Latin by Reinius, and printed in De Bry's *Navigationes*; into English by Abraham Hartwell, London, 1597, and well abridged by Purchas, (*Pilgrimes*, ii. 980,) and Astley, (*Voyages*, iii. 132.) 3. Andrew Battell, (1589—1608,) in Purchas, (ii. 970.) 4. Father Giovan. Antonio Cavazzi, (1654—1667,) in his *Istorica Descrizion de' tre regni Congo, Matamba, ed Angola, ridotta dal* P. Fort. Alamandini, Bologna, 1687, and Milano, 1690, quarto, translated into French by Father J. B. Labat; *Ethiopie Occidentale, traduit de l'Italien du* P. Cavazzi, *augmentée de plusieurs relations*, Paris, 1732, 5 vol. in 12, the substance of which is given in the *Modern Universal History*, vol. xvi. 5. Father Dionisio de' Carli, (1666—1667,) the French translation of whose work is entitled *Relations curieuses d'un voyage de Congo*, Lyon, 1680, octavo. In English, in Churchill, i. 611, and in Astley's *Collection*, iii. 143. 6. Merolla, (1682—1688,) in his *Relazione del Viaggio di Congo ridotta dal* P Angelo Piccardo, Napoli, 1726, octavo, given entire in Churchill, (i. 651,) and abridged in Astley, (iii. 143;) and 7. *A Narrative of the Expedition to explore the River Zaïre in* 1816, *under the direction of* Captain J. Tuckey, R. N. London, 1818, quarto.

For the Languages, the reader may consult the Abbé Proyart, *Histoire de Loango*, Paris, 1776, octavo; De Grandpré, *Voyage à la Côte occidentale d'Afrique dans les années* 1786 et 1787, Paris, 1802, octavo; Hyazinthi Brusciolli a Vetralla *Regulæ quædam pro difficillimi Congensium idiomatis faciliori captu*, &c. Romæ, 1659, octavo; Pedro Diaz, *Arte de lingoa di Angola*, Lixboa, 1697, octavo; and Ant. de Coacto *Fides Mysteria*, Roma, 1661.

NGRA-LATE.

CONGRA'TULATE, *v.* CONGRATULA'TION, CONGRA'TULATOR, CONGRA'TULATORY, CONGRA'TULANT. } Fr. *congratuler*; Sp. *congratular*; It. *congratulare*; Lat. *congratulari*; *qui* gratulatur, *alienam felicitatem sibi* gratam *et jucundam esse verbis ostendit.* Gr. χάριτες; Lat. *garites, gartes, grates*; from χαίρ-ειν, *gaudere.* Vossius.

To express our sympathy in the good fortune or happiness of another; that such good fortune is *grateful*, agreeable, pleasing to us; that we rejoice in his joy; share or partake in it.

The inhabitants of Burdeaux hearing of the erle's arriual, sent to him messengers in the darke night thāking and *congratulating* for his thither commyng.
Hall. Henry VI. The thirty-first Yere.

I answered, that your maiestie had sent messengers to Ken-Can: and that you would not haue sent messengers vnto him, or letters vnto Sartach, had not your highness bene perswaded that they were become Christians: because you sent not vnto them for any feare, but onely for *congratulation*, and curtesie's sake, in regard that you heard that they were conuerted to Christianitie.
Hakluyt. Voyage, &c. The Tartars, vol. i.

He that in glory of his fortune sat,
Admiring what he thought could never be,
Did feel his blood within salute his state,
And lift up his rejoicing soul, to see
So many hands and hearts *congratulate*
Th' advancement of his long-desir'd degree.
Daniel. History of Civil War, book ii.

Nor was this shew of love dissimulation,
But true unfained kindnesse, and good faith,
But yet Gradasso's faint *congratulation*
Makes men surmise he thinks not as he saith.
Harrington. Orlando, book xxx. st. 68.

And certainly, as an accumulation of paternal honour in deeming us worthy to succeed him, nothing more noble, more illustrious, could befall us than the judgment of such a prince; nothing more fortunately auspicious could happen to us at our first entrance upon the government, than such a *congratulator.*
Milton. Letters of State. Richard Cromwell to Charles Gustavus, King of Sweden.

The custome was, one primacye to haue to doe with an other by *congratulatorye* letters soone after the certaintee of their election was knowne, to keepe the unitie of the church.
Fox. Martyrs. Letter of Tonstall and Stokesley to Cardinal Pole.

The lords desired the concurrence of the commons to a *congratulatory* declaration from the houses to the army, and to a letter to the general. *Whitelock. Memoirs, Anno* 1647.

Forth rush'd in haste the great consulting peers,
Rais'd from their dark divan, and with like joy
Congratulant approach'd him, who with hand
Silence, and with these words attention won.
Milton. Paradise Lost, book x. l. 458.

Men meet each other with erected look
The steps were higher that they took,
Friends to *congratulate* their friends made haste;
And long inveterate foes saluted as they past.
Dryden. Threnodia Augustalis.

My *congratulations* keep their distance, and pass no farther than my heart. There it is that I have all the joy imaginable when I see true worth rewarded, and virtue uppermost in the world. *Id. Dedication of Troilus and Cressida.*

The worthy president, who is their most devoted champion, has lately shown me two copies of verses composed by a gentlemen of his society; the first *congratulatory* ode inscrib'd to Mrs: Touchwood upon the loss of her two fore-teeth.
Spectator, No. 17.

He [Edward VI.] both wooed for his uncle, recommending him unto the queen [Katherine Par] and after the marriage wrote her a *congratulatory* letter. CONGRA TULATE.
Strype. Memorials. Edward VI., Anno 1548.

You *congratulate* me on the prosperous situation of my affairs in general, and particularly on the friendship of Milo, together with the vain and ineffectual schemes of the worthless Clodius. CONGRE-GATE.
Melmoth. Cicero. To Publius Lentulus. Letter 2. book ii.

Still Cali lives; and must he live to morrow?
That fawning villain's forc'd *congratulations*
Will cloud my triumphs and pollute the day.
Johnson. Irene, act iv. sc. 6.

CONGREE, *v.* to *agree* together. See AGREE.

For gouernment, though high, and low, and lower,
Put into parts, doth keepe in one consent,
Congreeing in a full and naturall close,
Like musicke. *Shakspeare. Henry V.* fol. 71.

CONGREET, *v.* A. S. *gret-an*; Dutch, *groet-en*; Ger. *gruss-en.* "*Gret-an, gretan sendan, salutare, salutem dicere*; to salute, to *greet*, to send *greeting.*" Somner.

Since then my office hath so farre preuayl'd,
That face to face, and royal eye to eye,
You haue *congreeted.*
Shakspeare. Henry V. fol. 92.

CO'NGREGATE, *v.* Co'NGREGATE, *adj.* CONGREGA'TION, CONGREGA'TIONAL, CONGREGRA'TIONISTS, CONGREGA'TION-HOUSE. } Fr. *congreger*; Sp. *congregar*; It. *congregare*; Lat. *congregare*; *con*, and *grex*, a flock; from ἀγείρ-ειν, and that from ἄγ-ειν, *cogere in unum.*

To flock together, to herd together; to come, or cause to come together in a flock or herd; to collect, gather, or assemble.

In the mean season caused they their hyred seruantes to blowe it forth abroade throughoute all the hole realme, that they were there *congregated* for an wholesome unite and reformacion of the church of Ingland, to stoppe so the mouthes of the comen people. *State Trials. Trial of Sir John Oldcastle*, vol. i. p. 226.

The Duke of Somerset and other, whiche narrowly escaped, fled with the Queene and Prince Edward, into the bishopricke of Durhame, in which place they determined to *congregate* and gather a new armye and power, and if no hoope were of recouery, they then agreed to fly into Scotland.
Hall. Henry VI. The thirty-eighth Yere.

Thē y^e kyng beyng warned of y^e *cōgregacions* y^t this Wyllyam made, cōmaunded hem to cease of such doyngys, y^t the people myght exercyse theyr artis & occupacios.
Fabyan, vol. ii. *Anno* 1198.

Into their secretes come not my soule, and into their *congregacion* be my honour not coupled.
Bible, 1551. *Exodus*, ch. xlix.

In this parliament it was first concluded; that deposed King Richard should continue in a large prison, and be plenteously served of all things necessary both for viand and apparell, and if any persons should presume to reare warre or *congregate* a multitude to deliver him out of prison, that then he should be the first that should die for that seditious commotion.
Prynne. Soveraigne Power of Parliament, part i. fol. 95.

The heauens herald staid not to reply,
But past away, his doings to relate
Vnto his Lord; who now in th' highest sky,
Was placed in his principall estate,
With all the Gods about him *congregate.*
Spenser. Faerie Queene, book vii. can. 6.

But from this *congregation* hee sequestered and removed the base multitude of mechanicall labourers and slaves.
Holland. Suetonius. Claudius, fol. 165.

The *congregations* of Christians were become so great, that in every city, they were obliged to build new and bigger churches to receive them. *Grew. Cosmo Sacra*, book v. ch. vi.

CONGREGATE. — CONGREGATION.

In witness whereof, we haue caused these our letters testimoniall to be sealed with our common seal. Dated at Oxford in our *congregation-house*, the 5. day of October in the yeare of our Lord, 1406. *Fox. Martyrs. The History of J. Wickliffe*, fol. 412.

Then, with a breath, he gave the winds to blow;
And bade the *congregated* waters flow.
Dryden. Ovid. Metamorphoses, book i.

But suppose the first churches were barely *congregational*, by reason of the small number of believers at that time, yet what obligation lies upon us to disturb the peace of the church we live in, to reduce churches to their infant state?
Stillingfleet. Sermon 6. vol. ii.

Whether to genial dews above
You melt the *congregated* skies,
Or teach the torrent streams below
To wake the verdure of the vale.
Whitehead. Ode 2. For the new year.

With farther preparation, and a little more experience, he preached in a more public pulpit, before one of the largest and most polite *congregations* at London.
Dr. Horne. Life, by Jones.

But may he not think too ill of their spirit? I verily believe he doeth; or if he doeth not, is there not an equal share of the same spirit in too many of the presbyterians and *congregationalists* there.
Archbishop Secker. Answer to Dr. Mayhew's Observations.

Congregation, in its Ecclesiastical application, ordinarily means an Assembly of People, met together for Divine worship; though it also signifies a Company or Society of religious, taken out of some particular Monastic Order, and constituting a kind of inferior Order. Such are the Congregations of Saint Maur, of Cluny, of the Oratory, &c. &c.

Congregations at Rome.

In the Constitution of the Papal Court, the term Congregation is applied to certain Assemblies of Cardinals, instituted for the direction and controul of Roman Catholic affairs, both temporal and spiritual, under the supreme government of the Pope. The number of Cardinals varies in different Congregations; but each of them has its Chief, or President, and a Secretary, who registers the proceedings of the Congregation, and writes letters in pursuance of their decrees. The instruments, which are to be despatched, are signed by the President, and the Seal of the Congregation is affixed by the Secretary. Not fewer than sixteen different Congregations have been instituted by different Popes, which take their denominations from the peculiar business which is submitted to their consideration.

The principal of these Assemblies are, the Congregations of Rites and of Relics, of Bishops and Regulars, of the Holy Office or Inquisition, of the Index, and the Congregation *de Propagandâ Fide*.

Congregation of Rites.

1. *The Congregation of Rites* was founded by Pope Sixtus V. for regulating the ceremonies of the Romish Church. It has authority to explain the rubrics of the Missal and Breviary, whenever any difficulty arises concerning the construction of them; and also to regulate the ceremonies and rites of the new Offices of Saints, which are added to the Calendar of that church, when any person is canonized. In cases of dispute respecting the precedency of Churches, the sentence of this Congregation is definitive.

Of Relics

2. *The Congregation of Relics* superintends the relics of ancient Martyrs, which are said to be found in the Catacombs of Rome; and distinguishes their bones, shrines, and tombs, from those of the heathens, who were buried in the same subterraneous caverns.

CONGREGATION. Of Bishops and Regulars.

3. *The Congregation of Bishops and Regulars* was instituted by Pope Sixtus V., for the purpose of regulating disputes between Bishops and the Monastic Orders. In connection with this, we may notice the three Congregations, whose functions are sufficiently designated by their appellations, viz. *The Congregation for the examination of Bishops*, instituted by Pope Gregory XIV., for the investigation of the qualifications of such Ecclesiastics as are nominated to Bishoprics; *The Congregation of the morals of Bishops*, instituted by Pope Innocent XI., for inquiring into the morals of those who are recommended to Ecclesiastical dignities; and *The Congregation for the Residence of Bishops*, which has the power of enjoining, or dispensing with the residence of the Italian Bishops, and of obliging all Abbots to reside with their respective communities.

Of the Holy Office.

4. *The Congregation of the Holy Office*, or Inquisition, was instituted by Pope Paul III. at the suggestion of Cardinal Carafa; by whom, on his subsequent elevation to the Papal Chair under the name of Paul IV., the privileges of this Congregation were greatly enlarged. To these, Sixtus V. added statutes. This tribunal takes cognizance of heresies, and all novel opinions; as well as of apostacy, magic, witchcraft, the abuse of the Sacraments, and the circulation of pernicious books. With the Cardinals, who compose this Congregation, are associated many Prelates and Divines of different Orders, both regular and secular, who are called *Consulters* and *Qualificators of the Holy Office*.

Of the Index.

5. *The Congregation of the Index.* The Popish Clergy present at the Council of Trent, alarmed at the circulation of the Reformed doctrines, and considering the number of pernicious and heretical books, (as they were pleased to term them,) deputed certain Cardinals and other Divines to compile an Index of works to be prohibited. This was afterwards approved by Pius IV. in 1564; and certain *General Rules*, relative to prohibited books, were drawn up and sanctioned by Papal authority. (See a translation of them in Townley's *Illustrations of Biblical Literature*, vol. ii. p. 478—485.) Succeeding Pontiffs greatly enlarged the Tridentine Index; and the *Rules of the Index* were also modified or enlarged by explanations and additions. The Deputation, or Committee, which had originally been appointed by the Council of Trent, was erected into a special Court or Congregation at Rome by Sixtus V. (who obtained the Papal tiara in 1585,) for the examination of the Index; and it is known by the appellation of *The Congregation of the Index*. An account of the different expurgatory Indexes issued since the Council of Trent, and particularly by this Congregation, is given in Townley's *Essays on various Subjects of Ecclesiastical History and Antiquity*, p. 149—153.

De Propagandâ Fide.

6. *The Congregation de Propagandâ Fide* was founded in 1622, by Pope Gregory XV., for the purpose of taking cognizance of all affairs relative to the propagation of the Roman Catholic Religion throughout the world; of superintending all Missions; and of appointing and changing the Ministers necessary for that purpose. This Congregation consisted of thirteen Cardinals, two Priests, one Monk, and a Secretary, who were required to refer the most weighty matters to the decision of the Pope, but who were to decide in all other cases according to their judgment. The revenues of this Congregation were greatly augmented by the liberality of individuals, as well as of the suc-

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ceeding Pontiff Urban VIII., who in 1627 instituted the Apostolic College or Seminary for the propagation of the Faith, for the education of young men to be employed under the direction of *The Congregation de Propagandâ Fide*, to whose superintendance this seminary is intrusted. When the students have completed their education, they are employed either as Missionaries, Bishops, or Vicars Apostolic, in foreign parts, according to the exigency of the occasion, and the abilities of the individuals. In the Palace of the Congregation, there is a Printing Office, furnished with types in most languages, and with able printers and correctors, who are continually employed in works for the propagation of the tenets of the Church of Rome. During the late troubles in France and Italy, the labours of this Congregation were necessarily suspended; but since the restoration of Monarchy in France, and of tranquillity in Italy, they have recommenced their operations with considerable vigour.

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ns.

Of the other Congregations but few particulars are necessary. *The Pope's Congregation* takes cognizance of the erecting of new Sees and Cathedral Churches, the reunion, suppression, and resignation of Bishoprics, and all matters relative to the Revenues of the Church. *The Congregation for explaining the Council of Trent*, originated in the appointment, by Pope Pius IV. of certain Cardinals who had assisted at that Council, to put an end to all doubts which might arise concerning its decrees. Sixtus V. fixed this Congregation, and impowered it to interpret all points both of discipline and of Faith. *The Congregation of Immunities* takes cognizance of all Ecclesiastical immunities and exemptions, in suits against Ecclesiastics, whether Civil or criminal. *The Congregation for such Monasteries as are to be suppressed*, was instituted by Innocent X., to inquire into the state of the Italian Monasteries, and to suppress those whose temporalities were so far reduced, that the remainder was not sufficient for the maintenance of six religious. This Assembly regulates the pretensions of founders and benefactors, and their heirs, and disposes of the remains of the temporalities of abandoned and ruined Houses. It likewise examines the petitions of such communities or cities as are desirous of founding anew or rebuilding any Monastery, for which it despatches the proper instruments. *The Congregation of the Apostolical Visitation* is composed of a certain number of Cardinals and Prelates, whose business it is to visit, in the name of the Pope, (as Archbishop of Rome,) the six Bishops who are Suffragans to the metropolis of Rome. *The Congregation of Indulgencies* investigates the applications of those who sue for indulgencies; and to *The Congregation for the Building of Churches* is confided the charge of superintending the repairing and beautifying of St. Peter's Church, for the building of which it was originally founded by Clement VIII. This Congregation is said to have the peculiar privilege of altering the wills of testators who bequeath sums to pious uses, and of applying the money to the support of the fabric of Saint Peter's. Aymon's *Description of the Court of Rome*; Townley's *Essays on various Subjects of Ecclesiastical History*, ess. 8.

CO'NGRESS,
CONGRE'SSION,
CONGRE'SSIVE.

Congredi, congressus, to go, meet or assemble together; *con*, and *grad-i*, which Vossius thinks may be from the Hebrew; Schedius from Gr. γέρ-ειν, (Lat. *ger-ere*,) the obsolete theme of γέρ-ας, *præmium*, and of other words.

CON-
GRESS.

A meeting or coming together, an assembly, a concourse, a communication.

CONGRUE

For if that be male which generates in another, that female which procreates in itself, if it be understood of sexes conjoyned, all plants are female; and if of disjoyned and *congruous* generation, there is no male or female in them at all.

Sir Thomas Brown, book ii. ch. vi.

It follows not that all such approaches were unlawfull: as appears in the case of a leprous wife, with whom that it is lawfull to have *congress* is so certain, that it is told as an heroick story of Dominicus Catalucius, a Prince of Lesbos, that he did usually converse with his wife that was a leper, as still knowing it to be his own flesh, which no man hates.

Taylor. Rule of Conscience, book ii. ch. ii.

All which I have meant hitherto in reference to their visible *congresses* one with another.

More. Immortality of the Soul, book iii. ch. vii.

And if the danger be an excuse and can legitimate the *congression* even where there is hasard to have a diseased child begotten, in one case, then so it is in the other.

Taylor. Rule of Conscience, book ii. ch. ii.

Hereupon the *congress* grew wholly desperate, and all parties prepared for the field without any other view for the three months following the first rise of this pretension.

Sir William Temple. Memoirs, vol. ii. fol. 339.

——————— Alas! the thoughts
Of that sweet *congress*, the preceding night,
Soften'd my dreams, and all my senses lull'd;
And with more joyful heart at morn I rose.

Warton. Eclogue 5.

CONGRU'E, *v.*
CO'NGRUE, *adj.*
CO'NGRUENT,
CO'NGRUENCE,
CO'NGRUENCY,
CONGRU'ITY,
CO'NGRUOUS,
CO'NGRUOUSLY.

Lat. *congruere, a gruibus*, (cranes) which never separate, either when flying or feeding. Festus. The Lat. *grus*, contracted from Gr. γέρ-ανος, of unknown Etymology. To flock or come together; to convene or concur; to be convenient, or consistent, suitable or agreeable, fit or proper.

The Scholastic distinction between merit of *congruity* and merit of *condignity* seems well explained by Hobbs.

But there is between these two sorts of merit, this difference, that in contract I merit by virtue of my own power, and the contractor's need; but in this case of free-gift, I am enabled to merit only by the benignity of the giver. In contract, I merit at the contractor's hand that he should depart with his right; in case of gift, I merit not that the giver should part with his right; but that when he has parted with it, it should be mine, rather than another's. And this I think to be the meaning of that distinction of the schools, between *meritum congrui*, and *meritum condigni*. For God Almighty, having promised Paradise to those men (hoodwinked with carnal desires) that can walk through this world according to the precepts and limits prescribed by him; they say, he that shall so walk, shall merit Paradise *ex congruo*. But because no man can demand a right to it by his own righteousness, or any other power in himself, but by the free grace of God only; they say, no man can merit Paradise *ex condigno*.

Hobbs. Of Men, part i. ch. xiv.

Grammar, first hath for to teche
To speake vpon *congruitee*.

Gower. Conf. Am., book vii. fol. 150.

I cal not them gramarians, whiche onely can teache or make rules, wherby a chylde shall onelye lerne to speake *congrue* Latine, or to make sixe versis standynge in one fote, wherin perchance shall be neyther sentence nor eloquence.

Sir Thomas Elyot. Governour, fol. 57.

It is therefore *congruent*, and accordynge, that as one excelleth another, in that influence, as thereby beinge nexte to the similitude of his Maker: so shulde the estate of his person be auaunced in degree, or place, where vnderstandynge maye profyt.

Id. Ib fol 4.

CONGRUE Infidels may haue this attrition (for you graunt, that it cōmeth of naturall strength) and yet shall it not folowe of *congruence*, that they must receiue grace, and also remissiō of their sinnes.
Barnes. Workes, fol. 273.

But in conclusion the Frenshe kynge so entreated theym, that they agreed to rest there styll, and that of a *congruency*, for they might dwell in no lāde where they shulde more surely be defended. *Fabyan*, vol. ii. *Anno* 1273.

And as for the bishoprike of Durham, to say the very truth, he could not of good *congruity* but reward his old chaplaine.
Tyndall. Workes, fol. 374.

And sauing for y^t^ point which is no smal mater, elles as for his rules of rhetorike or gramaticall *congruitie* either, or ouersight in resoning, as thiges of no great weight, I would not much vouchsafe to touche.
Sir Thomas More. Workes, fol. 875.

I might conclude that his [Henry VII.] actes passed all the noble acts of his noble progenytours syne the Conquest, and may most *congruly* aboue erthly prynces be lykenyd vnto Salamon Kynge of the Israelytes, and be called the seconde Salamon.
Fabyan. Anno 1485.

——— Right conueniently
And full *congruentlye*
As nature could diuise.
Skelton. The Boke of Philip Sparow.

I professe and denounce in like manner, that neither haue you any iust *congrue* occasion in my book so to iudge, muche lesse to raile of me.
Fox. Martyrs. Alanus Copus the sycophant, answered.

But now it is *congruent*, that leaving him swallowed in the gulphs of sorrow and versifying, we turn and recount what hapned to Sancho Panza in his embassage.
Shelton. Don Quixote, vol. i. p. 241.

By her meanes winding himself into the favour of Nero, he easily obtained the chief place among his minions and favourites (such was the *congruence* of their humours and dispositions.)
Holland. Suetonius. Otho, fol. 223.

But this we maie see, what it is to haue a prince learned himselfe, who feeling and tasting the price and value of science and knowledge, is thereby not onelie the more apt to rule, but also to instruct and frame his subjects, from a rude barbaritie, to a more ciuil *congruencie* of life, and to a better understanding of things.
Fox. Martyrs. King Alfred religious and learned, fol. 130.

The *congruity* of things is their suitablenesse to such or such a state or condition; and 'tis a great law in the Divine and first constitutions, that things should incline and move to what is suitable to their natures.
Glanville. Preexistence of Souls, ch. xiii.

This of hope is a middle temper, and so a little more *congruous* and apportion'd to the middle state, more ingenuous than fear, and not so elevated as love.
Hammond. Works. Sermon 6. vol. iv.

We cannot but conclude from such a train of causes so fitly and *congruously* complying together, That it was really the counsel of an Universal and Eternal Mind, that hath the overseeing and guidance of the whole frame of nature.
More. Antidote against Atheism, ch. iv. fol. 51.

Of good *congruence* all subjects become most bound to their soveraigns and princes, and them ought most faithfully to love, honour, obey, serve and dread
Strype. Memorials. Henry VIII.

After one sight of it, they sent their proxies of serving-men and porters to clap in the right of their patrons; and it was impossible ever to have gotten off the nonsense of three hours for half a crown, but for the providence of so *congruous* an audience.
Dryden. Vindication of the Duke of Guise.

Thus by man's referring the knowledge of the creature to the Creator's glory, it becomes in some sense, and *congruously* to its own nature, the praiser of its Maker.
Boyle. Usefulness of Natural Philosophy, part i. ess. 3.

Though these [the discourses and instructions of Mentor] were well suited to the main design of the author, which was to form the mind of a young prince, yet they seem not *congruous* to the nature of epic poetry. *Blair. Lecture* 44.

CONIA, in *Zoology*, a genus of the class *Cirripedes*, order *Acamtosomata*, family *Balanidii*. Leach. CONI

Generic character: shell quadri-partite, divisions equal; operculum bi-partite. CONJE

Type, *Balanus porosus*, Auct.

CONIBOS, a tribe of Indians on the Ucayale, whom Father Gieval first saw on his voyage to discover the true Amazons or Maranon.

He found during his two voyages, (the last made in 1791,) that several very singular tribes existed on this great river, amongst which, the Conibos, were noticed, from being nearly as fair as Europeans, though much discoloured by the bites of mosquitoes, and from the custom of painting themselves. The Conibos were the most considerable race on the Ucayale, and the least savage, except the Casibos, a warlike people, who occupied a large portion of its eastern shores. The Panos were a small tribe who had sworn obedience to Anna Rosa, an Italian Lady educated at Lima, who had chosen the desert for her home, and had founded a Convent amongst these Indians at Sariacu. Twenty-five nations are enumerated as having been seen by Father Gioval, but there are no good accounts of them.

CONIUM, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferæ*. Generic character: partial involucre, passing only half round, mostly three-leaved; fruit globular, with five striæ, notched on both sides.

Three species, *C. maculatum*, the Common Hemlock, is a native of England, growing usually about dunghills, it is poisonous, but has been employed as a medicine. Withering, *Br. Pl.*

CONJE'CT, *v.*
CONJE'CTOR,
CONJE'CTURE, *v.*
CONJE'CTURE, *n.*
CONJE'CTURER,
CONJE'CTURAL,
CONJE'CTURALLY,
CONJECTURA'LITY.

Lat. *conjicere, conjectum*, to throw together; (*con*, and *jacere*, to throw;) Fr. *conjecturer*; Sp. *conjeturar*; It. *congietare, congetturare*. Conjicere *proprie est res plures in unum* jacere *locum. Hinc ad mentem transfertur. Nec tamen tam signat multa in mente* conjungere, *quam, ubi* junxeris, *unum pluribus consideratis* colligere. Vossius.

To throw together, met. the thoughts; to throw, cast, or take out; to pick out or select from thoughts so thrown together; to guess, to divine.

In the passage from Shakspeare's *Othello*, the Commentators have altered *conceits*, in the first folio, to *conjects*.

Him that one hateth, hate we all
And *coniect* how to doen him fall.
Chaucer. The Romant of the Rose, fol. 148.

——— They but dorst han swore,
That to Janicle, of which I spake before,
She doughter n'as, for as by *conjecture*
Hem thoughte she was another creature.
Id. The Clerkes Tale, v. 8259.

Moreouer after the thinges be inuēted, *coniected*, perceyued, and by long tyme and often consydered, and that the mynd dysposeth herselfe to executiō or actual operation: thanne the vertue, named prudence, first putteth her selfe forwardes.
Sir Thomas Elyot. The Governour, fol. 225.

That whych is presently doon we perceyue, that whyche is to come, we *coniect* or dyuyne. *Id. Ib.* fol. 222.

When thou hast tolde thy tale
which is but short and sweet
Then let my loue *coniect* the reast
till she and I do meete.
Turbervile. To his ring given to his Ladie, &c.

ECT. Nether shall oure delyuerance come so to pass, nor by sicke meanis as we *coniecter*.

Joye. Exposicion of Daniel, ch. x.

You shal perceiue the treasons false of Greeks, and of this one *Coniecture* all. *Phaer. Æneidos*, book ii.

But without doubt (by all *coniectures* of reason) the said islands fall all without the limitation of Portingal, and pertaine to Spayne.

Hakluyt. Voyage, &c. M. Robert Thorne, vol. i. fol. 218.

The oration *coniecturall* is when matters bee examined, and tried out by suspitions gathered, and some likelihood of thing appearing. *Wilson. The Arte of Rhetorike*, fol. 92.

Nor [do] these men cast on mee particular calumnies but *per satyram* congested and *conjected* at a mass upon the Church of England in pretence of mee.

Mountague. An Appeale to Cæsar.

——————That your wisedome
From one, that so imperfectly *conceits*
Would take no notice, nor build yourselfe a trouble
But of this scattering, and vnsure obseruance.

Shakspeare. Othello, fol. 324.

Because he pretends to be a great *conjector* at other men by their writings, I will not fail to give ye readers, a present taste of him from his title, hung out like a toling signpost to call passengers. *Milton. An Apology for Smectymnuus.*

I will set downe the Lord's prayer as it was translated in sondrie ages, that you may see by what degrees our tongue is risen and thereby *coniecture* how in time it may alter and fall againe.

Camden. Remains. Languages, fol. 22.

I am the man, of thine intent (quoth hee)
And purpose now, that sure *coniecture* hath,
And better than thou weenest know I thee,
I proffer thee my seruice and my faith.

Fairfax. Godfrey of Boulogne, book x. st. 10.

If a man seeth in present, that which he hath seen before, he thinks that that which was antecedent to that which he saw before, is also antecedent to that he presently seeth: As for example, he that hath seen the ashes remain after the fire, and now again seeth ashes, concludeth again there hath been fire: and this is called again *conjecture* of the past, or presumption of the fact.

Hobbs. Human Nature, ch. v.

By his natural prudence, without the help of instruction before or after, he [Themistocles] was both of extemporary matters upon short deliberation, the best discerner, and also of what for the most part would be their issue the best *conjecturer*.

Id. Thucydides, book i. fol. 74.

So shall the weight of these *coniectural* gheasses, and the face of M. Hardinge's truthe, whiche he so mutche magnifieth without cause, the better appeare.

Jewell. Defence of the Apologie, fol. 263.

But for old English names which here are the scope of my care, I must sift them as I may out of old English Saxon treatises, as I have happened vpon here and there: and some *coniecturally*, referring all to the iudgment of such, as shall be more happy in finding out the truth. *Camden. Remains. Names*, fol. 54.

Who [Aristotle] in matters of difficulty, and such which were not without abstruities conceived it sufficient to deliver *conjecturalities*. *Sir Thomas Brown*, book vii. ch. xiv.

What those things were which some among the Corinthians built upon the foundation of Christianity, whereby they endanger'd their salvation, we may probably *conjecture* by what the apostle reproves in his epistle, as the tolerating of incestuous marriages, communicating in idol feasts, &c. *Tillotson. Sermon* 9.

If this be a good objection, it will at all times equally hinder us from abounding in the offices of charity; since there is no time, when we may not entertain such *conjectures* as these, and alarm ourselves with such fears and forebodings.

Atterbury. Sermon 7. vol. ii.

But because these *conjecturers* do not allow glass to be pervious to common air, we shall at present press them with this experiment, which we have divers times made.

Boyle. Experimental History of Cold, Tit. 9.

I would beseech my readers not to look upon any thing as my opinion or assertion, that is not delivered in the intire series of my own words; least a transcriber should make me deliver those things resolutely and dogmatically, which I deliver but hesitantly and *conjecturally*. CONJECT. CONJOIN.

Boyle. Some Considerations touching Experimental Essays in general.

Either they, that hoped to make this use of the experiment, have little experience of it, and write *conjecturally*, or else they have made it with a success very different from ours.

Id. Experimental History of Cold, Tit. 14.

When men had nothing to trust to, in their predictions, but their own ingenuity, they did well to deal in equivocal or enigmatic expression, and might leave it to chance, or to the passions of their votaries, to find an application for their random *conjectures*. *Hurd. Works. Sermon* 1. vol. v.

Certainly such a religion (though accompanied with some degree of superstition,) together with a belief of the *honestum* and the *turpe*, and with a tolerable system of morality, and with some *conjectural* hopes of a life after this, is far preferable to atheism.

Jortin. Remarks on Ecclesiastical History, vol. i. fol. 251.

CONIFEROUS, bearing fruit in shape of a *cone*, q. v.

In transplanting of these resinacious, and *coniferous* trees you must never diminish their heads, nor be at all busy with their roots, which pierce deep, and is all their foundation.

Evelyn. On Forest Trees, ch. xxi

CONILITES, in *Zoology*, a genus of Fossil, many-chambered shells, of the family *Orthocerata* of Lamarck. Generic character: shell conical, straight or slightly bent; sheath thin, distinct from the contained nucleus; the latter is slightly separable, multilocular, divided by transverse septa.

One species, *C. pyramidata*, Fossil Britany.

CONJO'IN, *v.* CONJO'INING, *n.* CONJO'INT, *adj.* CONJO'INTLY, CONJU'NCT, *adj.* CONJU'NCTION, CONJU'NCTIVE, CONJU'NCTIVELY, CONJU'NCTLY, CONJU'NCTURE. Fr. *conjoindre*; Sp. *conjuntar*; Lat. *conjungere*, to put, place or bring together; *con*, and *jungere*, *quasi in unum agere*. *Jungo a jugo*, *n inserto*, *jugo a* ζυγῶ. Ζυγ-ός, formed from ξύαγος, παρὰ τὸ δύο ἄγειν. See Vossius, and also Schedius in Lennep. Tooke derives the Lat. *jug-um*; It. *giogo*, and English *yok* or *yoke*, from *geoc*, the past tense and past participle of the A. S. verb, *ge-ican*, (Eng. *eke*,) *addere*, *adjicere*, *augere*, *jungere*.

"Fr. *conjoindre*; to conjoin, (connect,) combine, couple, co-unite; to joyn, associate; fasten, knit; marry, make sure with or together." Cotgrave.

Conjuncture is used emphatically, for a combination of important, critical circumstances.

But oft hir wittes ben made blynde,
All oneliche of this ilke poynte,
That hir abydyng is *conioynte*
Forth with the body for to dwell.

Gower. Conf. Am., book vii. fol. 144.

And the cause, why the poete *conioyneth* experience and memorye together (as it were in a lefulle matrimonye, experience bygettynge, and memorie alwaye producynge that incomparable fruite, called sapience) is, for that memorie in her operation properlye succedeth experience.

Sir Thomas Elyot. The Governour, fol. 222.

Thus was this ladie fast
conioynde in sacred knot:
Where prime and tender yeres were spent
deuoyde of slaunder's blot.

Turbervile. Upon the Death of Elizabeth Arkundle.

IN. In such wyse temperyng and qualifying his infinite power and virtue to the measure and capacitie of manne's nature: that it mai be hable to abyde the metyng together & cõioyning therof.
Udall. Luke, ch. i.

If fortune frendly fawne and lend the welthy store,
Thy frende's *conjoyned* joy doth make thy joy the more.
Vncertaine Auctors. The Praise to a true Frende.

These broiles haue oft my cheekes with teares bedew'd,
My heart is rent, my hope bereau'd, my ioys are gone,
My life is lost, if you *conioyne* not both in one.
Mirrour for Magistrates, fol. 93.

All that he had done with King Lewys in his ambassade for the *conioyning* of this new affinitie, was both frustrate and vaine.
Grafton. Edward IV. The fourth Yere.

He loketh the *coniunctions*,
He loketh the recepcions,
His signe, his houre, his ascendent.
Gower. Conf. Am., book vi. fol. 138.

Therefore no man can defile his owne bodye with any maner of superstition, but he doth separat himself, from that *coniunction* and vniõ wherby we ar made the members of the Sonne of God.
Caluine. Foure Godlie Sermons, serm. 1.

Wherin Saint Hierome was rather contente to ioyn the Latine *coniuncion* with the Greke woorde, and call it compresbyter, thẽ to chaunge that woorde signifying the office into seniores and consenior, signifying but the age.
Sir Thomas More. Workes, fol. 426.

The emperor like a wise prince, seying then the aspect of the planet reygned contrary to hys purpose, ceased for to talke of that mater any more till an other daye when the *coniũccion* should be in more meker signes stirynge to peace.
Hall. Henry IV. The fourth Yere.

Some traditions rely but upon single testimony at first, and yet descending upon others, come to be attested by many, whose testimony though *conjunct*, yet in value is but single, because it relies upon the first single relator, and so can have no greater authority, or certainty, than they derive from the single person.
Taylor. Liberty of Prophesying, sec. 5.

For as Nestorius teaching rightly that God and man are distinct natures, did thereupon misinferre that in Christ those natures can by no *coniunction* make one person; so Eutyches of sounde beliefe, as touching their true personall copulation became vnsound, by denying the difference which still continueth between the one and the other nature.
Hooker. Ecclesiastical Polity, book v. fol. 293.

And indeed I am induc'd fully to this understanding of St. Paul's words by the *conjunctive* particle [ἡ] which he uses.
Taylor. Sermon 23. part i.

Let them be considered, root and branch, first severally, then *conjunctively*. *Fuller. Worthies. Oxfordshire.*

Their office is as well severally as *conjunctly* to watch with diligence over the flock committed to their charge, both publickly and privately, that no corruption of religion or manners grow amongst them. *Spotiswood. Church of Scotland, Anno* 1575. book vi.

You see now what power was acquir'd in civil matters by the *conjuncture* of philosophy and divinity.
Hobbs. Behemoth, part ii. fol. 533.

But when I considered that also the actions of men, which singly are inconsiderable, after many *conjunctures*, grow at last either into one great protecting power, or into two great destroying factions, I could not but approve the structure of your poem, which ought to be no other than such as an imitation of human life requireth.
Id. A Letter concerning Sir William D'Avenant's Preface.

Thus the feet of the otter are made, the toes being all *conjoyned* with membranes as the feet of geese and ducks are.
Derham. Physico-Theology, book vi. ch. i. note 3.

Hence, v. 5, he exhorts them to be united in friendship one to another, that with one heart and one voice they might *conjointly* glorify God, and receive one another with the same good will that Christ has received the Jews.
Locke. On Romans, sec. 13. ch. xiv. note 7.

So they made no advances till the Duke of Marlborough came back, who carried over Lord Viscount Townsend, to be *conjunct* plenipotentiary with himself, reckoning the load too great to bear it wholly on himself. CONJU — CON JUGA
Burnett. Own Times. Queen Anne. Anno 1709.

Heaven (that hath plac'd this island to give law
To balance Europe, and her states to awe)
In this *conjunction* doth on Britain smile,
The greatest leader, and the greatest isle.
Waller. A Panegyric to my Lord Protector.

They must be understood *conjunctly*, so as always to go together, ask so as to seek, seek so as to knock: that is, as St. Paul expresseth it, a man must continue instant in prayer.
Bishop Beveridge. Sermon 31.

The historian not only tells us, they did this upon occasion of that one conspiracy; but that it had been their common practice to give this power to their consuls, in all like *conjunctures* of danger. *Hoadley. Letters signed Britannicus*, let. 8.

——————— Who from our looms
Take largely for themselves, and for those tribes
Of Indians, ancient tenants of the land,
In amity *conjoin'd*, of civil life
The comforts taught, and various new desires,
Which kindle arts, and occupy the poor.
Dyer. The Fleece, book iv.

She and the sun with influence *conjoint*
Wield the huge axle of the whirling earth,
And from their just direction turn the poles,
Slow urging on the progress of the years.
Glover. On Sir Isaac Newton.

I'll try to come with my supplies;
To muster up my sober aid,
What time your lively pow'rs invade;
To act *conjointly* in the war
On dulness, whom we both abhor.
Smart. Reason and Imagination.

The single state of man seems to be used by Shakspeare for an individual, in opposition to a commonwealth, or *conjunct* body of men. *Johnson. Observations on Macbeth.*

Finding King James irremediably excluded, he voted for the *conjunctive* sovereignty, upon this principle, that he thought the title of the prince and his consort equal, and it would please the prince their protector to have a share in the sovereignty.
Id. Life of Sheffield.

But I will neither ostentatiously display my own endeavours to assist you in this *conjuncture* nor dwell upon the unworthy treatment you have received from others.
Melmoth. Cicero. To Publius Lentulus. Letter 16. book i.

CONITE, a particular variety of Magnesian carbonate of lime, which is found in Iceland.

CO'NJUGATE, *v.* / Co'NJUGATE, *n.* / CONJUGA'TION, / Co'NJUGAL, / CONJUGA'LITY, / Co'NJUGALLY. — Lat. *conjugare*; *con*, and *jugum*. See CONJOIN, above. To put, place or bring under the same *yoke*; to join, couple, or unite. *Conjugal* is applied to the union—by marriage; connubial, matrimonial. "*Conjugation* doth as it were *yoake*, and couple verbs together with their moods, tenses, and declinings, under one and the same theme." Minshew.

Can skantly the tensis of his *conjugations*.
Skelton. Speak. Parrot.

I was neuer discontented with your former allegacion out of Saynte Augustyne, concernyng vowes syngular, *quod alius vouit castitatem cõiugalem*, that some men voweth *coniugall* chastyte, or faythfull clennesse in marryage. *Bale. Apology*, fol. 64.

He shall set naught by y^e^ God of his fathers, neither shall he regarde the *coniugale* sone in wedlock, nor sette awght by any God at all, for he shall exalt himself aboue all thinges.
Joye. Exposicion of Daniel, ch. xii.

For those drawing as well marriage as wardship, gave him both power and occasion to *conjugate* at pleasure the Norman and the Saxon houses, which by degrees might prove a second conquest of affections, harder than the first.
Reliquiæ Wottonianæ, p. 101.

N-ATE. -URE

But now it is no new wonder but a pursuance of the same *conjugation* of great and divine things, that the fame and religion of Jesus was with so incredible swiftness scattered over the face of the habitable world, from one end of the earth unto the other.
Taylor. Rule of Conscience, book i. ch. iv.

But I must also observe other great *conjugations* of mercy; for he that is to pass through an infinite, must not dwell upon every little line of life. *Id. Sermon* 26. part ii.

Whether his first design be to withdraw
Our fealty from God, or to disturb
Conjugal love, then which perhaps no bliss
Enjoy'd by us excites his envy more:
Or this, or worse, leave not the faithful side
That gave thee being, still shades thee and protects.
Milton. Paradise Lost, book ix. l. 263.

And if it be true both in divinity and law, that consent alone, though copulation never follow, makes a marriage, how can they dissolve it for the want of that which made it not, and not dissolve it for that not continuing which made it, and should preserve it in love and reason, and difference it from a brute *conjugality*.
Id. Of Nullities in Marriage.

Such a hater looses by the due punishment that privilege, *Deut.* xxiv. 1, to divorce for a natural dislike; which, though it could not love *conjugally*, yet sent away civilly, and with just conditions. *Id. Doctrine, &c. of Divorce.*

All the various mixtures and *conjugations* of atoms do beget nothing but new inward texture and alteration of surface.
Bentley. Sermon 2.

I do not wonder at your lordship's being terrified with the account that has been given you of the number of *conjugations* in the Greek language; but I hope you will instantly recover your spirits upon being told, that, instead of thirteen, they are but two.
Sharpe. Of the Greek Tongue. Letter 7.

Whenever an action is good and virtuous, it is not only natural, but carries with it a felicity flowing from and essential to the very nature of it. Paternal, *conjugal*, filial affection, are they not full of delights?
Hoadley. Letters signed Britannicus, let. 94.

In lifeless strains let vulgar satire tell
That marriage oft is mixt with heav'n and hell,
That *conjugal* delight is sour'd with spleen,
And peace and war compose the varied scene;
My Muse a truth sublimer can assert,
And sing the triumphs of a mutual heart.
Blackmore. Extempore Verses.

CONJU'RE, *v.* Fr. *conjurer*; Sp. *conjurar*; It. *conjurare*; Lat. *conjurare*; *simul* jurare, *et alterum alteri promittere fidem*; *con*, and *jurare*, to swear.
CONJU'RER, *n.*
CO'NJURER,
CO'NJURING, *n.*
CONJU'REMENT,
CONJURA'TION,
CONJU'RATOR.
Juro, says Vossius, *a* jure *dicitur, cum qui* jurat, *religiosè spondeat, se aliquid, ceu* jus *esset, servaturum.* The Gr. ἐξορκίζω, Lat. *adjuro*, is rendered *conjure* by Wiclif.

To swear together; to bind themselves by an oath to some common purpose; to complot, to conspire, to confederate, to combine.

To call upon with the solemnity of an oath; with zeal, with fervour; to beg or beseech, to supplicate or intreat earnestly.

"The *Conjurer*," says Minshew, "seemeth by praiers and invocation of God's powerful names to compel the Devil to say or doe what he commandeth him."

This abbot, which was an holy man,
As monkes ben, or elles ought to be,
This yonge childe to *conjure* he began.
Chaucer. The Prioresse Tale.

And thervpon he gan *coniure*,
So that through his enchantement
This ladie, which was innocent,
And wiste nothynge of this guile,
Mette.(i. e. dreamt.)
Gower. Conf. Am., book vi. fol. 138.

CONJURE

And gan out of hir cofer take
Hym thought an heuealy figure,
Whiche all by charme, and by *coniure*
Was wrought.
Gower. Conf. Am., book v. fol. 403.

But Theseus was stille and the prince of prestis seide to him, I *conjure* the bi the lyvinge God that thou seye to us if thou art Crist the Sone of God. *Wiclif Matthew*, ch. xxvi.

Whē such an image or idolous prince is thus vp set or constituted by authoritie (this oath once made that he shall alwayes defende them) he maye in no wyse speake, but oute of that spirit y^e^ their *cōiurers*, cōfessours I shuld sai, haue put into him.
Bale. Image, b. 2.

And by *coniurers* the seade of kyngs is thrust from staate,
Whereon agreuyd people worke ofteymes their hidden haate.
Surrey. Ecclesiastes, ch. iv.

And in lyke manner of the leapers thou canst proue nothing: thou canst neuer *coniure* out confession thence, howbeit thou hast an handsome example there. *Tyndall. Workes*, fol. 15.

And in the end he repeteth how he *coniured* God in Horeb, and ouercame him with prayer, where thou mayest learne the right manner to pray. *Id. Ib.* fol. 22.

I cal him a good counsaylor, which (as Cæsar sayth in the *coniuration* of Catiline) whiles he consulteth in doubtfull matters, is voyde of all hate, friendshyppe, displeasure, or pitie.
Sir Thomas Elyot. The Governour, fol. 238.

In *coniuring* of holy water they pray, that whosoeuer be sprinckled therewith may receaue health as well of body as of soule, and likewise in makyng holy bread and so forth in the *coniurations* of other ceremonies. *Tyndall. Workes*, fol. 156.

And by that means searche foorth and innestigate, the whole intent of their *coniuration*, and after what waye they intended to procede in the same.
Hall. Henry VII. The ninth Yere.

Other taryed still behynd to accompany Syr Robert Clifforde, when he returned agayne into England, whose tariyage meruelously debilitated and appalled the courages & hartes, of the *coniuratours*. *Id. Ib.*

For it was not very easye to vnderstand, who were the *coniuratours* and complices or partakers in that same sect.
Nicoll. Thucydides, fol. 212.

And you (my lords) by those same Goddes
Whose sight I hope anon,
I *coniure*, that ye him inuest
Your king, when I am gon.
Warner. Albion's England, book ii. ch. ix.

——— And in proud rebellious arms
Drew after him the third part of heav'ns sons
Conjur'd against the highest.
Milton. Paradise Lost, book ii. l. 693.

As for science, or certain rules of their actions, they are so far from it, that they know not what it is. Geometry they have thought *conjuring*. *Hobbs. Of Man*, part i. fol. 115.

The duke beyng by certayne of the king's counsell diligently vpon interrogatories examined what things he knewe preiudiciall to the king's person, opened and declared frankly and freely all the *coniuration* without dissimuling or glossing.
Grafton. Richard III. The third Yere.

If ever we could have hoped to have been informed of the reason of the present advantages allowed to the wicked, it should have been when the prophet Jeremy (one sanctified even in his mother's womb) did so earnestly ask God this question, with a *conjuration* upon his justice, saying, Lord, thou art just when I argue with thee; yet let me talk with thee of thy judgments: wherefore doth the way of the wicked prosper? wherefore are ll they happy that deal treacherously.
Mountagne. Devoute Essayes, Treat. 16.

Both these Williams before rehersed were rather taken of suspicion and jelowsie, because they were nere of bloud to the *coniurators*, then for any proued offence or crime.
Grafton. Henry VII. The twenty-seventh Yere.

CONJURE — CONNATURALIZE.

Whilst in this mill wee labour and turne round
As in a *conjurer's* circle, William found
A meanes for our deliverance: "Turn your cloakes,"
Quoth he, "for Puck is busy in these oakes."
Corbet. Iter Boreale.

Nevertheless, to write now the reforming of education, though it be one of the greatest and noblest designs that can be thought on, and for the want whereof this nation perishes, I had not yet at this time been induc'd, but by your earnest entreaties, and serious *conjurements.* *Milton. Of Education.*

In this month of May, certain persons, no good friends, as it seems to Queen Mary, had meetings together, to calculate what should befall the queen (perhaps) and her issue, and used unlawful arts of *conjuring* and witchcraft.
Strype. Memorials. Queen Mary. Anno 1555.

And hereupon certain men, June 5, were commissionated to proceed to further examination of these *conjurours* upon such points as they should gather out of their former confessions touching their lewd and vain practices. *Id. Ib.*

As though the hearing of their Latin lies and *conjuring* of water and salt, were rather the service of God, than the study of his most holy word. *Id. Henry VIII. Anno* 1546.

My little fields within doors, though by their novelty they appear too extravagant to you to subsist even in a regular imagination, are in the effect things that require no *conjuration.*
Tatler, No. 203.

As the Druid worship paid the highest respect to the elements of fire and water, it was very natural that they, who abounded with so many *conjurations* for the discovery of doubtful facts or future events, should make use of these elements in their divination. *Burke. An Aridgement of English History.*

CONNARUS, in *Botany*, a genus of the class *Monodelphia*, order *Decandria*, natural order *Terebintaceæ*. Generic character: calyx five-parted; corolla, petals five; one style; capsule two-valved, one-celled, one-seeded.

Seven species, natives of the South of Africa and the East Indies.

CONNA'TE, CONNA'SCENCE. } Lat. *con*, and *nascor, natus. Nascor, ex gnascor, a* γεννάω. See CONGENITE.

Born together, or at the same time with.

And this the practice of Christians hath acknowledged, who have baptized these geminous births, and double *connascencies* with several names. *Sir Thomas Brown*, book iii. ch. xv.

'Tis (as it were) the first dawning of the spirit upon the soul, in those *connate* principles born with us into the world, and discovering, though very imperfectly, some general truths.
South. Sermons 10, 11, 12. vol. ii. p. 238.

CONNA'TURALIZE, *v.* CONNA'TURAL, *adj.* CONNATURA'LITY, CONNA'TURALLY, CONNA'TURALNESS. } Lat. *nascor, natus*, born. It. *connaturale*; Sp. *connatural*; Fr. *connatural*; *natural* unto all alike; also agreeable to *nature*. Cotgrave.

To cause to be, or make *natural*; agreeable to *nature*; to the same *nature*.

How often have you been forced to swallow sickness, to drink dead palsies and foaming epilepsies, to render your intemperances familiar to you—before ever you could *connaturalise* your midnight revels to your temper. *Scott. Christ. Life*, vol. i. fol. 4.

First in man's life we find an appetite
To learn and know the truth of ev'ry thing,
Which is *co-natural*, and born with it,
And from the essence of the soul doth spring.
Davies. Immortality of the Soul. Reason 1. sec. 30.

I yield it just, said Adam, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our *connatural* dust?
Milton. Paradise Lost, book xi. l. 529.

Iron in a particular sympathie moves to the loadstone, but yet if it exceed a certain quantitie, it forsakes those affections, and like a good citizen & a true patriot, moves to the earth, which is the region and country of its *connaturalls.* CONNATURALIZE — CONN
Bacon. On Learning, by G. Wats, book vii. ch. i.

There are also some principles which are indeed naturally known, that is, by principles of natural reason: but because they are not the immediate principles of our creation and proper being, they have the same truth, and the same seat, and the same certainty; but not the same prime evidence, and *connaturality* to the soul.
Taylor. Rule of Conscience.

Some common notions seem *connaturally* engraven in the soul, antecedently to discussive ratiocination. *Hale.*

Yet there was in Sir Henry such a propensity and *connaturalness* to the Italian language, and those studies, whereof Gentilis was a great master, that this friendship between them did dayly increase. *Walton. Life of Sir H. Wotton.*

But they made a shift to gather up her [Truth] scattered limbs, which as soon as they came together, by a strange sympathy and *connaturalness*, presently united into a lovely and beautiful body.
Rust. Funeral Sermon. On Jer. Taylor.

The very sound of his [Virgil] words has often somewhat that is *connatural* to the subject. *Dryden. Annus Mirabilis.*

Such is the sweetness of our sins, such is the *connaturalness* of our corruptions, so great our confidence of impunity here, that, except we looked for an account hereafter, it were unreasonable to expect that any man should forsake his delights, renounce his complacencies by a severe repentance, create a bitterness to his own soul. *Pearson. On the Creed.*

If this be true, it is impossible the nature of such beings should be expressed, or the least essential property be any way imitated, while between the medium and themselves there is nothing *connatural.* *Harris. Hermes*, book iii. ch. iii.

CONNAUGHT, one of the four Provinces into which Ireland is divided. It occupies the western side of the Island, and presents a great extent of coast to the Atlantic Ocean, by which its western outlines are deeply indented. The inhabitants of the Province are named by Ptolemy *Cangeni* and *Concani*, by Strabo *Coniani et Coniscii*. It was formerly a distinct Kingdom, a dignity which it enjoyed till the reign of Henry IV. After this period it was divided among a number of petty Chiefs; but these claims have now passed away, and the distinction is not attended to in any public Acts. The extent of Connaugnt is stated at 4108 Irish square miles, which contain a population of 1,053,918 individuals, according to the returns of 1821. Connaught comprises the Counties of Galway, Leitrim, Mayo, Roscommon, and Sligo; each of which will be described under its respective name.

CONNE'CT, *v.* CONNE'CTION, CONNE'CTIVE, *adj.* CONNE'CTIVE, *n.* CONNE'CTIVELY. } Lat. *connectere*; *con*, and *nectere*, to knit together. A. S. *cnitt-an*, or *nict-an*, *nectere*; the A. S. thus supplying the Root. Tooke, ii. 300. Our older writers use the verb *connex*, (q. v.) formed from the past participle of *connectere*. "Nectere *propriè sit* nendo *conjungere*; *sed generatim sumitur pro vinculo aliquo jungere, ac colligare.*" Vossius.

To knit, enwrap or enfold, to unite, to link or join; to tie or fasten together.

What other cause the frame could so contrive
That when tempestuous winds the ocean drive
They cannot break the tie, nor disunite
The waves which roll *connected* in their flight?
Blackmore. The Creation, book i.

So much good method and *connection* may
Improve the common and the plainest things.
Roscommon. Horace. Art of Poetry.

NECT- NEC- UT.

I call him ours; for, be assured, I cannot separate myself from any thing with which you are *connected*.
Melmoth. Trebonius. To Cicero. Letter 11. book xii.

For 'tis not hers by false *connections* drawn
At splendid slavery's sordid shrine to fawn.
Warton. On the Death of King George II.

As in the drama all events should tend
In course unbroken to the purpos'd end;
So must the picture's business still maintain
The same *connective* unity of train.
Scott. Essay on Painting.

If to many words at once, then as they [accessories] serve to no other purpose than to *connect*, they are called for that reason *connectives*. *Harris. Hermes*, book i. ch. fii.

CONNECTICUT, one of the original thirteen United States of America, and one of the five States comprising the section of that country distinguished by the name of New England.

t and aries.

Connecticut is situated between the parallels of 40° 58′ and 42° 2′ of north latitude, and the meridians of 71° 45′ and 73° 39′ of west longitude from Greenwich. It is bounded on the north by the State of Massachusetts, on the east by that of Rhode Island, on the south by Long Island Sound, and on the west by the State of New York. Its mean length from east to west is about ninety miles, and its mean breadth from north to south fifty-three miles, and its area contains 4674 square miles, or 2,991,360 acres.

ry.

The present territory of Connecticut was, at its first settlement by the English, in the possession of the Pequots, Mohegans, Pedunks, and many other smaller Indian tribes. The County was first planted by the settlers from Massachusetts, who established themselves on the Connecticut River: other emigrants from England, fixing on a different spot, two distinct colonies arose, which were called Connecticut and New-Haven. They continued under separate local Governments until the year 1662, when the Royal Charter of Charles II. united them under the general name they now hold. This Charter was remarkable for its Republican features, and was so favourable to Civil liberty, that the people of this State were content to be governed by it after the revolution from the mother country; and it continued to exist until 1818, when it was remodelled as a Constitution. The early settlers of Connecticut, exposed to a rigorous climate, suffered alike from want of food and shelter, and laboured under heavy difficulties, in clearing the surface of the soil, and maintaining continued and harassing conflicts with the surrounding savages, whose inroads were headed by their celebrated leader Philip, the most skilful and persevering enemy the settlers ever encountered; fire and devastation marked his path, and his exploits long kept the colonists in distress, confusion, and alarm. The political rights also of Connecticut were continually menaced by the Governors of New England, one of whom, Sir Edward Andros, they deposed and imprisoned. The supplies of men and money from Connecticut mainly contributed to the final conquest of Canada: at one period, 6000 troops from this Province were in actual service, and her expenses exceeded the allowanee made by the British Parliament, by the great sum of £400,000.

Connecticut made rapid advances in wealth and population during the brief period of repose between the termination of the Canada campaign and the breaking out of the war of Independence, to the successful result of which latter event, she contributed her due proportion, though suffering but little from the actual presence of hostilities. The history of this State affords no material incident since the revolution, except that of the people and their delegates opposing the late war with Great Britain.

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Face of the country.

The face of the country in Connecticut is greatly diversified by hills and vales; the elevations are moderate, occurring in quick succession, presenting a beautiful and constantly varying prospect, which but for the absence of park scenery, might be compared, in some respects, to that of England. Long Island interposing itself as a barrier to the Atlantic, the shores of Connecticut, on the north side of the Sound, enjoy the advantages of an inland sea, and are of themselves interesting. Several ranges of hills come from Massachusetts, and run southward through the whole breadth of the State, dividing the water-courses, and terminating in bluffs and points on the Sound.

Soil and productions.

The great body of the State of Connecticut is excellent land, fit for all the purposes of agriculture; much of it has been under actual culture near a century, and still retains its original strength. The lands of Fairfield County, in the south-west angle, and the land on the Connecticut River, are the best in the State; the country along the Quinebaug is also very fertile. The principal production is maize, then rye, grass, and potatoes, oats and flax are also raised extensively. Almost every farmer has one or more orchards, from which great quantities of cider are annually made; the crops of pumkins, onions, (particularly in the neighbourhood of Weathersfield,) turnips, and beans are also of great consequence to the cultivator.

Climate.

This State may be said upon the whole to enjoy a favourable climate, and it is undoubtedly very healthy. The extreme of cold has sometimes sunk the mercury to 10° below zero of Fahrenheit; but the thermometer rarely indicates 30° of frost. Except on the sea-coast the snow lies often three months on the ground, and the winter continues nearly five months; the springs are consequently sometimes backward, but the summer and autumn are delightful; the greatest heat at the warmest season seldom exceeds 84° though it has been noted at 91°.

Rivers.

The principal rivers of Connecticut are the great river of that name, the Thames and its branches, and the Housatonic.

River Thames.

The River Thames in the eastern part of the State is formed by the junction of the Shetucket and Norwich rivers at Norwich Landing, only fourteen miles above the mouth of the Thames in Long Island Sound.

Shetucket.

The Shetucket comes from the north-west, under the name of the Willamantic; the east branch of Shetucket is called the Quinebaug, falling in three miles above its junction with Norwich River.

Quinebaug and Norwich rivers.

The falls of the last stream one mile above the landing, are singularly beautiful and romantic. The Housatonic River rises in Massachusetts, but runs almost its entire course through this State, entering in at the north-west corner, and discharging itself into Long Island Sound, between Milford and Stratford. It is navigable only for twelve miles, to Derby, for sloops and small vessels. Almost immediately after entering Connecticut, the Housatonic is precipitated over a perpendicular fall of sixty feet; the direction of the stream is south for thirty-five or forty miles, when it turns to the south-east for an equal distance, and again proceeds south to the end of its course, having a total length of

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upwards of ninety miles. The Shepaug and Naugatuck are branches of the Housatonic. The Quirimpiack falls into the Bay of New-Haven in Long Island Sound.

Smaller streams.

Upwards of fifty smaller streams also discharge themselves into the Sound; and indeed the whole of Connecticut is remarkably well watered, affording numerous mill-seats.

Exports.

The principal exports from Connecticut are horses, mules, butter, cheese, cider, maize, beef, and pork; the value of exports by shipping, for the year ending 30th September, 1820, was 421,931 dollars, (£94,931. sterling:) the foreign trade is carried on principally with the West Indies, which is, however, small, compared with the coasting trade to the southern States: a considerable amount of tonnage is also employed in transporting the raw material of those States to a European market.

Tonnage

The amount of tonnage belonging to the State of Connecticut was

	Tons.
In 1774	11,317
1795	35,482
1815	50,358
1821	45,724

At which latter period the amount was distributed as follows:

	Tons.
In Foreign trade	14,312
Coasting trade	29,025
The Fisheries	2,357

And the proportion of the State tonnage to that belonging to the whole tonnage of the United States, divided into 100 parts was in 1795, 4·7; in 1821, 3·7.

Manufactures.

In Connecticut, a larger proportion of the population is engaged in manufactures than in any other State, except Rhode Island. The formation of culinary vessels from tin is carried on to so great an extent, as to have become proverbial, the ware thus made, is taken by pedlars, generally members of the families of the manufacturers, and sold in all parts of the United States and the Canadas. It is, however, remarkable, that the Official return of the manufactures in this State has not specified this branch; a circumstance to be attributed to the manufacture being carried on by individual families without a formal establishment or capital. Distilled spirits from grain are obtained in large quantities in Hartford County. Litchfield County is the principal seat of the iron manufactures. In 1818, there were sixty-seven cotton factories in this State, but they have since very much diminished. Large quantities of fire-arms were made during the late war. Hats, buttons, and wooden clocks are manufactured to a very considerable extent.

Government.

Connecticut is governed according to a Constitution settled in 1818, which resembles in its general provisions those of most of the other States of America. The Legislative, Executive, and Judicial departments of the Government are strictly separated. The first is composed of a Senate and House of Representatives; the Members of both which bodies are *annually* elected, and meet once in each year. The Executive department consists of a Governor and Lieutenant-Governor, both of whom are annually elected by the people. The Governor has no *veto* upon legislative acts, but bills disapproved of by him, must be redetermined by Yeas and Nays, and the names of the Members entered on the Journals. The Lieutenant-Governor is *ex officio* President of the Senate. The Judicial power is vested in a supreme Court of Errors, a Superior Court, and the usual inferior Courts. The Judges and Justices of the Peace are elected by the Legislature; the Judges hold their office *quamdiù se bene gesserint*; Justices of the Peace are annually appointed. No Judge or Justice can retain his office after attaining the age of seventy.

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Every *white* male citizen of the United States who has gained a settlement in Connecticut, arrived at the age of twenty-one years, paid a State tax within the year, and *maintains a good moral character*, is a qualified elector. No person is bound to support or to be associated with any religious sect. The Governor and all Officers of the State are liable to impeachment, which must be prosecuted by the House of Representatives and tried by the Senate. No pardoning power exists in case of conviction from impeachment.

Revenue

The revenue of the State is derived from an income tax, so small, that in 1817, it was only 48,362 dollars (£10,881. sterling,) which much more than pays all their public functionaries. This State has a large school fund, which, in 1818, amounted to 1,608,673 dollars, (£361,951. sterling.)

School fund.

A large portion of the yearly income of this fund, together with 12,000 dollars, are annually devoted to the maintenance of schoolmasters in every Township, of which there are 122. The whole sum thus paid in 1818, was 82,914 dollars, (£18,656. sterling,) being nearly double the amount of the taxes. This probably is the only Government in the world which gives more to the people than they pay into the treasury.

Civil divisions and population.

Connecticut is divided into eight Counties, subdivided into Townships or Towns as they are here termed, having a population as stated in the subjoined Table.

Counties.	No. of Towns.	Population in 1820.	Chief Towns.
Hartford	18	47,264	Hartford
New-Haven ..	17	39,616	New-Haven
New London..	15	35,943	New London
Fairfield.....	18	42,739	Fairfield
Windham	15	31,684	Brook-Green
Litchfield	22	41,267	Litchfield
Middlesex	7	22,405	Middletown
Tolland	10	14,330	Tolland
Total..	122	275,248	

It is also stated officially that there were engaged

	Persons.
In agriculture	50,518
In commerce.....	3,581
In manufactures	17,541

but this last number is much over-rated.

Connecticut is, with the exception of Massachusetts, the most populous State in the Union, in proportion to her extent; having an average of fifty-nine persons to each square mile.

Educat

The school endowment before mentioned proves how well education in this State is provided for, and their higher institutions are not neglected. Yale College in New-Haven, is one of the oldest and most respectable in the United States; it was founded in 1701; the Library is numerous, the Philosophical and Chemical apparatus complete, and the Mineralogical cabinet very superior: the Medical institution con-

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nected with the College has a valuable Anatomical museum and a Medical library; the whole number of students in 1820, was 412. There is also an Episcopal Theological Seminary in New-Haven. The American Asylum for the Education of the Deaf and Dumb at Hartford, is patronized by the Congress of the United States, and has fifty pupils. The Foreign Mission School at Cornwall, is for the education of heathen youths, who are afterwards sent home to instruct their countrymen; in 1820, there were twenty-nine pupils, of whom nineteen were American Indians, and six from the islands of the Pacific. Several natives of the Sandwich Islands have already returned thither well qualified. A Law School has been long established, at Litchfield, with thirty students. Many flourishing subscription academies exist also in various parts of Connecticut, besides the common schools.

The most numerous religious denomination are the Congregationalists; the Episcopalians and the Baptists are next in number. In 1818, there were 213 congregations of the first named persuasion; about 70 of the Baptists, and 69 of the Episcopalians. There are but few of any other denomination The sabbath is observed with very great strictness; and in the towns, churches have the privilege of extending a chain across the streets in which they stand, during the time of divine service, to prevent the passing of carriages; in former days they exercised this custom on the highways to the obstruction of travellers, but this is no longer the case. It has latterly been stated that the tenets of the Unitarians have spread into this State from Massachusetts.

There are five incorporated cities in Connecticut, viz Hartford and New-Haven, the Capitals of the States, the Legislature sitting at each alternately; Middletown, New London, and Norwich. Hartford lies on the west bank of the Connecticut River, fifty miles from the mouth; it is flourishing and well situated for trade, with a rich and extensive back country, latitude 41° 38′ north, longitude 4° 18′ east of Washington, or 72° 37½′ west of Greenwich. New-Haven lies round the head of a bay indenting four miles from Long Island Sound; the city is well laid out on a plain mostly surrounded by hills; the harbour is sheltered, but shallow, and gradually filling up; to obviate the inconvenience a jetty or pile nearly a mile in length has been constructed, latitude 41° 17½′ north, longitude 4° 4′ east of Washington. Middleton is a pleasant and improving town on the west bank of Connecticut River; the amount of shipping belonging to this port was lately 20,000 tons, latitude 41° 33′ north, longitude 4° 19′ east of Washington. New London is near the south-east corner of the State, on the west bank of the Thames; it is a considerable commercial town; the harbour is large, safe, and commodious, with five fathoms water; it is defended by two forts, latitude 41° 20′ north, longitude 4° 52′ east of Washington. Norwich is on the point at the junction of the Shetucket and Norwich rivers which form the Thames, twelve miles above New London. Litchfield, Weathersfield, Saybrook, Stafford, Cornwall, Fairfield and Bridgport are the other more remarkable towns, though not sufficiently so to require detailed accounts here.

See Cary's and Lea's *American Atlas*; *American Statistics*; *Official Documents of the American Congress*, &c.

CONNE'X, *v.* CONNE'X, *n.* CONNE'XING, CONNE'XION, or CONNE'CTION. See CONNECT, above. To knit, inwrap or infold, to unite, to link, to join, to tie or fasten together.

CONNEX — CONNIVE.

The high and mightie Prince Humphrey, Duke of Gloucester, &c. agreed him to put and putteth all maner matters and quarrells in deede, with all their incidentez cyrcumstaunces, dependentez and *connexes*, that touchen hym and hys persone.

Hall. Henry VI. The fourth Yere.

All my thought, care & study is (you noble princes and men of high honor) to inuent the meane, study & way, how both my kyngdomes by the benefite of Almightie God enlarged & amplified, by the *cõexyng* & ioyngyng the one to the other may be left to my posteritie cleane & pure with out domestical dissencion or ciuile discord. *Id. Henry V. The eighth Yere.*

For as it is an aphorism most true, so is it also very closely *connex* with piety and religion; and such a philosophy we are to expect from so holy a man as Moses.

More. Appendix to the Defence of the Philosophick Cabbala, fol. 138.

But above all, let this be observed (which is the grace and spirit of civile history,) that the causes and consultations be *connexed*, with the events.

Bacon. On Learning, by G. Wats, book ii. ch. iv.

This history [Milton's] when it first came abroad, had only the reputation of the putting of our old authors neatly together in a *connex'd* story, not abstaining from some lashes at the ignorance, or I know not what, of those times.

Wood. Fasti Oxon, vol. i. fol. 266.

But the most noble and profitable invention of all other, was that of speech, consisting of names and appellations, and their *connexion*, whereby men register their thoughts; recal them when they are past; and also declare them one to another for mutual utility and conversation. *Hobbs. Of Man*, ch. iv. fol. 107.

——————Intermixt with these
Large globous irons fly, of dreadful hiss,
Singing the air and from long distance bring
Surprising slaughter; on each side they fly
By chains *connext*, and with destructive sweep
Behead whole troops at once.

J. Philips. Blenheim.

The *connex* way of reasoning is, saith Simplicius, when two things are joined together, as antecedent and consequent, so that by the position of the antecedent the consequent follows, and by taking away the consequent, the antecedent is taken away.

Stillingfleet. Sermon 12. vol. iii.

We may, therefore, surely conclude, that there must be a future state, wherein those rewards shall be bestowed, and this love of God to good men made to appear, and the eternal and inseparable *connexion* between virtue and happiness manifested, in the sight of angels and men. *Atterbury. Sermon* 1. vol. ii.

As there must needs be a *connexion*, so that *connexion* will best answer its end and the purpose of the writer, which, whilst it leads, by a sure train of thinking, to the conclusion in view, conceals itself all the while, and leaves to the reader the satisfaction of supplying the intermediate links, and joining together, in his own mind, what is left in a seeming posture of neglect and *inconnexion*. *Hurd. Commentary on Horace. Introduction.*

CONNI'VE, *v.* CONNI'VENT, CONNI'VENCY, CONNI'VER, CONNI'VANCE. Lat. *connivere; con*, and *nivere*, to wink. "Fr. *conniver*; to wink at, suffer, tolerate, bear with; to see and not to see, to make as though he neither saw nor knew ought of the matter." Cotgrave.

And therefore laws are not made with exact and purest measures, but in compliance and by necessity, not always as well as they should, but as well as they may: and therefore the civil power is forc'd sometimes to *connive* at what it does not approve.

Taylor. Rule of Conscience, book iii. ch. iii.

His [God] legal justice cannot be so fickle and so variable, sometimes like a devouring fire, and by and by *connivant* in the embers, or if I may so say, oscitant and supine.

Milton. Doctrine, &c. of Divorce.

CONNIVE. — CONNOTE.

Heresie, conscious of her owne injustice, could be content to goe away with a leg, or an arme of sound principles, as hoping to make up the rest with her owne mixtures: Truth cannot abide to part with a joynt, and will rather endure to leese all by violence, than a piece through a willing *connivency*.

Hall. Cont. Salomon's Choice, &c., vol. i. fol. 1156.

All sins which we give allowance to, being committed, or not hindered by us if we may, are ours, as if we committed them; first commanders, abettors, counsellours, consenters, commenders, *connivers*, concealers; not hinderers; each of these will be found guilty before God's tribunal.

Junius. Sin. Stigm. (1639.) p. 825.

After this division, and translation of the empire unto Charles the Great, the Roman empire for a time, by permission and *connivence* of the French and German states, went by succession till Charles the Grosse.

Prynne. Fourth Part of the Soveraign Power. Appendix, p. 9.

Those [the Protestants] of Swithland (having lately provoked the Pope) had no other hope of peace; those of France of the exercise of their religion; those of the Palatinate, and adjoining countries of the least *connivancie* to say their prayers, then by the earnest meditation of our gracious master.

Cabbala. The Lord Keeper to the Lord Viscount Anan.

Now the earth being such a one, and all its parts having an equal propension, or *connivency* to the centre, they must needs be in greatest rest, and most immoveable when they are all equidistant from it. *Ray. On the Creation*, part ii.

——————And hast thou undone us?
By thy *connivance*, nodding in a corner.

Ben Jonson. The Magnetick Lady, act iv. sc. 4.

Do not think that Christ will patronize or *connive* at any of your sins which you live in; or that he will save you, whether you repent or no. *Bishop Beveridge. Works. Sermon* 89.

The rest of the vices in St. Paul's black list, which were not warm'd at their altars, and fostered in their temples, were yet by the *connivance* of the law cherish'd in their private houses, and made a part of the uncondemned actions of common life.

Locke. Works. Romans, ch. v. sec. 5. *Notes.*

In many of them, the directors were heartily concurring; in most of them, they were encouraging, and sometimes commanding; in all they were *conniving*.

Burke. On Mr. Fox's East India Bill.

Government will not perhaps soon arrive at such purity and excellence, but that some *connivance* at least will be indulged to the triumphant robber and successful cheat.

Johnson. The Falkland Islands.

CONNOISSEU'R, CONNOISSEU'RSHIP. } Fr. *cognoistre*, to know. See COGNITION. *Connoisseur* is generally applied to

One who has skill and judgment in the arts; in matters of taste.

These arts of speech the guides and marshals are;
But logic leadeth reason in a dance,
Reason the *connoisseur* and bright load star,
In this world's sea t' avoid the rock of chance.

Davies. On Dancing.

Your lesson learn'd you'll be secure
To get the name of *connoisseur*;
And when your merits once are known,
Procure disciples of your own. *Swift. On Poetry.*

If therefore, in the course of this inquiry, we can shew that there are rules for the conduct of the artist, which are fixed and invariable, it follows of course, that the art of the *connoisseur*, or, in other words, taste, has likewise invariable principles.

Sir Joshua Reynolds. The Seventh Discourse.

I leave to learned fingers, and wise hands,
The artist and his ape, to teach and tell
How well his *connoisseurship* understands
The graceful bend, and the voluptuous swell:
Let these describe the undescribable.

Lord Byron. Childe Harold, can. 4. st. 53.

CONNO'TE, *v.* CONNO'TATE, CONNOTA'TION. } *Con*, and *notare*, to mark. *Notare* from the supine *notum*. *Nam eo rem* notamus, *ut e* nota *sua cognoscamus*. Vossius.

To mark, signify or designate one thing in conjunction with another; to co-signify; and, (as is now more commonly used) to Denote, q. v.

Then saye I nowe that in Englād this woorde congregacyon didde neuer signifie the noumber of Christen people, as Christen people with a *connotacyon* or consyderacyon of theyr fayth or Chrystendome. *Sir Thomas More. Workes*, fol. 417.

The very metaphor used by the apostle, and chose out here as *ex proposito* to express himself by, viz. Not to be found naked, doth secretly, and yet most elegantly *connotate* (together with, and over and above all that else hath been spoken of the import of it) the very separate state of an ungodly soul, now come out of the body, to be the very subject he is a speaking of.

Goodwin. Works, vol. v. part iii. fol. 43.

It is inferred that therefore his repentance was withall significantly *connotated* thereby.

Id. Ib. vol. iii. part i. book ii. ch. iii.

[This faith] doth also *connote*, and imply (indeed comprehend according to the meaning of those who use the word) such acts of will, as, supposing those persuasions to be real and complete, are naturally consequent upon them, and are in a manner necessarily coherent with them. *Barrow. Sermon* 4. vol. ii.

CONNUBIAL, Lat. *connubialis; con*, and *nubere, id est, operire*, to cover. Nubis *instar velare ac tegere*. Vossius. A married woman is in English law books, called *A feme-covert*.

Pertaining to the state of matrimony, marriage or wedlock; matrimonial, conjugal.

——————Into thir inmost bowre
Handed they went: and eas'd the putting off
These troublesom disguises which we wear,
Strait side beside, were laid, nor turnd I weene
Adam from his fair spouse, nor Eve the rites
Mysterious of *connubial* love refus'd.

Milton. Paradise Lost, book iv. l. 743.

——————————Long *connubial* joys
He promis'd to himself, allow'd by fair
Elfrida's beauty; but deluded, dy'd
In height of hopes. *Philips. Cider*, book i.

There is at least this reason, why we should be less deceived in our *connubial* hopes than many, who enter into the same state, that we have allowed our minds to form no unreasonable expectations, nor viciated our fancies, in the soft hours of courtship, with visions of felicity, which human power cannot bestow.

Johnson. The Rambler, No. 167.

CONNUMERATION, Lat. *con*, and *numerare, atum*, to count: from the Gr. *νέμ-ειν, distribuere*, to distribute. Cæsar Scaliger, and Vossius

A counting together.

How could he otherwise have missed the opportunity of insisting upon the *connumeration* of the three persons, the assertion of their joint testimony and of their unity.

Porson. To Travis, p. 225.

CONOBEA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Lysimachiæ*. Generic character: calyx five-cleft; corolla two-lipped; capsule one-celled, four-valved, many-seeded.

One species, *C. aquatica*, native of Africa. Willd.

CONOCARPUS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Combretaceæ*. Generic character: corolla, petals five, or none; seeds naked, solitary, inferior; flowers in bunches.

Three species, trees, natives of the West Indies.

CONOHORIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Berberides*. Generic character: calyx of one leaf, deeply five-cleft, segments lanceolate, acute; petals five, ovate-oblong, reflexed at the apex; nectaries five, shaped like the petals; stamens short, attached to the base of the nectaries, anthers erect; germen superior.

One species, *C. flavescens*, a shrub, native of the woods of Guiana. Aublet. *Guian.*

CONOPS. CONOPS, in *Zoology*, a genus of insects of the order *Diptera*, family *Conopsariæ*. Generic character: trunk simply bent at the base, the remainder directed straight forwards; antennæ much longer than the head, terminating in a fusiform club.

Type, *C. aculeata*, Fab.

CONOPSARIÆ, in *Zoology*, a family of insects of the order *Diptera*, including the genera *Conops, Zodion, Myopa, Bucentes, Stomoxys.*

The insects composing these different genera, are readily distinguishable from each other. The abdomen in *Conops* is elongate, slender at the base, curved and enlarged towards the extremity, the head considerably larger than the thorax. They are extremely quick and lively in their motions, and are found in meadows. In *Myopa* and *Zodion* the abdomen is sessile, nearly cylindrical, slightly enlarged at the extremity, and arched. They are found on flowers. The larva is unknown. In *Stomoxys*, the abdomen is short, furnished with long stiff hair. These insects resemble very much the common window Fly, but are distinguished from it by the trunk, which in *Stomoxys* is always exserted. They are very troublesome insects, pricking acutely the skin of man and of animals, especially in autumn.

CONOSPERMUM, *in Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx none; corolla of one petal, gaping, bearing the stamens, superior lip arched, inferior lip three-cleft; stigma obtuse; one naked seed, crowned with down.

One species, *C. Smithii*, native of New South Wales. Persoon.

CONOSTYLIS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: corolla semisuperior, six-cleft, persisting, pubescent, the hairs branched; anthers erect; style conical, three-parted; stigma simple; capsule bursting at the apex, three-celled, many-seeded.

Four species, natives of Australia, and *C. Americana*, figured in Purth's *Flora of North America.*

CO'NQUER, *v.* Co'NQUEROR, Co'NQUERESS, Co'NQUERABLE, Co'NQUERAMENT, Co'NQUEST, Co'NQUESTOR. Formerly written *conquire.* (See ACQUIRE.) *Conquir-ere; con*, and *quær-ere; ipsum* quærere, *ab eo quod quæ res ut recuperaretur* (*reciperetur*, Vossius,) *datur opera.* As now generally applied, to *conquire*, is

To acquire or gain by force; to take by force, to vanquish, to subvert, to overcome. See the Example from Blackstone.

Now is Roberd Christen, he dightes his nauie,
And ferde ouer þe see, and *conquered* Normandie.
Duke þan was he cald, þorgh *conquest* of hond,
Alfrid he left still here in Inglond. *R. Brunne*, p. 25.

All Cristen folk ben fled fro that contree
Thurgh payenes, that *conquereden* all aboute,
The pleges of the north by lond and see.
Chaucer. The Man of Lawes Tale, v. 4962.

And that passinge al thinge to ben mayster of Fraunce by might, there as the noble gracious Edwarde the Thirde for all his great prowesse in victories ne might al yet *conquere.*
Id. The Testament of Love, book i.

And all aboue depeinted in a tour
Saw I *Conquest*, sitting in gret honour,
With thilke sharpe swerd over his head
Yhanging by a subtil twined thred.
Id. The Knightes Tale, v. 2030.

Loue asketh pees, and euer shall:
And who that fighteth most withall,
Shall lest *conquere* of his emprise.
Gower. Conf. Am., book iii. fol. 60.

In Indee the superiour
Whan that he was full *conquerour*,
And had his wilfull purpose wonne,
Of all this earth vnder the sonne.
Id. Ib. book iii. fol. 61.

Thē *cōquired* Greate Alexander the Medis & begane ye third monarchie, called the empire of the Grekis, which stod 260 yeris.
Joye. Exposicion of Daniel. The Argument.

This vision was shewed him, to thentent he shuld teche his chirche how that both vnder the Medis and Perses the *conquirers* of Babylon, and also vnder Alexander the *conquirer* of the Persies, and at last vnder Antiochus, that Anticryst and skourge of the Jewes, shoulde be persecuted and plaged.
Id. Ib. ch. viii.

What way she *conqueresse* doth returne, and foote from foes doth bend:
That way the youth by stealth his nimble reignes about doth wend.
Phaer. Æneidos, book ii. p. 271

He sette his sonnes to scole, and his doughters he sette to woll werk, takyng example of Charlys the *conquestour.*
Fabyan, vol. i. ch. 179.

As the torture doth not make a martyr, so doth not the *conquest*, but the justnesse of the cause, make a valiant man; if the Romanes then cannot shew us by what right they *conquered* the world, we will never call their strength in *conquering* it, fortitude, or crown it with the name of vertue.
Hakewill. Apologie, fol. 451.

But the English-Saxon *conquerours*, altred the tongue, which they found here, wholly; so that no British words; or prouinciall Latine appeared therein at the first.
Camden Remains. Languages, p. 21.

Shall women be condemn'd for excellency? Let sore eyes sooner brand the sun for brightness. Is it not proof enough of man's weakness to be overcome, but when he is captiv'd he must revile his *conqueress? Feltham. On St. Luke*, ch. xiv. v. 20.

And now by this the noble *conqueresse*
Her selfe came in her glory to partake.
Spenser. Faerie Queene, book v. can. 7.

Yet for all that, how stifly struts he by,
All trap in the new-found braverie.
The nuns of new-won Cales his bonnet lent
In lieu of their so kind a *conquerment.*
Hall. Satire 7. book iii.

It has been observed of Greece, that when it was subdued by the Romans, itself subdued its *conquerors*, softened their savage temper and refined their manners; and afterwards of the Romans themselves, that wherever they *conquered*, they in some degree civilized the world. *Law. Theory of Religion*, p. 95.

O Queen, have mercy! freely we acknowledge
That, nor our ointment, nor ought else on earth,
Thy unresisted fury can restrain,
O mighty *conqueress* of human kind!
West. Triumphs of the Gout.

Let a man apply to this work, by frequent returns, and short intervals, while the heap is small, and the particulars few, and he will find it easy and *conquerable. South. Sermon* 11. vol. ii.

Revenge is one of the most importunate and violent [passions] that are incident to human nature; which yet we are sure is *conquerable* under all the strongest temptations to it, that can well be conceived, from the account of good David.
Atterbury. Sermon 4. vol. iii.

One thing however is clear. There were *conquerors*, and *conquests* in those days; and consequently, all that devastation, by which they are formed, and all that oppression, by which they are maintained. *Burke. A Vindication of Natural Society.*

What we call purchase, *perquisitio*, the feudists called *conquest, conquaestus*, or *conquisitio*: both denoting any means of acquiring an estate out of the common course of inheritance. And this is still the proper phrase in the law of Scotland: as it was among the Norman jurists, who styled the first purchaser (that is he who

CONQUER. — CONSANGUINITY.

brought the estate into the family who at present owns it) the *conqueror* or *conquereur*. Which seems to be all that was meant by the appellation which was given to William the Norman.

Blackstone. Commentaries, book ii. ch. xv.

CONSANGUI'NEOUS, } Lat. *consanguineous; con*, CONSANGUI'NITY. } and *sanguis*, blood, of uncertain Origin. Of the same blood.

They shall seke confederacions and affinities by bloud, *consanguinitie* in maryages, and all in vayne.

Joye. Exposicion of Daniel, ch. ii.

They keepe the first and second degrees of *consanguinitie* inuiolable as we do: but they haue no regard to the degrees of affinity: for they will marrie together or by succession, two sisters. *Hakluyt. Voyage, &c. The Tartars*, vol. i. fol. 99.

Am not I *consanguinious?* Am not I of her blood?

Shakspeare. Twelfth Night, fol. 261.

They [the Jewish Church] accounted a proselyte to be, to all intents and purposes, so new-born, that they judged him, from henceforward a perfect stranger to all his natural relations, even to that degree, that he might lawfully marry with such persons as, before his being a proselyte, he could not, by reason of *consanguinity* or affinity, contract matrimony with.

Sharp. Sermon 13. vol. iii.

Her have I known indulging grief,
And shunning company's relief,
Unveil her face, and looking round,
Own, by neglecting sorrow's wound,
The *consanguinity* of sound. *Green. The Spleen.*

The Civilians distinguish CONSANGUINITY into *lineal*, descent in the same line, and *collateral*, descent from the same stock; and both are included under the definition, *Vinculum personarum ab eddem stipite descendentium*. The degrees are computed by the Canon Law (and the same computation has been adopted in Common Law also,) in the following manner: The common ancestor being assumed as a fixed point we reckon downwards, and in whatsoever degree the most remote of two parties is distant from the common ancestor, in that degree are the parties related to each other. Thus A is related to his brother in the *first* degree, as they are both removed but one degree from their father. A is related to his nephew in the *second* degree, for the nephew is two degrees removed from the common ancestor, A's father and his own grandfather. Marriage is prohibited by the Church to the fourth degree of Consanguinity, inclusive. Consanguinity terminates in the seventh degree, except in succession to the Crown, in which it has no bounds. The Civilians term brothers born of the same father *Frates Consanguinei*, in opposition to those born of the same mother, *Fratres Uterini*.

According to the common rule of arithmetical progression, it is evident that at the distance of 20 generations, each individual has 1,048,576 lineal ancestors. To find the number of lineal ancestors at any given degree, 2 must be raised to that power, the index of which = the number of degrees. Thus $\overline{2}^2 = 4$ the number in the second degree; $\overline{2}^5 = 32$ the number in the fifth degree. If we suppose that each couple of ancestors leave on an average only two children behind them, the number of collateral kindred to each individual in 20 generations = 274,877,906,944. The number in any given degree may readily be found by squaring half the number of lineal ancestors at that degree; thus the number of lineal ancestors in the *sixth* degree = 64, the half of them = $32 \cdot \overline{32}^2 = 1024$ the number of collateral kindred in the sixth degree. See Blackstone, *Treatise on the Law of Descents in Fee Simple; Essay on Collateral Consanguinity, &c., more particularly as it is regarded by the Statute of All Souls College in the University of Oxford*; Watkins, *Law of Descents*; Barton's *Elements of Conveyancing*, vol. v.

CONS/ GUINI — CON SCIEN

CO'NSCIENCE, *n.* } Fr. *conscience*; It. *conscienza*; Sp. *consciencia*, Lat. *conscientia*; *vel* scientia *communis cum alio, vel certa apud animum nostrum, nostrorum factorum* scientia. Gesner. *Con*, and *sci-re*, which Vossius thinks is by metathesis from ἴσκ-ειν, and ἴσκ-ειν from εἰδ-ειν, (Lat. *vid-ere*,) thus—εἰδ-ειν, εἰσ-ειν, and thence ἴσκ-ειν or ἴσκ-ειν, *videre*.

Co'NSCIENCED, *adj.*
Co'NSCIENCELESS,
CONSCIE'NTIOUS,
CONSCIE'NTIOUSLY,
CONSCIE'NTIOUSNESS,
Co'NSCIONABLE,
Co'NSCIONABLENESS,
Co'NSCIONABLY,
Co'NSCIONARY,
Co'NSCIOUS,
Co'NSCIOUSLY,
Co'NSCIOUSNESS,
Co'NSCIENCE-SAKE,
Co'NSCIENCE-STRETCHERS.

Conscience is the name given to that, (*sc.* faculty or power, feeling or sentiment,) by which we see, look, within ourselves; by which we see, look, or examine into our thoughts; by which we distinguish, discern, ascertain, assure ourselves of, know, right from wrong. A *conscientious* man is one who is guided and directed by a well-meaning, a good *conscience*. See particularly the Examples from Taylor, South, and Sharp.

But sore wept she if on of hem [his small houndes] were dede,
Or if men smote it with a yerde smert:
And all was *conscience* and tendre herte.

Chaucer. The Prologue.

For oure glorie is this, the witnessyng of oure *conscience*, that in symplenesse and clennesse of God and not in fleischli wisdom but in the grace of God we lyuyden in this world, but more plenteousli to ghou. *Wiclif.* 2 *Corynthians*, ch. i.

[Cordeilla] sayd, most reuerent Fader where my ii. susters haue dissymulyd with the, with theyr plesaunt wordes fruteles, I knowynge y^e^ great loue and faderly zele that towarde me euer before this tyme thou hast borne, (for which I may not speke to y^e^ otherwyse than my *cõscyence* ledyth me.) Therefore I say to the, fader, I haue loued the euer as my fader, and shall cõtinually, whyle I lyue, loue y^e^ as my naturall fader.

Fabyan, vol. i. ch. xiv.

Wherefore they were afrayd lest his innocẽt blode wolde be auenged and required at their handis, & therefore to be defended, they (as now do all siche) lyke combrouse *conscienced* clerkis and bishopes, be settinge vp of these their baners and images of the empreours and kinges contend and siewe to gette their fauour, but all was in vayne. *Joye. Exposicion of Daniel*, ch. ix.

He [God] hath given us *conscience* to be in God's stead to us, to give us laws, and to exact obedience of those laws, to punish them, that prevaricate, and to reward the obedient. And therefore *conscience* is called the Household Guardian, the Domestick God, the Spirit or Angel of the place: and when we call God to witness, we only mean, that our *conscience* is right, and that God and God's vicar, our *conscience*, knows it.

Taylor. Rule of Conscience, book i. ch. i.

Else, what could a handful of gummers have done in the sight of a hecatombe? or, how might I appeare at this altar, except with those affections, that no lesse love the light and witnesse, than they have the *conscience* of your vertue?

Ben Jonson. The Alchemist. To the Lady Wroth.

Yet with his forraign hearte she does begin
To treat of love her most unstudy'd theame,
And like young *conscienc'd* casuists, thinks that sin,
Which will by talk and practice lawfull seeme.

Davenant. Gondibert, book ii. ch. vii.

So they play the dissemblers with the church of God by their facte, offending the godly, whome eyther they provoke to fall with them, or make more carelesse and *conscience-lesse* if they be fallen. *Fox. Martyrs. John Bradford's Letter to Dr. Hill.*

CE.

One thousand pounds well nigh were due to him [Dr. Hammond] at his death; yet there appeared neither specially nor any man's hand amongst his writings; so confident he was that his *conscientious* debtors would faithfully pay what was freely lent them.
Fuller. Worthies. Surrey.

He considered that vengeance belonged to God, which concluded him *conscientiously* obliged not to take it into his own hands.
Hammond. Works. Of Contumelies, ch. i. sec. 3.

Indeed if the minister's part be rightly discharg'd, it renders the people more *conscionable*, quiet and easy to be govern'd; if otherwise, his life and doctrine will declare him.
Milton. Reformation in England, book ii.

See, sir, your mortgage which I only took,
In case you and your son had in the wars
Miscarried: I yield it up again: 'tis yours.
CAS. Are you so *conscionable?*
Beaumont and Fletcher. The Lawes of Candy, act i. sc. 1.

So that let him beare himselfe in his chronicle as vprightlie and as *conscionablie* as he may possible, yet he shall be sure to find them that will be more prest to blab foorth his pelfish faults, than they will be readie to blaze out his good deserts.
Holinshed. Ireland. Stanihurst to Sir Henry Sidneie.

6. There be four things a minister should be at; the *conscionary* part, Ecclesiastical story, school divinity, and the casuists.
1st, In the *conscionary* part, he must read all the chief fathers, both Latin and Greek wholly. *Selden. Table Talk*, p. 71.

We see in Augustus Cæsar, who was rather diverse from his uncle, than inferior in virtue, how when he died, he desired his friends about him to give him a *plaudite*, as if he were *conscious* to himself that he had played his part well upon the stage.
Bacon. Advancement of Learning, book ii.

Whereas suspition is as oft begot out of *consciousnesse* in ourselves either of what we have done or would practise, as it was from the sense of other men's failings. *Feltham. Resolve* 42.

Which extremities, as I cannot consent, neither for myne own *conscyence-sake*, before Almighti God, nor yet with the reasonable oredyte of that place I do possesse; so my humble suite is, that your majestie will never require it of me.
Strype. Life of Parker. Letter to the Queen in behalf of Dr. Clerk.

Conscience is a Latin word, (though with an English termination) and, according to the very notation of it, imports a donble or joint knowledge; to wit, one of a Divine law or rule, and the other of a man's own action: and so is properly the application of a general law, to a particular instance of practice.
South. Sermons, vol. ii. p. 446.

Conscience, taken in general, is nothing else but a man's judgment or persuasion concerning moral good or evil, or concerning what he ought to do, and what he ought not to do, and what he lawfully may do. *Sharp. Works. Sermon* 16. vol. iii.

But besides the future reward of a holy and *conscientious* course, which is unspeakable and full of glory; it hath also this present fruit, this earnest, as I may say, and ready money in hand, the peace and satisfaction of our own minds, which is more valuable than thousands of gold and silver. *Tillotson. Sermon* 38.

Nor can force be lawfully used, upon your principles, to bring any man to either of them, because such things are required to their communion, which not being requisite to salvation, men may seriously and *conscientiously* differ, and be in doubt about, without endangering their souls.
Locke. Works. A third Letter of Toleration.

'Twill be a wonderful *conscientiousness* in them, no where, that I know to be parallel'd, if they will content themselves with less profit than they can make.
Id. Further Considerations concerning raising the value of Money.

Who pick'd a fob at holding forth,
And where a watch for half the worth,
May be redeem'd; or stolen plate
Restor'd at *conscionable* rate.
Butler Hudibras, part ii. can. 3.

So there be a devout, industrious, and modest search after the truths of Scripture proportionably to the abilities and opportunities that God vouchsafes, and a *conscionable* conforming of our lives to our discoveries, it is much to be hoped, that we may miss a great many theological truths without missing salvation.
Boyle. Life, p. 48.

The experience of the primitive and heroical ages of the church does gloriously manifest, that the inducements and dissuasives held forth in the Bible, though destitute of those embellishments and advantages, where they are *conscionably* entertained, and seriously pondered, are sufficient to raise virtue to a pitch philosophy durst scarcely aim at. *Boyle. The Style of the Holy Scriptures.*

CON-SCIENCE. — CON-SCRIBE.

As many months as I sustain'd her hate,
So many years is she condemn'd by fate
To daily death; and every several place,
Conscious of her disdain and my disgrace,
Must witness her just punishment; and be
A scene of triumph and revenge to me.
Dryden. Theodore and Honoria.

But it is farther enquir'd, whether it be the same identical substance? This few would think they had reason to doubt of, if these perceptions, with their *consciousness*, always remain'd present in the mind, whereby the same thinking thing would be always *consciously* present, and, as would be thought, evidently the same to itself.
Locke. Of Human Understanding, book ii. ch. xxvii.

Consciousness is the perception of what passes in a man's own mind. *Id. Ib.* book ii. ch. i.

"For that," quoth he, "let me alone;
We've store of such and all our own,
Bred up and tutor'd by our teachers,
The ablest of *conscience-stretchers.*"
Butler. Hudibras, part iii. can. 3.

Let us consider the world therefore as God's great family; and ourselves as servants in that family as acting immediately, whatever our situations are, under our great master; and of discharging the several offices, which he hath assigned, with a *conscientious* regard to our duty. *Gilpin. Sermon* 5. vol. i

But still many may be of a different opinion, who may *conscientiously* believe the doctrines, and practise the duties of the gospel, whether they see them shadowed out in the Psalms or not. *Bishop Horne. Preface*, vol. ii. p. lxvi.

The *consciousness* of your merit must always incline you to believe, it is envy alone can be silent in your praise; as on the other side, you cannot imagine me so weak, as to desire to be transmitted to posterity by any hand, which could not secure to himself the same glory it bestowed.
Melmoth. Cicero. To Lucius Lucceius.

In the 9th Henry VIII. *The Court of Conscience*, or *Court of Requests*, *Curia Conscientiæ*, was erected in London, and an Act of Common Council then appointed Commissioners to sit in the Court twice a week, to determine all matters between Citizens and Freemen of London, in which the debt or damage was under 40*s*. This Act of Common Council was confirmed 1 stat. James I. By this the Court issues its summons, the Commissioners examine on oath, and decide by summary process, making such orders touching debts "as they should find to stand to equity and good Conscience." The Commissioners may commit to prison for disobedience of their summons. Various subsequent Acts have regulated and extended these powers. Courts of Conscience have been established in various parts of the Kingdom, and the debts brought before them have usually of late been enlarged to £5.

CO'NSCRIBE, **Co'nscript,** *n.* **Co'nscript,** *adj.* **Conscri'ption.** Lat. *conscribere, conscriptum*; *con*, and *scribere*, to write. *Verbum militare cum novi milites* scribuntur; *et in decurias* describuntur. Ernest.

To write; *sc.* upon tables the name of those, who were chosen to serve as soldiers; and thus, to enroll, to enlist; and, in old English, to Bill, q. v.

This armie (whiche was not smalle) was *conscribed* and come together to Harflete, at the mouth of the riuer of Seyne, expecting wind and weather.
Hall. Edward IV. The ninth Yere.

CON-SCRIBE. — CON-SECRATE.

He *conscribed* and prepared a new host, and with all the studye and industrye, that he could practise, or vse, he imagened how to compasse Thomas Lord Stanley, which had maryed his syster, that he might be one of the confederacy and *coniuracion*.
Hall. Edward IV. The ninth Yere.

And so in doyng his errand in the name of all that prouince, he sayed these wordes, O fathers *conscripte*, O happie people.
Golden Boke, H h. 3.

Not having any gallies there but three, which lay on dry land unrigged, as they have done a long time past, none assembly of the states of that land, none order, provision of victual, towardness in *conscription* of men of war, or appearance of such thing.
Burnett. Records. Another despatch of the Cardinals concerning Divorce.

Such as were chosen into the senate by Brutus, after the expulsion of Tarquin the Proud, to supply the place of those whom that king had slain were called *Conscripti*, i. e. persons written or enrolled together with the old senators, who alone were properly styled *patres*. *Adam. Roman Antiquities*, p. 3.

Although the title Conscript *Fathers, Patres Conscripti*, appears latterly to have belonged to all the Senators of Rome without distinction, Livy has shown that it originally marked a certain portion only. The first care of Brutus after the expulsion of Tarquin was to complete the Senate, which had been diminished by the murders of the Tyrant, to its integral number 300. The vacancies were supplied from the Equestrian Order, *traditumque inde fertur ut in Senatum vocarentur, qui Patres quique* Conscripti *essent*; Conscriptos, *videlicet in novum Senatum adpellabant lectos.* (ii. 1.) See also Tacit. *Ann.* xi. 25, where the Historian distinguishes the families descended from the original Senate of Romulus as *Majorum gentium*, and those from the restored Senate of Brutus as *Minorum gentium*. This passage has been quoted by Hoffmann, (*ad voc.*) with the interpolation of Ludovicus Vives, (see the note of Gronovius on the passage of Tacitus,) *paucis jam reliquis familiarum quas Romulus* majorum gentium *L. Tarquinius minorum, Brutus* Conscriptorum *appellaverant*. See also Rosini *Antiq.* vii. 5.

CO'NSECRATE, *v.*
Co'NSECRATE, *adj.*
CONSECRA'TION,
Co'NSECRATOR,
Co'NSECRATORY.
} Fr. *consacrer*; It. *consagrare*; Sp. *consagrar*; Lat. *consecrare*; *con*, and *sacrare*, *q. sacrum facere*; to make or cause to be holy or sacred.

To hallow, dedicate, devote unto, set apart for the service or honour of. See the Example from Hobbs.

And therefore hee decreed, that the byshops should *consecrate* no sub deacon, except hee woulde first vow chastitie. This is openly in the Pope's lawe. *Barnes. Workes*, fol. 331.

Being a mā of the laitee he entred into the temple of God, nor was any thing afeard to eat the *consecrate* loues.
Udall. Luke, ch. vi.

Dyuerse of them asked hym in great anger, Whether it were meteriall breade after the *consecracyon* or not? Then loked the Lord Cobham earnestly vppon the archbishop, and sayde, "I beleve, surely that it is Chryste's bodye in fourme of breade; sir, beleue not you thus?" And the archbisshoppe sayd, "Yes mary do I." *State Trials. Trial of Sir John Oldcastle.*

Their diuine seruice is all done and said in their owne language, that every man may vnderstand it: they receiue the Lord's supper with leauened bread, and after the *consecration*, they carry it about the church in a saucer, and prohibite no man from receiving and taking of it, that is willing so to do.
Hakluyt. Voyage, &c. Richard Chancelor, vol. i. fol. 253.

To *consecrate*, is in Scripture, to offer, give, or dedicate, in pious and decent language and gesture, a man, or any other thing, to God, by separating it from common use; that is to say, to sanctify and make it God's, and to be used only by those, whom God hath appointed to be his public ministers, and thereby to change, not the thing *consecrated*, but only the use of it, from being profane and common, to be holy, and peculiar to God's service. *Hobbs. Leviathan*, part iv. ch. xliv.

CON-SECRAT — CONSE-CRATIO

All things are God's already, we can give him no right by *consecrating* any, that he had not before, only we set it apart to his service. *Selden. Table Talk.*

Next morn the bishops twaine, the heremite,
And all the clarks and priests of lesse estate,
Did in the middest of the campe vnite
Within a place for prayer *consecrate*.
Fairfax. Godfrey of Boulogne, book xi. st. 4.

For at the *consecration* of a bishoppe, euery man perceiueth by paiment of his bulles, that he entendeth to bee one, yet when he is twise asked whether he will be a bishop, he must twise say naye, and at the third time take it vpon him, as compelled thereto by his awne will.
Grafton. Edward V. The first Yere.

And therefore Moses *consecrated* Aaron, *agitatus à deo consecrationis principe*, saith Dionysius, Moses performed the external rites of designation, but God was the *consecrator*.
Taylor. Sermons, part iv. sec. 6. fol. 29.

Think with yourselves, whether it is not really a great mercy and kindness to all of us, that one day in the week is, by a public law, *consecrated* to a holy rest.
Sharp. Works. Sermon 14. vol. iv.

But when the state should hap to reel,
'Twas to submit to fatal steel,
And fall, as it was *consecrate*,
A sacrifice to fall of state.
Butler. Hudibras, part i. can. 1.

But that no designs might be carried on, which they should not understand, never was there such an invention to that purpose, as auricular confession: and yet that the people may haue greater reverence to their priests, they are told, that they can make their God at any time by pronouncing the five words of *consecration*.
Stillingfleet. Sermon 2. vol. ii.

To this [the prayer for the state of Christ's church,] the *consecratory* prayer which we now use was joined as a part of it,—And it was ordered, that the whole office of the communion, except the *consecratory* prayer, should be used on all holy-days, when there was no *communion*, to put the people in mind of it, and of the sufferings of Christ.
Burnett. History of Reformation. Anno 1548.

That sense [continued sense of mankind] not only, like a wise architect, hath built up the august fabrick of states, but like a provident proprietor, to preserve the structure from prophanation and ruin, as a sacred temple, purged from all the impurities of fraud, and violence, and injustice, and tyranny, hath solemnly and for ever *consecrated* the commonwealth, and all that officiate in it. *Burke. Reflections on the Revolution in France.*

This *consecration* is made, that all who administer in the government of men, in which they stand in the person of God himself, should have high and worthy notions of their function and destination. *Id. Ib.*

Consecration is the devoting or setting apart of any persons, things, or places, to the worship and service of God.

The Mosaic Law ordained that all the first-born, both of man and beast, should be sanctified, or Consecrated to God. The whole race of Abraham, especially the tribe of Levi, and more particularly the family of Aaron, were thus Consecrated. (*Exodus*, xiii. 2, 12, 15; *Numbers*, iii. 12, 45. viii. 16. xviii. 6.) But, besides these Consecrations which were of Divine appointment, there were others which depended on the will of men, and which were either permanent or temporary. Thus, Joshua devoted, or Consecrated the Gibeonites to the service of the tabernacle. (*Joshua*, ix. 27;) and David and Solomon, in like manner, devoted the Nethinims to the Temple-service for ever. (*Ezra*, ii. 43, 58. viii. 20.) Hannah Consecrated her son Samuel to Jehovah, to serve all his life in the Tabernacle. (1 *Samuel*, i. 11:) and the Angel who

promised Zechariah a son, commanded him to Consecrate him to the Lord. (*Luke*, i. 15.) The Hebrews sometimes devoted their fields or cattle to the Lord; after which they were no longer in their power. (*Leviticus*, xxvii. 28, 29.) And David and his successors often vowed and Consecrated the spoils which they had taken in war. Instances of the Consecration of persons occur in the *New Testament*. Christians in general are Consecrated to the Lord, as a chosen generation, a holy nation, a peculiar people. (1 *Peter*, ii. 9.) Bishops and other Ministers of the Gospel are in a peculiar manner Consecrated or set apart to the service of God.

The Scriptures likewise contain examples of the Consecration of places to the service of God, and to the purposes of Religion. Moses Consecrated or dedicated the Tabernacle which he built in the Wilderness, (*Exodus*, xl. *Numbers*, vii.;) and Solomon, the magnificent Temple which he erected. (1 *Kings*, viii.) The Israelites, who returned from the Babylonish captivity, dedicated the new Temple which they had built, (*Ezra*, vi.) with great solemnity. The Maccabees, having cleansed this Temple after it had been polluted by Antiochus Epiphanes, again Consecrated the altar. (1 *Maccabees*, iv.) Selden says, that the practice of Consecrating things to sacred uses, was derived from the Jews to the Heathens, (*De Synedriis*, lib. iii. c. xiv. sec. 3;) but Spencer, on the contrary, ascribes them to a Pagan origin. (*De Leg. Heb.* lib. iv. c. xiv.) The former opinion is, perhaps, the best supported.

Churches, Church-yards, the sacred vessels, and other utensils belonging to the worship of God, are Consecrated things; but the Church of Rome Consecrates almost every thing, as bells, candles, water, oil, crosses, pictures, &c. &c., besides Churches, Chapels, Monasteries, and other Religious Houses.

Among the ancient Christians, the Consecration of Churches was performed with peculiar solemnity. In what manner it was done for the first three centuries, we have no certain evidence. Bingham thinks it highly probable that the Christians, during this period, used the same ceremonies as the Jews did; who dedicated both their private houses and the walls of their cities, (*Nehemiah*, xii. 27, 43. *Psalm* xxx. *title*,) as well as their Temple, with solemn thanksgivings and with prayer, for a sanctified use of them. In the IVth century of the Christian æra, however, under the reign of the Emperor Constantine, Churches were no sooner erected, but they were solemnly Consecrated; and the dedications of them were celebrated with great festivity and rejoicing. On such occasions, it was usual for a whole synod of the neighbouring or provincial Bishops to assemble. Thus, the Church at Jerusalem, which was erected by Constantine, over the supposed site of the Sepulchre of our Saviour, was Consecrated in the presence of a full synod of all the Bishops of the East. The solemnity ordinarily began with a panegyrical oration or sermon, in commemoration of the founder, which was followed by prayers, among which there seems to have been one in particular for the Church which was then to be dedicated. The act of Consecrating Churches was so peculiarly reserved to the office of Bishops, that Presbyters were not allowed to perform it. Anciently, Churches were always dedicated to God, and not to Saints, though they were sometimes distinguished by their names as a memorial of them. Consecration was performed, indifferently, on any day; but, whatever the day was, it was usually kept and observed among their annual festivals. To this, Pope Gregory, surnamed the Great, added a new custom here in England; which was, that on the anniversary of the dedication of Churches, and particularly of those which had been heathen Temples, the people might build themselves booths round the Church, and there feast themselves, in lieu of their ancient sacrifices while they were heathens. The wakes, which are still observed in some English Counties, are the remains of these feasts of dedication. (Bingham, *Origines Ecclesiasticæ*, book viii. ch. ix.)

CONSECRATION.

The Consecration of a Church is performed with much ceremony in the Church of Rome, by whose members this rite is usually termed a *Dedication*. As a preliminary step, the relics, which are to be deposited in the Altar of the new Church, are put into a clean vessel, together with three grains of incense; to which a piece of parchment is added, containing the day of the month and year, and the name of the officiating Bishop. Three crosses are painted on each of the Church walls, and over each cross a candle is placed. On the morning appointed for the ceremony, the Bishop, arranged in his Pontifical vestments, and attended by the Clergy, goes to the door of the Church, where they recite the seven penitential Psalms; after which he makes a tour of the Church walls, sprinkling them in the name of the Holy Trinity. This rite being performed, he knocks at the Church-door with his pastoral staff, repeating, from the XXIIId *Psalm*, *Attollite portas, et introibit Rex Gloriæ*. A Deacon, shut up in the Church, demands *Quis est iste Rex Gloriæ?* To which the Bishop answers, *Dominus fortis et potens: Dominus potens in prælio!* At the same time, the Bishop crosses the door, repeating the following verse:

In the Romish Church.

Ecce Crucis signum, fugiant phantasmata cuncta!

On the admission of the Bishop and Clergy into the Church, the *Veni Creator* is sung. Then one of the Sub-deacons takes ashes, and sprinkles them on the pavement in the form of a cross; next follow the Litanies and other parts of Divine Service. After which, the Bishop with his pastoral staff describes, as with a pen, two alphabets in the ashes sprinkled by the Deacon; and proceeds to Consecrate the altar, by sprinkling it with a mixture of water, wine, salt, and ashes, in the name of Jesus Christ. The Consecration of the altar is followed by a solemn procession of the relics, which are deposited under it with great ceremony. During the whole of this imposing solemnity the Church is finely adorned, and tapers are lighted upon the altar. Mass is afterwards performed by the Bishop or by some other person. (Broughton, *Hist. Dict.* vol. i. p. 311.)

The Law of England takes no notice of Churches or Chapels, until they are Consecrated by the Bishop; although the Canon Law supposes that, with the Bishop's consent, Divine Service may be performed, and the Sacraments may be administered in Churches and Chapels not Consecrated; but no new Churches can be Consecrated without a competent endowment. The Consecration may, however, be performed, indifferently, on any day, provided it be in the time of

In the Church of England.

CONSECRATION. CONSECUTE.

Divine Service; and every Bishop is left to his own discretion, as to the form he may adopt for this purpose. Only, by the statute 21 Henry VIII. ch. xiii. (which limits the number of Chaplains,) it is assigned as one reason, why a Bishop may retain *six* Chaplains, because that number is necessarily occupied in the Consecration of Churches. After the Restoration, a form of Consecration was drawn up by the Convocation in 1661, but this was neither authorized nor published; though it is said to have been occasioned by the offence taken at the introduction of many Popish ceremonies by Bishop (afterwards Archbishop) Laud, at the Consecration of Saint Catherine Cree Church, A. D. 1630. Another formulary was drawn up in the year 1712, for the Consecration of Churches and Chapels, and Church-yards, or burial-places, by the Bishops, and sent down to the lower House of Convocation on the second of April: it was altered by a Committee of the whole House; and, on being reported to the House on the ninth day of the same month, it was agreed to, with some alteration. This form, however, not having received the Royal assent, was not enjoined to be observed, though it is now generally used. It is given at length in Burn's *Ecclesiastical Law*, title *Churches*, sec. 2; and in 1799 it was established (with the omission of two or three unimportant passages) by the Bishops, Clergy, and Laity of the Protestant Episcopal Church, in the United States of America, in General Convention assembled.

A Church once Consecrated may not be Consecrated again; and where a Church-yard has been enlarged, there has been a new Consecration of the *additional* part. (Burn's *Ecclesiastical Law*, vol. ii. p. 336.)

The term CONSECRATION is also particularly used for the benediction of the elements in the Eucharist. The Romanists define it to be the conversion of the bread and wine into the real body and blood of Christ: and that this is the sentiment of that Church, is evident from the Priest's elevating the Host immediately after Consecration, for the people to adore it.

CO'NSECTARY, *adj.* } Lat. *consequi*; *con*, and
Co'NSECTARY, *n.* } *sequi*, to follow. See CONSECUTE.

Following, consequent.

Of which the natural *consectary* is, that to resolve a phænomenon into sympathy, is not alwaies to take sanctuary in the Asylum of Fools.

Henry More. The Preface general, fol. 14.

No argument but causes enter the definition; a *consectary* is but the effect of those causes.

Milton. Of Nullities in Marriage.

Thus he endeavours to entangle truths: and when he cannot possibly destroy its substance, he cunningly confounds its apprehensions; that from the inconsistent and contrary determinations thereof, *consectary* impieties, and hopeful conclusions may arise, there's no such thing at all.

Sir Thomas Brown, book i. ch. x.

CONSE'CUTE, } Lat. *consequi, consecutus*; (*con*,
CONSECU'TION, } and *sequi*, to follow.) *Cominus*
CONSE'CUTIVE, } sequi *dum attingas*; to follow so
CONSE'CUTIVELY. } as to overtake; and is so used (met.) in the Example from Burnett. See another in v. COLLOCATE.

To follow close after, to pursue, to overtake, to come up with, to reach, to attain, to gain.

Fr. *consecution*; a consequence or consequent; an order, succession, following, a necessary issue or ensuing. Cotgrave.

Which his grace accepteth, as touching your merits and acquittal in no less good and thankful part, than if y^e^ finding the disposision of things in more direct state, had *consecuted* all your pursuits and desires.

Burnett. Records. Another Dispatch of the Cardinals concerning Divorce.

But on the tother side likewise as this argumēt or *consecusion* is trew, God saith y^t^ who so believe not hys church, is to be taken as a painim, *ergo* that thing is trew; so is this *consecusiō* trew, Chryste's church sayth y^t^ who so breake hys vow of chastyte sinneth deadly, and whoso holdeth it for lefull holdeth an hercsie, *ergo* these twoo thinges be trewe.

Sir Thomas More. Workes, fol. 454.

For the force of *consecutions* is many times very deceitfull, and such as may easily betray our discourse.

Hall. Christian Moderation, vol. iii. book ii. sec. 11.

I shall only advertise the reader of two things; the one, that the Dutch did, indeed, make three *consecutive* voyages to Nova Zembla.

Boyle. Preface to New Thermometrical Experiments.

But, having for this purpose exposed some serum of human blood to cold air, *consecutively*, the serum was not found to congeal, though some grumous parts of the same blood did, as has formerly been noted.

Id. Appendix to the Memoirs for the History of Human blood.

In the structure and order of the poem, not only the greater parts are properly *consecutive*, but the didactic and illustrative paragraphs are so happily mingled, that labour is relieved by pleasure, and the attention is led on through a long succession of varied excellence to the original position, the fundamental principle of wisdom and virtue. *Johnson. Life of Blackmore.*

CONSE'NSE, } Lat. *consentire, consensum*; *con*,
CONSE'NSION. } and *sentire*, to think or feel. See CONSENT.

A sense or feeling in union, combination or association with some other sense or feeling.

There may be a simple internal energy or vitual autokinesie, which is without that duplication, that is included in the nature of *συναισθησις*, *con-sense* and consciousness, which makes a being to be present with itself, attentive to its own actions, or animadversive of them, to perceive itself to do or suffer, and to have a fruition or enjoyment of it self.

Cudworth. Intellectual System, fol. 159.

A great number of such living and thinking particles could not possibly by their mutual contact and pressing and striking compose one greater individual animal, with one mind and understanding, and a vital *consension* of the whole body: any more than a swarm of bees, or a crowd of men and women can be conceived to make up one particular living creature compounded and constituted of the aggregate of them all.

Bentley. Sermon 2.

CONSE'NT, *v.* } Lat. *consentire, consensum*;
CONSE'NT, *n.* } *con*, and *sentire*, to think or
CONSE'NTER, } feel; (perhaps by metathesis
CONSE'NTING, } from *αισθάν-ομαι*.)
CONSE'NTIENT, } To think and feel as others
CONSE'NTINGLY, } think and feel; to be of the
CONSENTA'NEOUS, } same mind, opinion, thoughts
CONSENTA'NEOUSLY. } or sentiments; to accord, to agree; and thus—to accede, to concur, to allow, to admit, to grant, to concede, to yield.

The next yere folowand of Edward coronment,
Leulyn of Walsland into France he sent,
Þe Mountfort douhter to wedde, hir frendes alle *consent*.

R. Brunne, p. 236.

Here now ye sen, that dedly sinne hath first suggestion of the fende, as sheweth here by the adder; and afterward the delit of the flesh, as sheweth here by Eve; and after that the *consenting* of reson, as sheweth by Adam.

Chaucer. The Persones Tale, vol. ii. p. 153.

SENT

There is an olde sayed saw, that a man entēding to auoyde the smoke, falleth into the fyre: So here, the queene myndyng to preserue her husband in honour, & herselfe in authoritie procured & *consented* to the death of this nobleman, [the D. of Glocester] whose onely deathe brought to passe that thynge, which she wolde most fayne haue eschewed, and toke from her that iewell, whiche she moste desired. *Hall. Henry VI. The twenty-fifth Yere.*

And what *consent* to the temple of God with mawmetis.
Wiclif. 2 *Corynthians*, ch. vi.

A swete *consent*, of musick's sacred sound,
Doth rayse our mindes (as rapt) al vp on high,
But sweeter sounded, of concord, peace, and loue
Are out of tune, and iarre in euery stoppe.
Gascoigne. The Steele Glass.

Thē techeth he on the tother side y^t whosoeuer after his baptisme had, & the story fayth, that is (sayth he) the fayth with which we belieue the articles of the fayth as men belieue a story or a cronicle, doe any deadly sin of purpose, that it is to wit as he sayth, not of weakenesse or frailty, but of malice or wyllingly with a *consenting* to y^t sinne: that a man shall neuer after be forgiuen in this worlde nor in none other.
Sir Thomas More. Workes, fol. 542.

For he sayde that nouther he nor all the lordes that were there of Englande coulde not conclude fermely on no peace, without the generall *consentment* of the people of England.
Froissart. Cronycle, vol. ii. ch. 213.

And as reason is essential unto law; so likewise unto human lawes, common *consent*.
Grew. Cosmo Sacra, book iii. ch. vi.

When the wills of many concur to one and the same action and effect; this concourse of their wills is called *consent*, by which we must not understand one will of many men (for every man hath his several will) but many wills to the producing of one effect. *Hobbs. Human Nature*, ch. xii.

But whosoeuer was the manqueller of this holy man, it shall appere, that both the murtherer, and the *consenter*, had condigne and not vndeserved punishment, for their bloudye stroke, and butcherly act. *Hall. Edward IV. The tenth Yere.*

I say again, that he who denies there are such spirits, shews that he himselfe hath a spirit of contradiction in him, opposing the current and *consentient* opinion of all antiquity.
Howell. Letter 23. book iii.

But if by concupiscence, we mean the second acts of it, that is, avoidable *consentings*, and deliberate elections, then let it be as much condemned as the apostle and all the church after him hath sentenced it; but then it is not Adam's sin, but our own by which we are condemned; for it is not his fault that we chuse.
Taylor. An Answer to a Letter concerning Original Sin.

They doing it [making a contract] without witnesses, may recede from it, either *consentingly*, or against the will of one of them. *Id. Rule of Conscience*, book ii. ch. i.

Moreover, in coupling women by way of matrimony, it would be a good law, and *consentaneous* to reason, if out of all dowrests exceeding £100. there should be two out of every cent. deducted and put into a common treasury for the putting off hard favour'd and poor maids. *Howell. Letter* 7. book iv.

Whereof Thales being the head, he is *consentaneously* thereunto by Aristotle, made to be ἀρχηγὸς τῆς τοιαύτης φιλοσοφίας, the prince and leader of this kind of atheistical philosophy, he deriving all things whatsoever, as Homer had done before him, from water, and acknowledging no other principle but the fluid matter.
Cudworth. Intellectual System, fol. 123.

He was asked, why he did contrary to the king's authority within his kingdom, dissuade many, that they should not *consent* to the opinion of the king and parliament.
Strype. Memorials. Henry VIII. Anno 1535.

Now I do affirm the *consentient* and constant doctrine of the primitive church to be this? that the souls of all the faithful, immediately after death, enter into a place and state of bliss, far exceeding all the felicities of this world, though short of that most consummate perfect beatitude of the kingdom of heaven, with which they are to be crowned and rewarded in the resurrection: and so on the contrary, that the souls of all the wicked are presently after death in a state of very great misery, and yet dreading a far greater misery at the day of judgment.
Bishop Bull. Works, vol. i. p. 64.

It is by means of this communication of the nerves, that whatever affects the soul, is demonstrated (whether we will or no) by a *consentaneous* disposition of the præcordia within, and a suitable configuration of the muscles and parts of the face without.
Derham. Physico-Theology, book v. ch. viii.

CONSENT — CONSEQUENCE.

But if Paracelsus did always write so *consentaneously* to himself, that his opinion were confidently to be collected from every place of his writings, where he seems to express it, I might, &c.
Boyle. The Sceptical Chymist.

To reconcile this, the ancient Christian writers generally agree, that their *consent* ought not to be slighted.
Jortin. Discourses on the Christian Religion, vol. i. p. 13.

It follows from what has been said, that such as cannot honestly assent to this formulary, must (if they aspire to be public teachers of religion) unite themselves with some other *consentient* church.
Hurd. Works. Charge to the Clergy of Lichfield and Coventry.

CONSENTES, *quasi consentientes*, Marcianus Capella, 1; or *quasi consulentes, a conso*, the same as *consulo*, Arnobius, iii.; Junius. Six male and six female Deities worshipped at Rome, whose gilded images stood in the *Forum*. Varro, *De Re Rustica*, i. The following distich, quoted by Apuleius (*De Deo Socratis*) from Ennius, has been said by numerous writers to contain the names of the *Consentes*:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.

Apuleius, however, says not a word respecting the *Consentes*, and only gives these two lines as a list of such Gods, to the contemplation of whom, although they are invisible, the human intellect may raise itself.

The history of these Deities is most obscure and contradictory. Marcianus in his third Book states, that their names were unknown. Varro (*loc. cit.*) distinguishes two kinds of *Consentes*; those whose images were in the Forum, and those who influenced Agriculture; and he proceeds to give their names, which differ from the catalogue of Ennius. Manilius (*Astr.* ii.) assigns to each of the *Consentes* the protection of one month in the year, and one sign of the zodiac, and in this he is supported by a marble Calendar, preserved in the Farnese Palace.

CO'NSEQUENCE, Co'NSEQUENCY, Co'NSEQUENT, *adj.* Co'NSEQUENT, *n.* Co'NSEQUENTLY, CONSEQUE'NTIAL, CONSEQUE'NTIALLY, CONSEQUE'NTNESS. Lat. *consequi*, present participle *consequens*, following with. See CONSECUTE. Fr. *consequence*; It. *consequenza*; Sp. *consequencia*.

That which follows, comes next in order, in succession, in connection; met. the event, the effect, the result; the inference, the deduction.

It is also applied emphatically; as a matter of *consequence*; i. e. of great, serious, important *consequence*. And thus—*consequential*, (in Fr. *consequentieux*,) as applied to persons; thinking, conceiting himself to be of great, serious, important *consequence*.

Men shall thinke it a good *consequent*.
Frith. Workes, fol. 68.

These were the allyes and *consequentes*, and also the preparations of the one partye, and of the other.
Nicoll. Thucydides, fol. 49.

The head of the church must of *consequence* and duty preach in the church; and must offer "*Sacrificia pro peccatis mortuorum.*"
Strype. Memorials. A Sermon at the Funeral of Queen Mary.

Whether it suffer not detriment, by attributing lesse then of right belongeth; the iudgement be theirs, that vprightly and indifferently shall weigh the *consequences* of their euil purpose, who in seeking to detract from the author of these discoueries, doe so much as in thē lieth, wound, deface, and tread vnder foot the thing itselfe.
Hakluyt. Voyage, &c. M. Lawrence Keymis, vol. iii. fol. 666.

CONSEQUENCE.

And *consequently*, to say that the Pope cā deliuer any soule out of purgatory, (if there were but one) is but a vaine lie, except he can proue that he goeth down vnto them, and preacheth vnto them the woorde of God, (which is the salt that must season them, and key that must let them out) for other loosing there is none. *Frith. Workes*, fol. 59.

For it is nat conuenient that such raskall as be now in Flaunders, shulde be suffred to rule a countrey: for by them chyualry and gentylnes mygt be distroyed, ye and *consequentlye* all Christendome. *Froissart. Cronycle*, vol. i. ch. 404.

There are, indeed, such *consequences* as are plainly necessary, and those which in their first sight carry in them no lesse certainty, then the principles from which they were immediately derived: Of this nature are they which are reciprocally deduced from their certain and intriusicall causes to their effects.
Hall. Christian Moderation, vol. iii. book ii. sec. xi.

PHIL. Likewise of *consequencie*, you (master doctor) must needs denie, which you haue said, that these wordes, This is my body, being only spoken, be sufficient to make the body and bloud of Christ in the sacrament, as you haue vntruely said.
Fox. Martyrs. The sixth Examination of John Philpot, fol. 1642.

There are disputes in Christendome concerning matters of greater concernment, then most of those opinions that distinguish sects and make factions; and yet because men are permitted to differ in those great matters, such evils are not *consequent* to such differences, as are to the uncharitable managing of smaller and more inconsiderable questions.
Taylor. Liberty of Prophesying. Introduction.

When a man hath so often observed like antecedents to be followed by like *consequents*, that whensoever he seeth the antecedent, he looketh again for the *consequent*; or when he seeth the *consequent*, maketh account there hath been the like antecedent, then he calleth both the antecedent and the *consequent*, signs one of another, as clouds are signs of rain to come, and rain of clouds past. *Hobbs. Human Nature*, ch. iv. fol. 8.

But if they demand it, they are not to be denied, only let the minister in general represent the evil *consequents* of an unworthy participation.
Taylor. Holy Dying. Of Absolving the Sick Penitent, sec. 4.

Which doctrine savoureth very strongly of anabaptisme, and doth depriue those of the effectes and fruites of the sacramentes, which haue been partakers of them without the worde preached when they were ministred, and so *consequently* euen yourselfe, for it is not like that there was a sermon at your christening.
Whitgift. Defence, fol. 566.

Let them draw the entire thrid through their fingers, and examine the *consequentness* of the whole body of the doctrine I deliver. *Digby. Of Bodies. Dedication*, B.

Here are, on the other hand, virtue and piety, and the eternal happiness that is *consequent* upon them; and these do likewise invite us to make them our principal aim.
Sharp. Works. Sermon 12. vol. vi.

For Gildas tells us the decay of it [British nation] began by civil wars among themselves, and high discontents remaining as the *consequents* of them. *Stillingfleet. Sermon* 1. vol. i.

I think them [the papists] the less dangerous, at least in appearance, to our present state; for not only the penal laws are in force against them, and their number is contemptible; but also their peers and commons are excluded from parliament, and *consequently* those laws in no probability of being repealed.
Dryden. Preface to Religio Laici.

All that is revealed in Scripture has a *consequential* necessity of being believed by all those, to whom it is proposed; because it is of Divine authority, one part as much as another.
Locke. A Second Vindication of the Reasonableness of Christianity.

Wherefore they who affirm, that to serve God in hope of the reward which he hath promised, is a slavish and sinful obedience, do *consequentially* cast a very foul slur upon all those eminent patterns and examples of virtue, which the Holy Ghost here sets forth and propounds to our imitation.
Bishop Bull. Works, vol. i. p. 370.

The estimation in which we stand in respect to our neighbours, will be in proportion to the degree in which we excel or are inferior to them in the acquisition of intellectual excellence, of which trade and its *consequential* riches must be acknowledged to give the means. *Sir Joshua Reynolds. The ninth Discourse.*

Can you then assume any more evident principle, from which the truth of these axioms [that a whole is greater than a part] may be *consequentially* inferred?
Beattie. On Truth, part i. ch. ii. sec. 1.

CONSERENTES, a title used by Arnobius (lib. v.) to the *Lares, a conserendo*; the application of which is sufficiently explained by the Legend of Ocrisia, the mother of Servius Tullius, whose pregnancy (see COMPITALIA) was imputed to a curious fancy of one of these playful Deities.

CONSERTION, Fr. *consertion*; a joyning, coupling; interlacing, intermingling. Cotgrave. Some editions of Young read *conception*.

What order, beauty, motion, distance, size!
Concertion of design, how exquisite!
How complicate, in their Divine police.
Young. The Complaint. Night 9.

CONSE'RVE, *v.*
CONSE'RVE, *n.*
CONSE'RVER,
CONSE'RVANT,
CONSERVA'TION,
CONSERVA'TOR,
CONSE'RVATORY, *n.*
CONSE'RVANCY.

Fr. *conserver*; Sp. *conservar*; It. *conservare*; Lat. *conservare*; (*con*, and *servare*,) from the Gr. ἐρύ-ειν, *quod idem notat.* Vossius. ἐρύ-ειν, *trahere; a notione autem trahendi, extrahendi, erpiendique eam habet servandi, custodiendi, similesque.* Lennep.

To withdraw or shelter from harm or danger, or injury; to protect, to keep safe, to guard, to defend.

Minshew says, *conserves*, or *conserve*, things *conserved* or condited, as grapes, cherries, plummes, &c.

Conservatory, a place for *conserving* or sheltering plants, &c. which require such shelter from the weather.

Remembreth you that Jesus Syrak sayth: a man that is joyous and glad in herte, it him *conserveth* flourishing in his age: but sothely a sorweful herte maketh his bones drie.
Chaucer. The Tale of Melibeus, vol. ii. p. 74.

And yet phisike of his *conserve*
Maketh many a restrauracion
Unto his recreation.
Gower. Conf. Am., book vi. fol. 131.

Our generall vsed him singularly well, banqueted him most royally with the choyce of many and sundry *conserves*, wines both sweete and other, and caused his musicians to make him musike.
Hakluyt. Voyage, &c. M. Thomas Cavendish.

It remaineth therefore, that as your lordship from time to time under her most gracious and excellent maiestie, haue shewed yourself a valient protectour, a careful *conseruer*, and an happy enlarger of the honour and reputation of your country; so at length you may enioy those celestial blessings, which are prepared for such as tread your steps, and seeke to aspire to such divine and heroical virtues. *Id. Ib. Epis. Dedicatorie.*

A certain heathen man could vse this saying, that it was a miserable thing to forsake & betray the causes why we live for y^e *conservation* of life.
Caluine. Foure Godlie Sermons, serm. 2. D. 7.

Vpō this became he, not only hys chief coūsailour, but also the high bishop of his soule, and *cōseruatour* of his body, the preseruation of hys whole health & life to him committed, onely.
Bale. Image, p. 2. K. 2.

The schools say, heavy bodies fall downwards, out of an appetite to rest, and to *conserve* their nature in that place which is most proper for them; ascribing appetite, and knowledge of what is good for their *conservation* (which is more than man has) to things inanimate, absurdly. *Hobbs. Leviathan*, ch. iii.

BEG. I am Christophere Sly, call not mee honour nor lordship: I ne'er drank sacke in my life and if you giue me any *conserues* giue me *conserues* of beefe.
Shakspeare. Taming the Shrew, fol. 209

They'll fetch you *conserve* from the hip
And lay it softly on your lip,
Through their nibbling bills they'll chirup
And fluttering feed you with the sirup.
Drayton. The second Nymphal.

Edwin Erle of middle England, and Marcarus or Marcatus Erle of Northumberland, earnestly mindyng the *conseruation* of their country, and to defende the libertie thereof, moued the nobilitie and commons to crowne Edgar Atheling.
Grafton. William the Conquerour. Anno 1067.

But good *conservative* is no other then the reception and fruition of things agreeable to our nature; and this good, though it bee most simple and native; yet it seemes to be of all other kinds of good, the softest and lowest.
Bacon. On Learning, by G. Wats, book vii. ch. ii.

The Holy Spirit is the great *conservative* of the new life; only keep the keeper, take care that the spirit of God do not depart from you. *Taylor. Of Confirmation*, fol. 32.

By how much they should be more intent than others, upon the fair dispensation of law and liberty (as such who were not the *conservators* and assertors of their own liberty onely, but of the rest of the Grecians) by so much ought they more diligently to observe and provide, to their uttermost endeavours, for themselves against them, whose mind and counsels were contrarily inclined.
Usher. Annals. Anno Mundi 3833.

Adam's sin was punished by an expulsion out of Paradise, in which was a tree appointed to be the cure of diseases, and a *conservatory* of life. *Taylor. On Repentance*, ch. vi. sec. 1.

For the amity which, on their parts, as they sent them word, they meant to *conserve* and maintain with the emperor.
Strype. Memorials. Queen Mary I. Anno 1553.

So, my life, from this moment, I shall read all the learned cooks who have ever writ, study broths, plaisters, and *conserves*, till from a fine lady I become a notable woman. *Tatler*, No. 53.

If we take the angel of the waters to be the guardian or *conserver* of them, perhaps as the Romans (in whose empire St. John wrote) had special officers to look to their aqueducts and other waters; it may not be amiss to observe upon the by, that he is introduced praising his and his fellow-spririts' great Creator.
Boyle. Inquiry into the received Notion of Nature.

The papacy, as it hath been usurped in our native country, was either the procreant or *conservant* cause, or both procreant and *conservant*, of all the ecclesiastical controversies in the Christian world.
Puller. Moderation of the Church of England, p. 493.

There is another thing that doth farther demonstrate the superintendence of the great Creator and *conservator* of the world; and that is, that things of great and absolutely necessary use, have soon and easily occurred to the invention of man; but things of little use, or very dangerous use, are rarely and slowly discovered, or still utterly undiscovered.
Derham. Physico-Theology, book v. ch. i.

How safe and agreeable a *conservatory* the earth is to vegetables, more than any other, is manifest from their rooting, drying or being rendered infecund in the waters, or the air; but in the earth their vigour is long preserved. *Id. Ib.* book x. note 11.

All your sophisters cannot produce any thing better adapted to preserve a rational and manly freedom than the course that we have pursued, who have chosen our nature rather than our speculations, our breasts rather inventions, for the great *conservatories* and magazines of our rights and privileges.
Burke. Reflections on the Revolution in France.

CONSI'DER, *v.*
CONSI'DERABLE,
CONSI'DERABLENESS,
CONSI'DERABLY,
CONSI'DERANCE,
CONSI'DERATE, *adj.*
CONSI'DERATELY,
CONSIDERA'TION,
CONSIDERA'TIVE,
CONSIDERA'TOR,
CONSI'DERER,
CONSI'DERING, *n.*
CONSI'DERINGLY.

Fr. *considerer*; Sp. *considerár*; It. *considerare*; Lat. *considerare; a contemplatione* siderum *videtur appellari.* Festus; i. e. from the contemplation of the stars; in vulgar English, from *Star-gazing.*

To view with care, with attention, to look into or inspect, to examine; to think of, to study, to reflect, to meditate upon carefully, attentively; to weigh well or deliberate upon, to pause, to hesitate; to have respect or regard to, to respect or regard; and thus—

CONSIDER.

Considerable is—to be *considered*; worthy of *consideration*, respect, or regard.

But mercy, lady bright, that knowest wele
My thought, and seest what harmes that I fele,
Consider all this, and rue upon my sore.
Chaucer. The Knightes Tale, v. 2335

But if we *consider* what wars they be that haue made their name so terrible, we shal find them to haue ben none other then against the barbarous Moores, the naked Indians, and the vnarmed Netherlanders, whose yeelding rather to the name thē act of the Spaniards, hath put them into such a conceit of their mightines, as they haue *considerately* vndertaken the conquest of our monarchie, consisting of a people vnited & alwayes held sufficiently warlike.
Hakluyt. Voyage, &c. The Portugall Voyage, vol. ii. part ii. fol. 135.

Where is Uriell the angell, which came to me at the fyrst? for he hath caused me to come in many *consyderacyons* and hye thoughtes, and myne ende is turned to corrupcyon, and my prayer to rebuke. *Bible*, 1551. *Esdras*, ch. x.

Consider whose thou art; and who; a princess,
A princess of the royal blood of Scotland,
In the full spring of youth, and fresh in beauty.
Ford. Perkin Warbeck, act i. sc. 2.

For the sense there are two *considerables*: the motion made on the brain, and the soul's act consequent thereupon, which we call animadversion. *Glanville. Vanity of Dogmatizing*, ch. viii.

The assembly shall lay a *considerable* pecuniary mulct upon any one who shall be proved to have entered so far into a quarrel as to give uncivil language to his brother-professour.
Cowley. Essays. The College.

Nor doth all the glory that riseth out of them, to him, rise up to a *considerableness* in comparison of what shall, and doth, out of us; and especially, out of this our union with him.
Goodwin. Works, vol. ii. part iv. fol. 95.

Behold yourselfe, so by a sonne disdained:
And then imagine me, taking your part,
And in your power, soft silencing your sonne:
After this cold *considerance*, sentence me.
Shakspeare. Henry IV. Second Part, fol. 97.

——— Care
Sat on his faded cheek, but under brows,
Of dauntless courage, and *considerate* pride
Waiting revenge.
Milton. Paradise Lost, book i. l. 603.

This aduertisement of Dryander, Fraunces didde willinglie accept, promising hereafter to moderate himselfe more *considerateile*. *Fox. Martyrs. The Spanish Martyrs*, fol. 848.

You marueylously forget yourself, and confusedly go from matter to matter, without any *consideration*.
Whitgift. Defence, fol. 504.

——— Yea, at that very moment,
Consideration like an angell came,
And whipt the offending Adam out of him;
Leauing his body as a paradise,
T' inuelop and containe celestial spirits.
Shakspeare. Henry V. fol. 69.

Fear makes a Christian circumspect and *considerative* with himself, how he may keep from miscarriages in the performance of his great work. *Hopkins. Sermon*, fol. 637.

I'lle not dissemble, sir, where'er I come,
I love to be *considerative*.
Ben Jonson. The Fox, act iv. sc. 1.

It could not escape a typical thought of Christ, from mystical *considerators*. *Sir Thomas Brown. Cyrus Garden.*

Yea, with a spitting power, and made to tremble
The region of my breast, which forc'd such way,
That many maz'd *considerings*, did throng
And prest in with this caution.
Shakspeare. Henry VIII. fol. 217.

Nothing he could now do would signify much toward the common safety, unless England could grow into a posture of being more united at home, and more *considered* abroad, than they seemed likely to be by the present course of our affairs.
Sir William Temple, vol. iv. p. 465.

CON-SIDER. — CONSIGN.

Finally, *considering* the promises of Christ to his church, that he will be with them to the world's end, and that the Holy Ghost shall lead them into all truth; then may we justly say, that if this, our faith, be an error, it hath prevailed universally, not one hundred year, but two, three, four, yea a thousand year: and more than that, even to the ascension of Christ, as appeareth by the testimonies of all holy writers.

Thomas Watson, in Strype. Memorials. Queen Mary. Anno 1553.

The said trustees being desired to have regard in the distribution to the piety and orthodoxness of the parsons, to their pains and faithfulness in performing the work of their ministry, to the smallness of the worth of their livings, and to the *considerableness* of income they yield the impropriation.

Boyle. Appendix to the Life.

The choicest books that Rome or Greece have known,
Her excellent translators made her own:
And Europe still *considerably* gains
Both by their good example and their pains.

Roscommon. Essay on Translated Verse.

Nay, we see the wisest and most *considerate* men in the world, after all their enquiries and speculations before our Saviour's time, did but very little towards convincing mankind of the certainty of those things, how firmly soever they might believe them themselves. *Sharp. Works. Sermon* 7. vol. vi.

Having at first entertained a suspicion, that the vulgar principles were less general and comprehensive, or less *considerately* deduced from chymical operations, than was believed.

Boyle. Preface to Physiological Considerations.

Moses, having his mind fixed upon him who is invisible, acted more from the *consideration* of him whom he could not see, than of him whom he saw to be highly displeased with him: not fearing the wrath of the king; for he saw him who is invisible.

Stillingfleet. Sermon 1. vol. iii.

He requires no more from men, but what every *considerative* man knows is fitting to be done, whenever he reflects upon his actions. *Id. Sermon* 3. vol. i.

Such as hath been the brood of Epicurian and profane *considerers* in all times, who have earnestly plodded, and strained their wits, to exclude God from any inspection or influence upon our affairs. *Barrow. Sermon* 11. vol. i.

The use of this catalogue of sins is this: Upon days of humiliation, especially before the sacrament, read them *consideringly* over, and at every particular ask thine own heart am I guilty of this? *The Whole Duty of Man*, p. 409.

At the same time for the encouragement of our Negroes, of which we had a *considerable* number on board, we promised them that on their good behaviour they should have their freedom.

Anson. Voyage round the World, book ii. ch. xi.

If I am not to be honoured with a public thanksgiving, till I shall have taken every one of these *considerable* towns, I am by no means upon equal terms with the rest of our generals.

Melmoth. Cicero. Vatinius to Cicero. Letter 28. book xi.

This, with the other explanations, has made the work *considerably* larger; and by increasing its bulk has I am afraid, added to its faults. *Burke. On the Sublime. Preface.*

We apply it [enthusiasm] through an indolent custom, to sober and *considerate* assertors of important truths, as readily as to wild and extravagant contenders about them.

Byrom. Enthusiasm.

CONSI'GN, *v.* CONSIGNA'TION, CONSI'GNMENT. } Fr. *consigner*; It. *consegnare*; Sp. *consignar*; Lat. *consignare*; *con*, and *signare*, from *signum*, a mark or sign. Of unsettled Origin. Minshew says, *consignation* is a *signing* or setting his hand to with others, a sealing. Fr. *consignation*; Sp. *consignacion*. *Consigned*, in Shakspeare, *Troilus and Cressida*, is explained by the Commentators, *sealed*. *Consigning*, in *Henry IV.*, seems equivalent to *sanctioning*, giving *sanction* to. *Consignare*, in Low Latin, is to imprint the *sign* of the cross in oil on the forehead of the Baptized: and see the Examples from Tindal and Strype.

To *sign*, to give, grant or deliver any thing formally *signed*; to the care, custody, charge, or use of another; and thus, simply to give, grant, or deliver, to commit, to intrust.

O closet garden all void of weedes wicke
Cristallen well, of clerenesse clere *consigned*.

Chaucer. A Balade to our Ladie, fol. 330.

For my father hath *consigned* and confirmed me with his assured testimonie, to bee that assured sauyng health and earnest peny of euerlastyng life. *Tyndall. Workes*, fol. 457.

To the intent that they laying their hands upon them, and *consigning* them with holy chrism, should pray for them, that they might be confirmed in the Holy Ghost.

Strype. Memorials. The Judgment of Dr. Buchmaster concerning Confirmation.

To this I answer, that the words "*Signo te signo sanctæ crucis, et confirmo te*," &c. with the *consignation*, with the cream, imposition of hands of the prelats, be the signes.

Id. The Judgment of Stokesly concerning Confirmation.

All lovers young, all lovers must
Consign to thee and come to dust.

Shakspeare. Song in Cymbeline.

Our coronation done, we will accite
(As I before remembred) all our state,
And heauen (*consigning* to my good intents)
No prince, nor peece, shall have iust cause to say,
Heaven shorten Harrie's happy life, one day.

Id. Henry IV. Second Part, fol. 99.

As many farwels as be stars in heauen,
With distinct breath, and *consign'd* kisses to them,
He [time] fumbles vp into a loose adiew.

Id. Troylus and Cressida, fol. 97.

For if either any man brings in what is written, or what he says is delivered, then the first being express Scripture, and the second being *consigned* in Scripture, no man can be charged with superinducing what is not written, he hath his answer ready; and then these are zealous words absolutely to no purpose; but if such general *consignation* does not warrant every thing that pretends to tradition, but only such as are truly proved to be apostolical; then Scripture is useless as to this particular.

Taylor. The Liberty of Prophesying, sec. 5.

We then grieve the Holy Spirit, when, having taken upon ourselves the covenant of baptism, and thereby consecrated and *consigned* ourselves to God, we either refuse to admit the spirit to take possession of us, or having admitted him, do not shew that respect, nor observe that decency, nor express that kindness, that is due to so worthy a guest.

Sharp. Works. Discourse 3. vol. v.

But I assured him at the same time, that, though I were agreed with Sweden and Holland to make him an offer of the concert, yet we would not do any thing towards it till he had powers to *consign* the money immediately, without any new dispatches and difficulties from Brussels.

Sir William Temple. Works. To Sir John Trevor.

Many Mahommedan doctors teach that believers shall all enter into a state of happiness after the resurrection, some immediately, others after certain punishments; but that infidels shall be *consigned* over to eternal misery.

Jortin. Discourse on the Christian Religion, dis. 1. vol. i. p. 19.

We have not the least doubt of your being thereby enabled to increase your *consignments* of this valuable branch of national commerce, even to the utmost of your wishes.

Burke. Report of a Committee on the Affairs of India.

CONSI'GNIFY, CONSI'GNIFICANT, CONSIGNIFICA'TION. } Lat. *con*, and *significare*; q. *signum facere*; to make a sign or mark.

To mark out, denote, one thing in addition to or combination with another.

But I find not one of those words or any *consignificant* or equivalent to them, in all our Saxon laws.

Spelman. Of Feuds and Tenures, part ii. fol. 7.

The cypher, which has no value of itself, and only serves (if I may use the language of grammarians) to connote and *consignify*, and to change the value of the figures, is not several and various, but uniformly one and the same.

Tooke. Diversions of Purley, vol. i. p. 305.

NIFY. He calls the additional denoting of time, by a truely philosophic word, a *consignification*. *Harris. Philological Inquiries.*

CONSIMILARY, CONSI'MILITY. } Lat. *con*, and *similis*; Gr. ὁμαλὸς, even.

Like, having like appearances, like qualities.

Nor yet inadequate their congruous use
Of mucilages, lymph, and lacteal juice;
The flood *consimilary* ducts receive,
And glands refine the separated wave.
Brookes. Universal Beauty, book iii.

By which means, and their *consimility of* disposition, there was a very conjunct friendship between the two brothers and him.
Aubrey. Anecdote of Sir Walter Ralegh, vol. ii. fol. 511.

CONSI'ST, *v.* CONSI'STENCE, CONSI'STENCY, CONSI'STENT, CONSI'STENTLY. } Fr. *consister*; Sp. *consister*; It. *consistere*; Lat. *consistere*; (*con*, and *sistere*, to stand,) to stand or stay together. Gr. ἱστημι. To be, stand or stay together,—in one body, in one mass; to be, rest, reside, remain, abide or continue, in one fixed or solid state,—in uniformity, congruity, or agreement; to be uniform with, agreeable or suitable, fit or proper, connected with, concurrent to; and, emphatically, to be.

Sith that in change her choise doth chief *consist*
The hauke may cheek, that now comes faire to fist.
Uncertaine Auctors. The Lover to his Loue hauing forsaken him.

For an answer understand, right honorable, that winter here mentioned *consisteth* not in cold weather, short days, and long nights, but in cold zeal and affection, and in short deuotion towards God, and in cold love and charity towards our neighbours.
Strype. Memorials. A Sermon at the Funeral of Queen Mary.

——— Tho' the use
Of such set entertainments more *consists*
In custom, than in course; yet reverend sir,
I am still made your servant by your presences.
Ford. 'Tis Pity she's a Whore, act v. sc. 6.

If the union of the parts *consist* only in rest; it would seem that a bagg of dust would be of as firm a *consistence* as that of marble or adamant. *Glanville. Vanity of Dogmatising*, ch. v.

——— Nigh founder'd on he fares,
Treading the crude *consistence*, half on foot,
Half flying. *Milton. Paradise Lost*, book ii. l. 941.

We are as water, weak, and of no *consistence*, always descending, abiding in no certain place, unless we are detained with violence; and every little breath of wind makes us rough and tempestuous, and troubles our faces.
Taylor. Sermon 8. part iii.

Thus also in practical philosophy there be some *præambula operationis*, some common precepts which must be instilled into us, to work a *consistency* in our tempers, firm enough for the undertaking and performing all moral tasks.
Hammond. Works. Sermon 9. vol. iv.

Though constant and *consistent* now it be.
Yet, when kind beams appear,
It melts, and glides apace into the sea
And loses itself there. *Cowley. Coldness.*

The one inward in our minds, which is that we properly call repentance, (μετάνοια,) and that *consists* in such a sense of our sins, and hatred of them, as makes us heartily sorrow for them and resolve to commit them no more. And the other is outward, and shews itself in our lives, and that *consists* in the actual forsaking those sins which we so resolved against.
Sharp. Works. Sermon 8. vol. iii.

I am coming to consider the most material point you mentioned, when you recommended, in so high a tone, the *consistency* of popery, with the civil and religious liberties of this nation, from the temper and example of the archbishop of Cambray.
Headley. Works. Letters signed Britannicus, &c. let. 64.

I shall handle these in their due extent, by shewing that no one kind of true peace is *consistent* with any sort of prevailing wickedness; whether by peace we mean the peace a man hath with himself in the tranquillity of his mind; or the peace which men have in society with one another. CONSIST. — CONSISTORY.
Stillingfleet. Sermon 10. vol. i.

To fancy that God originally created a certain quantity of matter and motion, and left them to frame a world at adventures, without any determinate and particular view, design or direction; this can no way be defended *consistently*, but must of necessity recur to downright Atheism.
Clark. On the Attributes, p. 160.

From all this it appears, that their defection from the God of Israel, wicked and abominable as it was, did not however *consist* in the rejecting him as a false God, or in renouncing the law of Moses as a false religion; but only, in joining foreign worship and idolatrous ceremonies to the ritual of the true God.
Warburton. The Divine Legation, book v. sec. 2.

——— At early day,
Sweet slumber shaken from her opening lids,
My lovely Patty to her dairy hies.
There from the surface of expanded bowls
She skims the floating cream, and to her churn
Commits the rich *consistence*.
Dodsley. Agriculture, can. 3.

[They come] from one who wishes to preserve *consistency*; but who would preserve *consistency* by varying his means to secure the unity of his end.
Burke. Reflections on the Revolution in France.

And what sure mark distinguishes the wise?
Consistent wisdom ever wills the same;
Thy fickle wish is ever on the wing.
Young. The Complaint. Night 8.

I found it next to impracticable, to deliver short, unadorned, didactical sentences, *consistently* with the copiousness, irregularity, and enthusiasm peculiar to ode-writing.
Hurt. Thomas a Kempis. To the Reader.

CONSISTORY, CONSISTO'RIAL, CONSISTO'RIAN. } Fr. *consistoire*; It. and Sp. *consistorio*; Lat. *consistorium*, from *consistere*. (See CONSIST.) The place where any number of individuals (*consistunt*) stay, remain, or abide together. *Locus ubi circa principem* consistunt *amici illius et consiliarii.* Gesner.

And in *consistorie* atte courte. do calle youre names.
Piers Ploukman. Vision, p. 39.

And so befell, sone after on a day
This false judge, as telleth us the storie,
As he was wont, sat in his *consistorie*
And yaf his domes upon sondry cas.
Chaucer. The Doctoures Tale, v. 12095.

Also when Pope Bonyface of Rome, and his cardynals, knewe the trouthe, they were right ioyfull, and drewe togyther in *consistory*, and sayde howe their greatest enemy the Frenche kynge was beaten with a cruell rodde, seyng God had taken fro hym his wytte. *Froissart. Cronycle*, vol. ii. ch. 139.

And [I denounce and show for accursed] al those that let prelates or ordynaries for to holde *consystory* sessyon, or chapytres, for to enquyre of synnes, and of excesse, in good amendment of maanes soul.
Strype. Memorials. The general Sentence, or Curse.

Paul the Fourth was sworn at his election to the papacy to make but four cardinalls, which oath he presently broke, in open *consistory* maintaining it is an article of faith, that the pope cannot be bound, much lesse can bind himself.
Feltham. On the Low Countries, part ii. fol. 97.

He [John Branston] sate judge in the *consistory*, when a churchwarden, out of whose house a chalice was stolen, was sued by the parish to make it good to them, because not taken out of the church-chest (where it ought to have been reposited,) but out of his private house. *Fuller. Worthies. Chesshire.*

Answere was returned from the said churches, That they had heard alreadie of those *consistoriall* lawes, and did acknowledge them to be Godly ordinances, drawing towards the prescript of the Word of God.
Hooker. Ecclesiastical Polity. Preface fol. 8

CONSIST. — CONSOCIATE.

You fall next on the *consistorian* schismaticks; for so you call Presbyterians, pag. 40, and judge them to have enervated the king's supremacy by their opinions and practise, differing in many things only in terms from popery.
Milton. Brief Notes on Dr. Griffith's Sermon.

For all the treasure and other princely ensigns and imperiall ornaments, together with the præfect and the *consistorians*, were inclosed within the compass of the wals.
Holland. Ammianus. Valens and Gratian, fol. 422.

He knew, when he told you this story, that he did not appeal from the sentence given in the court in Jersey, to any *consistorial* court of the bishop of Winchester.
Hoadley. Works. Letter to Clement Chevallier, Esq., vol. iii. fol. 951.

The CONSISTORIUM of the latter Roman Emperors was first applied to the *place* in which their Privy Council met, and thence to the Council itself. So in the Romish Church, the Consistory is the place in which the College of Cardinals meet, with the Pope at their head, and also the meeting itself, which assembles for the reception of Princes or their Ambassadors, for the Canonization of Saints, for the promotion of Cardinals, and other important affairs. Among the *Reformed Churches* on the continent, both Lutherans and Calvinists, the Consistory is an Assembly of Ministers, appointed to regulate their affairs, discipline, &c. In *England*, the Consistory is a Court Christian, or Spiritual Court, formerly held in the nave of the cathedral church, or in some chapel, aisle, or portico, belonging to it, in which the Bishop presided, and had some of his Clergy for assessors and assistants. This Court is at present held by the Bishop's Chancellor or Commissary, and by Archdeacons or their officials, either in the cathedral Church or other convenient place in the Diocese, for the hearing and determination of matters and causes of Ecclesiastical cognizance, which may happen within such Diocese. (Burn, *Ecclesiastical Law*, vol. ii. p. 12.)

CONSO'CIATE, *v.* / CONSO'CIATE, *n.* / CONSOCIA'TION. — Lat. *consociare, atum; con,* and *socius*, a follower, from *sequi*, to follow. Vossius.

To follow with, to join as follower or companion, to accompany, to unite with, to coalesce, to combine, to confederate.

I am yet willing to grant, that generally in nature the best outward shapes are also the likeliest to be *consociated* with good inward faculties. *Reliquiæ Wottonianæ*, p. 79.

If that gracious hand will exempt us from the common judgment of our consorts in evil, we have cause to bless his mercy; but if his just hand shall sweep us away in the company of our wicked *consociates*, we have reason to thank none but ourselves for our sufferings. *Hall. Select Thoughts*, vol. iii. fol. 720.

Because the soul joyned to the body draws from the society of the flesh incentives and arguments to sin; therefore both of them are punished, as being guilty of *consociation*.
Taylor. On Repentance, ch. vii. sec. 1.

He will rather conclude that those few that should happen to clash, might rebound after the collision; or if they cohered, yet by the next conflict with other atoms might be separated again, and so on in an eternal vicissitude of fast and loose, without ever *consociating* into the huge condense bodies of planets.
Bentley. Sermon 7.

The 3d relates to a man, as he is a being integrated by a human mind and living body, strictly *associated* by certain laws of union or *consociation* established by God in this monadical creature. *Boyle. The Christian Virtuoso*, part ii. sec. 2.

With every wind to waft large commerce on,
Join pole to pole, *consociate* sever'd worlds
And link in bonds of intercourse and love
Earth's universal family.
Mallet. Amyntor and Theodora.

Thus Epictetus, a thorough Stoic, if ever there was any, speaking of death says, But whether do you go? no where to your hurt: you return from whence you came, to a friendly *consociation* with your kindred elements.
Warburton. The Divine Legation, book iii. sec. 3.

CONSO'LE, *v.* / CONSO'LER, / CO'NSOLATE, *v.* / CONSOLA'TION, / CONSOLA'TOR, / CONSO'LATORY. — Fr. *consoler*; It. *consolare*; Sp. *consolár*; Lat. *consolari*. *A* solari, *est* consolari, *quod* (*si placet esse a* solus) *propriè notet adlocutione eorum animos lenire, qui sibi* soli *videntur relicti, postquam orbati sunt parente, conjuge vel pignoribus aut amicis.* Vossius.

To soothe by converse the minds or feelings of the *solitary*; to comfort, to *solace*, to cheer, to encourage, the lonely, the forsaken, abandoned, or deserted.

Thynkest thou it a small thynge of the *consolacions* of God? and are they wyth thee a lyinge worde.
Bible, 1551. *Job*, ch. xv.

And in yeldynge graces to oure moste *consolatrice*, that moste blessyd virgyn our lady saynt Mary: y^e^ virgyne, here I agayne salute with thee seconde of the foresay'd vii. joyes.
Fabyan. Secunda pars Cronicarum, ch. xlix.

He also commaunded his glorious apostles to preach it, and confirmed it with so many myracles, and did also geene to the confirming and writing of it, the glorious *consolatour* of the Holy Ghost. *Barnes. Workes*, fol. 293.

Wherin he reporteth of the coragious
Wordes, that were moche *consolatory*
By Eschines rehersed, to the great glory
Of Demosthenes, that was his utter fo,
Fewe shall ye fynde or none that will do so.
Skelton. The Crowne of Laurell.

——————— I will begone,
That pittifull rumour may report my flight
To *consolate* thine eare.
Shakspeare. All's Well that End's Well, fol. 242.

But, what may somewhat *consolate* all men that honour vertue, we do not discover the latter scene of his [Belisarius] misery in authors of antiquity, or such as have expressly delivered the story of those times.
Sir Thomas Brown, book vii. ch. xvii.

He makes his father Laertes a gardener all that while, and seeking his *consolation* for the absence of his son in the pleasure of planting and even dunging his own grounds.
Cowley. Essays. Of Agriculture.

Consolatories writ
With studied argument, and much perswasion sought
Lenient of grief and anxious thought:
But to th' afflicted in his pangs thir sound
Little prevails, or rather seems a tune
Harsh, and of dissonant mood from his complaint;
Unless he feel within
Some source of *consolation* from above.
Milton. Samson Agonistes, l. 657.

Fortune foretun'd the dying notes of Rome,
Till I, thy consul sole, *consol'd* thy doom.
Dryden. Juvenal. Satire 10.

This excellent young woman has nothing to *consolate* herself with but the reflection that her sufferings are not the effect of any guilt or misconduct, and has for her protection the influence of a power which, amidst the unjust reproach of all mankind, can give not only patience, but pleasure to innocence in distress.
Tatler, No. 199.

But that what we ask in the name of Jesus Christ, he will do it, we have his own word; and that to, not only once, but again, that we might have strong *consolation*, and be the more fully assured of it. *Bishop Beveridge. Sermon* 31.

My present employment is the reviewing some *consolatory* thoughts on the loss of friends, which my poor Lady Susan's death obliged me to entertain myself with, and which I am now recruiting. *Boyle. Letters of. Works*, vol. vi. p. 48.

Mr. Pope retired with some chagrin to Twickenham, but *consoled* himself and his friend with this sarcastic reflexion—"We shall take our degree together in fame, whatever we do at the university." *Warburton. Life, by Hurd.*

In this season, therefore, of dejection occasioned by the indisposition of my wife, the dangerous sickness of some of my servants, and the death of others, I have recourse to my books, as to the sovereign *consolers* of my sorrows.

Melmoth. Pliny. Letter 19. book viii.

However, it affords me a very sensible *consolation*, that there is strong reason to hope the prudence of your friends will be able to elude the force of those iniquitous schemes which have been projected to your prejudice.

Id. Cicero. Letter to Publius Lentulus, book i. let. 19.

The punishment of real tyrants is a noble and awful act of justice; and it has with truth been said to be *consolatory* to the human mind.

Burke. Reflections on the Revolution in France.

Console, Fr., in *Architecture*, a projecting bracket usually in the form of the letter S. Vitruvius (iv. 6,) seems to speak of a Console under the terms *ancon*, (ἀγκὼν,) and *prothyris*, (προθυρὶς.)

CONSO'LIDATE, *v.* Conso'lidate, *adj.* Consolida'tion. } Fr. *consolider*; Sp. *consolidar*; It *consolidare*; Lat. *consolidare*, to fix into one whole, one mass. Vossius adopts the Etymology of Festus; *solum, Oscè* totum, *et* solidum *significat.*

To form, fix or fasten, to conjoin, to close, to unite, into one whole, one mass; to render firm, hard, compact, confirmed. See to Soulder.

In so moche that it seemeth, that no operation or affairs may be perfecte, nor no science or arte complete, eccept experience be there vnto added, wherby knowledge is ratyfied, and (as I mought saye) *consolidate.*

Sir Thomas Elyot. Governour, p. 231.

Consyderynge the vtilitie in rydynge great horses, it shall be necessary (as I haue sayde) that a gentylman do lerne to ryde a great and fierce horse whyles he is tender, and the braunes and sinewes of his thighes not fully *consolidate. Id. Ib.* p. 64.

Sometimes, they find the mines not yet *consolidated* and digested throughly into metal; when, by their experience knowing after how many years they will be ripe, they shut them up again till then. *Digby. Of Bodies*, ch. xiv.

Take a wanton garish loose spirit, let him be but in the presence of a superior whom he feares and reverenceth, and it *consolidates* him.

Goodwin. Select Cases. The Vanity of Thought, p. 46.

We are divided between good and evil; and all our good or bad is but a disposition towards either, but then the sin is arrived to its state and manhood, when the joynts are grown and firm by the *consolidation* of a habit.

Taylor. On Repentance, ch. v. sec. 3.

And yet when that was done, would he be far enough from making the extension of body (which is the *cohesion* of its solid parts) intelligible, till he could shew wherein *consisted* the union or *consolidation* of the part of those bonds or of that cement, or of the least particle of matter that exists.

Locke. On Human Understanding, book ii. ch. xxiii.

The last thing considered by the board of controul among the debts of the Carnatick, was that arising to the East-India Company, which after the provision for the cavalry, and the *consolidation* of 1777, was to divide the residue of the fund of £480,000. a year with the lenders of 1767.

Burke. Speech on the Nabob of Arcot's debts.

CO'NSONANT, *adj.* Co'nsonant, *n.* Co'nsonance, Co'nsonancy, Co'nsonantly. } Fr. *consonance*; It. *consonanza*; Sp. *consonancia*; Lat. *consonare*, (*con*, and *sonare*,) perhaps from *tonare*, and this from τόνο-ειν, *intendere, et peciatim vocem vel* sonum *intendere.* Vossius.

"Those letters," (says Wilkins,) "are styled *consonants*, in the pronouncing of which the breath is intercepted by some collision or closure, amongst the instruments of speech." *On a Real Character*, part iii. ch. xii.

Sounding together, sounding in unison, uniting in sound, symphonious, harmonious, concordant; and thus, agreeing, consisting with.

For in ye Scriptures is no cõfuse ordre, but a cõfourme & *cõsonãt* ordre, one chaptre alwais approuyng & declarynge an other.

Bale. Apologie, p. 55.

Yet I think that confession is not necessarily deduced of Scripture, nor commanded as a necessary prescript of Scripture, and yet it is much *consonant* to the law of God, as a thing willed, not commanded.

Burnett. Records. Resolutions of some questions concerning the Sacraments, quest. 15.

For wheras all ye olde holy doctours & saintes of euery age, write so full & so whole, & so *cõsonãtly* togither against al kindes of scismes & heresies, &c.

Sir Thomas More. Workes, fol. 829.

The British language, which our vowels wants,
And jars so much upon harsh *consonants*,
Comes with such grace from thy mellifluous tongue,
As do the sweet notes of a well-set song.

Drayton. Queen Catherine to Owen Tudor.

As in every thing else, beauty and favour is composed and framed (as it were) of many members meeting and concurring in one, and all together at the same time, and that by a certaine simmetry, *consonance*, and harmony.

Holland. Plutarch, fol. 50.

Which could we suppose in a single instance; yet a multitude of musical *consonancies* would be as impossible, as to play a thousand tunes upon a lute at once.

Glanville. The Vanity of Dogmatizing, ch. iv.

If it be so, it is better to do what I have a mind to quietly, then to vex myself, and yet do it nevertheless: and that it is so, I am taught in almost all the discourses I have read or heard upon the seventh chapter to the Romans: and therefore if I may have leave to do *consonantly* to what I am taught to believe, I must confess myself to be under the dominion of sin, and therefore must obey. *Taylor. On Repentance. Preface*, fol. 3.

They all plead Scripture for what they say; and each one pretends, that his opinion, be it ever so absurd and ridiculous, is *consonant* to the words there used.

Bishop Beveridge. Sermon 6.

Had read out all th' imaginary duels
That had been fought by *consonants* and vowels.

Butler. Satyre. Human Learning, part ii.

Soft sigh'd the flute; the tender voice was heard,
Warbling the varied heart; the woodlands round
Apply'd their quire; and winds and waters flow'd
In *consonance. Thomson. Spring.*

Sin discomposeth all the *consonancy* in man making a discord between flesh and blood, which is the cause of all evil, and finally of the last of all *dissonancies*, which is death.

Tatler, No. 274.

And therefore I shall rather observe, that *consonantly* thereunto God was pleased to consider man, so much the more than the creatures made for him, that he made the sun itself stand still, and at another time to go back, and divers times made part of the universe forget their nature, or act contrary to it.

Boyle. Usefulness of Natural Philosophy, part i. ess. 2.

This severe vengeance on enormous offenders was believed, not only *consonant* to the rules of human, but to be the object, and to make the especial care of the Divine justice.

Hurd. Works. Notes on the Art of Poetry.

His stanzas are too long, especially his epodes; the ode is finished before the ear has learned its measures, and consequently before it can receive pleasure from their *consonance* and recurrence. *Johnson. Life of Gray.*

Though these *consonancies* chyming in the writer's head, he might not always be aware of the imitation.

Hurd. Works. On the marks of imitation.

CONSO'PITE, *v.* Conso'pite, *adj.* Conso'piate, *v.* Consopia'tion. } Lat. *consopire, itum*, i. e. *somnum inducere*; to bring on sleep, to lull to sleep; *sopor*, of uncertain origin.

CONSOPITE. — CONSPICUOUS.

Wherefore Divine providence brought it to passe for the good of the man, and that he might more vigorously and fully be enrich'd with delight, that the *operations* of the masculine faculties of the soul were for a while well shaked and *consopited*.
Henry More. Mora. Cabbala. fol. 35.

Both will and intellect that worketh best,
When sense and appetite be *consopite*.
And grosser phansie lull'd in sweet rest.
More. On the Soul, part iii. can. 1. st. 28.

And thus now the body is gotten uppermost, the lower qualities have greater exercise and command then the higher, those being very vigorously awakened, and these proportionably shrunk up, and *consopited*. *Glanville. Preexistence of Souls*, ch. xiv.

One of his lordship's maxims is, that a total abstinence from intemperance or business, is no more philosophy, than a total *consopiation* of the senses in repose.
Pope. Works. Letter to Mr. Dagby, let. 16.

CONSPI'CUOUS, CONSPI'CUOUSLY, CONSPI'CUOUSNESS, CONSPICU'ITY, CONSPECTU'ITY.

Lat. conspicuus, (quod ab omnibus conspicitur,) from conspicere, conspectum; con, and specere, to see, to look.

That may be seen: seen plainly, clearly; from its situation; and thus, eminent; from its appearance, and thus, bright.

Eminent, remarkable, distinguished, bright, brilliant, famous, celebrated, renowned.

——— A matchlesse sepulchre,
The sacred boast of the Achæians ruind
Vpon the Hellespont; where most it mind
(For height, and *conspicuity*) the cies
Of liuing men, and their posterities.
Chapman. Homer. Odyssey, fol. 365.

Their modesty likewise, whether with respect to themselves, or others, is *conspicuous*. In enumerating the apostles, Mark and Luke put Matthew before Thomas: but Matthew gives him the precedency to himself. *Grew. Cosmo Sacra*, book v. ch. ii.

——— in these vacant rooms
First you succeed, and of the wheeling orb,
In the most eminent and *conspicuous* point
With dazzling beams and spreading magnitude
Shine the bright pole-star of this hemisphere.
Carew. A Masque at Whitehall, Anno 1633.

To walk, that is to go about *conspicuously* in the sight of all men, breaking forth into works, (as the sun after the dispersions of a mist or cloud) whereby all men see and acknowledge his faith and obedience.
Hammond. Works. Sermon 15. vol. iv.

I answer; 1. All that St. Austin says, is not true. 2. Though this were true, it were nothing to your purpose, unless you will conceive it all one, not to be, and not to be *conspicuously* visible.
Chillingworth. Religion of Protestants, ch. v. part i.

A man I thought deserving to be crown'd;
First by my father pointed to my sight,
Nor less *conspicuous* by his native light.
Dryden. Sigismunda and Guiscardo.

If there be not now such a power actually and *conspicuously* exercised in the world, then, &c.
Clark. On the Attributes, p. 439.

The *conspicuousness* of which quality [inoffensiveness] in pigeons hath made them though erroneously, be supposed to have no gall.
Boyle. Usefulness of Natural Philosophy, part i. can. 2.

They affect singularity, for want of any thing else that is singular; and finding in themselves strong desires of *conspicuousness*, with small abilities to attain it, they are resolved with Erostatus, that fired Diana's temple to be talked of for having done so, to acquire that considerableness by their sacrilege, which they must despair of from their own parts.
Id. Some considerations touching the Style of Holy Scriptures.

You have not the least reason to doubt of my zeal to serve you: of which I have given many *conspicuous* testimonies in this province, as well as at Rome
Melmoth. Cicero. To Appius Pulcher. Letters. book vi.

CONSPIRE, s. CONSPI'RER, CONSPI'RANT, *adj.* CONSPIRA'TION, CONSPI'RATOR, CONSPI'RACY, CONSPI'RINGLY.

Fr. *conspirer*; Sp. *conspirár*; It. *conspirare*; Lat. *conspirare*; *con*, and *spirare*, to breathe; as it were to breathe together in one action, to agree or consent with one breath. Minshew. Vossius thinks *spiro, a sono fictum*. Martinius, *quasi σὺν ἄρᾳ, trahe aera*. Tooke, the A. S. *spiri-an*, (Ger. *speiren*; Dutch, *spuren*;) Scoteh, to speir or spire. "To search out by the track, or trace, to inquire, and make diligent search." Somner. And see ASPIRE. Lye says *Spirian after*, is to *aspire* after; *investigare, quærere, inquirere, explorare, indagare, insectare*. For Speir see Dr. Jamieson's *Dictionary of the Scottish Language*.

To *conspire*, then, will be to search or seek after, or pursue eagerly, ambitiously, in union with others; to join, unite, agree, combine, concert, complot, confederate, in the same pursuit; for the attainment or acquisition of the same end or object.

From thennes forth the Jewes han *conspired*
This innocent out of this world to chace.
Chaucer. The Prioresses Tale, v. 13495.

Whan shapen was all hir *conspiracie*
Fro point to point, how that his lecherie
Parformed shulde be ful sotilly,
As ye shul here it after openly,
Home goeth this cherl that highte Claudius.
Id. The Doctoures Tale, v. 12081.

Symon, which was made their espie
Within Troie, as was *conspired*,
Whan tyme was, a token fired.
Gower. Conf. Am., book i. fol. 37.

But suche a false *conspirement*
Though it be prive for a throwe,
God wolde not it were vaknowe.
Id. Ib. book ii.

Go sister, and go tel my wordes to my disdainfull foo:
I was not she that did *conspire* with Greekes to Troy to goo.
Phaer. Æneidos, book iv.

For we see such miseries, hange ouer the whole state of common wealth, through the great misorder of your sedicion, that it maketh vs much to reioyce that we haue bene neither parteners of your doings nor *conspirers* of your counsayles.
Sir John Cheke. Hurt of Sedition, A. 2.

But as soon as it was day, certaine Jewes made a *conspiracion*, and cursed them selues to the deuyll and to damnacion yf they did eyther eate or drynke, before they had slayne Paule.
Udall. Actes of the Apostles, ch. xxiii.

And finally those of the people were strongest at the gates, so that they wold not suffre them to be openedde. In such sorte, that the *conspyratours* could not execute their trahisone.
Nicoll. Thucydides, fol. 111.

But the serpent Idre of enuy and false *conspyracy*, whiche euer burned in the harte of Edricus, was kyndeled so sore, that of pure force it must breke out vpon a lyght occasion.
Fabyan, vol. i. ch. 204.

It hath bene the vsuall practise of all sectaries and especiallie Anabaptists, who count them all as wicked, and vngodlie, as worldlinges, and men players, as idle and slouthfull, that *conspire* not with them in their confused platforme.
Whitgift. Defence. Preface, fol. 5.

Stand ye secure ye safer shrubs below,
In humble dales, whom heav'ns do not dispight;
Nor angry clouds *conspire* your overthrow,
Envying at your too disdainful height.
Hall. Satires. A Defiance to Envy.

He fell againe into another newe trouble and daunger; being called into question as one of Catiline's *conspiracie*, both before the questor Norius Niger in his house, and that by L. Vettius who approached him; and also in the senate, by P. Orrius unto whom for that he detected first the plots and designements of the *conspiratours*, were rewards appointed by the state.
Holland. Suetonius. Julius Cæsar, fol. 7.

York, with his youngest son t'wards Ireland bears;
Warwick to Calais, where his safety lay;
To that sure harbour of *conspiracy*,
Envy's retreat, rebellion's nursery.
Daniel. History of Civil War, book vii.

'Twere now time to reduce this operation to practice, and shew you, 1. What directions conscience is able to afford from every of those laws for the ruling of all actions of that kind; and secondly, what an harmony and *conspiration* there is betwixt all these laws, one mutually aiding and assisting the other, and not violating and destroying. *Hammond. Works*, vol. i. fol. 210.

But these *conspirers* couched all so clene
Through close demeanour, that their wiles did weane
My heart from doubts, so many a false deuice
They forged fresh, to hide their enterprise.
Mirrour for Magistrates, fol. 406.

Whosoever shall put away, either violently without mutual consent for urgent reasons, or *conspiringly* by plot of lust, or cunning malice, shall put away for any sudden mood, or contingency of disagreement, which is not daily practice but may blow soon over, and be reconcil'd, except it be fornication; that man, or that pair, commit adultery.
Milton. Of Nullities in Marriage.

Roaring she tears the air with such a noise
As well resembled the *conspiring* voice
Of routed armies, when the field is won;
To reach the ears of her escaped son.
Waller. The Battle of the Summer Islands, can. 3.

I know thou'lt say, my passion's out of season,
That Cato's great example and misfortunes
Should both *conspire* to drive it from my thoughts.
Addison. Cato, act iii. sc. 1.

In the happiness of those retirements, [Cicero] has more obliged posterity by his moral precepts than he did the republick in quelling the *conspiracy* of Catiline.
Dryden. Dedication of King Arthur.

That those three [the Holy Spirit, the Father, and Son] joyned and confederated (as it were) are *conspiringly* propitious and favourable to us. *Barrow. Sermon* 34. vol. ii.

Then shall thou find, whilst friends with foes *conspire*
To give more proof than virtue would desire,
Thy danger chiefly lies in acting well;
No crime's so great as daring to excel.
Churchill. Epistle to Wm. Hogarth.

Is it alien to the office of a good member of parliament, when such practises increase and when the audacity of the *conspirators* grows with their impunity, to point out in his place their evil tendency to the happy constitution which he is chosen to guard?
Burke. Appeal from the New to the Old Whigs.

I shall here, with the utmost veracity, give a short acount of Catiline's *conspiracy*; a memorable attempt, both for the enormous wickedness of it, and the danger it threatened.
Rose. Sallust. The conspiracy of Catiline, p. 7.

CONSPIRACY, in *Law*, the Conspiring to obstruct, pervert, or defeat the course of public justice; to injure the public health, as by selling unwholesome provisions, or to effect any public mischief; offences punishable by indictment. Every confederacy to injure individuals, or to do acts which are unlawful or prejudicial to the community is a Conspiracy; and an indictment lies, not only when it is entered into for an illegal purpose, but also when it is to effect a legal purpose by unlawful means, and this although such purpose be not effected; the Conspiracy, or unlawful agreement, though nothing be done in it, being the gist of the offence. The punishment attendant on it previous to Edward I. was most severe, such as forfeiture of lands, disqualifying a party as a witness or juror: the usual modes of punishment now however, are, fine, imprisonment, and finding surety for good behaviour. For a full legal description of Conspirators see statute 2, 33 Edward I. Journeymen and workmen in general who refuse to work, in consequence of a combination, till their wages are raised, may be indicted for a Conspiracy, though each may insist individually on raising his wages if he can; a more summary mode of punishment by proceeding before Magistrates is, however, given for this offence by the statute 39 and 40 George III. ch. 106. Combinations amongst Victuallers or Artificers to raise the price of provisions, or any commodities, or the rate of labour, have been made liable to severe punishment by enactments of particular statutes. See 2 and 3 Edward VI. ch. 15, and 36 George III. ch. 3, which relates to Journeyman Paper-makers. The actual fact of Conspiring need not be given in proof upon an indictment, but may be inferred from collateral circumstances; nor can one person alone be guilty of a Conspiracy, though he may be prosecuted for having Conspired with others.

CONSPISSATION, Lat. *conspissare*; *con*, and *spissare*, to thicken, *spissus*, *a συσδνὸς*, *quod est densus, obscurus*.

Denseness, thickness.

For body's but this spirit, fixt, gross by *conspissation*.
More. Infinity of Worlds, st. 13.

CO'NSTABLE, *n.* Co'NSTABLERIE, Co'NSTABLESHIP, Co'NSTABLEWICK, Co'NSTABULATORY. Fr. *connetable*; It. *conestabile*; Sp. *condestabile*. Verstegan thinks that this word might more rightly be *kingstable*, (*King* in A. S. *cuning*.) *Columen regis*, the support or stay of the King. Spelman, Menage, Du Cange, Vossius, and Skinner, agree that it is a corruption of *comes stabuli*, "an officer," as Blackstone observes, "well known in the Empire; so called, because like the Lord High Constable of England, he was to regulate all matters of chivalry, tilts, tournaments, and feats of arms, which were performed on horseback." *Com.* i. 355.

Manie flowe to churche, & the *constable* vnnethe
Atarnde [return'd] aliue, & manie were ibrogt to dethe.
R. Gloucester, p. 539.

The *constable* and dame Hermegild his wif
Were payenes, and that contree every wher;
But Hermegild loved Custance as hire lif;
And Custance hath so long sojourned ther
In orisons, with many a bitter tere,
Til Jesu hath converted thurgh his grace
Dame Hermegild, *constablesse* of that place.
Chaucer. The Man of Lawes Tale, v. 4953.

Than drede had in her baillly
The keeping of the *constablery*
Toward the north I vnderstond.
Id. The Romant of the Rose, fol. 136.

Than the *constable* went forthe, and then cam in diuerse seculers and they scorned me on euery syde, and manassed me greatly.
State Trials. Trial of Master William Thorpe.

Men thinks the *constable* seeth a tyme where in he may do the the king his master good service, or else he wold not see him sent thither.
Lodge. Illustrations of British History. Sir Richard Morysin to the Privy Council, 1553.

Bicause he had nat the Martell, whiche is the token of the offyce of the *constablery* as he was commoned to do; therefore the offyce was vacant and voyde.
Froissart. Cronycle, vol. ii. ch. 193.

——— The same thing
In a low *constable* and in the king
I reverence. *Donne. To the Countesse of Sallsbury.*

This king granted unto the church of Canterbury, and to William and his successors, the custody of *constableship* of the castle of Rochester for ever. *Baker. Henry I.*

CONSTABLE. If there was not a minister in every parish, you would quickly find cause to increase the number of *constables:* and if the churches were not employed to be places to hear God's law, there would be need of them, to be prisons for the breakers of the laws of man. *South. Sermon* 4. vol. i.

Which office and *constableship* were granted upon his decease, to Sir William Pickering, Knt. a worthy and honorable gentleman, and employed much in embassies, with all the fees and profits thereunto accustomably arising, together with the herbage and panage of the park thereto belonging.
Strype. Memorials. Edward VI. Anno 1709.

A great deal was said, both at the bar by lawyers, and at the debate of the house, upon the point of jurisdiction and of the exemption of a *constabulatory.*
Burnett. Own Times. Queen Anne. Anno 1709.

The *Lord High* CONSTABLE *of England* was anciently an Officer of the Crown of the highest dignity; this office appears to have been first granted by William the Conqueror to Walter, Earl of Gloucester, or according to others, to William Fitzosborne or Roger de Mortimer, and became hereditary in two different families, as annexed to the Earldom of Hereford; and in that right, after a lapse of two centuries, was revived by judgment of law in the person of Edward Stafford, Duke of Buckingham, who being attainted of high treason, 13 Henry VIII., 1521, this office became forfeited to the Crown, since which there have been no Lord High Constables appointed, except at Coronations and on other solemn occasions; the 13 Richard II. statute 2, specifies the authority and jurisdiction belonging to this Officer. See Agard's *Antiquity of the Constable of England,* in Hearne's *Collection,* ii. 77; Leigh's do. ibid. 81. The Constable of France was the first officer of the Crown and chief of the army. Anne de Montmorency, who perished on the scaffold, was the last who held this dignity, which was suppressed by an edict of Louis XIII.

There are also the Constable of the Hundred, or High, Chief or Head Constable, probably sprung from this office, and the Constable of the Village, or Petty Constable. The first known mention of the Chief Constable, though there is reason to suppose the office was instituted long before, is in a Writ or Mandate of 36 Henry VIII. preserved in the *Adversaria* to Watts's edition of Matthew Paris, by which mandate "it was provided that in every hundred there should be a Chief Constable, at whose mandate all those of his hundred sworn to arms should assemble and be observant to him, for the doing of those things which belong to the King's peace." The first notice in the statutes which appears to be taken of the Constable is 13 Edward I. ch. 6, Westminster, wherein "it is ordained that in every hundred or franchise there shall be chosen two Constables to make the view of armour, and to present the default of armour, and of the suits of towns and of highways," &c.; since which period the office has been familiarly known in Law, and various duties imposed upon it by different statutes. Both the High and Petty Constables are chosen at the Leet or Term of the Hundred, or by Justices of the Peace, and in some places by the Parishioners of Towns and Parishes, according to ancient and particular usage.

In Westminster, by statute 29 George II. ch. 5, the High Constable is chosen annually by the Dean or High Steward, or his Deputy.

The duties of Constables are multifarious, but may be summed up under two heads; repressing felonies, and keeping the peace, of which they are conservators by the Common Law; they are also bound to execute the precepts of Sheriffs, Justices of the Peace, and Coroners. CON. STABL. — CON. STANT

There are various grounds of exemption from serving the office, such as age, sixty-three being mentioned in the statute 31 George II. ch. 17; being Aldermen of London, Apothecaries, Attornies, practising Barristers, Dissenters being Teachers or Preachers, Foreigners naturalized, Militia-men, President and Fellows of the College of Physicians, Prosecutors of Felons, Surgeons, and others.

Constables of Castles were Governors of the Castles of the King or of great Barons; offices frequently hereditary or held by feudal tenure; such were the Constable of the Tower, the Constable of London or Baynard's Castle, the Constables of the Castles of Dover, Windsor, Chester, Flint, &c. some of which offices, though not now hereditary, still exist; these are the Constables intended in Magna Charta, ch. 17, 20, and who in the statute West. 1, (3 Edward I. ch. 17,) are called Constables of fees, and there considered as Keeper of Prisons, formerly a constituent part of all Castles. The statute 5 Henry IV. ch. 10, stating the oppression of these Constables, and enacting that no party should in future be imprisoned but in the Common Gaol, probably suppressed a course of tyranny indulged in by them.

A Constable of the Exchequer is mentioned in the *Dialogus Scaccarii,* lib. i. ch. 5; in the statute *De Scaccario,* 51 Henry III., statute 5; in Fleta, lib. ii. ch. 31; and in Madox's History of that Court, p. 274.

The Constable of the Staple is also mentioned in some old statutes, 27 Edward III. ch. 8; 15 Richard II. ch. 9; 23 Henry VIII. ch. 6.

CO'NSTANT, *adj.* Co'NSTANTLY, Co'NSTANCE, Co'NSTANCY, Co'NSTANCENESS. Lat. *constans,* present participle of *constare,* to stand together; (*con,* and *stare,*) to stand. *Sto,* Gr. στάω, στῶ. Standing together, *sc.* firmly, fixedly, steadily, without change or variation; and thus, firm, fixed, steady, unchanging, unvarying.

No more of this make now I mentioun,
But to Grisilde agen I wol me dresse,
And telle hire *constance,* and hire besinesse.
Chaucer. The Clerkes Tale.

And last of all he was called before the bishoppes in a common assemblye at London, where he so *constantly* defended himselfe that he had preuailed, if he might haue bene heard, as indeed he was not. *Frith. Workes. Life,* fol. 3.

The fire it cannot frese,
For it is not his kinde;
Nor true love cannot lesse
The *constance* of the minde.
Surrey. The Louer excuseth himself, &c.

And all these before named albeit they haue not yet obteyned the rewarde promysed them for their godly lyuynge, whiche reward shal be geuen them at the general resurrection of the bodyes: yet haue they deserued perpetuall prayse for the *constantnes* of theyr fayth. *Udall. Hebrewes,* ch. xi.

These things we now repeat, that a testimony might remain with the king, signed by us: that he might not doubt of our *constancy.*
Strype. Memorials. The Duke of Saxony, and Landgrave of Hesse to the King.

But, like a *constant* and confirmed devil,
He entertain'd a show so seeming just,
And therein so ensconc'd his secret evil,
That jealousy itself could not mistrust.
Shakspeare. Rape of Lucrece.

CONSTANTINOPLE.

CONSTANTINOPLE, the Capital of the whole civilized world, from the time of Constantine the Great till the division of the Roman Empire, and successively the Metropolis of the Eastern Emperors, and the Turkish Sultáns, comprehends, within its limits, the site of Byzantium, but has been extended over a triangular area more than twelve times as large as the space covered by that ancient fortress. Its peculiar

Position.

position, between a wide estuary and the Thracian Bosporus, now called the Canal of Constantinople, (in Turkish, *Khalîji Costantinúyeh*) have been already noticed in the account of Byzantium, (xix. 109;) where it should have been mentioned that the longitude and latitude there given (41° 1′ 27″ north and 28° 55′ 15″ east) are those of the Mosque of Santa Sophia, just beyond the walls of the old city, and about midway between the two seas. The present name of

Names.

Constantinople was imposed by its founder himself, who, when he had completed this new seat of Empire, in the twenty-fifth year of his reign (A. D. 330,) celebrated its birth-day, on the 11th May, with great festivities, and caused its names *Anthusa, Constantinopolis, the Second and New Rome* (Ἀνθουσα, Κωνσταντινούπολις, Δευτέρα καὶ Νέα Ῥώμη) to be inscribed on a column erected in a public place, called the *Strategium*, near his own Equestrian Statue, (Socrates, i. 16; Meletii *Geogr.* iii. 65.) The Arabs, consistently with the rules of their language, from *Costantín* formed the derivative *Costantiniyyeh*, a name which often occurs in Turkish writers; but the term most commonly used is *Stanbol*, evidently a corruption of Εἰς τὴν πόλιν (*Istimbólin* or *Stimbóli*, according to the pronunciation of the Greeks,) (Hyde's *Syntagmata*, i. 61,) and this has of late years been converted, by the ingenuity of some fanatic, into *Islámból*, which is meant to signify the City of *Islám*, (i. e. the true Faith,) but in reality has no meaning at all.

Its commanding position makes this City the key as it were both of Europe and Asia, an advantage which has been noticed by almost every traveller; and the innumerable vessels which even now crowd its harbour, present such a scene of commercial activity as shows what it must have been when it was the Capital and emporium of the world.

"Ancient Byzantium," says the Baron de Tott, (*Mem.* i. 3,) "the walls of which enclose the Grand Signior's Seraglio, covered the point which terminates the harbour, and now presents a forest of cypresses, crowned by innumerable cupolas covered with lead, adorned with gilt balls, and rising in succession one above the other, so as to form a pyramidal basis to the lofty tower of the Divan.

"The Harbour from Seraglio Point to the Kïosk of Kyat-hanah stretches for more than 2000 toises (about 2½ miles) along one of the sides of a triangle which forms the area of Constantinople: the opposite side covered by extensive suburbs, including the towns of Galata and Pera, presents a picture, the splendour of which is increased and varied by an uninterrupted chain of villages along the shores of the Bosporus, as far as the eye can reach towards the Black Sea. Just such another unbroken line of houses and gardens covers the Asiatic coast, as far as the town of Scútari, opposite to the entrance of the harbour, and a little more than two miles distant. The whole is backed by steep hills of a bold broken outline, covered with corn-fields, vineyards, or woods, forming such a prospect as can hardly be equalled. The boats which are continually crossing from one shore to the other, seem to unite Europe with Asia; some of them arrive every morning filled with peasants from the surrounding villages, who come to earn their bread in the Capital, and return in the evening to their families; others are plying in every direction, laden with provisions for the consumption of the countless multitudes; and if to these are added the larger vessels daily coming in from the Archipelago and the Black Sea, laden with foreign or domestic produce, an imperfect idea may be formed of the incessant movement by which this scene is animated."

"After what has been said of the external grandeur of this wonderful City," says Dr. Clarke, (ii. 4, 5,) "the reader is, perhaps, ill prepared for a description of the interior; the horror, the wretchedness, and the filth of which are not to be conceived. Its streets are narrow, dark, ill-paved, and full of holes and ordure. In the most abominable alleys of London or of Paris there is nothing so revolting. They more resemble the interior of common sewers than public streets. The putrifying carcases of dead dogs, with immense heaps of filth and mud, obstruct a passage through them. Owing to the inequalities and holes in the narrow causeway, it is almost impossible to proceed without danger of putting an ancle out of joint. We landed at Galata, in the midst of dunghills, where a number of large, lean, mangy dogs, some with whelps, wallowing in the mire, and all of them covered with dirt, were sprawling or feeding: as they were roused by our coming on shore, the noise became so great that we could not hear each other speak."

This description, though substantially true, is rather highly coloured; the larger streets are very passable on horseback, if not on foot, and the dogs are not everywhere so noisy and troublesome as at the landing place of Galata. There are also some modern, and the remains of several ancient buildings, within the walls of Constantinople, which will gratify the stranger's curiosity, and compensate for the nuisances by which he is incommoded.

The first objects which attract his attention on the approach by land, are the Seven Towers, and the massive walls which stretch across to the shore of the harbour. They were built in sixty days, by command of Theodosius the Younger, (A. D. 447,) in order to replace those of Constantine, which had been ruined by an earthquake in the preceding year: and "are still," says M. Lechevalier, (i. 103,) "in a wonderful state of preservation." They are double, enclosed by a ditch twenty-five feet wide, and separated by an interval of eighteen feet. The inner wall is the highest, and both are flanked by a row of "mural towers," 250 in number, according to Gyllius, (*Constantinop.*

Topographia, lib. i. c. 19.) "The same promiscuous assemblage of the works of ancient art—columns, inscriptions, bas-reliefs, &c. seen in the walls of all the Greek cities, is here," says Dr. Clarke, (viii. 175,) "remarkably conspicuous: but the ivy-mantled towers, and the great height of this wall, added to its crumbling, ruined state, give it a picturesque appearance exhibited by no other city in the Levant: it resembles a series of old ruined castles, extending for five miles, from sea to sea." The walls towards the Sea of Marmora are lower, single, and remarkable only for their solidity; they are also flanked with towers, and approach very near to the edge of the water; in many places not leaving room even for a foot-way. They were rebuilt in the first half of the IXth century by the Emperor Theophilus, whose name appears in many inscriptions still seen in different parts of them. The Cyclopean walls of Byzantium, so clearly described by Herodian in his *History of Severus*, (l. iii.) are no longer discernible, though traces of them might, perhaps, be discovered, if the precincts of the Seraglio could be examined. The magnitude and circumference of the area enclosed by the walls of Constantinople, have been variously estimated. The oblong figure, formed by the body of the city, when its angles have been pared off, says Gyllius, (i. 4,) is somewhat more than one mile in breadth, and three in length; the circuit not quite thirteen. Bondelmonte, whose exactness M. Lechevalier praises, (i. 103,) reckons six miles from Aivân-serâï to Seraglio Point; seven from that point to the Seven Towers, and five from these to the point whence he sets out. "*Son évaluation n'est pas rigoureusement exacte;*" adds M. Lechevalier, and according to his map, the first of those distances measures about 9450 toises, (2613 fathoms,) the second 3800, (4053 fathoms,) and the third 3300, (3599 fathoms;) giving 9550 toises, (10,196 fathoms,) for the whole circumference. Estimated, therefore, in common miles and round numbers, the Northern side of the triangle will be rather less than three miles; the Southern rather more than four and and a half; and the Western exactly four miles; eleven and a half miles being the amount of the whole circuit.

The New, like the Ancient Rome, was said to be built upon seven hills, though, more correctly speaking, there are only two hills included within its circuit: the first is the long ridge, which is terminated by the headland, now called Seraglio Point, (*Serdî Burni*,) the Bosporian Promontory, or Golden Horn, (*Chrysoceras*,) of the Ancients; and the other a low hill, with a broad level summit, called *Xerolophos* by the Greeks. The latter occupies the south-western angle, and nearly one-third of the whole area. (Gyllius, i. 18.) These two heights are separated by a wide and deep valley, running in a north-westerly direction, parallel with the harbour called the Golden Horn. The surface of the northern range is very unequal; the declivity towards the valley just described being steep and nearly uniform; while the summit forms a series of six hills, rising one above the other, from Seraglio Point to the western boundary of the city, and separated on the northern side by vallies of different widths, which gradually open towards the shore of the harbour. The whole is enclosed by a belt of level ground, which varies much in width. These six peaks or hummocks on the northern ridge, together with the *Xerolophos*, on the southern side of the valley, form the seven hills of the Second Rome, which has been so often compared with those of the first. They also serve as an excellent clue to the stranger, in his search for the monuments of its ancient grandeur, still scattered over this labyrinth of narrow winding streets and purblind alleys.

Seven Towers.

On approaching Constantinople by the Sea of Marmora, the first object that strikes the eye is the fortress of the Seven Towers, (*Yedi Cullehler* and *Heptapyrgion*;) an irregular pentagon flanked with five round towers at the angles, and two square ones of an enormous size on each side of the western entrance. Its almost circular form gave it the name of *Cyclobion*, which occurs in the Byzantine historians, and it was probably commenced in the latter half of the Xth century. It was ruined by Paleologus, in order to show his contempt for Cantacuzenus, who vainly boasted that he had rendered it impregnable; and it was rebuilt by Mohammed II. after the fall of Constantinople; since which period it has been considered as a sort of citadel by the Turks, though originally nothing more than an out-work to protect the Golden Gate; a sort of triumphal arch, erected by Theodosius the Younger, in commemoration of his defeat of the tyrant Maximus, in A. D. 388. The name of this Gate was probably derived from the gilding on its columns and an inscription, long since obliterated, but characteristic of the degraded taste which then prevailed.

Gates.

Hæc loca Theodosius decorat post fata tyranni:
Aurea Sæcla gerit qui portam construit auro.

As this Gate is within the enclosure of the Seven Towers, the State prison of the Turkish Empire, it has usually been inaccessible to Europeans; nor was its existence known till Messrs. Lechevalier and Kauffer, two officers in the French service of Engineers, obtained an introduction to the Governor of that prison. A triumphal arch, placed between two large marble towers, and ornamented with Corinthian pilasters, in a moderate style of sculpture, was the first object which attracted their notice. Few persons will be disposed to doubt that this is the Gate of Theodosius; though it must be acknowledged that M. Lechevalier seems to have adopted his opinion rather hastily: nor is it clear that this is the Gate of the Seven Towers, described by Gyllius, (iv. 9,) who took that called *Kapaneu Kapoussi* in Lechevalier's plan for the *Porta Aurea* of the Ancients, (iv. 8.) Meletius, however, whose authority is of some weight, expressly says, (i. sec. 18. ch. xxviii. 10,) that the Gate of the Seven Towers, then closed, was that adorned by Theodosius, whom he erroneously calls the Great. Gyllius (iv. 9) describes six bas-reliefs on each side of a gate, then closed up, but near the Seven Towers, which it is clear he supposed to be the *Porta Aurea*. These sculptures, he says, were in the best style, (*antiquum opus summo artificio factum:*) it is singular that no other traveller should have noticed them, and that M. Lechevalier should have entirely overlooked this passage in the *Topographia Constantinopoleos*. The *Tóp Kapí*, or Gate of St. Romanus, now walled up. It derives its present name (Cannon Gate) from the bombardments sustained in different attacks by the Turks, particularly in that which completed the subversion of the Byzantine Empire, and it was through this Gate that Mohammed II. made his triumphal entrance into his new Capital.

CONSTANTINOPLE.

On the southern side of the City the gate of Dáúd Páshá (*Dáúd Páshá Capú-sí*) may be noticed as being probably that of St. Amillianus, which, according to some of the latter Byzantine historians, was the western boundary of the City, in the time of Constantine; but Gyllius, (i. 3,) has given some good reasons for calling the authority of these writers in question.

There is nothing very remarkable in any of the twelve gates towards the harbour, two of which have been walled up by the Turks; but it may be useful to observe, that the *Chifút Capú-sí*, or Jew's Gate, of the Turks, is probably the *Porta Neorii*, or Dock Gate, of the Greeks, and the point whence a chain was stretched across to Galata, the *Regio Sycena* of the lower empire. The Greeks now call this gate *Horæa*, (Ὡραία,) or the Beautiful.

The *Regio Sycena*, comprehending a considerable portion of the suburbs on the north side of the harbour, formed the fourteenth of the Districts into which Constantine divided his New City, in imitation of ancient Rome; the Turks have made many more subdivisions, each named from the principal building within its limits; as the *Suleïmaniyyéh Mahalleh-sí*, *Válideh Sultán Mahalleh-sí*, &c. An idea of the general appearance of the town may be collected from the passages cited above; and a still more distinct notion will be formed, if the reader pictures to himself groups of houses two stories high, with windows almost innumerable, and projecting roofs inclined at a small angle, closely resembling those which adorn every landscape on a Chinese skreen or tea-tray. An English traveller who was reflecting upon this resemblance, as he stood on the deck of the vessel which carried him into the harbour of Constantinople, was not a little amused on hearing the mate of the ship, who just came up from below a few minutes afterwards, exclaim in the instant that he saw the town, "What a queer place is this! It's for all the world like Canton in China." But the Chinese town is probably much more gay in its appearance. None but the Sultán himself and his most favoured servants are allowed, by the Sumptuary laws of Turkey, to adorn their houses with gay, lively, or various colours; a rusty brown or some other dismal hue is the only one which a prudent subject can venture to lay on; and were it not for the circles inscribed with *Máshá 'llah*, (God's will be done!) in the centre of the cornice, tablets containing texts of the Korán at the corner of the house, to ward off the effects of the evil eye, and ornaments round the window frames which break the uniformity of the whole, nothing could be more gloomy and monotonous than the prospect presented by a Turkish town. But the charms of shade under a burning sun, and the almost indispensable necessity of extensive gardens, in countries in which women of the higher classes have so little power of enjoying air and exercise beyond the walls of their own habitations, have caused the Turks to leave no spot unoccupied where trees could be planted; nor is there any city in the world, perhaps, where the line of buildings is more frequently interrupted by rich masses of foliage. The swelling domes and tapering minarets of the mosques which crown every eminence, together with the large latticed windows, leaving scarcely any vacant interval in the upper stories of the houses, give an air of lightness to the whole, which the Turkish style of building is, on a nearer view, little calculated to produce.

General aspect.

"The houses of private individuals," says M. Mouradgea d'Ohsson, (iv. 238,) "are called *Ev*; those of the great, especially the officers of State, *Cónác* or *Kháneh*, and none but the palaces of the Sultán and Grand Vezír are termed *Serâï*, whence Europeans have formed the word Seraglio. The former is called by the Turks *Serâï Húmayún*; the latter *Serâï Sadr Aálí*, the Palace of the Prime Minister; or *Páshá Capú-sí*, the Páshá's Gate;" a term which is applied to the residence of all the Ministers of State: thus they speak of the *Defterdár Capú-sí*, the *Aghà Capú-sí*, &c. as we say the Foreign-office, War-office, &c.; the *gate* of his palace being the place where the court of each functionary was anciently held, and his official business transacted

These are the only buildings which are allowed to be ornamented externally. They are the Sultán's property, and therefore not liable to the Sumptuary law; but except the *Cónác* of the Aghà of the Janissaries, few can be said to be adorned; and the style of ornament is as frail and perishable as the honours of those who possess this envied privilege. Walls, whether of wood or stone, stuccoed and painted to look like particoloured marble; cornices covered with festoons of flowers; landscapes in the vacant spaces in a style considerably below that of sign-painting with us; and eaves richly carved and gilt are the decorations of these palaces, and of the country-houses of European residents, who are no longer restricted as they were in the days of Busbequius. It need scarcely be added, that this gaudy coat soon disappears under the frost and rains of winter, as well as the blistering sun in summer.

Pious dations

As charity is strictly enjoined by the code of Mohammed, and the necessity of endowing pious foundations has been deduced from various texts of the written and oral law, large sums are continually expended on the erection of Mosques, Hospitals, Caravanserais, Schools, and Colleges, and there is a vast number of such edifices in the Turkish Capital. But utility and not external show is the object of these establishments; few of them, therefore, are distinguished by any outward ornament, except some trellis-work and gilding on the pent-house roof over the entrance, and a long inscription in gilt letters, recording the founder's name and the date of the building.

These foundations, called *Vacufs* by the Turks, are generally provided with ample revenues, rarely, if ever, touched by the agents of Government; though under a despot nothing can be absolutely secure; and it is affirmed, with much appearance of truth, that the present Páshá of Egypt (Mohammed Alí) has seized upon the revenues of the Mosques and *medrésehs* in the most daring manner. This, however, if true, is almost unprecedented, and no property is considered at Constantinople as more secure than that devoted to such purposes. The wealthy Greeks therefore generally make over their lands and houses to some Mosque or *Imáret*, on condition of retaining them on a sort of tenure, paying a small quit-rent annually, and being liable to fine on the death of the present occupant or transfer into other hands.

Mosq

The Mosques, though not liable to the Sumptuary laws, have seldom much external splendour; more, however, than any other public buildings. They frequently form one side of a spacious quadrangle, surrounded by a corridore, and ornamented with a basin

and *jet-d'eau* in the centre. The decorations of the arches and portals are in a style approaching to that of the Moorish buildings in Spain; but the capitals as well as the columns themselves are generally the spoils of Grecian or Christian Temples. Many of the Mosques at Constantinople were Christian Churches; but none of that class are remarkable for their architecture except Ayà Sofiyah, (Ἡ Ἁγία Σοφία, *Sancta Sophia*,) which has sustained little alteration since it was first purged of its idolatrous ornaments, according to the Turkish historians, by Mohammed II. The mosaics on its roof are still visible, and would be more so, but for their great elevation and the "dim religious lights" under the dome in the centre of the edifice, the sides of which they adorn; some inscriptions of the same age and date are also legible. Its exterior is striking but not beautiful: placed on the summit of the first hill, in a most commanding position, its capacious and singularly oblate dome, crowning a multitude of clumsy hemispheres and buttresses, rising one above the other, form an astonishing mass of building which is everywhere conspicuous. Its form is that of a Greek cross, measuring 270 feet from east to west, and 240 from north to south. There are two vestibules; the first of which was the *narthex* appropriated to the penitents, who were prohibited from advancing further; and the second is the proper entrance, from which nine gates of bronze, covered with bas-reliefs, lead into the body of the church. Forty columns, unequal in their dimensions and the value of their materials, support sixty smaller ones, which enclose a spacious gallery (*gynæceum*) anciently appropriated to the women. Four enormous pillars connected by large arcades support the dome, the first structure of the kind ever attempted. Its diameter is 105 feet, with a perpendicular depth only of 18, and an elevation of 165 above the floor of the building. The Turks are persuaded that it is formed of pumice-stone. It is lighted by twenty-four narrow windows between arches of mosaic work, standing in rows over each other, and gradually diminishing to the summit of the semicircle by which they are all bounded. The recess under the hemisphere, at the eastern end of the church, was anciently the altar and is now the *mihráb*, (or place in which the officiating Imam stands with his face turned towards Mecca.) The story, that the conqueror, Mohammed, rode into this church on horseback on the day of the capture of the City, is inconsistent with the respect paid by Musulmen to places of worship, and is unsupported by the testimony of the Turkish historians; nor is anything of the kind said in the oratorical invective of Cardinal Isidore. (Clarke's *Travels*, iii. Appendix, No. 11. p. 381.) The vast dimensions of the edifice, rendered more striking perhaps by the imperfect light which makes its way through the small and ill-glazed windows, leave an impression on the mind which can scarcely be felt in any other place; but there is nothing like decoration or ordinary architectural beauty to charm the eye; and the few ornaments added by the Turks, such as tablets round the dome containing the names of the four first Khalifs, and the *minber* or pulpit, from which the *Khutbah* (prayer for the Sultán) is delivered, are in a wretched taste, calculated only to counteract the effect produced by the gloom and solemnity of the edifice which they disfigure. The 19th plate in Mouradgea d'Ohsson's *Tableau Général de l'Empire Ottoman*, gives an admirable representation of the interior; and Grelot's prints, though coarse, are faithful, and show the details of the building both within and without. The *Tájút-tevaríkh* recites some ridiculous legends, which show the veneration in which the Turks hold this Mosque, and account for its distinctive privileges; such as that of being the only one from the minarets of which the *Temjíd* can be chanted, at the commencement of Ramazán, (*Tab. de l'Emp. Ott.* ii. 354.)

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Sultan Ahmet and Soolaimanea.

The Mosques most worthy of notice after Sta. Sophia are, that of Sultán Ahmed, and the Suleïmániyyéh; the first, erected by Ahmed I., on one side of the At-meïdán, in A. H. 1018, (A. D. 1609,) is one of the most splendid of the Royal *Jámís*; and the second, built by Suleïmán, the law-giver, in A. H. 957, (A. D. 1550,) occupies nearly the whole summit of the third hill; *Edito loco*, says Busbequius, (*Ep.* iii. p. 150,) *unde in mare patet amœnus quidem sed longinquus despectus, ac longe oculis objectum habeas Olympum Asiæ montem perpetuâ nive candidum.* It contains the mausoleum of its founder, and is regarded with the highest reverence by the Turks. The most elegant of all the Mosques, perhaps, is that of the Sultán Válideh, mother of Mohammed IV., not far from the Custom-house.

Fountains.

To supply the wants of the necessitous is a virtue, as was before remarked, observed by every true Musulman; and the traveller in Turkey can scarcely advance a step without meeting some monument of the munificence of past generations. Many an *agazma* (Ἁγίασμα, a fountain) will supply him with a refreshing draught—in an unfrequented path where there are scarcely any other traces of the works of man; and every town is crowded with these and similar foundations calculated to relieve the indigent and to promote the performance of religious duties.

The Capital, most particularly, besides the many splendid and spacious Mosques with which it is adorned, can boast of Hospitals, Alms-houses, Schools, Colleges, and Public Libraries, such as rival the rich endowments made by the Khalifs of Bāghdad and Caïro, and surpass any now existing in other parts of the Mohammedan world.

Alms-houses and Hospitals.

At the *Imárets*, or Alms-houses, food and money are daily distributed either to students in the Schools and Colleges, or to a fixed number of distressed persons; two dishes of hot meat, with bread and vegetables, and four or five aspers, (*acchahs*,) about a halfpenny of our money. There are *imárets* attached to most of the Imperial Mosques; but that of Sultán Mohammed, on the summit of the fourth hill, is particularly deserving of notice. Thirty thousand persons are said to receive a daily allowance of food there. The mosques of Báyazìd, (Bajazet,) Selím and Suleïmán are remarkable for the Hospitals (*tabú kháneh*) built within their circuit: several of the inferior Mosques also have similar establishments; in some of which all patients are admitted whether Christians or true believers. Each of these buildings can receive from 150 to 300 sick persons, who are fed and nursed but not attended by medical advisers. The *tímár*, or rather *bímár-kháneh*, attached to the Mosques of Mohammed, Suleïmán and Ahmed, are receptacles for the insane; and those of the *Chínís-lí* and *Khásseki Jámís* are appropriated to women thus afflicted. The Schools (*mektebú*) and Colleges (*médréseh*,) are usually attached to the Mosques, and occupy one or more sides of the quadrangle in front of those buildings; but they are rarely distinguished by any architectural

Schools and Colleges.

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ornaments, and are almost exclusively devoted to such studies as are required from a proficient in Law or Theology. The Turks, however, are not ignorant of the value of other sciences; nor are their Public Libraries restricted to books on Theological subjects. Ethics and Metaphysics, Logic, Rhetoric and Poetry, Algebra, and Geometry, Astronomy, Geography and History have been successfully cultivated by many Mohammedans, and works treating on these subjects are to be found in every considerable collection. Constantinople possesses thirty-five of these useful foundations: the most distinguished are those attached to Imperial Mosques; but there are several placed apart from any religious foundation, and therefore more accessible to Christians. Such are the *Kitáb-khánehs*, or book-rooms of Sultán Abdu'l Hamíd; of Kupri-lí Ahmed, Páshá and Rághib Páshá, both Grand Vezirs, and those of Atif and Ishmâil Efendi. Some of these collections contain 5000 volumes. The rooms fitted up to receive the books are decorated with much neatness and elegance, as may be seen in M. Mouradgea's plates, (*Tableau Gén. de l'Emp. Ott.* plate 32 and 33.) They are open on every day in the week except Tuesday and Friday; and the visitors are allowed to read and make extracts from any book they please. These collections are continually augmented by the surplus of funds arising from the original endowment, or by donations from individuals. There are also within the walls of the Seraglio two Libraries, said to contain more than 1500 volumes. One founded by Ahmed III., A. D. 1719, the other by Mustafá III., A. D. 1707. They are open to all the officers of the Court; and it was into the latter of these two that Professor Carlyle was admitted, in A. D. 1800; but he found, as he expected, nothing like a Greek or Latin MS. (Walpole's *Memoirs on Turkey*, i. 168.) The Theological Treatises, as may be supposed, greatly exceeded in number those on other subjects, amounting altogether to the celebrated number of 666; while there were only forty-two Historical works; seventy-nine on the Belles Lettres; and thirty-one on Medicine. Some trouble and much disappointment would have been spared, had the Professor looked into a very common book, the Tract *De Fatis linguarum Orientalium*, from which he would have learned (p. 88,) that the library in the *Khasné*, (*Khazínehi Ámireh*, the Public Treasury,) was founded only in 1720, (A. H. 1132.) Ráshid, the Historian, quoted by the Baron de Jenisch, says, indeed, that all the books kept in the Treasury were removed into the Library; but he evidently speaks of such books only as the Turks could read. It is not, however, impossible after all that has been said and done about these supposed reliques of "the Library of the Cæsars," that some volumes may be still extant in the subterranean recesses of the Seraglio. The Turks allow the monuments of antiquity to fall to ruin, but they seldom destroy any thing: and Mr. Barthold, formerly one of the dragomans at Constantinople, declared that an eminent Greek merchant assured him that he had seen books from the library of the Paleologi in one of the chambers of the Sultán's Treasury, when admitted for the purpose of ascertaining the value of various articles in gold and silver, which the Government wished to send to the Mint.

Libraries.

Another appendage to the Imperial Mosques is the *turbeh* or shrine of its Royal founder. Many of these buildings display the utmost splendour and elegance, of which an Oriental architect has any conception. A small circular or octagon chamber covered by a dome, and lighted on all sides by large windows of a grotesque pattern, and screened by gilt trellis-work, contains the sacred deposit. In the centre of the room, immediately over the spot where the corpse is buried, the *sandúcah* or coffin is placed, covered with a rich pall, upon which texts of the Korán are embroidered in gold characters; some fragments of the hangings of the *kábeh* and the turban of the deceased being laid at the head, and the whole enclosed by a rail inlaid with mother-of-pearl. The dervishes who are employed in praying for the soul of the departed Prince, are lodged in cells round an adjoining quadrangle, and employed by turns, day and night, in telling their beads and repeating the customary prayers.

Sepulchral chapels.

Seventeen of these *turbehs* are enumerated by M. Mouradgea, and a superb one was erected at Iyyúb by Selím III., in honour of his mother, several years after the *Tableau Général* was published. Some of those in Constantinople are represented in his plates; but that of the Válideh Terkhán, mother of Mohammed IV., (pl. 26,) is the largest of all.

Fountain

The numerous fountains, some of them splendidly decorated, are among the first objects which catch the stranger's eye. They are conduits, or reservoirs with basins, into which streams of spring water flow; and over them are tablets adorned with gilt or coloured mosaics on a dark blue ground, and long inscriptions in gilt letters recording the name of the founder, and the date of the foundation.

Convents.

The convents (*Tekkiyehs*, *Záviyehs*, or *Khánckás*,) are generally plain unornamented buildings, but deserve to be visited on account of the singular dances and sleight-of-hand tricks practised by the dervishes their inhabitants, who by thus astonishing the multitude, and exciting their pity and veneration, the more easily secure the eleemosynary contributions upon which they subsist.

Baths.

Few public institutions strictly Turkish in their origin, are more agreeable to Europeans than the *hammáms* or baths. They contain three spacious apartments, one within the other, paved with marble, and lighted by holes in the dome above, fantastically shaped and filled with coloured glass. The first chamber is a vestibule where the attendants prepare the linen and other articles used by the bathers; round the second there are closets in which the visitors undress, and fasten round their waists the *peshtumál*, a thin covering which hangs down to the ancles; into the third when thus stripped the bather enters, having high wooden clogs on his feet, to protect them from the floor, which is heated by the vapours from a cauldron immediately beneath. Water either hot or cold, as required, is conveyed by different pipes into marble basins along the sides of the room, and the bather is stretched out upon a raised platform, where the attendant scours him well with cold and warm water, rubbing him over with *keffeh-kil*, a perfumed saponacious earth, and removing all superfluous hairs, which the Turks hold in great abhorrence. Notwithstanding these baths are frequented by numbers of persons at the same time, every thing is conducted with the strictest regard to decency. Men and women are not, of course, admitted at the same hours; they are open to the latter in the day time, and to the former at night. A clean shirt is thrown over the bather, and a handkerchief tied round

his head, as soon as his ablution has been completed; and he returns into the antichamber, called *Jámekán*, (dressing-room,) where a clean bed is ready for him, and he falls into a refreshing slumber accompanied by a luxurious sensation of repose scarcely conceivable by those who have never enjoyed it. *C'est une sorte de régénération*, says Mouradgea, (ii. 63,) *dont le charme est encore augmenté par des boissons restaurantes, et surtout par un café exquis.* Shampooing is seldom used by the Turks, except for women who have lately been confined.

Most of the large areas in Constantinople are occupied by Mosques; but one, equally celebrated by the Turkish and the Byzantine historians, which still remains open, is used for its original purposes, and retains its old appellation; for *At-meïdán* is a literal translation of Hippodrome, and that place is as much the scene of public ceremonies and political cabals among the present, as it was among the ancient inhabitants of this Capital. This spacious course is 1250 feet long, and 750 wide, and still retains three very remarkable monuments of the ancient magnificence of the Cæsars. The pyramid which was cased in bronze by Constantine Porphyrogennitus; the Egyptian obelisk erected in the time of Theodosius; and, far the most venerable of all, the three twisted serpents which formed the basis of the tripod consecrated at Delphi, after the defeat of Xerxes, nearly five centuries before the commencement of our era. There are few monuments of antiquity, as Gibbon has observed, (ii. c. 17. n. 48,) the history and age of which are so distinctly recorded as this. The heads of the serpents were extant in the time of Gyllius, (ii. c. 13. p. 130. ed. Elz.) which would alone be sufficient to contradict the well-known story of their having been broken by a blow of Mohammed the Conqueror's mace; had not Chishull and La Motraye, who were on the spot at the time, ascribed the injury of this fine monument to the attendants of a Polish Ambassador, who was lodged in the Hippodrome.* The whole of one of the sides of that spacious quadrangle is occupied by the Mosque of Sultán Ahmed, also called *Altí Minárch-lí*, from its six minarets. "It is," says M. Lechevalier, (i. 12. 8,) "beyond all dispute the finest Mosque which the Turks ever erected."

The *Chárshís* and *Bezestëins*, or *bázárs*, as they are called in Persia and India, will amply repay the trouble of visiting them. The latter are spacious edifices of solid masonry, divided into a number of galleries, on each side of which there are warehouses, which are hired by merchants and tradesmen. Two *Kiayàs*, or Deputies, appointed by the Government, superintend the management of these repositories, and answer for any theft or disorder committed within their walls. They are all fire-proof, and are the places wherein wealthy Turks deposit their most valuable property, and where public sales by auction are held. The former, or *Chárshís*, are used for the retail trade; they are therefore the Turkish markets; "an immense assemblage of shops," says Mouradgea, (iv. 210,) "where all the different trades are carried on, and almost every thing requisite for food, clothing, or furniture, may be purchased." These endless rows of stalls on each side of a covered street, wherein the article is often manufactured as well as sold, present a constant succession of novel objects; and the motley throng, drawn together by the variety of articles here exposed to sale, is no less amusing and instructive. Sedate Turks, saturnine Armenians, mercurial Greeks, swaggering Ghaliyon-jís, saucy Franks, thin-bearded Arabs, Bostan-jís, with their long-tailed scarlet caps, dervíshes crowned with dirty extinguishers, are all crowded together, each driving his own bargain, and betraying by his physiognomy and gestures, the characteristics of his calling, nation, and habits. The *Kháns* are something like our Inns of Court; there are about forty of them in Constantinople, in some one of which every considerable merchant or banker has his office; women are never allowed to enter within the walls of these buildings, day or night, unless the *Khánjé*, or *Odà-bashí*, (the Superintendant or his Deputy,) are present. The *Válidéh Khání*, *Vezír Khání*, *Yení Khání*, and *Chárahjí-ler Khání* are the most considerable. The *Caravanserâls* are rows of small chambers opening into a square court, built for the accommodation of travellers, who obtain one or two rooms for a small gratuity; their cattle being lodged below, or in an adjoining stable.

The other remains of antiquity, and objects deserving of notice, which a traveller is anxious to see, occur in the following order; but it must not be supposed that they can all be visited in a single day. On entering by the gate opposite to the *Yáli-kóshk*, (or Summer-house on the shore,) a rapid ascent along the walls of the Seraglio (*Serâi-humáyún*) leads to the summit of the first hill; one of the last streets, on the right, leads to the *Yereh-batán*, near which is the site of the *Cisterna Basilica*, containing 336 columns in the time of Gyllius, (*Topog. Constant.* ii. 20,) but now a vacant cavity; on turning an angle of the Seraglio-wall, at the top of the hill, the majestic Mosque of Sta. Sophia appears, and behind it the *Bábi-humáyún* (Sublime Porte,) or entrance of the Seraglio, which covers the whole area of the ancient Byzantium; a little to the right, somewhat further on, is the *Arslán-kháneh*, or Menagerie, an ancient building, supposed to be the Church of St. Chrysostom; and just beyond it is the Mosque of Sultán Ahmed, (Achmet,) in a large square, of which the north-western boundary forms one side of the *At-meïdán*, where the column, obelisk, and twisted serpents, just noticed, are still left, as if to remind the Greeks of the glory of their forefathers. A street, passing nearly in a straight line from the

* Clarke's *Travels*, iii. 76. The Ambassador was Raphael Leszczynski, (Leshtchynski,) Count of Lesno, (or Lissa,) a Palatinate of Posen, (Posnania,) father of the amiable and unfortunate Stanislaus, who was for a short time (1704—9,) seated on the throne of Poland. Count Raphael Leszczynski made his public entry into Constantinople in April, 1700, as Ambassador from the king, [Augustus, Elector of Saxony,] and Republic of Poland, (Aubry de la Motraye's *Travels*, (London, 1723,) i. 205.) The first writer who notices the injury done to this column is Du Loir, who saw it in 1640; a Jew, whom he seems to have considered as one of the *sçavans du pays*, told him *que c'estoit un talisman contre la Peste*, but that, *depuis qu'un Grand Seigneur en courant avoit rompu la maschoire de l'un de ces serpens avec sa masse d'armes la contagion avoit fait de continuels ravages.* (*Voyages*, Paris, 1654. p. 53.) The earlier travellers mention the vulgar notion of this column being a talisman against serpents, but say not a word of its having been broken, and as 'Master Henry Blunt, gentleman,' who was at Constantinople only six years before Du Loir, (in 1634,) is silent on the subject, (*Travels*, p. 25,) the first blow was probably given in that interval. It was only the lower jaw which was injured in Thevenot's time, (1645,) (*Voyage du Levant*, p. 41.) The story is most distinctly told in a very rare book, Nagy de Harsany's *Colloquia Familiaria*, (Colon. Brandenburg. 1672. 8vo.) and it is there said distinctly, *quorum uni (id est, ex serpentibus) inferiorem mandibulam, Sultan Mahumedes, clavâ confregit.*

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Burnt Pillar.

north end of the *At-meïdán*, leads to the summit of the second hill, and is terminated by the *Colonna Bruciata*, or Burnt Column, the shaft of which is thirty-three feet in circumference, and stands on a pedestal eighteen feet high. It is formed of five blocks of porphyry, of which the junctures are concealed by wreaths of laurel. (Busbequii *Epist.* i. 68. ed. Elzevir.) It was originally eighty feet in height, and was surmounted by a fine statue of Apollo; but the statue and the three upper blocks were struck with lightning and thrown down in the reign of Alexius Commenus, who replaced them by several layers of stone in as wretched style, as that in which the Turks have repaired the pedestal. To the south-east of this monument, at a small distance, is an ancient reservoir, erroneously supposed to be the *Cisterna Maxima*; it is now converted into a workshop for silk-spinners. Following the ridge which unites the second and third hills, just on the verge of the latter, we come to the Mosque of Sultán Báyazìd, (Bajazet,) and after descending the northern declivity, pass by his *Turbeh*, or sepulchral chapel; the *Láleh-lí Jámí*, or Tulip Mosque, and near it another cistern, sustained by eighty marble columns, six feet ten inches distant from each other. This was the Cistern of Apsaris, near the walls built by Constantine, which began near the gate of Dáúd Páshá. This reservoir was made in the reign of the Emperor Leo, and the *Búdrún Jámí-sí* (Mosque of Búdrún,) near it was part of the Convent of Myrelaos. (Gyllius, iii. 8; Meletii *Geogr.* iii. 93; Lechevalier, 108.) Returning by the *Turbeh* of Báyazìd, and ascending the ridge between the third and fourth hills, on the summit of which are the Janissaries' barracks, and the *Sháhzádeh Jámí-sí*, (Prince's Mosque,) a short street passing along the eastern side of it leads to the *Búzdughán-kemerí*, or aqueduct of Valens, probably first erected by Adrian, ruined by the Avares, A. D. 618, restored by Constantine Copronymus in the latter half of the VIIth century, and entirely rebuilt by Suleïmán the Magnificent in the XVIth. It consists of a double row of pointed arches, formed, like the walls, of alternate layers of brick and stone, and executed in a bad taste. It communicates with another fine aqueduct, nearly 770 feet in length, near Burghàz, a few miles to the west of Constantinople. These aqueducts convey the water of the River Hydralis to the highest parts of the City. The *Búzdughán-kemerí* terminates at the great Mosque of Sultán Mohammed on the ridge between the fourth and fifth hills; and a small distance to the east of it, on the northern declivity of the fourth hill, near the *Chucúr-hammámí*, there are the remains of another of the ancient reservoirs. A few yards further to the east is a church still retained by the Greeks, and between it and the *Seïreh Jámí*, the site of one of the largest cisterns, anciently supported by four rows of Corinthian columns, of which only two remain. That Mosque, called also *Kilíseh Jámí* (Church Mosque,) is supposed by M. Lechevalier (119,) to have been built on the site of the church of the Holy Apostles, represented by the Byzantine historians as the rival of Sta. Sophia; and just behind it, (not as Dr. Clarke has stated, by an oversight, near the *Núr Osmání*, iii. 49. 8vo. ed.) is the celebrated sarcophagus of red porphyry, called the Tomb of Constantine. From this Mosque a street, called *Degirmen-zocáki*, (Mill-street,) leads almost in a straight line down to the *Un-capánì Capú-sí*, (Granary Gate.) On the declivity at the back of the Mosque of Sultán Mohammed, near that of Ibráhím Páshá, is the *Kiz-tásh* or Column of Marcian; which has a shaft of granite fifteen feet high, and a capital of the Composite order, surmounted by a cube of white marble, once supporting the statue of Marcian. The inscription on its pedestal, copied by Wheler, is now scarcely discernible. The splendid Mosque of Sultán Selim I. occupies the whole area of one of the branches of the fifth hill, immediately overlooking the *Fanàl* or Greek Quarter, where the Patriarchal Church and most others have been left in the undisturbed possession of the Christians. Passing along the wall of the City on the shore of the harbour, from the *Fener Capú-sí* to the *Balát Capú-sí*, and crossing the valley between it and the nearest hill, the stranger arrives at the *Tekir Serâì*, on the-sixth hill, in a commanding position, overlooking the walls and the harbour. Pierre Gilles, (*Topog. Constantinop.* iv. 4. p. 292,) thinks that it was the Palace of Constantine, but M. Lechevalier (137,) says the style of its architecture is much too modern to justify such a supposition.

Cisterna Maxima.

Cistern of Apsaris.

Yení-cheri ódà-sí.

Bozdoghan Kemeri, or Aqueduct of Valens.

The seventh hill is separated from the other six by so wide an interval, and is so far removed from Galata and Pera, the only residence of Europeans in modern times, that its remains of antiquity seem to have been less examined than those of any other quarter. The most remarkable among them is the basis and a fragment of the Column of Arcadius, long one of the greatest ornaments of the City, and still perfect in the time of Gyllius and Busbequius. (*Top. Constan.* iv. 7; Busb. *Ep.* i. 68.) At the foot of this hill, on the south-western side, near the *Mir-ákhúr Jámí-sí*, there is an ancient cistern supported by twenty-four Corinthian columns of granite; and that Mosque itself, which was anciently the celebrated Monastery of Studius, still contains some large Corinthian pillars of the finest verd-antique.

Column of Arcadius.

The Quarter called *Fanàl*, (Τὸ *φανάρι*, and *Fener*,) or Light-house, is almost exclusively occupied by Greeks, and is the town-residence of their most distinguished families. It contains little that can interest the Antiquarian, except the manners, usages, and physiognomy of its inhabitants. It was in fact completely on the outskirts of the ancient City: and was far from a desirable abode, notwithstanding its proximity to the country; for the greater part of it is low, and so hemmed in by the City-walls, as to have neither a free circulation of air nor any extent of prospect. The hills and declivities on the contrary, particularly the area on the summit of the third hill, now the site of the *Suleïmániyyeh*, command a most extensive view, and enjoy every breeze from the Black Sea or the Propontis. The Greeks therefore after the fall of Constantinople, took refuge in the *Fanàl*, as an unenviable place of abode, from which they were in no danger of being displaced. Its churches, not excluding St. George, (ὁ Ἅγιος Γεώργιος,) the Patriarchal Cathedral, have no architectural ornament to boast of, and are falling to decay, as permission to repair them can only be purchased by large sums. The latter, however, possesses two pictures of the Virgin in mosaic, the chair of St. John Chrysostom inlaid with mother-of-pearl, and the pillar to which our Saviour was bound, when scourged before his crucifixion; reliques which attract crowds of votaries. Near the *Vlakh Serái*, or Palace of the Princes of Valachia, is the *Cán-lí Kilíseh*, (Bloody

Fanal.

Church,) or Παναγία εἰς τὸ Μουχλεῖον, a church containing a spring sacred to the Virgin, with the title of *Kémagulótissa*, (Our Lady of the Cheek,) in allusion to a miraculous cure of the tooth-ache, performed by this water on one of the Greek Empresses.

Beyond the *Phanári* is the Quarter called *Blachernæ* (Αἱ Βλαχέρναι,) from a Barbarian who anciently reigned there, (Dionysius Byzant. *in Periplo.*) and not included within the walls till after the time of Justinian. (Gyll. *Top. Const.* iv. 5. p. 294.) Its fountain (Ἁγίασμα τῆς Βλαχερναίας,) is still celebrated for its miraculous powers, and a few wrecks may be traced which mark the site of the splendid church, celebrated by Procopius, (i. c. 3,) as one of the most splendid evidences of Justinian's piety.

About a mile beyond the *Aiván-hisárí Capú-sí*, the Palace Gate, (*Aivásar Kapi* or *Xylóporta* of the Greeks,) and the last towards the harbour, is the village of Eyyúb, (Job,) held in the highest veneration by the Turks, on account of its containing the tomb of one of their chief saints and martyrs, Khálid ibn Zeïd, Ebú Eyyúb, one of the *Ensár*, or partisans of Mohammed, when he was driven by the *Koreïsh* from Mecca. Eyyúb was afterwards Standard-bearer to Yezíd, son of the Khalif Moâwiyyah, and fell close to the walls of Constantinople, in A. H. 48, (A. D. 668,) in the first expedition made by the Musulmans against that City. (D'Ohsson, i. 304. ii. 518.) Like other Mohammedan Saints, he possessed a gift rarely claimed by the Prophet, the gift of prophecy, and foretold not only his death under Constantine, but the discovery of his tomb also by the Prince who should rescue the City of Constantine from the Unbelievers. Mohammed Fátih (i. e. the Conqueror) therefore commanded his spiritual directors, especially the most favoured among them, Ac Shemsu'd-dín, to offer up prayers in order to obtain this important revelation; these prayers, say the Turkish historians, were heard; and when the holy Shaikh, guided by a vision, led the Sultán to the desired spot in the suburbs, a stone was found on digging, which bore an inscription declaring that the body of Ebú Eyyúb el Ensárí was buried in that spot. Mohammed in pious gratitude immediately founded a *Turbeh*, (sepulchral church,) *Jámi*, (cathedral,) *Médréseh*, (college,) and *Imáret*, (alms-house,) in the immediate neighbourhood, (Táríkhi Nishánjí Páshá, and Cantemir, p. 106.) As soon as the *Turbeh* was finished, the Sultán visited it in grand procession, and after he had repeated a few prayers, a splendid sabre was solemnly girt about his loins by Ac Shemsu'd-dín; a ceremony which has ever since been performed for each of his successors, five or six days after the commencement of their reign. Other *turbehs* in memory of some of the latter Sultáns have also been erected near the holy sepulchre (*Macbereh*) of Eyyúb, as has been already noticed.

of the lea s.

Beyond Eyyúb there is only one village more (*Bakarí-keuï*,) on the side of the port so appropriately called the Golden Horn (*Chrysoceras*) by the Ancients; and of all the delightful excursions which Constantinople and its neighbourhood afford, there is none perhaps more gratifying, none certainly more easily executed, than a sail from the landing-place at Galata to the Sweet Waters, or *Sapra-thalas-a*, where this basin is formed by the junction of two small streams, anciently called Cydaris and Barbyses, but now simply the rivulets of Alí Bey and Kyat-hanàh (Kyághizkháneh) from villages on their banks. At the commencement of this little voyage, Constantinople and its suburbs rise on each side of the water, like the benches of a crowded and richly decorated amphitheatre; the domes and tapering minarets crowning every hill, with their gilded crescents, and glittering in the sun; the rich foliage of the trees interspersed among the houses; the gay fantastical kïosks, sometimes as fine as paint and tinsel can make them; the forests of towering cypresses presenting a solid mass of verdure, enriched by an endless variety of tints; and most of all, the innumerable vessels of every size and form gliding rapidly along, or moored to the wharfs, and thronged with passengers, more diversified in their accoutrements, features, and occupations, than the vehicles in which they are carried; form such an assemblage of novel and striking objects as is rarely witnessed in any other part of the globe. Just above Galata, where a creek opening to the dock-yard gives a glimpse of the Grand Signior's navy, it is a scene of constant movement. On the other side, the City-walls with their ivy-mantled towers and crumbling bastions, are seen at intervals between the rows of houses which generally line the shore. At the landing-place of Eyyúb the channel begins to narrow, and opposite to it the pretty village of Súd-lí-jeh is scattered over rich meadows, backed by rising grounds. As his boat advances the stranger finds himself gradually retreating from "the busy hum of men;" but the houses of Baharí-keuï still cover the eastern shore; and the opposite side of the water presents the appearance of a beautiful park, with here and there an airy kïosk or a solitary farm; but soon after passing the Mosque of Karà-aghách, and the shadowy trees from which it receives its name, he is suddenly transferred to the most undisturbed solitude. Lofty precipitous hills come down on each side to the water's edge; thick beds of rushes choak up its contracted channel, and the gradual bend of the stream has imperceptibly carried his boat beyond a headland, which completely intercepts every more distant object. The grassy cliffs, not diversified by a single tree or shrub, and apparently too steep to be ascended; the solemn silence of the place, unbroken except by the cry of a sea-bird, or the wind whistling through the rushes; and the wilderness of these mountains, where no traces of human labour are discerned; all combine to form so striking a contrast to the perpetually varying and animated scenes just witnessed, that the impression left upon the mind is such as the lapse of many years is wholly insufficient to obliterate.

The upper extremity of this estuary is divided into numerous channels by many small islands, and being beyond the reach of the almost imperceptible tides of the Mediterranean, its waters are always fresh, whence the European inhabitants of Pera have given it the name of *Eaux Douces*, or Sweet Waters. The plain, or rather vale of the *Kyat-hanàh*, (Paper-mill,) on its banks, of which Murádjah has given a faithful representation, (plate 84, *Tabl. Gén. de l'Emp. Ott.* iv. 185. 8vo. ed.) is a charming spot; the road to it, from Pera and Galata, leading through some of the prettiest villages in the neighbourhood, over hills continually placing the town and harbour in a fresh point of view.

Eaux Douces, or Sweet Waters.

At the water's edge, in the village of Pírí Páshá, is the Cannon-foundery for the army and navy, an establishment for which the Turks are indebted principally

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to France. The Mosque, whence this village derives its name, is called after its founder; probably the Preceptor of Suleïmán the Magnificent, who is said to have interceded so boldly in favour of the Grand Vezír whom his master had unjustly condemned to death.

Oke-maidan.

On the heights between Pírí Páshá and Piyáleh Páshá is the *Oc-meïdán*, a large plain on which the Turkish cavaliers and archers delight to try their skill; as is evidenced by the many white stones scattered over the ground, and marking the greatest distances to which jerìds have been thrown. In the

Tersanà.

bottom of the valley below the *Oc-meïdán*, is the *Tersánah*, (Arsenal) or Dock-yard, near which is the Captain Páshá's Palace, (*Capúdán Páshá Serâï.*) "Selím I.," says M. Lechevalier, (224,) "was the founder of this useful establishment." It was built in A. H. 922, (A. D. 1516,) but was never placed on a level with those of the western European powers, till under the care of the daring Hasan Páshá, who might be said to have served his apprenticeship among the Corsairs of Algiers, and his deserving successor Kuchub Huseïn, whose tombs are near that of the Válideh Sultán at Eyyúb. Close to the *Tersánah* are the ruins of the

Ainah-lee Cavac.

Ainah-lí Cavác, (Kïosk of Mirrors,) erected by Ahmed III. for the reception of the fine mirrors sent to him by the Venetians after the peace of Passarowitz, (A. D. 1718.) This banquetting-house has acquired a sort of historical interest from being the theatre of the negociations (A. D. 1783) by which the strongest bulwarks of the Empire were ceded to Russia.

The whole of this neighbourhood is calculated to remind the Turks of their naval heroes. Here is the Mosque and Bázár of Piyáleh Páshá, one of their greatest Admirals, and the conqueror of Scio, (A. H. 973, A. D. 1565,) who held his appointment fourteen years, and gave his name to the next village on the road to Pera; and in the enclosure round the *Jámí* of the adjoining

Casim Pasha.

village, called Cásim Páshá, is his tomb. To the founder of that village Galata owes its prosperity under the Turks. He was a great General, and a favourite of Suleïmán I., who sanctioned his establishment of a new colony in Galata, as well as the sums expended in its embellishment. The principal magazine of marine stores, the Captain Páshá's Palace, and the barracks for seamen (*Ghaliyón-jís*) are all near the water-side in the village of Cásim Páshá.

Pera.

It is separated from Pera only by the forests of cypresses which fill the Turkish burying-grounds, and some of its streets lend directly to the brow of the hill on which most of the European Ministers' residences stand. Pera derives its name (ἡ Πέραι) from the passage of the Gauls, when they crossed the Bosporus under Brennus; according to Meletius, (iii. 97;) and he adds that hence Galata (ὁ Γάλατᾶν) also received its appellation. Pera, indeed, appears never to have been mentioned except as a part of Galata, till it became the established residence of the Ambassadors to the Porte from Christian Powers. The Turks know it by no other title than the humble one of *Dort-yolun-aghzì*, or "The Four Vent Way." It consists of one main street running along the brow of the hill which overlooks the harbour, and several cross ones in almost every direction, as narrow and ill-paved, and filthy, and often as steep as can be imagined. Even the Palaces, as they are called, are generally structures of lath and plaster. They have, however, some appearance of regular architecture, particularly those of Venice, (now Austria and France.) The British Palace was commenced under very favourable auspices, on a magnificent plan by an Italian architect employed by Lord Elgin; but the expense of removing and smoothing the blocks of marble destined for its construction so far exceeded all calculation, that little more than the foundation had been laid before the sums mutually subscribed by the Turkish and English Governments had been absorbed, and an indifferent house of common materials was destined to be the superstructure raised on this costly basis.

Galat Serai the I Ogla

Galata Serâï, almost the only public building in this part of the suburbs, is a college for the *Ich-oghláns*, or "children of the interior." They were originally such children of Christian parents, taken in war, as appeared likely to be fit for the service of the Palace. They are carefully instructed in the Turkish, Arabic, and Persian languages, and are practised from their earliest years in horsemanship and athletic exercises; habituated to a servile dread of their superiors, and instantaneous obedience to their orders, so that when of a proper age they may be fitted for employments immediately about the person of the Sultán, who often inquires into their progress, and is present at their examinations and exercises.

Salee zary. Tope

At the foot of the hill on which the *Galata Serâï* stands is the *Sálí Bázárí*, or Tuesday's market, a dirty Quarter inhabited by Greeks and Turks, and *Tóp-khanah* (the Cannon-foundery) where there is the most convenient landing-place for persons going from Constantinople to Pera. A large square, in the centre of which is a fountain richly ornamented in the Turkish style, surrounded by coffee-houses shaded by trellises covered with vines, leads up the hill by a street inhabited by *Chibría-jís*, or pipe-makers, where the Mineralogist may find abundant specimens of *Keffeh-gil*, (Caffa earth) of which they make their pipe-bowls, (Clarke, viii. 152,) to the ancient walls of Galata and the circular tower (*buyuk-kulleh*) built by Anastasius, which commands so fine a prospect of the harbour, and is the spot whence one of our Panoramas was taken.

Meto

Just beyond *Tóp-khanah* is the point called *Egrí-capú Burnù* from the "Crooked Gate" of Galata hard by. This was the *Metópon* of the Greeks, as the Seraglio Point was their *Acropolis*, which together with *Damalit*, (the Head-land of Scútari) formed the entrance of the Golden Horn. The suburb of Galata formed the

Galat

thirteenth district of the ancient City, and was called *Sycæ*, from the fig-trees with which it abounded. At the siege by sea and land, in the time of Michael the Stammerer, (A. D. 821,) the Emperor ordered the port to be closed by a chain carried from the Acropolis to a small town on the opposite shore; and so lately as the time of Pierre Gilles there was a gate in Galata called *Catena*, no doubt from its having been near the place to which this chain was rivetted. The only vestige of remote antiquity now remaining, is the garden of the Convent of Lazarists, which was once a spacious reservoir arched over, and having its roof supported by about 300 columns, according to the same writer, who speaks as if he had witnessed its dilapidation, (iv. 11. p. 329.) But Galata differs in many points from the other suburbs of Constantinople. Some of its streets are wide and rectilinear; advantages rarely regarded by the Asiatics; and its houses

built of brick and stone, are constructed with a degree of solidity, as well as in a heavy style of masonry quite foreign to the taste and habits of the Greeks or Turks. Its walls also, in some places double, in others triple, bear the stamp of an age comparatively modern. They are like the work of the Genoese, who established themselves there in the beginning, and obtained permission to fortify their town, from Michael Paleologus, in the latter half of the XIIIth century, (Gibbon's *Rom. Emp.* vi. 156, &c.;) and appear to have ruled with undisputed sway till after the capture of Constantinople by the Turks.

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The village of Fonduc-lí occupies the valley beyond Sálí-bázír, and, as has been already observed, continues the line of houses along the shore without any intermission; it might therefore be included in the suburbs of Constantinople; but upon the same principle they might be supposed to comprehend almost all the villages on the Bosporus; some limit therefore must be fixed, and none surely can be less exceptionable than that which excludes all the neighbouring villages, except those on either side of the harbour; thus embracing nearly the same compass as is included in the description of the city supposed to have been written in the times of Arcadius and Honorius.

rities

A complete catalogue of the writers who have illustrated Constantinople, Ancient and Modern, would in itself form a volume; all that can be admitted here, is a brief notice of the most valuable works which give information respecting it. I. Almost every thing relating to the Capital of the Byzantine Emperors will be found in the two following elaborate works; 1. *Constantinopolis Christiana*, by Dom Du Cange Dufresne, Lutetiæ, 1680, fol.; and 2. Anselmo Banduri's *Imperium Orientale*, Paris, 1711, 2 vols. fol. A valuable collection of Tracts concerning the Eastern Empire; containing among others (3.) the *Topographia Constantinopolcos* of Petrus Gyllius, first printed at Lyons, 1561, 4to., but more correctly, and in a more convenient form by the Elzevirs, at Leyden, 1632, 12mo. II. For an account of Constantinople under the Turks, the earliest authority is Gyllius, (1540—1550,) just mentioned; and the next is (2.) the illustrious Auger Gislen de Busbeck, (Busbequius) Ambassador from the Emperor to the Porte, from 1555 to 1561. His truly classical *Epistles* were reprinted by Elzevir at Leyden, in 1632, in 12mo. 3. Sandys's (1610,) *Travels*, 1621, fol. 4. Pietro della Valle, (1614,) *Viaggi*, tom. i. Roma, 1662, 4to. 5. Du Loir, (1639—40,) *Voyages*, Paris, 1654, 4to., containing many curious particulars; among others an account of a Cameleopard, "*qui alloit par toutes les rues de Constantinople portant sa teste à toutes les fenestres pour quester quelque chose à manger.*" 6. Jean de Thevenot, (1645,) *Voyage du Levant*, Paris, 1665, 4to., Amst. 1729, 5 vols. 12mo.; an authentic work containing much accurate information. Mr. Dallaway (p. 9,) seems to have confounded John with Melchisedech Thevenot. The latter was merely a compiler, but neither of them were impostors. 7. De Monconys, (1648,) *Voyages*, Lyons, 1665, 3 tom. 4to. 8. Thomas Smith, (1669,) *Remarks on the Manners, &c. of the Turks*, London, 1678, 8vo. 9. Jacob Spon et George Wheler, (1675,) *Voyages*, Amst. 1679, 2 vols. 12mo., or Sir G. Wheler's *Travels*, London, 1682, fol. 10. Grelot, (1678,) *Voyage*, Paris, 1680; excellent for the architecture of Sta. Sophia and the Mosques. 11. Corn. le Brun, (De Bruyn, in Dutch,) (1690,) *Voyage au Levant; traduit du Flamand*, Delft, 1700; faithful but heavy;—valuable for the Plates, which have considerable merit. De Bruyn was a Painter by profession. 12. Jos. Pitton de Tournefort, (1701,) *Voyages*, Paris, 1717, 2 vols. 4to. 13. Chishull, (1701,) *Travels*, London, 1747, fol. 14. Aubrey de la Motraye, (1710,) *Travels*, London, 1723, 3 vols. fol.; *Voyages*, La Haye, 1727, 2 vols. in fol. His Turkish *Costumes* are excellent, and his narrative contains much historical matter which is worth reading. 15. Lechevalier, (1784,) *Voyage de la Propontide, &c.* Paris, 1800, 8vo. has excellent maps and a large plan of Constantinople. 16. Dallaway's (1795,) *Constantinople Ancient and Modern*; an amusing compilation, but too often inaccurate. 17. Melling's *Voy. Pittoresque de Constantinople*, Paris, 1808, fol.; a magnificent work. 18. Mouradgea d' Ohsson's *Tableau Général de l'Empire Ottoman*; a most able and accurate work, which contains excellent plates of the Mosques and other public buildings in the Turkish Capital. But Gyllius and Lechevalier alone will prove amply sufficient to furnish the traveller with every information which it is most desirable for him to possess; and the delightful *Epistles* of Busbequius, will afford him a very agreeable occupation if he have sufficient leisure.

The Canal of Constantinople, anciently called the Thracian *Bosporus* (Ox-ferry) is the narrow Strait which unites the Black Sea (*Pontus Euxinus*) to the Sea of Marmora, (*Propontis.*) The bold cliffs on each side of its northern entrance, appear as if some convulsion of the earth had rent them asunder, and formed a chasm through which the waters of the Euxine rushing violently, forced the way into the vallies on the opposite side of these heights and bore down every obstacle opposing their passage to the *Propontis.* "This Strait," says M. Lechevalier, (p. 10,) "surpasses all others in the beauty of its shores, the security of its harbours, and the infinite variety of picturesque objects, which it everywhere presents to the eye." "After passing the light-houses" (at the entrance of the Strait) says Dr. Clarke, (ii. 426. 8vo.) "we saw some fortresses, the works of French engineers; and their appearance upon rugged rocks has a very striking effect. Presently such a succession of splendid objects was displayed, that, in all the remembrance of his former travels, the author can recal nothing to which it may be compared. A rapid current flowing at the rate of a league an hour, conveyed us from the Black Sea. Then, as we were musing upon the sudden discharge of such accumulated waters by so narrow an aqueduct, and meditating the causes which first produced the wonderful channel by which they are conveyed, we found ourselves to be transported, as it were, into a new world. Scarcely had we time to admire the extraordinary beauty of the villages scattered up and down at the mouth of this Canal, when the palaces and gardens of the European and of Asiatic Turks, the villas of foreign Ambassadors, Mosques, minarets, mouldering towers, and ivy-mantled walls of ancient edifices, made their appearance. Among these we beheld an endless variety of objects, seeming to realize the tales of enchantment: fountains, cemeteries, hills, mountains, terraces, groves, quays, painted gondolas, and harbours, presented themselves to the eye in such a rapid succession, that, as one picture disappeared, it was succeeded by a second more beautiful than the first."

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"We passed the gorge of the Canal, remarkable as being the site of the bridge constructed by Darius for the passage of his numerous army; the grandeur of the scenery increasing as we approached the Capital. The sides of the Canal appeared covered with stately pavilions, whose porticoes, reaching to the water's edge, were supported by pillars of marble; when, all at once, the prospect of Constantinople, with the towns of Scútari and Pera, opened upon us and filled our minds with such astonishment and admiration, that the impression can never be effaced. Since nothing can equal the splendour of such a scene, it is impossible by comparison to give any description of what we saw. The reader, by the aid of his imagination, combining all his ideas of Oriental pomp with the utmost magnificence of nature, may endeavour to supply the deficiency." (p. 444.) No one, it may be safely averred, who has had the pleasure of beholding this incomparable scene, will accuse our eloquent countryman of exaggeration; and those who have an opportunity of examining the plates published by M. Melling and the Comte de Choiseul Gouffier, will be able to form a faint idea of a landscape so singularly diversified, as almost to defy the powers of the most skilful artist.

Length.

The Ancients (to whose works accurate references may be found in Dr. Clarke's *Travels*, ii. 439) assign 120 stadia (= 15 Roman miles) as the length of the *Bosporus;* but it is doubtful from what point they began to reckon, as the position of the *Hieron*, or Temple of *Jupiter Urius*, on the Asiatic coast, which was probably their northern limit, cannot now be easily determined. From the Cyanean Islands to the *Pavác Serâi* (or Promontory of Chalcedon) is about seven leagues, (Lechev. 44;) and it is six and a half (= 29 miles) to the Tower of Leander; the ancient and modern measurements, therefore, do not materially disagree.

Currents.

The bold rocky capes which intercept the waters of the Euxine in their passage to the *Propontis*, seem to give them a fresh impulse; and the mountain-streams which descend into the Strait through every valley which it crosses, form, under the lee of those headlands, counter-currents in every bay: nor is the collision between bodies of water moved by an opposite impulse any where more strikingly perceptible. The course of the Canal is from north-east to south-west as far as the Gulf of Buyuk Déreh, (*Bathycolpos,*) whence it runs for some miles in an easterly direction, making some bends near Yení-keuï and Cántí-jeh, till it reaches Kizlar Burnù, (*Hermæum Promontorium,*) just below the *Rúm-ílí hisárí*, or European Castle; whence it passes with a slight curvature round the points Akíndí Burnù, (*Estiæ,*) and the Defterdár Burnù, (*Clidion;*) then resuming its original direction, it proceeds in an uninterrupted stream till the Seraglio Point (*Acropolis*) divides its waters; a small portion of which mingle with those of the Golden Horn, and the larger part flowing, in a direction nearly due south, into the Sea of Marmora, (*Propontis.*)

Bends or elbows.

There are, on the whole, seven acute angles, or elbows in the channel of the *Bosporus*, which give rise to as many different currents, (Gyllius, *De Bosp.* iv. p. 53. ed. Elzev.; Lechevalier, p. 46,) the rapidity and collision of which render it almost impossible to row round the points, especially between the Capes Akíndí and Kizlar Burnù, where the Turks have characteristically named the current *Sheïtán Akíndí-sí*, or Devil's-race. The rapidity of the waters of the *Bosporus*, coming with all their force against the shores of the harbour, necessarily produces a counter-current on its western side, which is probably increased in winter by the flooded state of the torrents running into it. This constant and rapid movement of the waters is undoubtedly the main cause of their continuing unobstructed, notwithstanding all the rubbish from the city thrown into them for ages, and the alluvial matter brought down by the tributary streams; but the temperature, saltness, rapidity, and especially the depth of this Strait, have not yet been examined with the requisite accuracy; and till that has been done, it is idle to think of accounting for the phenomena which must be in great measure dependant on them.

Fondo lee.

On the European side, the first village which occurs is Fonduc-lí, (*Aianteum ?*) which took its rise from a palace built over the water by Huseïn Aghà, a wealthy subject of Mohammed IV. (1649—1687,) for the purpose of gratifying his master's love of fishing from the windows of his kïosk. Immediately beyond Fonduc-lí is a park and country-seat of the Sultán, called *Dólmah-bághcheh-sí*, (the Melon-garden,) "one of the most delightful points of view in the whole of the Canal," says M. Lechevalier, (p. 53,) "on account of its fantastic pavilions and luxuriant groves, which rendered it a favourite retreat of Selím III." This garden is on the site of the *Jasonium*, and adjoining to it is the splendid Palace of *Beshik-tásh*, (the port of the Rhodians,) and a smaller one built by the mother of Selím III. with a front in a regular style of Grecian architecture. But the *Turbeh* of Hájí Bek-tásh, who may be termed the patron Saint of the Janissaries, gives this place a sort of sanctity in the eyes of the Turks; especially among the members of that corps, who are as often called Bek-táshás as Yenicherís (new soldiers) by the Turkish historians. A little further on is the Tomb of Khaïru'ddín Barbarossa, (Ænobarbus, in Gyllius,) and then the Defterdár-Burnù, (Secretary) called by the Ancients *Clidion*, just above Ortah-keuï. It terminates the first bend of the Canal, and shuts out the view (as its ancient name implies) of the rest of the Strait. Between this point and Akíndí Burnù, (*Estiæ,*) lies Cúrú-cheshmáh, (the dry Spring,) where most of the Greek Princes have their country-houses, and where they console themselves by a cumbrous magnificence within for a compulsory humility without. Some, however, employ a large portion of their wealth in a manner more honourable to themselves, and more consistent with the titles which they claim, in forming large and splendid libraries for the use of their families; and in providing their children with an education which may qualify them to feel the value of such an inheritance.

Dolma Bagtch ace.

Beshik tash.

Cape Defter Boorn Orta k

Kooroo Tcheem

Devil's curren

The current round Akíndí Burnù (*Sheïtán Akíndí-sí*) is so strong, that, according to Dionysius of Byzantium, (Gyllius, *De B. Thr.* x. p. 152,) the crabs are unable to advance against it, and are obliged to make their way over the rocks till they come to stiller water. The point opposite to Akíndí Burnù is Kizlar Burnù, (*Hermæum Promont.*) just beyond which is the European Castle, (*Rúm-ílí hisárí,*) built by Mohammed II. in the middle of the XVth century. From a spot a little above the gate of this castle (called *Neoncastron* by the Greeks) to the place Ciconium (*Cormon*) on the opposite shore, the distance is only about five stadia,

(less than three quarters of a mile;) and here, it can scarcely be doubted, was the bridge of Darius. (Gyll. l. c. 171-2.) This was also the place where the Goths and the Crusaders passed over from Europe into Asia. In the bay behind the European Castle is the village of Báttah-óghlú Límání, a name which, mistranslated, has, together with Kiz Burnù, (Cape Woman,) been supposed to allude to the heroism of Phidalia, who, when Byzantium was attacked in the absence of the men, drove the enemy as far as this place; in consequence of which, a rock near the shore received her name. (Lechev. 60; Gyll. 79.) Báltah Límání was called Savantácopa by the Greeks in the time of Gyllius, and is the *Portus Mulierum* (Women's Harbour) of Pliny. A large creek, called by Lechevalier "the Gulf of Leosthenios," more properly Isteniah, or Ithenia, is the next harbour. Its ancient name, the Bay of Leosthenes, or Lasthenes, (*Sinus Leosthenius*,) was changed in later ages into Sosthenia, whence its present appellation came. To the north of it was the point called Commarodes, from the groves of Arbutus, (*Unedo*,) which covered the adjoining heights. This appears to be the Yeni-keuï Burnì of the Turks. That point forms a part of the rugged bluff shore, called *Bacchiæ* by the Ancients, gradually receding into the bay called by them *Pharmacia*, from Medea's Potions; but Therapia (Θεράπεια) (*Tarápiah*) by the Greeks, to avert, as Gyllius judiciously conjectures, the evil omen which such a name as *Pharmacia* (Poisons) would convey; a conjecture confirmed by the testimony of the historian Socrates, (lib. vii. c. 25, 11.) The village of Tarapia has been considerably enlarged since his days, and now comprehends, besides the valley properly so named, that which was then called Linon, on the εὔδιον κολὸν, or tranquil harbour of Dionysius the Byzantine. That valley, which is now the garden of a palace belonging to the Sutzu family, is too picturesque to be disfigured, even by the perverted taste of Greek Princes; and the palace to which it is attached has had the fortune to become successively the residence of the Ambassadors both of France and England. The vale and streamlet of Therapia are excellently described by Gyllius, but ill laid down in Lechevalier's Map, whose trigonometrical surveys scarcely extended so far from the Black Sea, where they begun. The valley called Dialithra (Τὰ κλεῖθρα) by Gyllius, is, probably, the nameless one beyond Kirej Burnì (Cape Lime) in the map.

Round that point the sea opens into a deep bay, the *Bathycolpos* of the Ancients, now the Gulf of Buyúk Deréh, (the Great Valley,) which forms the first angle of the Canal. This rich vale, with a long line of shore, exposed to the south and shaded by steep hills from the north, has long been a favourite residence of the foreign Ministers of European Powers, and their interpreters, (who have for nearly a century and a half enjoyed a complete immunity from the vexations to which other Christian subjects are liable,) and the more wealthy among the foreigners domiciliated in Pera. The village occupies the narrow interval between the hills and the sea; while the meadows on each side of the stream forming the *deréh* (a term exactly corresponding with the Arabic word *Wádí*, and signifying a torrent and the valley formed by it) justly retain their ancient appellation of καλὸς ἀγρὸς, and afford a delightful promenade to the Christian inhabitants, who are here protected by the presence of diplomatic personages, and therefore are rarely disturbed by a visit from the *Bostán-jí Báshí*. (De Tott, i. 62.)

CONSTANTINOPLE.

The point at the extremity of Buyúk Deréh, now called Mezár Burnì, is the *Simas* of Dionysius; the valley, of which it is the southern boundary, containing Selectrina, or Sárí Yár, and Yení Mahalleh, is the *Seletrina* of the Ancients. At a small distance beyond it, there is a very conspicuous promontory, the *Milton* or *Amilton* of Dionysius, on which the French engineer Monnier constructed a battery in 1795. Near it there were, in the time of Gyllius, the remains of a small town, called *Fanum Europæ* by Strabo, and Ἱερὸν Ῥωμελίας by the Modern Greeks; and on the summit of the mountain was the *Pharos* or Light-house, whence Constantinople is visible. Near the River Chrysorrhoas, which flows through the adjoining valley, is the Rúm-ílí Cavác, or European Castle, built by the Genoese; and there was in the last century the town of Mavra Mola, (or Μαυρο μῶλος,) which contained a celebrated monastery dedicated to the Virgin Mary, and a mole, the remains of which Gyllius saw carried off for the use of some Páshás who were building country-houses on the shores of the Canal, (p. 217.) Near Rúm-ílí Cavác, there is a battery, formed by Toussaint in 1783.

Mezar Boornoo (Tomb-stone cape)

Sarce Yar.

Room-elee Kavak.

Buyúk Límání, (the Great Harbour,) a few miles further on, is the only interval in the abrupt cliff forming the shore, at which there is any landing-place: it was anciently the Port of the Lycians, but it has no harbour; and, like the rest of the coast between Yení Mahalleh and the European Light-house, near the Cyanean Islands, seems to be at present almost entirely uninhabited. It is defended by a small battery, constructed by Lafitte and Monnier: and on the promontory of Carib-cheh Burnù, a few miles further on, there is one made by De Tott, in 1773. The coast continually diverges from this point to the north and west, and is everywhere abrupt and inaccessible, except at the mouth of a stream to the east of the promontory called Panium, on which the European Light-house now stands. This place Gyllius supposes to have been in early times the retreat of Thracian robbers and pirates, for its cliffs present many spacious caverns, such as were the abodes of predatory tribes; and the river, which is the largest of all those on the European side of the Bosporus, affords a plentiful supply of water throughout the year. The extensive woods, and the intricacy of this mountainous tract, render it peculiarly favourable to the concealment of banditti; and the Albanian shepherds, who form, it is probable, the whole of its scanty population, are, by their hardiness, coolness, and resolution, well fitted to brave the vigilance of the Turkish Police. Though nominally Christians, their ignorance is such that their faith is little better than an abject superstition, often fostering their most pernicious habits, and giving sweet unction to the soul under the consciousness of the greatest atrocities.

Buyuke Limany.

European Fanal.

The Cyanean Islands, so much cebrated by the ancient Poets, under the name of *Symplegades*, "are" as Strabo says, (l. vii. c. vi. p. 463, ed. Oxon.,) "two little isles at the mouth of the Euxine, one close to Europe, and the other to Asia, separated from each other by an interval of about twenty stadia, (about two miles and a half." "They are," says Dr. Clarke, (*Travels*, xi. 431,) "in fact, each joined to the main land by a kind of isthmus, and appear as islands

Symple-gades.

CONSTANTINOPLE.

when this is inundated;" in stormy weather also, when their craggs only are visible, each has the appearance of more than one island; and hence, as Tournefort has justly remarked, (*Voyage*, &c. let. 15,) arose the popular belief that they were sometimes separated and sometimes united. The geological characters of these rocks and the neighbouring cliffs, are very remarkable, and indicate, according to Dr. Clarke, "a violent action of fire," succeeded by "attrition in water," affording a striking proof that a torrent had there passed towards the Sea of Marmora.

On the European island there is still a marble altar or pedestal, the inscription on which, decyphered by the learned Leunclavius, has long ceased to be legible. The pillar, represented in Sandys's plate, "is now fallen into the sea,"* says Meletius, whose work was composed a few years before the close of the XVIIth century.

"The mouth of the Canal, viewed from the summit of this insular rock, has the appearance of a crater, whose broken sides were opened towards the Black Sea, and by a smaller aperture towards the Bosporus. On the Asiatic side opposite to the island a little to the east of the Anatolian light-house, a range of basaltic pillars may be discerned, exhibiting very regular prismatic forms; it is, therefore, perhaps, more than probable that the bursting of the Thracian Bosporus, the deluge mentioned by Diodorus Siculus, and the draining of the waters, once uniting the Black Sea to the Caspian, were all the consequence of an earthquake, caused by subterraneous fires, which were not extinct at the time of the passage of the Argonauts, (B. C. 1267,) and whose effects are still visible." (Clarke, ii. 437.) The Cyanean Island on the Asiatic is, probably, less than its companion on the European shore, as it is omitted in the map inserted in the *Jehán-numà*: where the latter bears the name of *Eurekeh-táshí*, Spindle Rock, probably from the column already mentioned; the adjoining headland is the Ancyrean Promontory of the Ancients, called the Loaf (τὸ Ψωμίον) by the Greeks; just beyond which is the River Rhebas. On this promontory stands the Asiatic Light-house, guarded by a battery, constructed at the same time as that on the opposite shore. Near Poriyas Límání, about half-way between the light-house and Fil Burnù, there is a fort constructed by the Baron de Tott, in 1773. That promontory (Fil Burni, Cape Elephant) was anciently called *Coracion*, from the number of crows always hovering about it. Between it and the Anádólí Cavác, is the Kecheh-lí Límán, anciently called *Pantichium*; and near the latter (the Asiatic Castle) was the *Hieron*, or sacred territory of *Jupiter Urius*, where the Argonauts offered sacrifices on their return from Colchis. A battery formed there in 1783 by Toussaint, was augmented by Monnier in 1794: and at that time the ruins of the pier, to which the chain across the mouth of the Bosporus was fastened, were still visible.

Asiatic Fanal.

Poriyás limany.

Feel Boornoo.

Anadoloo Kavak.

Majár Burni, immediately below the *Hieron*, is the ancient Argyronium, and forms one of the declivities of the loftiest peak on either side of the Canal, called the Giants' Tomb, from a grave of extraordinary dimensions on its summit, which is, in the opinion of M. Lechevalier, (75,) the tomb of Amycus, called "the Giant" by Valerius Flaccus.

Majar Boorn

Nearly opposite to Tarápiah (*Therapia*) is a Cape called Selví Burni, (Cape Cypress,) and beyond it a beautiful valley, watered by two streams, where a paper-mill was erected by order of Selím III. under the direction of an Englishman, who, in consequence of some early disappointments, had been induced to embrace the Mohammedan religion, and was driven back by his family, when he returned to England, for the purpose of atoning for his errors.

Keat h or Pap Mill.

Bey-cóz, (the Walnut,) and Sultániyyeh Bághcheh-sí, a favourite *kiosk* of Sultán Suleïmán, are on the site of the meadows where Amycus pastured his herds; and *Catungion*, an adjoining gulf, terminated by the promontory *Glarium*, (Cánlíjeh Burnù,) formed a part of his territory. The Anadólí hisár (Anatolian Castle,) built at the same time as the one on the opposite shore, is very near that place, and close to the stream called Geuk Sú, (Heaven's Water,) by the Turks, and Emaretí by the Greeks, which is the largest of all that flow into the Bosporus. On its banks is one of the most splended *kiosks* possessed by the Grand Signior; and at Istáveróz, (*Stavros*, the Cross,) about half-way between the castle and Scútari, there is an old palace and a fine Mosque, built by Sultán Abdu'l Hamìd.

Bey ks

Anadole hissar.

Gok soo

Stavros.

Scútari, (Uskudár,) which is adorned with some fine Mosques, and has long possessed the Royal Printing-office, the only one in the Turkish Empire, is built on the site of *Chrysopolis*, and forms a beautiful object in the views from Constantinople and its suburbs. Its promonotory, opposite the tower of Leander, (Kizculleh-sí,) was called *Bos*, from the wife of Chares, an Athenian general, her statue having been erected there on the top of a marble column.

Scootary.

The city of *Chalcedon*, so celebrated on account of its Oracle, the rival of Delphi itself, was not far from *Chrysopolis*, and is now replaced by the paltry village of Chází-keuï, (Judge-town;) and even the ruins of the Church of St. Euphemia, in which the Council was held, have disappeared. Between this place and Scútari, a small stream near Cavác Serái, a *kiosk* of Sultán Ahmed, is the fountain called *Hermagora* by Dionysius of Byzantium. Cází-keui is on a sort of peninsula, terminated by a point, called Múdeh Burni, which is one of the boundaries of the Port of Eutropius, and bears many traces of ancient buildings. The peninsula, called Fenár Bághcheh-sí, (Vineyard of the Light-house,) is the *Heræum* of the Ancients, and still retains some vestiges of the palace and bath of Justinian

Kadykoi, or Kaszekeuy.

Kavak Se ray.

Moodè Boornoo.

Fenar bagtchè

Together with the authorities named at the close of the preceding article, P. Gyllius's excellent Tract *De Bosporo Thracio*, (Lug. Bat. ap. Elaev. 1632, 12mo.) should be consulted for information on this subject.

* Ταυτὴν πεσοῦσαν ἤδον τῆς θαλάσσης κεῖται. *Geogr.* iii. 99. 8vo. edition.

CONSTAT, in *Law*, the name of a Certificate which the Clerk of the Pipe, or Auditors of the Exchequer, give at the request of a party who intends to plead or move any thing in that Court: the effect of it is certifying what appears (*constat*) upon record, touching the matter in question, and it is therefore held superior to an ordinary Certificate, as the latter may err, whereas the former certifies that only which is on record. The Exemplification under the Great Seal of the enrolment of Letters Patent, is called a *Constat*, and is made as available as the Letters Patent themselves by the 3 and 4 Edward VI. ch. iv. and 13 Elizabeth, ch. vi.

CONSTE'LLATE, *v.* CONSTELLA'TION. } Fr. *constellation*; It. *constellatione*; Sp. *constellacion*; the Lat. *constellatus* and *constellatio*, (*con*, and *stella*, a star,) are not of classical authority. *Constellatio* is used by Ammianus. See the Example from Holland's translation. *Constellatus* by Trebellius Pollio. A *constellation* is

An assembly or collection of many stars; of the light, of the brilliancy of many stars; of light and brilliancy.

To be bore of bygete in suche *constellacion*.
Piers Ploughman. Vision, p. 230.

Som wikke aspect or disposition
Of Saturne, by som *constellation*,
Hath yeven us this.
Chaucer. The Knightes Tale, v. 1090.

And nethles yet some men write
And sayn fortune is to wite:
And some men holde opinion,
That it is *constellacion*,
Whiche causeth all that a man doothe.
Gower. Conf. Am. Prologus, fol. 4.

He cursed his fate or *constellation*, and wished that he had neuer comen to Athenes.
Sir Thomas Elyot. Governour, p. 139.

Among the papers of a certain worshipful bourgesse, which by commaundment were searched upon some businesse in controversie, there was found the horoscope of one Valens. And when he was charged often thus farre, namely, why he had calculated the *constellation* of the Prince? the partie whom it concerned, notwithstanding that, to refell such false slaunders, he promised to shew by good and evident proofes, that it was his owa brother Valens, and that he was a good while since departed: yet without waytyng for evidence of the truth, all torn and mangled he was cruelly slaine.
Holland. Ammianus, fol. 362. *Valentinianus and Valens.*

So these scattered perfections which are divided among the several cantons of created beings, were, as it were, *constellated* and summ'd up in this epitome of the greater world, Man.
Glanville. Vanity of Dogmatizing, ch. i.

What artist now dares boast that he can bring
Heav'n hither, or *constellate* any thing,
So as the influence of those stars may be
Imprison'd in a herb, or charm, or tree,
And do by touch all which those stars could do?
Donne. An Anatomy of the World.

Up, up, fair bride and call
Thy stars from out their several boxes, take
Thy rubies, pearls, and diamonds forth and make
Thyself a *constellation* of them all. *Id. Epithalamium.*

And you will not much wonder, that I place this virtue among those that *constellate*, if I may speak, an heroic mind, if you consider, whence humility may in such a soul proceed, and what difficulties it may surmount.
Boyle. Greatness of Mind promoted by Christianity, ch. v.

These are the single stars which are sprinkled through the Æneis; but there are whole *constellations* of them in the fifth book. *Dryden. Discourse on Epick Poetry.*

When we have once obtained a leading idea in Hebrew, it is pleasant to see how other words in abundance will fall in with it: for hence we have the word Aurora for the light of the morning; Horus, a name of the sun with the Egyptians; Orion, the bright *constellation*, the brightest in the heavens, &c.
Bishop Horne. Works, vol. i. p. 426.

CONSTELLATE. CONSTITUTE.

CONSTERNATION, Fr. *consternation*; Lat. *consternare*, of the same Origin as *consternere*. *Sterno* from *storno*, by syncope from στορέννυω, and that from στορέω; στορ-εῖν, to throw or lay flat.

Consternation is applied to that dejection, that prostration, that inert helplessness of mind, which is caused by fear; by astonishment; to that stupor of the faculties, which is caused by surprise, amazement or wonder. And thus, to the fear itself, to astonishment, surprise, amazement, wonder.

When accidents like thieves, unthought on, set upon us; the *consternation* gives the deeper wound. *Feltham. Resolve* 5.

This increased the *consternation* and belief in every body, that there was nothing but immediate death to be expected: which made all endeavour, might and main, to escape away.
Strype. Memorials. Edward VI. Anno 1551.

We now thought all danger was over, but about an hour afterwards, just as the man in the chains had cried "seventeen fathom" the ship struck. The shock threw us all into the utmost *consternation*. *Cook. Voyage*, vol. i. book ii. ch. iv.

CO'NSTIPATE, *v.* CONSTIPA'TION. } *Constipare, atum*; (*con*, and *stipare*,) *a* στείβ-ειν, *fortasse Græco verbo*. Varro, lib. iv. Στείβ-ειν, *calcare*, to tread or trample upon: *calcando comprimere, et condensare*; to compress, to condense, to thicken, to cram or squeeze close, to close or stop up.

Our body or our sense will be heated by fire; burned by it too, if the heat be too great, as well as wood: it will be *constipated* by cold water, moistened by humide things, and dryed by dry bodies.
Digby. Of Bodies, ch. xxvii.

As Themison, and his old sect of methodists resolv'd, that the laxum and strictum, the immoderate dissolution or *constipation* were the principles and originals of all diseases in the world, so it will be likely to prove in our spiritual estate also.
Hammond. Works. Sermon 3. vol. iv.

It helpeth squynances, or quyncis in the throte, and desolueth the *constipations* or stoppinges made of all places, if the places be scarified. *Sir Thomas Elyot. Castel of Helth*, book iii.

The sky is oftentimes, for many days together, quite overcast with clouds, and the surface of the ground so *constipated* with frost, that it will sometimes freeze even in the sunshine.
Boyle. An Examination of Antiperistasis.

And thus it is in the lowest and densest region of the air near the surface of the earth, where the whole mass of air is in a state of violent compression, the inferior being press'd and *constipated* by the weight of all the incumbent. *Bentley. Sermon* 7.

The reason of which is manifest from what hath been said, viz. in spring, when the earth and waters are loosed from the brumal *constipations*, the vapours arise in great plenty.
Derham. Physico-Theology, book i. ch. iii. note (*a*.)

An extended substance must consist of extended parts, that is, of extended substances, and will be so much the thicker and denser in proportion to the number of parts and their *constipation*. *Law. Enquiry*, part i. p. 133.

CO'NSTITUTE, *v.* Co'NSTITUTE, *n.* CONSTI'TUTER, CONSTITU'TION, CONSTITU'TIONED, CONSTITU'TIONAL, CONSTITU'TIONALIST, CONSTITU'TIONALLY, CONSTITU'TIONIST, CONSTITU'TIONING, *n.* CO'NSTITUTIVE, CONSTI'TUENT, *adj.* CONSTI'TUENT, *n.* CONSTITU'TION-MONGER, CONSTITU'TION-VENDER. } Fr. *constituer*; It. *costituire*; Sp. *constituir*; Lat. *constituere, utum*; to put, place, or cause to be or stand together; (*con*, and *statuere*, from *statum*, past participle of *stare*, to stand.) To *constitute*, as applied in English, is

To cause or make to be, to fix, settle, establish or confirm; to ordain, decree, appoint or determine.

Constitution is applied

CONSTITUTE. to the whole state or condition of bodily strength or health; to that also of the mind; to the whole established state or condition of the laws.

The said noble Osrike, by councell of Bosell,
(Which was the first bishop of Worcester diocese)
Did put in here nunns, to enhabite and dwell,
And Kingburge his sister did *constitute* abbesse.
R. Gloucester, p. 579.

The grounde my sonne for to seche
Upon this diffinicion,
The worldes *constitucion*
Hath set the name of gentillnesse
Vpon the fortune of richesse.
Gower. Conf. Am., book iv. fol. 75.

Wherefore I shall specyfye vnto you the condycyons of the enuyous, who that holdeth hym of the subgectes of enuye, she *constytueth* to deuoure, and byte euery bodye.
Skelton. The Boke of Three Fooles.

Wherefore if men wil be wyse and warned in tyme, let them fere God *constituting* heithen kinges as was Nebuchadnecer, and now is the Turke to punisshe sinne.
Joye. Exposicion of Daniel, ch. i.

Than sens fayth is the foundation of justice, whiche is the chiefe *constitutour* and maker of a publyke weale and by the afore mencioned auctoritie, conseruatour of the same, I maye well conclude, that fayth is bothe the originall, and (as it were) principal *constitutour* and conseruatour of the publyke weale.
Sir Thomas Elyot. Governour, p. 181.

And yet were they themselues for blynde zeale of their owne *constitutions*, as redy as their fathers to slea whosoeuer testified vnto them, the same truth which, the prophets testified vnto their fathers. *Tyndall. Workes*, fol. 30.

This Brutus had three sonnes, who *constituted* three kingdoms.
Stow. Memorable Antiquities, fol. 22.

For enfranchised Latines, the freedome of Romane citizens and for wome, the priviledge and benefit of those that had four children, which *constitutions* stand in force and be observed at this day. *Holland. Suetonius. Claudius*, fol. 163.

But equity that bears an even rein
Upon the present courses, holds in awe
By giving hand a little, and doth gain
By a gentle relaxation of the law:
And yet inviolable doth maintain
The end whereto all *constitutions* drawe,
Which is the welfare of society,
Consisting of an upright policy.
Daniel. To Sir Thomas Egerton.

For the law and the covenant were the *constitutive* parts of that whole entercourse, they were the whole relation, and this is that which St. John said, The law came by Moses, but grace and truth came by Jesus Christ.
Taylor. Rule of Conscience, book ii. ch. ii.

For some things there are no certain measures, and there are very many *constituent* or intervening things and circumstances of things by which it is made impossible to give a certain judgment of the whole. *Taylor. On Repentance*, ch. i. sec. 2.

A man that will not obey the king's *constitute*.
Preston. Tragedy of Cambises, (about 1561.)

But not that the *constitutive* essences of all individual created beings were eternal and uncreated, as if God in creating of the world, did nothing else, but as some sarcastically express it, *Sartoris instar Rerum Essentias vestire Existentia*, only clothed the eternal, increated, and antecedent essences of things with a new outside garment of existence, and not created the whole of them.
Cudworth. Immutable Morality.

That which *constitutes* the nature of man, and doth formally difference and distinguish him from all other animals, is, not so much the power of reason, as the capacity of being religious.
Sharp. Works. Sermon 15. vol. i.

The love of our country in particular, as we are Britons, is the love of our *constitution*, and of the establishment in the present royal family. *Hoadley. Letters signed Britannicus*, let. 2.

Besides, I would fain ask these tender-*constitution'd* ladies, why they should require more cooling than their mothers before them. *Spectator*, No. 127.

It is not more necessary to the *constituting* of a man, that a human soul inhabit in a human body, than it is to the being a true Christian, that the Holy Spirit of God inhabit in the soul and body of the man. *Sharp. Works. Discourse* 3. vol. v.

CONSTITUTE — CONSTRAIN

And for the more clear and regular proceeding on this copious subject, I shall distribute the globe into its own grand *constituent* parts.
1st, The earth and its appurtenances.
2d, The waters and theirs.
Derham. Physico-Theology, vol. i. book iii. p. 97.

Men, who their duties know,
But know their rights, and knowing, dare maintain.
Prevent the long-aim'd blow,
And crush the tyrant while they rend the chain:
These *constitute* a state.
Jones. An Ode in imitation of Alcæus.

If this [the freedom and independency of parliament] be shaken, our *constitution* totters. If it be quite removed our *constitution* falls into ruin. That noble fabric, the pride of Britain, the envy of her neighbours, raised by the labour of so many centuries, repaired at the expense of so many millions, and cemented by such a profusion of blood; that noble fabric, I say, which was able to resist the united efforts of so many races of giants, may be demolished by a race of pigmies.
Bolingbroke. Works. Dissertation upon Parties.

If an honest, and I may truly affirm, a laborious zeal for the public service, has given me any weight in your esteem, let me exhort and conjure you, never to suffer an invasion of your political *constitution*, however minute the instance may appear, to pass by, without a determined, persevering resistance.
Junius. Dedication.

Theories on government, when framed by sober and thinking men, cannot but be of great importance, as serving to remind both the governors and governed of their respective interests and duties; nay, and as tending ultimately to improve establishments themselves; but by degrees only, and by *constitutional* means.
Hurd. Works. Sermon before the House of Lords, vol. iii. p. 7.

Virgil only knew the horrour of the times before him. Had he lived to see the revolutionalists and *constitutionalists* of France, he would have had more horrid and disgusting features of his Harpies to describe, and more frequent failures in the attempt to describe them. *Burke. To a Noble Lord.*

Others may be more *constitutionally* dull-hearted, and cannot raise their thoughts in so elevated a degree; and yet may still be pious Christians. *Gilpin. Sermon* 23. vol. i.

If there is a doubt whether the house of commons represents perfectly the whole commons of Great Britain, (I think there is none,) there can be no question but that the lords and the commons together represent the sense of the whole people to the crown, and to the world. Thus it is when we speak legally and *constitutionally*. *Burke. On a Regicide Peace.*

Let us hope, and endeavour by all possible means, that it may not be felt too late; and to encourage the *constitutionists*, or the country-party, in this attempt, let us consider from whom an opposition to it is to be expected.
Bolingbroke. Works. Dissertation upon Parties.

It was an artifice sometimes practised by the candidates for offices, in order to recommend themselves to the good graces of their *constituents*, to pretend a kindred to which they had no right, by assuming the name of some favourite and popular family.
Melmoth. Cicero. To Trebonius, book xii. let. 10. (note.)

But who gave Robespierre the power of being a tyrant? and who were the instruments of his tyranny? The present virtuous *constitution-mongers*. *Burke. On a Regicide Peace.*

The Sieyes, and the rest of the analytical legislators, and *constitution-venders*, are quite as busy in their trade of decomposing organization. *Id. To a Noble Lord.*

CONSTRA'IN, *v.* CONSTRA'INABLE, CONSTRA'INEDLY, CONSTRA'INER, CONSTRA'INT, *n.* } Fr. *constraindre*; Sp. *constreñer*; It. *costrignere*; Lat. *constringere*, to press close or tight together; (*con*, and *stringere*, of unsettled Etymology.)

To press tight or close together; to compress, to draw together or contract, to bind together, to compel or force together; to compel, to force. See CONSTRINGE, and CONSTRICT.

Men sholde *constreyne* no clerke to knavene werkes.
Piers Ploukman. Vision, p. 78.

N-
AIN.

Women of kind desiren libertie,
And not to be *constreined* as a thral;
And so don men, if sothly I say shal.
Chaucer. The Frankeleines Tale, v. 11081.

He was with loue vnwise *constreigned*,
And she with reason was restreigned.
Gower. Conf. Am., book iv. fol. 83.

And the lord seide to the seruant, go out into weyes and heggis: and *constreyne* men to entre: that myn hous be fulfild.
Wiclif. Luke, ch. xiv.

Fede ye the flok of God that is among you, purueie ye not as *constreyned*, but wilfulli bi God.
Id. 1 *Petir*, ch. v.

To sorowful weping they ought to be *constrained*
As oft as they call to theyr remembraunce,
Of their good lord the fate and dedely chaunce.
Skelton. The Deathe of Northumberland.

As ye will not doe of yourselves, ye must be compelled to do by others, and that ye refuse to doe willingly, thinke ye must be drawn to doe the same *constrainedly*.
Sir John Cheke. The Hurt of Sedition, K. 2.

And that ye may well perceiue that his calling is no *constrainte* of necessity, many whom he calleth, doe willingly for al his calling perish. *Sir Thomas More. Workes*, fol. 1075.

About the time when days are longer made,
When nights are warmer, and the aire more cleare,
When verdant leaues and fragrant flowers appeare;
Whose beauty winter had *constrained* to fade.
Beaumont. At the End of His Majesty's First Yere. Sonnet 2.

O! what strange things by deare experience past,
Could this man tell, amazement to *constraine?*
Who saw the world first full, then all turn'd waste
Yet liv'd himselfe to people it again.
Stirling. Dooms-day. The eighth Houre.

O foule descent; that I who erst contended
With Gods to sit the highest, am now *constrain'd*
Into a beast, and mixt with bestial slime.
Milton. Paradise Lost, book ix. l. 164.

What should he do? leaue on the naked sand
This woefull ladie, half aliue, halfe dead?
Kindnesse forbod, pittie did that withstand;
But hard *constraint* (alas) did thence him lead.
Fairfax. Godfrey of Boulogne, book xvi. st. 61.

CLE. Yet there were some,
That in their sullen looks, rather confess'd
A forced *constraint* to serve her, than a will
To be at her devotion.
Massinger. The Emperor of the East, act i. sc. 1.

For whereas men before stood bound in conscience to doe as the law of reason teacheth; they are now by vertue of humane law become *constrainable*, and if they outwardly transgresse, punishable. *Hooker. Ecclesiastical Polity*, book i. fol. 30.

As when sharp frosts had long *constrain'd* the earth,
A kindly thaw unlocks it with mild rain;
And first the tender blade peeps up to birth,
And straight the green fields laugh with promis'd grain.
Dryden. Annus Mirabilis, st. 284.

In this choice the age and inclination of the person is to be considered, and *constraint* always to be avoided in bringing him to it.
Locke. Of Education, sec. 202.

Creon himself, unwilling quits the field,
Enrag'd, defeated, and *constrayn'd* to yield.
Wilkes. The Epigoniad, book viii.

Of these four hundred thousand political citizens, I look upon one fifth, or about eighty thousand, to be pure Jacobins; utterly incapable of amendment; objects of eternal vigilance; and when they break out, of legal *constraint*.
Burke. On a Regicide Peace.

While some on earnest business bent
Their murmuring labours ply
Gainst graver hours, that bring *constraint*,
To sweeten liberty.
Gray. Ode. On a distant prospect of Eton College.

CONSTRI'CT, *v.* } *Constrictus*, past participle of
CONSTRI'CTIVE, } *constringere*; to press tight or
CONSTRI'CTION, } close together, to compress, to
CONSTRI'CTOR. } draw together, to contract, to narrow. See CONSTRAIN.

CON-STRICT. — CON-STRUCT.

Medlars ar cold and dry *cõstrictife* or stratninge to the stomake, and therefore they may be eaten after meles as a medycine.
Sir Thomas Elyot. The Castel of Helth, book ii.

Tough or muscular fibres, intended not only to protect them, as hath hitherto been thought: but also by a due *constriction* to assist them, in straining of their several contents.
Grew. Cosmo Sacra, book i. ch. v.

Such things as *constrict* the fibres and strengthen the solid.
Arbuthnot. On Diet.

He was called to a lusty young woman, who, upon an accidental but violent cold, was suddenly taken with such a *constriction* of the parts inservient to speech and deglutition, as made her altogether unable either to speak or to swallow any thing at all.
Boyle. Appendix to the first Section of the second Part.

You will in one of the following papers find mention of a learned physician of my acquaintance, that, upon diving leisurely, perceived a *constriction* to be made of his thorax by the action of the surrounding sea water.
Id. An Hydrostatical Discourse, &c.

CONSTRI'NGE, } Lat. *constringere*, to press tight
CONSTRI'NGENT. } or close together, to compress, to contract or draw, or bring close together. See CONSTRAIN.

But what we would intimate is only this, that their bodies being nothing but coagulated or *constringed* aire, when they [the Devils] put them in such posture as to *constringe* their vehicles in a greater measure by far than agitate the single particles of it, that it will then seem not only cold as congealed water does, but more piercingly and stingingly cold, by reason of the subtilty of the parts.
More. Appendix to Antidote against Atheism, ch. xiii. fol. 185.

——— Not the dreadful spout,
Which shipmen doe the hurricano call,
Constring'd in masse by the Almighty Fenne, [sun?]
Shall dizzie with more clamour Neptune's ear
In his discent; then shall my prompted sword
Falling on Diomed.
Shakspeare. Troylus and Cressida, fol. 112.

Close crowds the shining atmosphere; and binds
Our strengthen'd bodies in its cold embrace,
Constringent. *Thomson. Winter.*

Of tea what have I said? That I have drunk it twenty years without hurt, and therefore believe it not to be poison; that if it dries the fibres, it cannot soften them; that if it *constringes*, it cannot relax. *Johnson. Reply to a Paper in the Gazetteer.*

CONSTRU'CT, *v.* } Lat. *construere*, *constructum*;
CONSTRU'CTER, } *con*, and *struere*, which Vos-
CONSTRU'CTION, } sius suspects is from στερε-όειν,
CONSTRU'CTIONAL, } i. e. *firmum solidumque reddere*;
CONSTRU'CTIVE, } and thus equivalent to the
CONSTRU'CTIVELY, } English verb, to Ruild, q. v.
CONSTRU'CTURE. } To build or put, place, fix or fasten, firmly, strongly together; metaphorically, to put or place or dispose words together in a sentence. See CONSTRUE.

Construction is applied not only to the putting or placing, the disposition or arrangement of words together; but to the whole when so put together; *sc.* the signification, or meaning, the explanation or interpretation.

For (besides the diuersitie betweene *construction* and trãslation) you know there be many misticall secretes in this writer, which vttered in English would shewe litel pleasour.
Phaer. Virgil. Conclusion.

CONSTRUCT. — CONSTRUE.

If therefore you shall impart the same to one, and he to another, and so it pass through my hands, I know not what *constructions* would be made thereof to my prejudice; for that the hares eares may happily be taken for hornes.
Hakluyt. Voyage, &c. The Portugal Voyage, vol. ii. p. 2.

MAL. My lord you use a borrow'd bravery,
Not suiting fair *constructions*.
Ford. The Lady's Trial, act v. sc. 2.

D. Cole referreth him selfe vnto the *construction* of the close there written. *Jewell. Replie to M. Hardinge*, fol. 146.

In which, besides projections of the sphere, there are *constructions* for many astronomical problems and spherical propositions.
Wood. Fasti Oxon., vol. ii. fol. 117.

And yet, by the antient common law, there was a great latitude left in the breast of the judges to determine what was treason, or not so . whereby the creatures of tyrannical princes had opportunity to create abundance of *constructive* treasons; that is, to raise, by forced and arbitrary *constructions*, offences unto the crime and punishment of treason, which never were suspected to be such. *Blackstone. Commentaries*, vol. iv. p. 76.

As if the original grant express either an estate of inheritance, or for life; or no estate at all, which is *constructively* an estate for life. *Id. Ib.* vol. ii. fol. 156.

Ye sons of art one curious piece devise
From whose *constructure* motions shall arise.
Blackmore. Creation, book i.

The necessity of doing something, and the fear of undertaking much, sinks the historian to a genealogist, the philosopher to a journalist of the weather, and the mathematician to a *constructor* of dials. *Johnson. Rambler*, No. 103.

CONSTRUE, *v.* Fr. *construire*; Sp. *construir*; It. *costruire*; Lat. *construere*, to put together firmly. See above, CONSTRUCT.

To *construe*, metaphorically, is to put or place, *sc.* the words of one language into the order required by the usages of another; and thus, generally, to show the signification or meaning, the explanation or interpretation; to explain, to interpret.

Lete þý confessour syre kyng. *construe* þis in English.
Piers Ploughman. Vision, p. 71.

Clerkus þat were confessours. couple hem togeders
To *construe* this clause. *Id. Ib.* p. 71.

Ac ich can nouht *construe* canon. ne clergyalliche reden.
Id. Ib. p. 111.

This prayde he him to *construe* and declare,
Ful often time upon his knees bare.
Chaucer. The Prioresses Tale, v. 13458.

And then against them al he *construeth* that ghospell so folishely, that afore God a man would wene almost that a gosling had as much witte as he. *Sir Thomas More. Workes*, fol. 392.

For as much as it shal not be taken as the party mēt it, but as it pleaseth yᵉ prince to cōstrer it. *Id. Ib.* fol. 70.

But geue me leaue to *conster* you this laste verse.
Joye. Exposicion of Daniel, ch. ix.

Conster what this is, and tel not;
For I am fast sworne, I may not.
Wyat. A Riddle of a gift given by a Ladie.

The monke, more solemnely inter'd
And song for than the king,
Was cause that diuers diuersly
Did *conster* of the thing.
Warner. Albion's England, book v. ch. xxiv.

They who represent the commons of Great Britain, could not but have some fear, that it might justly be *construed* as an inexcusable breach of duty towards those whom they represent, and a sort of sharing in the guilt of the present conspiracy itself.
Hoadley. Works. Letters signed Britannicus, let. 15.

They, who have lands, and safe bank-stock,
With faith so founded on a rock,
May giue a rich invention ease,
And *construe* Scripture how they please.
Green. On Barclay's Apology for the Quakers.

The Jews *construed* those passages of a temporal deliverance from the Roman yoke, and a temporal reign in Palestine. But did they *construe* them right?
Bishop Horne. Works. The Case of the Jews. Discourse 8.

CONSTU'PRATE, } Lat. *stuprum*. Of uncertain
CONSTUPRA'TION. } Origin.

Fr. *constuprer*; Sp. *construpar*; to constuprate, ravish, deflower, defile, a woman.

The good gostlye father that *constuprated* ii. hundred nonnes in his tyme. *Bale. On the Revelat*, (1653.) P. iii.

Their wives and lovliest daughters *constuprated* by every base cullion. *Burton. Anatomy of Melancholy*, p. 165.

The first are eyes full of adulteries; every glance whereof is an act of beastliness: the very sight is a kind of *constupration*.
Bishop Hall. Works. Sermon, vol. ii. fol. 313.

CONSUBJECT, *v.* *con*, and *subjicere*, *subjectum*; to throw or cast under, to place under. To *consubject* is To become *subjects* in union with others; to submit to the same government with others.

But after the destruction of their six first kings which died in the reign of Asa, (they) admitted a seventh of a new family, rather than they would *consubject* themselves with those of Juda and Benjamin, under a more honourable but more heavy yoak.
Ralegh. History of the World, book ii. ch. xix. sec. 6.

CONSU'BSIST, *v.*
CONSUBSTAN'TIATE, *v.*
CONSUBSTA'NTIATE, *adj.*
CONSUBSTA'NTIATION,
CONSUBSTA'NTIAL,
CONSUBSTA'NTIALIST,
CONSUBSTANTIA'LITY.

Lat. *con*, and *subsistere*, to stand or stay under, (*sub*, and *sistere*, to stand or stay. See CONSIST.) To *subsist* with, in union or together with. To *consubstantiate*, (*con*, *sub*, and *stans*, standing,) is, to unite or co-exist in the same *substance*; to share or partake of the same nature.

He that means to learn the secrets of God's wisdom must be, as Plato says, τὴν λογικὴν ζωὴν δεδωμένος, his soul must be *consubstantiated* with reason, not invested with passion; to him that is otherwise, things are but in the dark, his notion is obscure, and his sight troubled. *Taylor. Sermon* 6. part iii.

And then since all love strictly examined arises out of love to ourselves, 'tis no wonder that we must love her, that is thus *consubstantiate* with us. *Feltham. On St. Luke*, ch. xiv. v. 20.

The Lutheran holds *consubstantiation* an error indeed, but not mortal. *Milton. Works. Of True Religion*, vol. ii. fol. 123.

This our inheritour Christ Jesus, God with God, light of light, coeternall and cōsubstantiall with the Father and with the Holie Ghost, to the end that he might become our husband (because the husband & the wife must be one bodie & one flesh.)
Fox. Martyrs. Letter of M. John Bradford, fol. 1053.

Or as in spring-time from one sappy twig,
There sprouts another *consubstantiall* sprig.
Du Bartas. The sixth Day of the first Week.

And how is it like that Marcellinus which died in the twentith yeare of Dioclesian, could write of *consubstantialitie* of the diuine persons when that controuersie & terme of *consubstantialitie* was not herd of in the Church before Nicene councell, which was twentie-three yeares after him.
Fox. Martyrs. The ten first Persecutions, fol. 86.

But all your several churches disagree,
The *consubstantiating* church and priest
Refuse communion to the Calvinist.
Dryden. The Hind and the Panther.

A Papist shall say 'tis dangerous, because, perhaps, it agrees not so well with transubstantiation; and a Lutheran, because his *consubstantiation* is in hazard; but neither consider, whether transubstantiation or *consubstantiation* be true or false, but taking it for granted that they are true, or at least gainful, whatever hits not with it, or is against it, must be dangerous.
Locke. Works. Molyneux to Locke.

The third testimony is out of an epistle to Epictetus, to whom Athanasius writing concerning those who held Christ's body to be *consubstantial* with his divinity, tells him this was so gross a con-

ceit that it needed no solicitous confutation; but that it would be a sufficient answer to say in general the orthodox church was not of that mind, our fathers did not think so.
Tillotson. The Rule of Faith, part iv. sec. 1.

It may serve to guard us from divers errours, such as are that of the Lutheran *consubstantialists*, and of the Roman transubstantiators, who affirm, that the body of our Lord is here upon earth at once present in many places, (namely in every place, where the host is kept, or the Eucharist is celebrated.)
Barrow. Sermon 31. vol. ii.

To settle the controversial bounds between the Arians, and Semiarians, and the Athanasians or *consubstantialists* of those days, and to determine how far they agreed, and how far they differed, and how far they were or were not consistent with themselves, is, if not an impossibility, yet certainly a very difficult task. *Jortin. Remarks on Ecclesiastical History.*

Had those Platonists been authors, they would not have delivered the doctrine of the soul's *consubstantiality* with the Deity, and its refusion into him, in the gross manner in which we find it in the books of Trismegist.
Warburton. The Divine Legation, book iii. sec. 4.

There are some who hold two *consubsisting* wills, an active and an elective, the latter continually directing the former; how truly, I shall not examine.
Search. Light of Nature, vol. ii. part iii. ch. xxvi.

CONSUBSTANTIATION, or IMPANATION, a doctrine introduced into the Church by John, surnamed *Pungens Asinus*, a Doctor of Paris, about the close of the XIIIth century, and now professed by the Lutherans. His work was published by Allix, in 1686. *Determinatio F. Joannis Parisiensis de modo existendi Corpus Christi in Sacramento Altaris.* This doctrine teaches, that after consecration the body and blood of our Saviour are substantially present together with the substance of the bread and wine.

CONSUBSTANTIAL, ὁμοούσιος, the word employed by the Fathers at the Councils of Antioch and Nice in opposition to the Arians, to denote the coessentiality of the Son with the Father. The Arians contended that the Son was only ὁμοιούσιος, and the dispute has been characterised by Boileau (*Sat.* xii.) in some lines which he afterwards suppressed. The Poet addresses himself to Heresy, the daughter of *Equivoque*. The Church, he says, by her machinations twice nearly became Arian.

Lorsque chez ses sujets l'un contre l'autre armés,
Et sur un Dieu fait homme au combat animés,
Tu fis dans une guerre et si triste et si longue
Perir tant de Chretiens, Martyrs d'une dipthongue.

CO'NSUL, *n.*
Co'NSULAR,
Co'NSULARY,
Co'NSULATE,
Co'NSULSHIP.
} Fr. Sp. It. and Lat. *consul*; from *consul-ere*, to consult, q. v.

The Uenetians have a *consul* themselues. But all other nations goe to the French nation's *consul*, who will giue you a chamber for yourselues apart, if you will so haue it.
Hakluyt. Voyage, &c. M. Wil. Harborne, vol. ii. p. 176.

Juli Cesar first beig *consular* & eft sone the first emprowr of Rome w^ch raigned 4 yers & 7 monethes.
Joye. Exposicion of Daniel. A Brief Supputacion.

Thou shalte cum home and helpe to drinke
a cup of wine with me.
Wine, prest in Taurus *consulship*.
Drant. Horace. Epistle to Torquatus.

Then in a solemne assemblie and election by the centuries, held by the provost of the citie according to the ordinance of Servius Tullius in his commentaries, two *consuls* were created: L. Junius Brutus, and L. Tarquinius Collatinus.
Holland. Livie, fol. 42.

While the Fecial priests were contending with the senate, for his being delivered to them; he fled for protection, to the people. And so, was not only, not given, nor punish'd but by their means, was made a tribune with *consular* power. CONSUL.
Grew. Cosmo Sacra, book iii. ch. v.

The beginning of this freedome you must account in regard hereof, That the *consularie* regiment was annuall, and from yeare to yeare, rather than that the roiall power and jurisdiction that the kings had, was any wit abated and diminished.
Holland. Livius, fol. 44.

Answerable whereunto we observe the decussated characters in many *consulary* coynes, and even in those of Constantine and his sons, which pretend their pattern in the sky.
Sir Thomas Brown. Cyrus Garden, p. 37.

The draughts of *consulary* date, were but crude unto these, and opimian wine but in the muste unto them.
Id. Urn Burial, p. 13.

Bearing the honorable offices of preture and *consulate* he produced upon the stage to act a comicall and wanton enterlude, the gentlemen and dames of Rome.
Holland. Suetonius. Nero, fol. 180.

——————— He is but a new fellow
An in-mate, here, in Rome (as Catiline calls him)
And the patricians should do very ill,
To let the *consul-ship* bee so defil'd
As't would bee, if hee obtain'd it! A meere up-start,
That has no pedigree, no house, no coat,
No ensignes of a family. *Ben Jonson. Catiline*, act ii.

You hear not in Polybius, that it rained blood or stones; that a bull had spoken, or a thousand such impossibilities, with which Livy perpetually crowds the calends of almost every *consulship*. *Dryden. The Character of Polybius.*

Nevertheless, (and I am sure you are no stranger to the truth I am going to say,) upon laying down my *consular* office, he prevented me from making the usual speech to the people: and thus, what had never been denied to the lowest and most worthless of our magistrates, he most injuriously refused to a *consul* who had preserved the liberties of his country.
Melmoth. Cicero. Letters. To Quintus Metellus Celer, book i. let. 3.

Had I not acted then with spirit in opposition to his ill-considered measures, would not the world have thought (and thought too with reason) that the courage I exerted in my *consulate* was merely accidental, and not the result of a steady and rational fortitude. *Id. Ib.*

The world, believe me, entertains the highest opinion of your merit, and loudly proclaims that enlarged and generous spirit which distinguishes all your actions; and it particularly remembers, to your immortal honour, the patriotism of your illustrious *consulship*. *Id. Ib. To Publius Lentulus*, book ii. let. 2.

CONSUL, the title of the supreme Magistrates among the Romans, after the abolition of Royalty; derived *à consulendo*, because they *consulted* the advantage of the State, or because they *consulted* the Senate. Their number was two, and the period of their Magistracy annual. It was from this latter circumstance that the Consular Government was at first really more free than the Royal; for their power, in the infancy of the Roman Commonwealth, was equal to that of the expelled King, and Cicero (*De Leg.* iii. 3,) does not scruple to call it *Regia potestas*. But the authority of the Consuls declined almost from their very first institution; Valerius Publicola, Consul in the first year of the new Government, took from the Magistracy the power of life and death within the City, although in military expeditions this power was still left in the hands of the Consul. He also allowed an appeal to lie to the People against the Consuls. This law was still further confirmed in the year of the city 306, by L. Valerius of the same family with Publicola, and M. Horatius, who moved a law which made it allowable to kill any person who was instrumental in creating any Magistrate without this appeal. But the Consu-

CONSUL. lar power received its principal shock in the year of the city 250, from the creation of the Tribunes of the People, who had a *veto* on the proceedings of the Consuls and were not subject to their authority. The Consuls, however, still retained a high degree of influence in the State. They presided in the Senate, and in many of the public assemblies; they had the supreme command in war, levied soldiers, and had a share in the appointment of the Military Tribunes and officers; and occasionally were invested with absolute power, when the exigencies of the State appeared to require the promptitude and simplicity of Monarchy. When the Consuls were appointed, the Senate usually assigned to them some particular object to be effected, generally the reduction or management of some country; hence their duties were severally called *Provincia*. But in the year 631, C. Sempronius Gracchus passed a law, in compliance with which the *Provinciæ* were determined before the election of the Consuls, and were afterwards settled between themselves, either by lot or agreement. In the more flourishing times of the Empire, the *Provincia* was some tributary country which was assigned to the government of a Consul after his office had expired; because during their Consulship, the Consuls were expected to remain in the Capital. Before this time, however, the Consul could not leave his appointed Province except by permission of the Senate, unless upon very especial occasions; and in cases of misconduct, the Senate might call on him to resign his Province, although his military command could be only abrogated by the People.

The qualifications for the Consulship, which, however, were not always rigidly demanded, were, that the candidate should be forty-three years of age, that he should have served the offices of Quæstor, Ædile, and Prætor; that he should hold no public office at the time of his election; and that he should be present when chosen.

The Consuls were at first chosen from the Aristocracy only; but the encroachments of the Commons were always directed to the attainment of the Consulship, and in the 378th year of the city, a circumstance trifling in itself produced this anxiously desired consummation. The two daughters of M. Fabius Ambustus, a Patrician, were married respectively to Ser. Sulpicius, a Patrician, and to L. Licinius Stolo, a Plebeian. While the two sisters were in conversation at the house of the elder, the attendant of Sulpicius announced his return by a stroke of his mace on the door, which was the customary form when a Military Tribune returned to his house. The Military Tribunes were created from among the Patricians only, although it was legal to elect them from the Commons. Hence the wife of Stolo was ignorant of the reason of the noise, and being alarmed, was laughed at by her sister for her ignorance. Vexed at the apparent inferiority of her fortune, she complained to her father, who consoled her by telling her that the same honours should soon attend her house which she had seen at her sister's. He immediately organized plans in conjunction with his son-in-law and L. Sextius, a young and active Plebeian; and in eleven years after, Sextius himself was created Consul, and Stolo two years afterwards. Not content with this, Stolo procured a law to be passed, by which one of the Consuls was always to be a Plebeian.

The Consular power, which had been so often threatened with destruction from the encroachments of Democracy, at length received its extinction from the reestablished Monarchy. The name was retained; but as the Consuls were always nominated or elected by the Emperor, they were always at his disposal. Sometimes the Emperor bore the Consulship himself. Constantine created two Consuls annually, one for the East and the other for the West; and Gibbon, with that incomparable skill by which he so often weaves a perfect texture from the raw materials of others, has put together from different passages of Claudian a full account of the solemnities attendant upon their inauguration, (ch. xvii.) In the reign of Justinian the office ceased altogether, after there had frequently been only one Consul in the year. (Procop. *Anecd.* 26.)

The office of dignity which afterwards obtained the appellation of *Comes* or Earl, was, in the first times of British history, called Consul, as we learn from the law of Edward the Confessor, cap. ii. *Quod modo vocatur comitatus, olim apud Britonas temporibus Romanorum vocabatur Consulatus, et qui modo Vicecomites, tunc temporis Viceconsules vocabantur.* In modern times the word Consul denotes an officer intrusted with the protection of any nation's commercial interests. In France, Spain, Germany, and Italy, mercantile Courts, determine questions of law between traders. The mercantile Consuls of England exercise their authority abroad only.

Cuspinian or Speishammes, *Comm. in Sext. Rufi libellum de Regid, Consulari Imperialique dignitate.*

CONSU'LT, *v.* Fr. *consulter*; Sp. *consultar*; CONSU'LT, *n.* It. *consultare*; Lat. *consul-ere*; CONSULTA'TION, *consultum*; to hold council; to CONSULTA'TIVE, advise with. Of uncertain Ori- CONSU'LTER, gin. Martinius says, *a con* and CONSU'LTIVE. *salio*. Qui consulunt *rationibus in unam sententiam, quasi* saliunt.

"Fr. *consulter*; to give or take advice, to *consult* or deliberate; ponder or think of; rest or pause on the matter." Cotgrave.

Wherfore we pray you, that if we speake a lytle more longe, ye take it not to euill intent and thinke not, that in shewing you, that youe shulde mynde to aduyse & *consult* well of the matter, wherof is question: that we go about to teache you what you haue to do, as though we repute you ignorāt people.
Nicolls. Thucydides, fol. 101.

Against which treatie the vnited prouinces making open protestation, vsed all meanes possible to hinder it, alleaging that it was more requisite to *consult* how the enemie now pressing vpon them might be repelled from off their frontiers.
Hakluyt. Voyage. The Spanish Armada.

And they were all called, and had theyr voyce in the common *consultacyons* that were made for the feates of warre.
Nicolls. Thucydides, fol. 35.

And a day and place being appointed, where the *consultation* should bee kept in the mean time those miscreants cōspired together about the murthering of the king.
Hakluyt. Voyage, &c. King of Man.

That the law hath been fined by grave and learned men, meaning the professors of the law, is manifestly untrue; for all the laws of England have been made by the kings of England, *consulting* with the nobility and commons in parliament, of which not one in twenty was a learned lawyer.
Hobbs. A dialogue of the Common Laws of England, fol. 591.

In the Lord Cobham's and Sir Walter Ralegh's case, a conspiracy, *consult* and agreement to promote an insurrection, and procure an invasion, was held an overt-act, 1 Jac. I. and their meet-

ULT ing, *consulting* and agreeing, was laid as an overt-act, though discovered before the thing took effect.
State Trials. Trial of Lord William Russell. Anno 1683.

——————— After short silence then
And summons read, the great *consult* began.
Milton. Paradise Lost, book i. l. 798.

To this the king of men replied; O father, all the sonnes
Of Greece thou conquerst, in the strife of *consultations*.
Chapman. Homer. Iliad, book ii. fol. 24.

——————— If other hidden cause
Left them superiour, while we can preserve
Unhurt our minds, and understandings sound,
Due search and *consultation* will disclose.
Milton. Paradise Lost, book vi. l. 445.

Those who sacrifised their children as the Phœnicians did for a remedy against the plague; as also diviners, observers of times, enchanters, whitches, charmers, *consulters* with familiar spirits, wizards, and necromancers.
Grew. Cosmo Sacra, book iv. ch. viii.

If it be but *consultive* to the magistrate, then they say no more than we. *Goodwin. Works*, vol. iv. part iv. fol. 158.

He therefore hath been most *consultive* about the effecting of this and for the bringing it to its performance according to his own desire. *Id. Ib.* vol. v. part i. p. 109.

None of them elect or choose the emperour, but only those six princes who have a *consultative*, deliberative, and determinative power in his election.
Bishop Bramwell against Hobbes, p. 27.

And, indeed, Cranmer, Ridley, and Cox, were the chief that managed that affair; [the review of that communion book] though they *consulted* with Bucer and Peter Martyr.
Strype. Memorials. Queen Mary. Anno 1554.

When you have gain'd that pass, divide your force;
Your self in person lead one chosen half,
And march t' oppose the faction in *consult*
With dying Dorax.
Dryden. Don Sebastian, act iv. sc. 1.

Under him (if the father of the family or nation) the elder of his children comes to acquire a degree of authority among the younger, by the same means the father did among them; and to share with him in the *consultation* and *conduct* of their common affairs. *Sir William Temple. On the Nature of Government.*

A *consult* of coquettes below
Was call'd, to rig him out a beau.
Swift. Death and Daphne.

By the *consultation* of books, whether of dead or living authors, many temptations to petulance and opposition, which occur in oral conferences, are avoided.
Johnson. The Rambler, No. 87.

The *consulters* [of the oracles] sometimes wrote their requests, and received answers in writing.
Jortin. Remarks on Ecclesiastical History, p. 264.

CONSUETUDE, Lat. *con*, and *suere*, to accustom. Custom.

Wherfore to say y^t it is sacrilege, or unlawfull to observe this *cõsuetude* or laws must bee iudged erronious.
Barnes. Workes, fol. 301.

CONSU'ME, *v.* CONSU'MABLE, CONSU'MER, CONSU'MPTION, CONSU'MPTIVE, CONSU'MPTIVELY, CONSU'MPTIONISH. Fr. *consumer*; Sp. *consumir*; It. *consumare*; Lat. *consumere*; *con*, and *sum-ere*; *totum sumere*, *in nihilum redigere*, to take all, reduce to nothing; i. e. *sub*, and *em-ere*; which according to Festus signifies, *tollere*; (to till,) to lift up, to take up.

To take the whole; to reduce to nothing, to leave nothing; to devour, waste, or destroy.

Behold my picture here wel portrayed for the nones
With hart *consumed* and falling flesh, behold the very bones.
Vncertaine Auctors. The Picture of a Louer.

So fine was never yet the cloth,
No smith so hard his yron did beate,
But those *consumed* was with moth
Tother with canker all to freate.
Vncertaine Auctors. That eche thing is hurte of itselfe.

CON-SUME.

Wherefore in this you may repose your selves; giving yourselves to serve God devoutly, to live like true and faithful subjects to his majesty, and to provide honestly for the sustentation of your houses, and the relieving of poor people with the hospitality of the same, without *consumption*, and wilful wast and spoil of things.
Strype. Memorials. Cromwell's Letters to certain Monasteries.

Now let vs see what help we may haue of this medicin against the sickness of ẽuy, which is vndoubtedly botl. a sore tormẽt & a very *consumpcion*. *Sir Thomas More. Workes*, fol. 85

I dye, though not incontinent;
By processe yet *consumingly*;
As wast of fire, which doth relent.
Wyat. The Louer lamenteth his estate, &c.

And all members of the body conspired against the stomacke as against the swallowing gulf of all their labours; for whereas the eyes beheld, the ears heard, the hands laboured, the feet travailed, the tongue spake, and all parts performed their functions, onely the stomache lay idle and *consumed* all.
Camden. Remains. Wise Speeches, p. 265.

Beastly *consumer!* not content to eat
The wholesome quarters destin'd for men's meat.
Cotton. On the Great Eater of Gray's Inn.

Another argument drawne from reason, for the world's decay, is, that all the parts of it decay and by degrees grow to dissolution, which should likewise argue a wasting and lingering *consumption* in the whole. *Hakewill. Apologie*, fol. 55.

By which we are at last brought to this truth that it was taught by God to Adam, and by him taught to his posterity, that they should in their several manners worship God by giving to him something of all that he had given us; and therefore something of our time, and something of our goods: and as that was to be spent in praises and celebration of his name, so these were to be given in *consumptive* offerings.
Taylor. Rule of Conscience, book ii. ch. iii.

The question is of both concerning a *consumptive* sacrifice, the destruction of a towne there, of a whole kingdom here; but differing in the circumstances of place whence they would fetch their fire. *Id. Sermon* 9. part ii.

A company of little boyes were by their school-master not many years since appointed to act the play of "King Henry the Eighth," and one who had no presence, but (an absence rather) as of a whyning voyce, puiling spirit, *consumptionish* body, was appointed to personate King Henry himself, only because he had the richest cloaths, and his parents the best people of the parish: but, when he had spoke his speech rather like a mouse than a man, one of his fellow-actors told him, "If you speak not Hoh with a better spirit, your parliament will not you give a penny of money." *Fuller. Worthies. Kent.*

Our coin and treasure will be both ways equally diminished, and can be restor'd only by an over-balance of our whole exportation, to our whole importation of *consumable* commodities.
Locke. Further considerations concerning raising the value of money.

When once the necessity appears of paying the duties, and of leaving off the clandestine trade, the price to the *consumer* must of consequence be immediately advanced.
Headley. Works. Letters signed Britannicus, &c. let. 89.

War our *consumption*, was their gainful trade:
We inward bled, whilst they prolong'd our pain;
He fought to end our fighting, and essay'd
To stanch the blood by breathing of the vein.
Dryden. On the death of Oliver Cromwell.

It [prayer] is not at all *consumptive* of our time. For we may attend this work, when we are doing other business.
Sharp. Works. Sermon 15. vol. i.

Every new advance of the price to the *consumer* is a new incentive to him to retrench the quality of his *consumption*; and if, upon the whole, he pays the same, his property computed by the standard of what he voluntarily pays, must remain the same.
Burke On a Regicide Peace.

CONSUME. The healing art calls in the snails in *consumptive* cases.
Pennant. Zoology. Worms, class 6.

CONSUS. CONSU'MMATE, *v.* CONSU'MMATE, *adj.* CONSU'MMATELY, CONSUMMA'TION. Fr. *consommer*; Sp. *consumir*; It. *consommare*; Lat. *con*, and *summus*, (*superrimus, supremus, summus*, from *supra*, above.)

To reach the top or summit, the highest or utmost point aimed at or aspired after; to attain, to finish, perfect, fulfil, complete, or accomplish.

There is not a blessing upon earth, that can any way hope or seem to parallel a sober well grounded assurance here, that in time we shall be saints in heaven; 'tis such a paradise upon earth, that heaven itself seems but a second part of it, differing from it rather in degrees and external accomplishments, than in any distinct specifical kind of happiness; (the Lord of heaven by his mighty working, when it shall please him, begin and *consummate* it in us.) *Hammond. Works. Sermon* 1. vol. iv. fol. 565.

Thus broke she off her speech, when as the Muse awhile,
Desirous to repose, and rest her with the isle,
Here *consummates* her song, and doth fresh courage take,
With war, in the next book, the Muses to awake.
Drayton. Poly-olbion, song 22.

That all the angels and ætherial powers,
They now, and men hereafter, may discern,
From whose *consummate* vertue I have chose
This perfect man, by merit call'd my Son.
To earn salvation for the sons of men.
Milton. Paradise Regained, book i. l. 165.

I will shut up this reason with my witty epigram made vpon one who in his writings vndertooke to foretell the very yeare of the world's *consummation*.
Hakewill. Apologie, fol. 23.

And therefore, so long as God is angry with thee, however rich and happy thou mayst think thyself, thou art in hell though thou knowest it not; and there is nothing wanting to *consummate* thy misery, but the apprehension of thy sad condition.
Bishop Beveridge. Sermon 85.

But he, *consummate* master, knew
When to recede, and where pursue:
His noble negligences teach
What other's toils despair to reach.
Prior. Alma, can. 2.

Of this match the queen, who had lost so much time, was very fond, and earnestly desirous of the *consummation* of it; though afterwards she had but little comfort therein.
Strype. Memorials. Queen Mary. Anno 1554.

Heaven's king! whose face unveil'd *consummates* bliss;
Redundant bliss! which fills that mighty void,
The whole creation leaves in human hearts.
Young. The Complaint. Night 9.

He tells us, the main end of jesting at the bar is, not to acquire the credit of *consummate* humour, but to carry the cause, *ut proficiamus aliquid*: that is to make an impression on the people.
Hurd. Works. Notes on the Art of Poetry.

When it is said that of his [Christ's] kingdom there shall be no end, the meaning is that it shall not pass away like other kingdoms, and that there shall be no end of it, till the *consummation* of all things.
Jortin. Discourses. Concerning the Christian Religion.

[They] under the conduct of Felix Rogusinus, a Dalmatian, *consummately* learned in the Greek, Chaldaic, and Arabic languages, and an elegant designer and painter of ornaments on vellum, attended incessantly to the business of transcription and decoration. *Thomas Warton. History of English Poetry.*

CONSUS *quasi* consiliorum *Deus*, (Festus, 3,) the same Deity as *Neptunus Equestris, or* ἵππιος. If the reader is not content to derive Neptune's connection with the Horse, from the common legend of his contest with Minerva for the patronage of Athens, he may find two other reasons in Festus, (8,) either that Pegasus was the offspring of the Sea God and the Nymph Pegasis, or that when Saturn was in the habit of eating his children, the life of Neptune was saved by the substitution of a foal. The altar of Consus was underground in the *Circus Maximus*;—*ut ostendatur tectum debere esse consilium*. Servius, *ad Æneid*, viii. 636; and was only exposed to public view during the celebration of the *Consualia*, (Plut. *in Rom.*; Dion. Hal. ii.) at the commencement of the *Ludi Circenses*. On this occasion a mule was sacrificed, (as we are informed by Alexander ab Alexandro, (v. 26,) who does not cite his authority, and probably mistakes a passage in Festus, (2;) in which the sacrifice of mules is not mentioned, but it is stated that mules were employed in the Circus during the celebration of the *Consualia*,) and all horses and asses enjoyed a day of repose. Plut. *Quæst. Rom.* 48. There appears some doubt as to the time of the annual celebration of the *Consualia*. Dionysius (i.) assigns their origin to Evander; they wer probably revived by Romulus, who on the last day of the festivity perpetrated the rape of the Sabines. (Diony. ii.; Liv. i.; Varro, *De Ling. Lat.* v.) Ovid, by telling the story of the rape of the Sabines in the third Book of his *Fasti*, plainly refers that event to the month of March; and Servius (*loc. cit.*) says the same thing; nevertheless, Plutarch (*in Rom.*) and Dionysius Halicarnassensis, give the *Consualia* to the XVIIIth day of the month *Sextilis*. See Rosini, *Ant.* iv. 12.

CONTABULATE, *con*, and *tabula, est autem* taba *et* tabula παρὰ τὸ τάζω, *quoniam* tabulata *in ædibus, et ulmis planitiem extendebant*. Scaliger, *De Causis*, c. 31. Τάζω, says Vossius, the same as τείνω, that is *extendo*. But Vossius prefers the Chaldaic.

To board; to strengthen, as with boards.

Bedcords and boards are the best flesh-formers, consolidating, and *contabulating* his body of errantry into a gum or moving mummia. *Gayton. Notes on Don Quixote*, vol. iii. p. 2.

CONTACT, *n.* CONTA'CTION, CONTA'GION, CONTA'GIOUS, CONTA'GIOUSNESS. Lat. *conting-ere, actum*; to touch together; (*con*, and *tangere*, from θίγ-ειν, or θιγγαν-ειν, to touch.) *Cont-ages, -agio, -agium, morbus* contactu *inficiens*. Vossius. Fr. *contagion*; It. *contagione*.

Contact is simply *touch*. *Contagion* is applied to disease, infecting or communicating itself by *contact* or touch; but the application of this word is much extended by Medical writers. See CONTAMINATE. It is used met. for any spreading evil or mischief.

This is a very true saying and maketh well agaynst his owne purpose, for in deede this *contagion* began to spring euen in St. Paule's tyme. *Frith. Workes*, fol. 116.

After the whiche reyne ensued so great excedynge nombre and multytude of flyes, the whiche were to the people so noyous and *contageous*, that they slewe moche people.
Fabyan, vol. i. ch. xix.

He thought it best to make a peregrinaciō & take his progresse into the other quarters of his realm y^t he might wede, extirpate and purdge the myndes of mē spotted & cōtaminate with the *cōtagious* smoke of dissencion, & preuy faccions.
Hall. Henry VII. The first Yere.

Now that deleterious it [the basilisk] may be at some distance and distructive with corporeal *contaction*, what uncertainty soever there be in the effect, there is no high improbability in the relation. *Sir Thomas Brown*, book iii. ch. vii.

Why, Mary, could not thine omnipotent Saviour, as well in absence have commanded Lazarus to live? Is his hand so short, that he can do nothing but by *contaction*.
Hall. Cont. Lazarus Raised.

But what cause then shall we give of David's remorse; none other, beloved, but that religious and carefull jealousie which still he had over his own thoughts, which made him suspect all things be they never so safe, and never to think himself secure from the *contagion* of sin. *Hale. Remains*, part i. p. 179.

Such is the powre of that same fruit, that naught
The fell *contagion* may thereof restraine;
Ne within reason's rule, her madding mood containe.
Spenser. Faerie Queene, book v. can. 7.

For what is this *contagious* sin of kind,
But a privation of that grace within,
And of that great rich dowry of the mind
Which all had had, but for the first man's sin?
Davies. Immortality of the Soul, sec. 8.

Neuertheless I wist neuer none that right said, that any while were enuenomed with your *contagiousnesse*, that is, contaminated and spotted doctrine.
Fox. Martyrs. The examination of Wm. Thorp, &c. fol. 488.

Which noysome and pestilent vapor arising forth of a certaine deepe pit, when it once passed the wide mouth thereof, before it was walmed up higher, caused (through the *contagiousnesse* thereof) the grounds lying round about it to be uninhabitable.
Holland. Ammianus. Julianus, fol. 229.

Swell'd by *contact* of such a fulsome toad,
He lugg'd about the matrimonial load;
Till fortune, blindly kind as well as he,
Has ill restor'd him to his liberty.
Dryden. An Essay on Satire.

He sees the dire *contagion* spread so fast,
That where it seizes all relief is vain:
And therefore must unwillingly lay waste
That country, which would, else, the foe maintain.
Id. Annus Mirabilis, st. 244.

But first, by ardent prayer, and clear lustration,
Purge the *contagious* spots of human weakness.
Impure no mortal can behold Apollo.
Prior. Second Hymn of Callimachus.

Those corpuscles, that impregnate the Ægyptian air upon the swelling of the Nile, are able to put a speedy stop, not only to the *contagiousness*, but to the malignity of the plague, even when it is assisted by the summer heat, which at Grand Cairo is wont to be excessive.
Boyle. Of the Insalubrity and Salubrity of the Air.

They [the barking shark] will permit a boat to follow them, without accelerating their motion till it comes almost within *contact*. *Pennant. British Zoology. The Barking Shark.*

Their propensity to recount the wonderful exceeds all imagination. Neither their learning, judgment, nor integrity, could secure them against the general *contagion*.
Warburton. Introduction to Julian.

——— Fierce the struggles; while the rout
Of Medes and Cassians carry to the camp
Contagious terrour.
Glover. Leonidas, book v.

CONTA'IN, *v.* CONTA'INABLE, CONTA'INER, CONTE'NT, *n.* Fr. *contenir*; Sp. *contener*; It. *contenere*; Lat. *contin-ere*; *con*, and *ten-ere*, to hold; which, Vossius thinks, is of the same origin as τείν-ειν, *tend-ere*, *ut* teneamus *nervos* extendimus.

To hold or keep within, to comprehend, to comprise, to embrace.

There are also manye other thynges whyche Jesus dyd: the whiche yf they should be wrytten euery one I suppose the worlde coulde not *contayne* the bokes that should be wrytten.
Bible, 1551. *John*, ch. xxi.

Whereas also we euidently gathered out of the *contents* of your letter, that you are in like sort readie and willing to put all things in practice, which are by you and your subiects louingly to be performed. *Hakluyt. Voyage, &c. Edward II.*

You, who prepare to reade graue Beaumont's verse,
And at your entrance view my lowly straines,
Expect no flatt'ring prayses to reherse,
The rare perfections, which this booke *contains*.
Beaumont. To my deare Father Sir J. Beaumont.

And you, fair eyes, *containers* of my bliss,
Motives of love, born to be matched never,
Entombed in your sweet circles, sleep for ever.
Daniel. Complaint of Rosamond.

To whom thus Belial in like gamesome mood,
Leader, the terms we sent were terms of weight,
Of hard *contents*, and full of force urg'd home,
Such as we might perceive amus'd them all,
And stumbl'd many.
Milton. Paradise Lost, book vi. l. 622.

And when he [Cranmer] came to the last part of his task, he boldly owned his books, avowing the truths in them *contained*, and disclaimed the Roman doctrine.
Strype. Memorials. Queen Mary. Anno 1555.

The air *containable* within the cavity of the æolipile, amounted to eleven grains, and somewhat more.
Boyle. Experiment 36. *Touching the Spring of Air.*

Because no humane inventions were to be allowed about the worship of God, he had cut out of his Bible the *contente* of the chapters, and titles of the leaves, and so left the bare text, without binding or covers. *Stillingfleet. Sermon* 1. vol. ii.

The intimation to Adam—that the seed of the woman should bruise the serpent's head was undoubtedly very obscure. But yet it *contained* some foundation for a hope, that the great evil, introduced by the fall of man, should hereafter be repaired.
Gilpin. Sermon 1. vol. i.

Among artificial substances the ship [naūs, navis) is feminine, as being so eminently a receiver and *container* of various things, of men, arms, provisions, goods, &c
Harris. Hermes, book i. ch. iv.

Scarce had he gone when a young lad came by,
And, as the purse lay just before his eye,
He took it up; and finding its *content*,
Secur'd the treasure, and away he went.
Byrom. Moses's Vision.

CONTA'MINATE, *v.* CONTA'MINATE, *adj.* CONTAMINA'TION. Fr. *contaminer*; Sp. *contaminar*; It. *contaminare*; Lat. *contamin-are*, *atum*; *con*, and the obsolete *tamin-are*, which Vossius thinks is from the Hebrew. Lennep supposes that *tagimen*, *contractè tamen*, (from *tago*, whence *tango*,) gave birth to the verb *tamino*, and the compound *contamino*; and thus, *contaminatio*, and *contagio* will have the same origin, and have, with very little difference, the same application. *Contagion* is more particularly limited to the spreading of disease by *contact*. *Contamination* to that of any other defilement.

"Fr. *contaminer*; to defile, pollute, contaminate; to stain, distain, violate." Cotgrave.

Idoles ar so to be detested of the faithful & godly man, that they shuld not be in his mouthe or tonge, least y^e^ talke had of thē shuld seme to *cōtaminat* and defile him.
Caluine. Foure Godlie Sermons, serm. 1.

He could finde in his heart to be killed instantly, least if he live longer, some sorrow or sicknesse should *contaminate* his joyes. *Burton. Anatomy of Melancholy*, fol. 507.

That bird and beast incontinently fly,
From the detested and *contagious* stink,
And rather choose by cruel thirst to die,
Then once to taste of this *contaminate* drink.
Drayton. Moses his Birth and Miracles, book ii.

I am glad you shall come home; and would wish you were at home, out of that country so *contaminate* with innocent blood, that the sun cannot look upon it but to prognosticate the wrath and vengeance of God.
Strype. Life of Sir T. Smith, ch. xiii. *Anno* 1572. *Queen Elizabeth.*

CONTAMINATE. — CONTEMN.

We take what he gives: no man's mouth shall condemne my refuter but his owne. What was he that accused mariage of vnholinesse, out of *sancti estote;* of uncleannesse, out of *omnia munda mundis;* of *contamination* with carnal concupiscense? Was it not his owne Pope Innocentius?

Hall. Honour of the Maried Clergie, vol. i. fol. 692.

There is a poison behind, which will *contaminate* and eat through all this happiness.

Hoadley. Works. Britannicus, let. 65.

Even when the nobility, which represented the more permanent landed interest, united themselves by marriage (which sometimes was the case) with the other description, the wealth, which saved the family from ruin, was supposed to *contaminate* and degrade it.

Burke. Reflections on the Revolution in France.

The priestly brotherhood, devout, sincere,
From mean self-int'rest and ambition clear,
Should fly the world's *contaminating* touch,
Holy and unpolluted. *Cowper. Expostulation.*

CONTECK, Mr. Tyrwhit says, is Saxon. Skinner; a corruption of *contest.*

Conteke with blody knif, and sharp manace.
Chaucer. The Knightes Tale, v. 2005.

Thou shalt be softe in companie,
Without *contecke* or foolhast.
Gower. Conf. Am., book iv. fol. 63.

——— I found some *contecke* and debate,
In regiment where I was woont to rule.
Gascoigne. The Fruites of Warre.

Let none mislike of that may not be amended:
So *conteck*, soone by concord, mought be ended.
Spenser. Shepherd's Calendar. May.

But kindle coals of *conteck* and yre,
Wherewith they set all the world on fire.
Id. Ib. September.

CONTECTION, Lat. *conteg-ere, ctum;* (*con*, and *tegere*, to cover.)

A covering.

Fig-leaves were aptly formed for such *contection* of those parts. *Sir Thomas Brown. Miscellaneous Tracts*, p. 15.

CONTE'MN, *v.*
CONTE'MNER,
CONTE'MNING,
CONTE'MPT, *n.*
CONTE'MPTFUL,
CONTE'MPTIBLE,
CONTE'MPTIBLENESS,
CONTE'MPTIBLY,
CONTEMPTIBI'LITY,
CONTE'MPTUOUS,
CONTE'MPTUOUSLY,
CONTE'MPTUOUSNESS.

Lat. *contemnere; con*, and *temn-ere*, from the Gr. τέμνειν, *secare, abscindere, quia quod aspernamur, hoc amputamus atque abscindimus.* Perottus. And Vossius, in *v. Sperno*, which he derives from σπείρειν, *spargere*, to scatter, to toss away, observes, —*Ita propriè* sperni *dicetur; quod per viam* spargitur, *ut* temni, *quod* abscinditur; of similar consequential application is the word ABJECT.

To throw or toss aside; *sc.* as of no value; to abject, to spurn, to disdain, to despise, to neglect.

For these are the rules wherein we must exercise our self, that we may be confirmed in the faith, in y^e^ feare of God, in holines, finally in *contempte* of the world and loue of the beauenly life.
Caluine. Four Godlie Sermons, serm. 3.

Therfore if ghe han worldli domes, ordeyne ghe tho *contemptible* men that ben in the chirche to deme.
Wiclif. 1 *Corynthians*, ch. vi

When Saint Paule also biddeth the Corinthians, that rather then they should sew afore Painim iudges they should appoint for iudges of their own, euen such as were *contemptible* in the church: he ment not y^e^ an vnknown cõpany should appoint vnknowē iudges. *Sir Thomas More. Workes*, fol. 827.

Upon your information to us thereof, we shal so aid and assist you in the execution of justice and punishment of al such *contemptuous* offenders, as the same shall be example to others.
Strype. Memorials. The Lord Protector to the Justices of Peace, &c.

CON-TEMN

And is not the abbot now worthy to be corrected, which al this notwithstanding, hath caused the moak *contemptuously* stil to continue his lecture? Had not I been worthy correction, if I had *contemptuously* disobeyed your letter lately addressed unto me, having the equivaleancy of a inhibition?
Id. Ib. Shackston. Bishop of Salisbury to Cromwel.

A visage sterne, and milde; where both did growe,
Vice to *contemne*, in vertue to rejoyce:
Amid great stormes, whom grace assured so,
To liue vpright, and smile at fortunes choyce.
Surrey. On the Death of Sir T. W.

He was I heard say a seditious man, a *contemner* of common prayer, I wold there were no mo in England: wel he is gone. I wold he had lefte none behind him.
Latimer. Seventh Sermon before King Edward.

Yet his highnes is advertised and informed, that diuers of his subjects be not only to al these more slow and negligent, but rather *contempners* and despisers of such good and godly acts and deeds.
Strype. Memorials. A Proclamation for the absteinyng from Flesh in the Lent tyme.

Crucifie unto you the unclean affections, the incendiary lusts of your hearts, which the heathens have performed for the poor empty reward of fame: prefer not riches nor honours before me, which is no more than many philosophers have done for those vulgar changeable Gods which themselves have *contemned.*
Chillingworth. Sermon 4.

True fame is ever likened to our shade,
He soonest misseth her, that most [haste] hath made
To overtake her; whoso takes his wing,
Regardlesse of her, she'll be following:
Her true proprietie she thus discovers,
" Loves her *contemners*, and *contemns* her lovers."
Browne. Britannia's Pastorals, book ii. song 2.

Security is the bane of good successe; it is no *contemning* of a foyled enemy; the shame of a former disgrace and miscarriage, whets his valor & sharpens it to revenge: no power is so dreadfull, as that which is recollected from an overthrow.
Hall. Cont. Ahab and Benhadad, vol. i. p. 1211.

Men so the world shall love, religion hate,
That all true zeal shall in *contempt* be brought,
The spirituall lights' eclipse shall grow so great,
That lyes the truth, truth shall a lie be thought.
Stirling. Dooms-day. The second Houre.

And should we bear a continued oration, upon such a subject as the stage treats on, in such words as we hear some sermons; I am confident, it would not only be far more tedious, but nauseous and *contemptful.* *Feltham. Resolve* 20.

A Nazarite in place abominable,
Vaunting my strength in honour to their Dagon?
Besides, how vile, *contemptible*, ridiculous;
What act more execrably unclean, prophane?
Milton. Samson Agonistes, l. 1361.

The *contemptibility* and vanity of this effeminate argument detains vs longer, then for the quality thereof were fitting, did not so much mischiefe issue out of it.
Speed. Edward II. book ix. ch. xi.

Zacharie telleth Boniface, that it is according to the old canons, that Bishops should not be placed in such smal cities, but in more ample and large cities, bycause the *contemptiblenesse* of the place, dothe oftentimes bring *contempt* to the person, and a byshop ought to be esteemed and reuerenced.
Whitgift. Defence, fol. 443.

Detesting the rude spoils, done by the armed throng,
The mad tumultuous world *contemptibly* forsook
And to his quiet cell by Crowland him betook.
Drayton. Poly-olbion, song 24.

——— ———All these at thy command
To come and play before thee, know'st thou not
Their language and thir wayes, they also know,
And reason not *contemptibly.*
Milton. Paradise Lost, book viii. l. 394.

Not as our English, he stood and prayed thus with himself, but as the words will likewise bear it, he stood by himself thus; this posture signifying a proud *contemptuous* behaviour, whilst the publican stood crouching humbly, tremblingly behind.
Hammond. Works. Sermon 8. vol. iv.

And thou, the queen of isles Great Britain why do ye
Your grandsire's goodlike name (with a neglectful ear)
In so reproachful terms and ignominy bear,
By every one of late *contemptuously* disgrac'd.
Drayton. Poly-olbion, song 10.

On the contrary we find them extreamly cautious of giving any offence in such matters, which temper they learnt of their lord and master, who complyed with many things, that others might not take advantage by his omission of them, to slight and *contemn* them. *Stillingfleet. Sermon* 1. vol. ii.

I am ridiculously enough accused to be a *contemner* of universities, that is, in other words, an enemy of learning, without the foundation of which I am sure no man can pretend to be a poet.
Dryden. Dedication of the Assignation.

After my fancy had run over the most obvious and common calamities which men of mean fortunes are liable to, it descended to these little insults and *contempts*, which, tho' they may seem to dwindle into nothing, when a man offers to describe them, are perhaps in themselves more cutting and insupportable than the former. *Spectator*, No. 150.

But since in his late Socinian creed he says, I would have answered him if I could, That the interest of Christianity may not suffer by my silence, nor the *contemptibleness* of his treatise afford him matter of triumph amongst those who lay any weight on such boasting, 'tis fit it should be shewn what an arguer he is, and how well he deserves for his performance to be dubb'd by himself irrefragable.
Locke. Works. A second vindication of the Reasonableness of Christianity.

For I hope you do not think, how *contemptibly* soever you speak of the venerable mob, as you are pleased to dignifie them, that the bulk of mankind, or in your phrase, the rabble are not concerned in religion, or ought to understand it in order to their salvation. *Id. Ib. A Vindication, &c.*

If the Devil should have a mind to tempt, by suggesting of thoughts, he would tempt a proud man, by filling his mind with foolish and vain conceits of himselfe, and *contemptuous* thoughts of other men. *Sharp. Works. Sermon* 5. vol. iii.

But this remonstrance is properly addressed to those that are without, to the *contemners* of the Christian law.
Hurd. Works. Sermon 5. vol. vi.

I follow trembling; for the cliffs are high,
And hov'ring round them watchful harpies fly,
To snatch the poet's wreath with envious claws,
And hiss *contempt* for merited applause.
Wilkie. The Epigoniad, book i.

Cicero intreats his friend "not to confine himself to the strict laws of history, but to give a greater latitude to his encomiums than Lucceius might possibly think his actions could claim." And never did vanity, it must be acknowledged, utter or conceive a more ridiculous and *contemptible* wish.
Melmoth. Cicero. To Lucius Lucceius, note 7.

Next, when the mother abbess came,
With an authoritative look,
The feather'd libertine to blame,
Contemptuously his tail he shook.
Cowper. Ver-Vert, can. 4.

CONTEMPT, in *Law*, disobedience to the Rules, Orders, or Process of a Court which hath power to punish for such offence. Such punishment being the issuing an attachment against the party so disobeying, whereupon he is committed until he clears his Contempt; if the Contempt, however, should actually be committed in Court, he is then liable to instant imprisonment. Contempts may be classed under the following heads: Contempts of the King's Writ; Contempts in the face of the Court; Contemptuous words or writings concerning the Court; Contempts of the rules or awards of the Court; Abuse of the process of the Courts; Forgeries of writs, and other deceits tending to impose on the Court. Contempts or Misprisions, are offences against the King's Prerogative, his Person, or Government, and against his Title. Contempts against the King's Prerogative are so various, that they cannot well be reduced to any certain heads; they principally are, refusing to assist the King for the public good, either in his Councils, or wars, or neglecting to join the *posse comitatus*, or power of the County, when required by the Sheriffs or Justices; preferring the interests of a foreign Potentate to those of our own; Disobeying the King's lawful commands or prohibitions. Contempts against the King's Person or Government are: charging the Government with oppression or weak administration; doing any act which impliedly encourages rebellion; endeavouring to frighten the King into a change of measures; spreading false rumours concerning him; charging him with a breach of his Coronation oath; speaking contemptuously of him; these, and various other degrees of the same offence, are highly criminal, and punishable with fine and imprisonment, and sometimes pillory. Contempts against the King's Title are: denying such title, and refusing to take the oaths required by law for the support of his Government. Blackstone, in the fourth volume of his *Commentaries*, p. 121; and Hawkins, *On the Pleas of the Crown*, vol. i. ch. xxi. treats more largely on these heads.

CONTE'MPER, *v.*
CONTE'MPERATE,
CONTEMPERA'TION,
CONTE'MPERAMENT,
CONTE'MPERING, *n.*
Con, and *temper-are*, from *tempus*, time, *habere rationem temporis*; to have regard, to take account of time.

To time, to season, to suit to the time or season, to adapt, to regulate, to bring within order or measure, to moderate, *&c.* by intermixture;—and thus, to intermix:—to qualify or mitigate the qualities; and thus, to diminish, to dilute.

The swiftest animal [the dolphin] conjoyned with that heavy body, [the anchor] implying that common moral, *Festina lente*: and that celerity should always be *contempered* with cunctation.
Sir Thomas Brown, book v. ch. ii.

The mighty Nile and Niger; which do not only moisten and *contemperate* the air by their exhalations, but refresh and humectate the earth by their annual inundations.
Id. book vi. ch. x.

As for the condition he interposeth, that I must shew this before the *contemperation* of affairs to the civil constitutions of cities and provinces, I confess that to be a rigourous condition, and such as unless I be releas'd from that restraint, I shall be utterly disabled to perform my task.
Hammond. Works. Answer to the Animadversions, vol. ii. fol. 59.

But that all the Gods who were before at discord and debate, by reason of their dissimilitude, and whatsoever else jarred, grew to accord and consonance one with another, whereof the cause was the *contemperature*, moderation and order of number and harmony, the very poets were not ignorant of.
Holland. Plutarch, fol. 857.

As therefore dead flies corrupt the ointment of the apothecary, or as poison viciates holsome food: so the *contempering* of some inferior virtues with more transcendant vices in our stage playes, doth either turn these virtues into poyson, or else deprive them of their efficacie. *Prynne. Historie Mastix*, part i. p. 97.

It is a manifest sign of the Creator's management and care, in placing the terraqueous globe at that very distance it is from the sun; and *contempering* our own bodies, and all other things, so duly to that distance.
Derham. Physico-Theology, book ii. ch. v. note a.

I would further know, why this *contemperation* of light and shade, that is made, for example, by the skin of a ripe cherry, should exhibit a red, and not a green, and the leaf of the same tree should exhibit a green, rather than a red.
Boyle. Experimental History of Colours.

CONTEMPER. — CONTEMPLATE.

From which observation it appears, that there is pretty nearly an equal *contemperament* of the warmth of our bodies, to that of the hottest part of the atmosphere inhabited by us.
Derham. Physico-Theology, book i. ch. ii. note 3.

I conceive very great hopes of Mr. Parker, but I do always wish, that such juvenile felicities could receive a *contemperament* for their conduct from some that are better seasoned by longer time. *Boyle. Letter from J. Beale.*

What am I altered, whether colour be a quality emergent from the different *contemperature* of the elements, or whether it be only the reflection of the light upon the different situation of the parts of the body. *South. Sermon* 9. vol. ix.

CONTE'MPLATE, *v.* CONTEMPLA'TION, CONTE'MPLATIST, CONTE'MPLATIVE, CONTE'MPLATIVELY, CONTEMPLA'TOR, CONTE'MPLATING. Fr. *contempler*; Sp. *contemplar*; It. *contemplare*; Lat. *contemplare*; *con*, and *templum*, which, Joseph Scaliger thinks, is from τέμενος, (from τέμν-ειν, *secare, abscindere,*) *q.* a place cut off, separated, set apart; and thus

Consecrated—*Deo alicui vel heroi*; and as these places were so chosen that the structure raised upon them might be seen, viewed, observed from all sides;—hence, to *contemplate* is

To view, to behold, to observe, to consider, mark, gaze upon, *sc.* as an object of attention;—to muse, to meditate upon, think of, reflect upon, study,

——————————— Freres go to scole
And lerne logyk and lawe. and eke *contemplation*.
Piers Ploughman. Vision, p. 406.

My minde is rapte in *contemplation*,
Wherein my dazeled eyes onely beholde,
The blacke houre of my constellation,
Which framed me so lucklesse on the molde.
Gascoigne. Hearbes.

But the Psalmes and *contẽplatife* meditacions, on which your highnesse, in the lieu and place of vayne courtely pastimes and gaming, doeth bestow your night and daies studie, and whiche, &c.
Udall. Preface, Luke.

Will puts in practice what the wit deviseth:
Will ever acts, and wit *contemplates* still;
And as from wit the pow'r of wisdom riseth,
All other virtues daughters are of will.
Davies. Immortality of the Soul. The Power of Will, &c. sec. 27.

But first, and chiefest, with thee bring,
Him that yon soars on golden wing,
Guiding the fiery-wheeled throne,
The cherub *Contemplation*.
Milton. Il Penseroso, l. 54.

To it he sung the glorious deeds, of great heroes dead,
And his true minde, that practice fail'd, sweet *contemplation* fed.
Chapman. Homer. Iliad, book ix. fol. 120.

It is not, I suppose, a more bold than profitable labour, after the endeavours of so many *contemplative* men to teach the art of meditation: an heavenly businesse, as any belongeth either to man or Christian, and such as whereby the soul doth unspeakably benefit itselfe. *Hall. Of Divine Meditation*, vol. i. fol. 95.

Since neither wealth, nor honour, arms nor arts,
Kingdom nor empire pleases thee, nor aught
By me propos'd in life *contemplative*,
Or active, tended on by glory, or fame,
What dost thou in this world?
Milton. Paradise Regained, book iv. l. 370.

My selfe a recluse from the world,
And, called vnder ground,
Least that the gould, the precious stones,
And pleasures here be found,
Might happen to corrupt my minde,
For blindnes did I pray,
And so *contemplatively* heere
I with contentment stay.
Warner. Albion's England, book vii. ch. xxxvii.

Some few others sought after him [God] but as Aristotle saith the Geometer doth, after a right line only, ὡς θεατὴς τῦ ἀληθοῦς, as a *contemplator* of truth, but not as the knowledge of it is any way useful or conducible to the ordering, or bettering of their lives. *Hammond. Works. Sermon* 12. vol. iv.

CONTEMPLATE — CONTEMPORE

It is a scheme and face of heaven,
As th' aspects are dispos'd this even,
I was *contemplating* upon
When you arriv'd, but now I've done.
Butler. Hudibras, part ii. can. 3.

Come, see thy friend retir'd without regret,
Forgetting care, or striving to forget;
In easy *contemplation* soothing time
With morals much, and now and then with rhyme.
Congreve. Letter to Lord Cobham.

A proper and effectual remedy for this wandering of thoughts I would be glad to find. He, that shall propose such an one, would do great service to the studious and *contemplative* part of mankind, and perhaps help unthinking men to become thinking.
Locke. Works. Of the Conduct of the Understanding, sec. 29.

It is very possible (to add that upon the bye) that after the light of the moon has (according to what I lately noted) represented to our *contemplator* the qualifications of a preacher, it may also put him in mind of the duty of a hearer.
Boyle. Occasional Meditations, sec. 4. ch. ii.

To *Contemplation's* sober eye
Such is the race of man:
And they that creep, and they that fly,
Shall end where they began.
Gray. Ode on the Spring.

Pliny may be considered in these letters as writing his own memoirs; every epistle is a kind of historical sketch, wherein we have a view of him in some striking attitude, either of active or *contemplative* life. *Melmoth. Pliny. Preface*, 5.

CONTE'MPORISE, CONTE'MPORARY, *n.* CONTE'MPORARY, *adj.* CONTE'MPORARINESS, CONTE'MPORANEOUS, CONTE'MPORANEITY. Lat. *con*, and *tempus*, time, perhaps from τέμν-ειν, *secare*, to cut; *quia etsi materialiter, ut loquuntur, sit res continua, formaliter est res discreta.* Vossius. *Contemporise* is peculiar to Sir Thomas Brown. *Con*, or *co-temporaries*, are those, who live at the same time.

Yet do they sometimes admit a respect therein; and even in their naturals, the indifferency of their existences *contemporised* in our actions, admits a farther consideration.
Sir Thomas Brown, book i. ch. xi.

He measures time by land-marks, and has found
For the whole day the dial of his ground.
A neighbouring wood, born with himself, he sees,
And loves his old *contemporary* trees.
Cowley. Claudian's Old Man of Verona.

The series of the matter, the epoch of the times, and regular succession and *contemporarinees* of princes.
Howell. Instructions for Foreign Travel, p. 39.

In the third volume of Thurlow's State Papers are several letters and other documents relative to this and the *contemporaneous* insurrections.
State Trials. Of Colonel John Penruddock.

As this King [Henry VIII.] was *contemporary* with the greatest monarchs of Europe, viz. the Emperor, the Kings of Spain and France, so he was engaged in many wars, and in divers leagues and pacifications with them or either of them; for the better consulting the peace of mankind.
Strype. Memorials. Henry VIII. Anno 1546.

For this reason therefore I shall publish a sheet full of thoughts every morning, for the benefit of my *contemporaries*; and if I can any way contribute to the diversion or improvement of the country in which I live, I shall leave it when I am summoned out of it, with the secret satisfaction of thinking that I have not lived in vain. *Spectator*, No. 1.

EM-SE. ¶-D.

It would mortify an Englishman to consider, that from the time of Boccace and of Petrarch, the Italian has varied very little; and that the English of Chaucer, their *contemporary*, is not to be understood without the help of an old dictionary.
Dryden. Dedication of Troilus and Cressida.

Michael Drayton, *contemporary* with Shakspeare, sings their [horse] excellence in the sixth part of his Poly-olbion.
Pennant. British Zoology. The Horse.

It might perhaps be obviated by supposing, That the little book [in *Revelations*] contains the xi. chapter, only, being a compendium of the third division, and inserted in this place to shew the *contemporaneity* of the two last and principal parts.
Hurd. Works. Sermon 10. note x. vol. v.

CONTE'ND, *v.*
CONTE'NDENT,
CONTE'NDER,
CONTE'NDING, *n.*
CONTE'NTION,
CONTE'NTIOUS,
CONTE'NTIOUSLY,
CONTE'NTIOUSNESS.

Fr. *contendre*; Sp. *contender*; It. *contendere*; Lat. *contendere*; (*con*, and *tendere*,) to stretch, to strive; and *tendo*, from the Æolic τέννω, for τείνω. The ancient Latins used *tenno*. Vossius.

To stretch, strive, or struggle with; met. to dispute, to debate, to litigate.

Then Venus answer'd thus, Who is so madde that will forsake
This thing? or gladly wold in warre with thee so long *contend*?
Phaer. Æneidos, book iv.

Which thing was of all the Russes in the rest of their iourney so willingly done, that they began to quarrell, yea, and to fight also in striuing and *contending* which of them shuld put their post horses to the sledde.
Hakluyt. Voyage, &c. Richard Chancelor.

Methinks those grave *contenders* about opinionative trifles, look like aged Socrates upon his boy's hobby-horse, or like something more ludicrous: since they make things their seria, which are scarce tolerable in their sportful intervals.
Glanvill. The Vanity of Dogmatizing, ch. xxiii.

For let me tell you, salvation will not be obtained at such a rate as this; no, there must be great struglings and labour, with earnest *contendings*, if ever you intend to be saved.
Hopkins. Sermon 24.

But when the wills of divers men produce such actions as are reciprocally resistant one to the other, this is called *contention*.
Hobbs. Human Nature, ch. xii.

O goodly vsage of those antique times!
In which the sword was seruant vnto right;
When not for malice and *contentious* crimes,
But all for praise, and proof of manly might,
The martiall breed accustomed to fight.
Spenser. Faerie Queene, book iii. can. 1.

These men go on both sides *contentiously* to obtaine their minds, *contending* whether this image or that image hath bin offered vnto, kissed, censed, or otherwise abused.
Fox. Martyrs. Another Letter, &c. for the Abolishing of Images.

It is very strange that those, who *contend* so much for the Scriptures being a perfect rule of all things pertaining to worship and discipline, should be able to produce nothing in so necessary a point. *Stillingfleet. Sermon* 6. vol. ii.

In all notable changes and revolutions, the *contendents* have been still made a prey to the third party. *L'Estrange.*

Those who see least into things are usually the fiercest *contenders* about them: and such eager disputants are fitter to make quarrels than to end them; for they can be *contentious* for peace sake, and make new differences about the ways of vanity.
Stillingfleet. Sermon 6. vol. ii.

But when your troubled country call'd you forth,
Your flaming courage and your matchless worth,
Dazzling the eyes of all that did pretend,
To fierce *contention* gave a prosperous end.
Waller. A Panegyric to my Lord Protector.

CON-TEND. — CON-TENT.

The justices were to apprehend and take all such as did *contentiously* and tumultuously, with companies or routs, dispute, argue or reason, maintain or define the questions before mentioned.
Strype. Memorials. Edward VI. Anno 1548.

Do not *contentiousness* and cruelty and study of revenge seldom fail of retaliation? *Bentley. Sermon* 1.

For all things, so as may please God, without *contentiousness* and with truth being examined, ought so to be established by our religiousness.
Barrow. Of the Pope's Supremacy, part ii. fol. 206.

Hail, ye who share the stern Minerva's power;
Who arm the hand of liberty for war:
And give to the renown'd Britannic name
To awe *contending* monarchs.
Akenside. Hymn to the Naiads.

It is sometimes of service, that our examples should be near us; and such as raise a reverence, sufficient to induce us carefully to observe them, yet not so great as to prevent us from engaging with them in something like generous *contention*.
Sir Joshua Reynolds. The fourteenth Discourse.

——— The Muse's haunt,
The marble porch, where wisdom woat to talk
With Socrates or Tully, hears no more,
Save the hoarse jargon of *contentious* monks,
Or female superstition's midnight prayer.
Akenside. The Pleasures of Imagination, book ii.

CONTE'NT, *v.*
CONTE'NT, *adj.*
CONTE'NT, *n.*
CONTENTA'TION,
CONTE'NTION,
CONTE'NTED, *adj.*
CONTE'NTEDLY,
CONTE'NTEDNESS,
CONTE'NTFUL,
CONTE'NTLESS,
CONTE'NTLY,
CONTE'NTMENT.

Lat. *contentus, qui* continet, *quod animo satisfaciat*. And thus,

Satisfied, having enough, sufficient, having no wish for ought more or different.

Why do not we then being poore beare it wisely, rather then by lust seeke riches vniustly, and shewe our selues *contented* with God's ordinance.
Sir John Cheke. The Hurt of Sedition, book iii.

And if anye with this wil not be *contented*, then let him take it in hand, and doe it anew himselfe, and I nothinge mistruste, but he shall find it an easier thing to controlle a peece or two, than to amend the whole of this interpretation.
Phaer. Virgil. The Conclusion.

Whan the seneshall of Guyngnape and the other knightes sawe these socours cõmyng, thã they sayd to the byssheppe, sir, ye may well leaue your treaty: for they sayd, they were not cõtent as than to folow his counsayle.
Froissart. Cronycle, vol. i. ch. lxxxi.

And that done, he cõmaunded inquyry to be made of his accessaryes of y^e^ whiche he punyssshed by dyuers maner of turmẽtys and dethes, to the great cõtentacion of the countrey.
Fabyan, vol. i. ch. 230.

Which sithens fortune had allowde,
let eyther well *contented* bee:
I hate him not for his delights,
then let him doo the lyke too mee.
Turbervile. Of one that was in Reuersion.

CONTENT.

We bode behind, four moneths or little lesse,
But wherevpon that God he knowes—not I,
Yet if I might be bold to giue a guess,
Then would I say it was for to espie,
What raunsome we would pay *contentedly*.
Gascoigne. The Fruites of Warre.

All being sayd and done (as appeared) to his *contentment*, he licenced me and my whole company to depart, who were all in his presence, and were saluted by him with a nod of his head.
Hakluyt. Voyage, &c. M. Th. Randolph, vol. i. fol. 377.

But thy eyes shall be witnesses (if it *content* thy will,)
And that (as thou pretend'st) these cares doe so affect thee still.
Chapman. Homer. Iliad, book iv. fol. 58.

O welcome easie yoke, sweet bondage come,
I seek not from thy toiles for to be shielded,
But I am well *content* to be o'ercome,
Since that I must commaund when I haue yielded.
Stirling. Aurora, song 10.

'Tis *contentation* that alone
Can make us happy here below;
And when this little life is gone,
Will lift us up to heav'n too.
Cotton. Contentation.

If there be any happinesse to be found upon earth, it is in that which we call *contentation*: this is a flower that grows not in every garden: the great Doctor of the Gentiles tells us that he had it; I have learned (saith he) in what estate soever I am, therewith to be *content*.
Hall. Of Contentation, vol. iii. fol. 497.

Wishing me like to one more rich in hope,
Featur'd like him, like him with friends possess'd,
Desiring this man's art, and that man's scope,
With that I most enjoy *contented* least.
Shakspeare. Sonnet 29.

And there with moderate meat, and wine, and fire,
Have pass'd the hours *contentedly* with chat,
Now talk'd of this, and then discours'd of that,
Spoke our own verses 'twixt ourselves, if not
Other men's lines.
Drayton. To Henry Reynolds, Esq. Of Poets and Poesy.

This question requireth a long answer, and specially unto such men as place felicity in riches, in possessions, and in the greatness of empire, rather than in the quiet safety, peace, and concord of a commonweal, and in clemency and justice, joyned with *contention*.
Sir Thomas North, fol. 65. *Lycurgus and Numa.*

And certes I am so much wedded to good fellowship, as if I could maintaine mine house to my *contentation*, with defraieng of five hundred pounds yearelie.
Holinshed, vol. vi. *Ireland*, ch. iii.

This grant the king tooke so *contentedly*, as he openly affirmed he was better pleased with this free contribution of one-tenth for the present, than if he had gotten foure by compulsion.
Speed. Richard II., book ix. ch. xiii.

Miracles, which when they met with a passive willingness, a *contentedness* in the patient to receive and believe them, were then the ordinary instruments of faith and conversion, would have been but cast away upon obdurate hearts.
Hammond. Works. Sermon 9. vol. iv.

Parnassus him containes, plast in the quire
With poets: what then can we more desire
To haue of him? perhaps an empty voyce,
While him we wrong with our *contentlesse* choyce.
Beaumont. A Congratulation to the Muses.

Leon. Come, we'l away unto your country-house,
And there we'l learn to live *contently*.
Beaumont and Fletcher. Rule a Wife and have a Wife, act iv. sc. 1.

For we are sure to loose them; and the best
Of these *contentments* no such comfort beares,
As may waigh equall with the doubts and feares
Which fixe our minds on that vncertaine day
When these shall faile, most certain to decay.
Beaumont. Of the miserable State of Man.

For who did ever yet, in honour, wealth,
Or pleasure of the sense, *contentment* find?
Who ever ceas'd to wish, when he had health,
Or, having wisdom, was not vex'd in mind?
Davies. The Immortality of the Soul, sec. 30.

O the base degenerate spirits of mankind! that they should be *contented* to lead the life of brutes (and it would be well if they could die like them too) when it is in their power to live like angels, and God himself.
Sharp. Works. Sermon 5. vol. ii.

A wise *content* his even mind secur'd,
By want not shaken, nor by wealth allur'd.
Smith. In the Memory of Mr. John Philips.

And thus saying, and thinking, we may bear the heaviest load that can be laid upon us, with *contentedness*, at least, if not with cheerfulness. *Atterbury. Sermon* 1. vol. ii.

Now by *contentfull* submission to God's disposal of things, we do worthily express our due regard to both these, avowing his right, and approving his exercise thereof; but by *discontent* and regret at what happeneth, we do in effect injure God in both these respects, disavowing his right, and impeaching his management.
Barrow. Sermon 6. vol. iii.

In reading authors, when you find
Bright passages that strike your mind,
And which perhaps you may have reason
To think on at another season,
Be not *contented* with the sight,
But take them down in black and white.
Byrom. A Hint to a Young Person.

In coverts, (where the few frequent)
If virtue deigns to dwell;
'Tis thus, the little lamp, *content*,
Gives lustre to her cell.
Cunningham. The Contemplatist.

Many would *contentedly* suffer the consequences of their own mistakes, rather than the insolence of him who triumphs as their deliverer. *Johnson. The Rambler*, No. 87.

CONTE'RMINATE, *adj.* CONTE'RMINOUS, CONTE'RMINABLE. } *Con*, and *terminus*; Gr. τέρμων, ονος, from τέρ-ειν; Lat. *ter-ere*, to rub; because these portions of land *maximè teruntur*; *sc.* by the feet;—trodden, trampled upon.
Having the same bounds or limits.

Ethiopia being the *conterminate* region of Egypt, and not divided so much as by a river.
Ralegh. History of the World, book i. ch. viii. sec. 10.

There succeeded in the same place the departure of my no less dear niece, your long, and I dare say, your still beloved consort, (for love and life are not *conterminable*.)
Reliquiæ Wottonianæ, p. 477.

This conformed so many of them as were *conterminous* to the colonies and garrisons, to the Roman laws. *Hale.*

CONTERRANEAN, *con*, and *terraneus*; terra. *quod pedibus* teratur; (*sc.* trodden, trampled upon.) Varro, *De L. L.* lib. 4. Vossius prefers τέιρ-ειν, that is, ξηραίν-ειν, *siccare*, and refers to the first chapter of *Genesis*: The *dry* land.
Of the same land, earth, or country.

I hold also that of the orator to be a wild extravagant speech, when he said, that if women were not *conterranean* and mingled with men, angels would descend and dwell among us.
Howell. Letter 6. book iv.

CONTESSARATION, Lat. *tessara*; Gr. τεσσαρα, that is, four; Fr. *tessere*; squared, or made four-square, like a die. And thus—checked or chequered, variegated.
A variety, an assembly of various appearances.

The first shall be the agreement and *contesseration*, both in judgment and practice with the primitive church: to whose example doubtless, the nearer we draw, the more we shall approach towards purity and perfection.
Hall. Imposition of Hands, vol. iii. fol. 887.

TES-RA-ON — TEST

C. This, that it was used by Christ in the imitation of the Jews' custom after supper, of distributing bread, and drinking wine about the table, an argument of charity and brotherliness among them. And so by instituting it after supper, *Luke*, xxii. 20. Christ was pleased to signify to us, that it should be a *contesseration* of charity among all Christians.

Hammond. Practical Catechism, book vi. sec. 4.

The tree of knowledge became the tree of death to us, and the tree of life is now become an apple of contention. The holy symbols of the eucharist were intended to be a *contessecration*, and an union of Christian societies to God, and with one another; and the evil taking it, disunites us from God; and the evil understanding it, divides us from each other.

Taylor. On the Real Presence, sec. 1.

CONTE'ST, *v.* Co'NTEST, *n.* CONTESTA'TION, CONTE'NTINGLY, CONTE'STLESS. Fr. *contester*; Sp. *contestar*; It. *contestare*; Lat. *contestari*, (*con*, and *testari*,) to witness together; Lat. *testis*; Gr. θέατωρ, from θέαθαι, *ponere*; *q.* one put or placed; *sc.* to see, to mark, what is done. And thus, to *contest* is,

To call or take to *witness*, to bring forward or produce *witnesses* on each side; to try by *witnesses* on each side; and then simply to contend, to dispute, to debate, to litigate.

Contestation is used by Barrow simply for;—proof by *witnesses*, testimony.

The protector, whether thinking to speed better by submission than by *contesting*, or perhaps finding himself not altogether innocent, subscribed an acknowledgment with his own hand.

Stow. Edward VI. Anno 1550.

Though this of old no less *contest* did move,
Than when for Homer's birth, seven cities strove.

Denham. Cooper's Hill.

In brief, there is no act in all the errand of God's ministers to mankind, wherein passes more lover-like *contestation* between Christ and the soul of a regenerate man lapsing than before, and in, and after the sentence of excommunication.

Milton. Of Reformation in England.

In confidence whereof, the said Jesus bearing himself bold; first fell into *contestation*, and afterward into an open brawle with his brother in the very temple; and therein provoked him so far that his brother slew him on the place.

Usher. Annals. Anno Mundi 3602.

——— Inexplicable
Thy justice seems; yet to say truth, too late,
I thus *contest*; then should have been refus'd
These terms whatever, when they were propos'd.

Milton. Paradise Lost, book x. l. 756.

And the more *contestingly* they set their reason to explain them, the more intricate they, perhaps, will find them at that conjuncture.

Mountague. Devoute Essayes, Treat. 19. sec. 8.

And therefore he that will look into the history of England, will find, the prerogative was always largest in the hands of our wisest and best princes; because the people observing the whole tendency of their actions to be the publick good, *contested* not what was done without law to that end.

Locke. Of Civil Government, ch. xiv.

Every man, who is read in church history, knows that belief was drawn up after a long *contestation* with Arius, concerning the divinity of our blessed Saviour, and his being one substance with the Father. *Dryden. Preface to Religio Laici.*

We as well are baptised into the name of the Holy Spirit as of the Father and Son: wherein is signified and by a solemn *contestation* ratified, on the part of God, that those three joyned and confederated (as it were) are conspiringly propitious and favourable to us.

Barrow. On the Divinity of the Holy Ghost. Sermon 34. vol. ii.

The excellence of Christian morality will not be *contested* by fair and candid adversaries; and the few objections which may be made to it are grounded on passages not rightly understood, nor justly interpreted.

Jortin. Remarks on Ecclesiastical History.

And whenever the patrons of liberty shall give this advantage to the enemies of it, as much of that popularity which the first loose, the other will gain; and so, the *contest* becoming more equal, force alone must decide. CONTEST. — CONTEX.

Warburton. Works. Sermon 19

——— Modest sense
Of my unequal worth compell'd some doubting,
But now 'tis truth *contestless*.

Aaron Hill.

CONTE'X, *v.* Co'NTEXT, *v.* Co'NTEXT, *adj.* Co'NTEXT, *n.* CONTE'XTURAL, CONTE'XTURE. Fr. *contexte*; It. *contesto*; Sp. *contexto*; Lat. *contextum*, past participle of *contex-ere*, to enfold, enwrap, or weave together; *con*, and *tex-ere*, q. *tegs-ere*, from *tegere*, to cover. *Invicem* tegimus *tramam et stramen*. Cæsar Scaliger.

Fr. *contexte*, is well explained by Cotgrave. A whole web, composition, work, or an interlacing, joyning or weaving together; also the form or stile of a process, book, or discourse.

If the subject be history, or *contexted* fable, then I hold it better put in prose, or blanks: for ordinary discourse, never shows so well in meter, as in the straine that it may seem to be spoken in. *Feltham. Resolve* 71.

If there be not then, what matters it, what in other places it signify, whensoever the adjuncts or *context* so determine it, unless it do (or can be pretended to do) so here?

Hammond. Works, vol. ii. fol. 182.

But this sense, though it fitly serves to difference our Christian sacrafice from the old sacrafices of the Jews and Gentiles, and the thing itself be most true; yet I cannot see how it can agree with the *context* of our prophet.

Mede. Works, book ii. ch. iii.

In a *contexture* where one part does not always depend upon another, where things of differing natures intervene and interrupt the first intentions, there it is not always very probable to expound Scripture, and take its meaning by its proportion to the neighbouring words.

Taylor. Liberty of Prophesying, sec. 4.

That understanding, which is peculiar to man, is the understanding not only his will, but the framing his conceptions and thoughts, by the sequel and *contexture* of the names of things into affirmations, negations, and other forms of speech.

Hobbs. Leviathan, part i. ch. ii. fol. 103.

Yet it is evident, that either by the plastic principle alone, or that and heat together, or by some other cause capable to *contex* the matter, it is yet possible, that the matter may be anew contriued into such bodies. *Boyle. The Sceptical Chymist.*

We somewhat wondered to see, how soon, and how much putrefaction was induced into these loosely *contexed* bodies by an over-hasty thawing.

Id. Experimental History of Cold, Tit. 6.

Its humours, and its inward tunicks, are indeed tender, proportionate to their tender, curious uses: but the coats, without, are *context* and callous, firm and strong.

Derham. Physico-Theology, book iv. ch. iii.

To this I answer plainly according to all the light that the *contexts* afford in this matter; to eat Christ's flesh and to drinke his blood (as our Saviour speaks of it in this chapter) is no more than to come to him, or to believe in him: for, by both these phrases, this term of eating and drinking Christ's flesh and blood is expounded in this very chapter.

Sharp. Works. Sermon 15. vol. vii.

God Almighty, in the fabric of the universe, first contemplated himself, and reflected on his own excellencies; from which he drew and constituted those first forms which are called ideas; so that every species which was afterwards expressed, was produced from that first idea, forming that wonderful *contexture* of all created beings. *Dryden. A Parallel of Poetry and Painting.*

The sense is fine, and easily apprehended by the *context*: the words are obscure to a fault and the transition too sudden and violent. *Hart. Notes upon the sixth Thebaid of Statius.*

CONTEX. — CONTI-NENT.

Collateral events are so artfully woven into the *contexture* of his [Knolles] principal story, that they cannot be disjoined without leaving it lacerated and broken.

Johnson. The Rambler, No. 122.

CONTIGNATION, Lat. *contignatio, trabium* tignorumque *textura* : tignum *a* tegendo.

First, that where more of these orders than one, shall be set in several stories or *contignations*, there must be an exquisite care to place the columnes precisely one over another, that so the solid may answer the solid, and the vacuities to the vacuities, as well for the beauty as strength of the fabrick.

Reliquiæ Wottonianæ, p. 26.

If their desires cannot be bounded, yet their motions must; when they have the full sight of heaven above them they cannot climb up into it, they cannot possibly see that whole glorious *contignation*; and when the whole earth lies open before them, they can measure but some small peeces of it.

Hall. The Free Prisoner, vol. iii. fol. 489.

CONTI'GUOUS, *adj.* CONTI'GUOUSLY, CONTI'GUOUSNESS, CONTIGU'ATE, CONTIGU'ITY. Fr. *contigu*; Lat. *contiguus*, from *contingere*; *con*, and *tangere*, to touch. Contiguum *est, quod terminum habet proprium, sed inter quem et alienum nihil intermedium sit. Hic enim vis est verbi* tangere. Vossius.

Touching one another, close together, neighbouring, bordering or adjoining.

The favours of our benificent Saviour were at the least *contiguous*. No sooner hath hee raised the centurion's servant from his bed, then hee raises the widowe's son from his beere.

Hall. Cont. The Widowe's Sonne Raised, vol. iii. fol. 60.

The suspicious houses, as if afraid to be infected with more misery than they have already, by *contiguousness* to others, keep off at a distance, having many waste places betwixt them.

Fuller. Holy War, p. 276.

The earth also by being *contiguate*, and mixt with waters (participating the same divine virtue) brought forth the herb that seedeth seed, &c. *Ralegh. History of the World*, book i. ch. i. sec. 7.

Neither is it possible that it should be so, considering that the two extremities are *contiguate*, yea and *continuate*.

Holland. Plutarch, fol. 817.

Concordant hereto is the assertion of Doctor Ridley, physitian unto the Emperour of Russia, in his tract of Magnetical bodies, defining magnetical attraction to be a natural incitation and disposition conforming unto *contiguity*; an union of one magnetical body with another, and no violent haling of the weak into the stronger. *Sir Thomas Brown*, book ii. ch iii.

Thus disembroil'd, they take their proper place
The next of kin *contiguously* embrace:
And foes are sundered by a larger space.

Dryden. Ovid. Metamorphoses, book I.

To me there appear to be only three principles of connection among ideas, namely resemblance, *contiguity* in time or place, and cause or effect.

Hume. Essays. Of the Association of Ideas, sec. 3.

——— Th' Herefordian plant
Caresses freely the *contiguous* peach,
Hazel, and weight-resisting palm, and likes
T'approach the quince, and the elder's pithy stem.

J. Philips. Cider, book i.

Does it [matter] always act by being really and substantially present to the thing acted on? And how can it be really and substantially present to any thing, but by the *contiguity* of its parts. *Law. Enquiry*, p. 108.

But the fancy is determined by habit to pass from the idea of fire to that of melted lead, on account of our having always perceived them *contiguous* and successive: and this is the whole matter. *Beattie. Essay on Truth*, part ii. ch. ii. sec. 3.

CO'NTINENT, *adj.* CO'NTINENT, *n.* CO'NTINENTAL, CO'NTINENTLY, CO'NTINENCE, CO'NTINENCY. Fr. *continent*; It. and Sp. *continente*; Lat. *continens*, present participle of *contin-ere*; *con*, and *ten-ere*, to hold. See CONTAIN.

Holding or keeping within, comprehending or comprising; keeping together, connecting: met. keeping or holding, *sc.* the passions within; within due bounds, in subjection, in subservience; temperate, moderate, chastened, restrained, forbearing. CO NE

Also thei sain good is to saue
With penance, and with abstinence,
Of chastitee the *continence*.

Gower. Conf. Am. Prologue, fol. 4.

For it bihoueth a bisschop to be without crime &c. beynge prudent, sobre, iust, hooli *contyment*.

Wiclif. Tyte, ch. i.

And for this cause as a godly *continent* prince, cleane and fautlesse of hym selfe, sent out of heauen into thys vicious worlde, for the amendement of men's maners, he caused the byshop of London to putte her [Jane Shore] to open penaunce, goyng before a crosse one Sondaye at procession with a taper in her hand.

Hall. Edward V. fol. 16.

The variable humours of all sortes of people [in France] might haue had very ample and manifold occasions of good and honest employment abroad in that large and fruitful *continent* of the West Indies.

Hakluyt. Voyage, &c. Epist. Ded. vol. ii.

And then *cõtinently* folowing, to thẽtent that we should se that it is not with oute necessitye, that the pauyce (i. e. the shield) of God should compasse vs about vpon euerye syde, he sheweth, &c. *Sir Thomas More. Workes*, fol. 1180.

But the fruit of the spyrit is charite, ioie, pees, pacience, long abidyng, benygnyte, goodnesse, myldnesse, feith, temperaunce, *contynence*, chastite. *Wiclif. Galathies*, ch. v.

But nowe Christen men be as euill or woorse then heretikes or Gentiles, yea & greater *continencie* is found among thẽ than among Christen men. *Sir Thomas More. Workes*, fol. 755.

Only I thinke it worth the noting, the *continencie* of them both: for the man would neuer shift himselfe, except he had first caused the woman to depart out of his cabin, and they both were most shamefast.

Hakluyt. Voyage, &c. M. Frobisher, vol. iii. fol. 69.

And some also thinke it was called Anglia of Angulus, which is in English a corner, for that it is but a corner in respect of the mayne and *continent* land of the whole world.

Grafton. Briteyn, part iv.

——— In particular then
I told our pylot, that past other men
He most must beare firme spirits; since he swaid
The *continent* that all our spirits conuaid
In his whole guide of her.

Chapman. Homer. Odyssey, book xii. fol. 186.

He [Xerxes] commanded a passage for gallies to be cut behind mount Athos, making the same (with the half island or headland, where it stood) to be an entire island, sundering thereby from the *continent* of Thrace, five cities, besides the mountain and the Chersonesus or neck of land itself.

Ralegh. History of the World, book iii. ch. v. sec. 2.

Againe; He that cannot otherwise liue *continently*, let him marrie.

Fox. Martyrs. Marage of Preests defended, fol. 159.

A rare example, that lust, fired by youth, power and opportunity, and enflamed by beauty, should be abated into *continence*, by only meeting with a native modesty.

Feltham. Resolve 16.

The valorous Persian, who not once but gaz'd
On faire Panthea's face to ease his toyls;
His glory, by that *continency*, rais'd
More than by Babylon's and Lydia's spoyls.

Stirling. A Parænesis to Prince Henry.

Tyrannic force is that which least you fear;
The sound is frightful in a Christian's ear:
Avert it, heaven! nor let that plague be sent
To us from the dispeopled *continent*.

Dryden. The Hind and the Panther.

Those [horned cattle] which may be supposed to have been purely British, are far inferior in size to those on the northern part of the European *continent*.

Pennant. British Zoology. The Ox.

No *continental* power was willing to loose any of its *continental* objects for the increase of the naval power of Great Britain; and Great Britain would not give up any of the objects she sought for as the means of an increase to her naval power to further their aggrandizement. *Burke. On a Regicide Peace.*

As then the church had also a great number of persons of both sexes, who consecrated themselves to God by a perfect *continence*, nothing was more reasonable than to choose its principal ministers out of this upper part of the flock.

Jortin. Remarks on Ecclesiastical History.

When a young fellow, just come from the play of Cleomenes, told Mr. Dryden, in raillery against the *continency* of his principal character, "If I had been alone with a lady, I should not have passed my time like your Spartan:" "That may be," answered the bard with a very grave face; "but give me leave to tell you, sir, you are no hero."

Cambridge. The Scribleriad, book vi.

CONTI'NGENT, *adj.* Co'NTINGENT, *n.* CONTI'NGENTLY, CONTI'NGENCE, CONTI'NGENCY. Fr. *contingent*; It. and Sp. *contingente*; Lat. *contingens*, present participle of *conting-ere*; *con*, and *tangere*, to touch. See CONTACT. Gr. *θιγ-ειν*, *θιγγαν-ειν*, to touch.

Touching upon, reaching or adjoining to, falling together with, happening in connection with, incidental, casual, fortuitous, falling to the lot, or share of.

God forbid that nise vnthrifti thought shoulde come in thy mynde thy wittes to trouble, sithen euery thynge in commynge is *contingent*. *Chaucer. The Testament of Love*, book i.

We see, indeed many things to be, and to come to pass, which seem to be *contingent*, or without any end at all.

Grew. Cosmo Sacra, book iii. ch. ii.

Perhaps the beauty of the world requireth, (though we know it not) that some agents should work without deliberation (which his lordship calls necessary agents) and some agents with deliberation, (and those both he and I call free agents,) and that some agents should work, and we not know how (and their effect we call *contingents*.) *Hobbs. Of Liberty and Necessity*, fol. 479.

And first, the being of prophesies, supposes the non-being of *contingents*. That is to say, that albeit there are many things, which seem unto us to be *contingents*, yet were they so indeed, there could have been no prophecy; but only predictions, which were *contingently* true or false.

Grew. Cosmo Sacra, book iv. ch. vi.

Presuming perhaps upon like kindness, as we read of 'twixt the Trojans and Romans, in their wars with Antiochus (which was loving respect through *contingence* of blood) upon like cause remembered to them by tradition.

Drayton. Poly-olbion, song 1.

What is therefore delivered in favour thereof, by authors ancient or modern, must have its root in tradition, imposture, far derived similitude, or casual and rare *contingency*.

Sir Thomas Brown, book ii. ch. vi.

It is certain he must not mean that it is in his own nature venial, but damnable as any other; but it is venial, that is, prepared for pardon upon other *contingencies* and causes, of which I shall afterwards account.

Taylor. On Repentance, ch. iii. sec. 3.

Yet it would puzzle the greatest philosopher that ever was, to give any tolerable account, how any knowledge whatsoever can certainly and infallibly foresee an event through uncertain and *contingent* causes. *Tillotson. Sermon* 48.

Hypothetical necessity is that, which the supposition or hypothesis of God's foresight and pre-ordination lays upon future *contingents*. *Clark. Mr. Leibnitz's Fifth Paper.*

For as Aristotle says, we are not to expect demonstrations in ethicks, in politicks, nor to build certain rules upon the *contingency* of human actions. *South. Sermon* 1. vol. i.

No theatrick audience in Athens would bear what has been borne, in the midst of the real tragedy of this triumphal day; a principal actor weighing, as it were in scales hung up in a shop of horrours,—so much actual crime against so much *contingent* advantage, and after putting in and out weights, declaring that the balance was on the side of the advantages.

Burke. Reflections on the Revolution in France.

Mr. Hume allows, that, on the principles of those who deny liberty and *contingence*, it is impossible for natural reason to vindicate the divine character.

Beattie. Essays. On Truth, part ii. ch. ii. sec. 3.

Long may the beauteous fabric rise,
Unite all hearts and charm all eyes,
Above *contingency* and time,
Stable as earth, as heaven sublime.

Blacklock. To Doctor Downman.

CONTI'NUE, *v.* CONTI'NUER, CONTI'NUATE, *v.* CONTI'NUATE, *adj.* CONTI'NUATENESS, CONTI'NUATELY, CONTI'NUAL, CONTI'NUALLY, CONTI'NUALNESS, CONTI'NUANCE, CONTINUA'TION, CONTI'NUATIVE, CONTINUA'TOR, CONTI'NUEDLY, CONTINU'ITY, CONTI'NUOUS, CONTI'NUOUSLY. Fr. *continuer*; Sp. *continuar*; It. *continuare*; Lat. *continuare. Continuus*, from *continere*. (See to CONTAIN.) Continuum, *est, quod communi termino* continetur. Vossius.

To keep or hold together; *sc.* without stop or break, to prolong, to draw out in length; to keep with, to remain, to be permanent, incessant or without ceasing, to persevere, to perpetuate; also, to last, to endure, to tarry, to loiter, to delay.

But as men seyne, that frele is youth,
With leiser and *continuance*
This mayde fell vpon a chance,
That loue hath made hym a quarele
Ageyne hir youth freshe and frele.

Gower. Conf. Am., book viii. fol. 179.

And thei *contynueden* with grete voicis axinge that he schulde be crucified. *Wiclif. Luk*, ch. xxiii.

What? do they hope that beauties glasse
will still *continue* bright?
Nay, when the day is gone and past
by course appeeres the night.

Turbervile. Of the diuers and contrarie passions, &c.

He imagined in hymselfe that he now obteynyng the crowne of the realme, yf he wer therin a long *cōtinuer*, woulde remoue the great beame that then greued his eyes and pricked hys conscience.

Hall. Henry IV. The fifth Yere.

He sayth that the sayd vii. slepers were closed in that caue, the first yere of Decius, and so sleped *contynuyngly* to the laste tyme or yeres of Theodocius the yonger, then emperour.

Fabyan, vol. i. ch. 214.

I seie treuthe in Crist Iesus I lie not, for my conscience berith witnessyng to me in the Hooly Goost, for great heuynesse is to me and *contynuel* sorowe to myn herte. *Wiclif. Romaynes*, ch. ix.

I saye the treuth in Christ, & lye not, in that where of my conscyence beareth me wytness in the Holy Ghoste, that I haue greate heuynes & *continual* sorow in my hearte. *Bible*, 1551.

For lo hereby all men and women may, if they will, be sufficiently touchte to know and to kepe the commaundementis of God, and to hate and to flie *continewally* all occasion of synne.

State Trials. Trial of Master William Thorpe.

Lo thus are al my joyes quite gone,
And I am brought from happinesse
Continually to waile and mone;
Lo, such is fortune's stableness.

Uncertaine Auctors. The Louer telleth his diuers ioyes, &c.

Continuance, is a stedfast and constaunt abiding in a purposed and well aduised matter, not yeelding to any man in quarell of the right. *Wilson. The Arte of Rhetorike*, p. 36.

CONTINUE.

They themselues, or some other perhaps to be appointed in this behalfe shall vpon the first day of the moneth of May next to come, with the *continuation* of the dayes following, competently satisfie, and performe conuenient recompence vnto the saide common society.

Hakluyt. Voyage, &c. Henry IV. Pruss. Ambass. vol. i. fol. 165.

Who can thinke y^t^ Christ doth here condẽne long prayers or many wordes, or the repetition of godly praiers (himself *continuing* in prayers a whole night in the mountaine, & oftentimes repeating one & the same prayer, not long before he suffered his passion, *Matt.* xxvi. and willing vs to pray *continually*, & not to be weary.) *Whitgift. Defence*, fol. 805.

Whom Matthew Paris his *continuer*, for this service stiles, the Zelots of English Republicke.

Prynne. The Treachery, &c. of Papists, part i. p. 20.

Whose fixd and flying parts are so co-joyned, whose sulpher and *continuating* principle is so united unto the salt, that some may be hoped to remain to hinder fragility after vitrification.

Sir Thomas Brown, book ii. ch. v.

And thus they are effected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their lives, they sing, discourse, and laugh in any good company, upon all occasions, and so by fits it takes them now and then, except the maladie be inveterate, and then 'tis more frequent, vehement, and *continuate*. *Burton. Anatomy of Melancholy*, fol. 203.

Now this swiftness of motion will cause so great a difference betwixt them. that one of these little streams may spend more water in the fall, than a stream six times bigger in the ascent, though we should suppose both of them to be *continuate*.

Wilkins. Dædalus, vol. ii. p. 244.

The water ascends gently, and by intermissions, but it falls *continuately*, and with force.

Wilkins. Mechanical Motions, vol. ii. book i. ch. xv.

Sometimes leaping with great jumps hither and thither, before they [the hares] betake themselves to their rest, that so the *continuateness* of the scent may not lead doggs to their form.

Digby. On Bodies, ch. xxxvi.

Besides another motive—power doth 'rise
Out of the heart, from whose pure blood doth spring
The vital spirits; which, born in arteries,
Continual motion to all parts do bring.

Davies. Immortality of the Soul, sec. 22.

Whil'st in his hand the bolts of death he beares,
Still watching soules the crafty hunter lyes
With inward fancies, and with outward feares,
Whom he may tempt, *continually* he tryes.

Stirling. Dooms-day. The second Houre.

So then though sleep partake not of our devotion, yet this hinders not the *continualness* of it.

Hale. Remains, part i. p. 151.

Have not I lands of faire inheritance,
Deriv'd by right of long *continuance*,
To first-born males, so list the law to grace
Nature's first fruits in an eternal race?

Hall. Satire 2. book ii.

Yet, though absence for a space
Sharpen the keen appetite,
Long *continuance* doth quite
All love's characters efface.

Carew. Separation of Lovers.

And it is no wonder, if the *continuation* and natural composure of the spirits be rest and ease to the soul, that a violent disjoyning and bruising of them, and baring the soul of them, as I may speak, should cause a very harsh and torturous sense in the centre of perception.

More. Immortality of the Soul, book ii. ch. x.

He went beyond the sea again, but upon what account I know not, though I am apt to think not upon any design of turning Mahometan, as N. Saunders or rather his *continuator* Rishton, is pleased to tell us. *Wood. Athenæ Oxon.*, vol. i. fol. 216.

Thus you see *continuedly*, that the property of the number sets off the nature of the work of every day, according to those mysteries that the Pythagoreans have observed in them.

More. Philosophick Cabbala, fol. 85.

But in all there is a deformity, not only in the motion of the fibres, but also of the principles whereof they consist. Either by a solution of their *continuity*, as in burning, cutting, contusions; or by any great tendency to that solution, as in convulsions, or straines. *Grew. Cosmo Sacra*, book ii. ch. ii.

I will not serve myself here with the ingenious conceit of a great personage, who holds that the *continuity* of bodies results from some small hooks or clasps, which keep them together, and are different in bodies of a differing nature.

Digby. Of the Powder of Sympathy, part ii. p. 174.

That which restores flesh that was lost, consolidates dissolved *continuaties*, incorporates the newly received nourishment, and joins it *continuously* with the preexistent parts of flesh and bone.

Cudworth. Intellectual System, fol. 167.

The same dull sights in the same landscape mixt.
Scenes of still life, and points for ever fix'd
A tedious pleasure in the mind bestow,
And pall the sense with one *continued* show.

Addison. Epilogue to Lansdown's British Enchanters.

Wherefore, it was to be thought, seeing Almighty God had suffered some of them to suffer martyrdome by fire, by bloudy persecution, and the tyranny of the pope's laws, and torments for professing the truth of God's word, that now the body of that noble prince, the queen's father, because he was the beginner of all this, and the *continuer* of it twenty-five years, as the proceeding of that parliament seemed to pronounce, should be taken up at Windsor, and burnt as Wickliff's was.

Strype. Memorials. Queen Mary. Ponet against Martin. Anno 1554.

After this he sends prophets in a *continual* succession for several ages, who do more clearly discover God's will to them; who call upon them to holiness and virtue; and who speak in very plain terms of that great salvation, which God should one day manifest to the world. *Sharp. Works. Sermon* 11. vol. i.

But, alas! the honey-moon of a new ministry is always of a short *continuance* in England.

Hoadley. Works. Letters signed Britannicus, let. 3.

The great wisdom of the divine Creator appears, in that there is pleasure annexed to those actions, that are necessary for the support and preservation of the individuum, and the *continuation* and propagation of the species; and not only so, but pain to the neglect or forbearance of them. *Ray. On the Creation*, part ii.

Fire will live in it [the vapour of the grotto dei Cani] no longer than in water, because it wraps itself in the same manner about the flame, and by its *continuity* hinders any quantity of air and nitre from coming to its succour. *Addison. Italy.*

O memory! thou soul of joy and pain!
Thou actor of our passions o'er again!
Why dost thou aggravate the wretch's woe?
Why add *continuous* smart to every blow?

Savage. The Bastard.

Thus then, from the time of Adam to this present hour, first by the prophets, and afterwards by the Son of God himself, hath this gracious scheme of providence been opening more and more; and we have reason to believe from prophecy, will *continue* to spread wider and wider, till it hath made its progress over the face of the earth. *Gilpin. Sermon* 1 vol. i.

There are others so *continually* in the agitation of gross and merely sensual pleasures, or so occupied in the low drudgery of avarice, or so heated in the chace of honours and distinction, that their minds, which had been used *continually* to the storms of those violent and tempestuous passions, can hardly be put in motion by the delicate and refined play of the imagination.

Burke. On Taste. Introduction.

Contract your sails; life nothing can bestow
But long *continuance*, but *continued* woe;
The wretched privilege daily to deplore
The fun'rals of our friends who go before.

Jenyns. Immortality of the Soul, book i.

Continuatives, on the contrary by a more intimate connection, consolidate sentences into one *continuous* whole, and are therefore applicable only to subjects, which have an essential coincidence.

Harris. Hermes, book ii.

All criticks would agree, that a Freinshemius would have been thought to have managed the supplementary business of a *continuator* most unskilfully, and to have supplied the hiatus most im-

probably, if he had not filled up the gaping space, in a manner somewhat similar (though better executed) to what I have imagined. *Burke. Letter on a Regicide Peace.*

The fibres, matchless by expressive line,
Arachne's cable or etherial twine,
Continuous, with direct ascension rise,
And lift the trunk.
Brookes. Universal Beauty, book iii.

CONTINUANCE is used in *Common Law*, in the same sense as *Prorogation* in *Civil Law:* thus Continuance till the next Assizes, is a postponement of the Trial till that time.

CONTORNIATED, It. *contorniato*, medals round which a hollow circle is worked; they are thin, in faint relief, and of inferior workmanship. The obverse bears the head of an Emperor or Empress, a distinguished author, (Apollonius Tyaneus and Apuleius being the latest,) an actor, or an athlete in professional attitude; the reverse is stamped with chariots, masks, or other objects appertaining to the public games. They are generally between two or three inches in diameter. Pinkerton, with much reason has supposed that they were used as tickets of admission to the shows of the Circus. Fosbrooke (*Enc. of Ant.* 885,) inclines to a belief, that they were presents from the Emperors to the *Aurigæ* of the several factions.

CONTO'RT, *v.* } Fr. *contorsion*; Lat. *contort-um*,
CONTO'RTION. } past participle of *contorquere*; *con*, and *torquere*, to wring.

To wring, wreathe, wrest; to draw or pull awry.

Then came the Furies with their bosoms bare,
Save somewhat cover'd with their snaky haire
In wreathes *contorted*, mumbling hellish charms,
Up to the elbows naked were their arms.
Drayton. The Moon-Calf.

HARP. Fling them away, I'll take thee else, and hang thee
In a *contorted* chain of isicles,
In the frigid zone: down with them!
Massinger. The Virgin Martyr, act v. sc. 1.

What meanders and *contortions* of vessels in the organs of separation. *Derham. Physico-Theology*, book v. ch. v.

The same thing therefore happens here as in strong and healthy bodys, which are debar'd their natural exercise, and confin'd in a narrow space. They are forc'd to use odd gestures and *contortions*. *Shaftsbury. Estay on the Freedom of Wit and Humour*, part i. sec. 4.

Some with erect pagodas vie,
Some nod, like Pisa's tow'r, awry,
Medusa's snakes, with Pallas' crest
Convolv'd, *contorted*, and compress'd.
Whitehead. Variety

When once untun'd the ears *contorted* cell,
The silver cords unbrace the sounding shell;
Thy sick'ning soul no more a joy shall find,
Music no more shall stay thy lab'ring mind.
Cotton. An allusion to Horace. Ode 16. book ii.

Perhaps now and then a merry being may place himself in such a situation as to enjoy at once all the varieties of an epidemical disease, or amuse his leisure with the tossings and *contortions* of every possible pain exhibited together.
Johnson. Review of a Free Enquiry, &c.

CO'NTRABAND, *n.* } It. *contrabando*; Fr. *contre-*
CO'NTRABAND, *adj.* } *bande*; *contre le défense*, *le ban*. Against *ban*, q. v. *Merchandise de contraband*; merchandise that is forbidden, (by proclamation, &c.) Cotgrave.

And concerning pitch and tar, and hemp and flax, to be *contraband* goods during the war with Spain, the secretary held it reasonable, but I differ'd from him therein.
Whitelock. Memoirs. Anno 1656.

To say nothing of many false helps, and *contraband* wares of beauty, which are daily vended in this great mart, there is not a maiden gentlewoman, of a good family in any county of South Britain, who has not heard of the virtues of May dew, or is unfurnished with some receipt or other in favour of her complexion.
Spectator, No. 33.

We both are to make use of the articles between France and this state for *contraband* goods till such time as we can agree of one [treaty] between ourselves.
Sir William Temple. Letter from my Lord Ambassadour Coventry.

What certainly can be expected, when every nation is at liberty to change its usages, to modify its conventions, to enlarge the list of articles esteemed *contraband* of war, till by prohibiting a commerce in corn and Peruvian bark, it suffers millions of innocent persons to perish by famine or by pestilence.
Watson. Anecdotes, vol. ii. p. 382.

They fell so indiscriminately on all sorts of *contraband* or supposed *contraband*, that some of the most valuable branches of trade were driven violently from our ports; which caused an universal consternation throughout the colonies.
Burke. On a late State of the Nation.

CONTRA'CT, *v.*
CONTRA'CT, *adj.*
CO'NTRACT, *n.*
CONTRA'CTATION,
CONTRA'CTEDLY,
CONTRA'CTEDNESS,
CONTRA'CTIBLE,
CONTRA'CTILE,
CONTRA'CTION,
CONTRA'CTIVE,
CONTRA'CTOR.

Lat. *contrah-ere*, *contractum*, to draw together; *con*, and *trahere*, formed of *trans*, and *vehere*, q. *traveh-ere*, to carry over.

To draw or bring together; to draw into a narrower space or compass; to narrow, to straiten, to confine.

To draw or bring to itself; and thus, to get, to obtain.

To draw or bring together, to come together, to meet together; *sc.* drawn by some common motive; and thus, to agree, to agree upon the terms of a compact or bargain, as of sale, of marriage; and thus, to bargain, to affiance, to betroth.

Of thilke Adam toke we thilke sinne original; from him fleshly discended be we all and engendred of vile and corrupt mater: and when the soule is put in our bodies, right anon is *contract* original sinne. *Chaucer. The Persones Tale.*

Therefore as we haue entred into amitie, and most holy league with the most excellent kings and princes our confederats, shewing their deuotion, and obedience or seruices towards our stately porch (as namely the French king, the Venetians, the king of Polonia and others) so also we haue *contracted* an inviolable amitie, peace and league with the aforesaid queene.
Hakluyt. Voyage, &c. Turkey Priuileges, vol. ii. part i. fol. 143.

In *contracts* between manne and man it is communely called credence. *Sir Thomas Elyot. The Governour*, p. 172.

In euery ship euery man's name is taken, and if he haue any marke in the face, or hand, or arme, it is written by a notarie (as well as his name) appertaining to the *contractation* house, appointed for these causes.
Hakluyt. Voyage, &c. Orders of the Contract House, vol. iii. fol. 862.

May it seem good vnto your discretion, as it seemeth expedient vnto us, that some messengers of yours sufficiently authorised to parle, agree and conclude with our deputy, about the mutual *contraction* of a perpetuall league and confirmation of friendship, may with all conuenient speede be sent vnto our presence.
Id. Ib. Henry IV. Prussian Ambassadour, vol. i. fol. 180.

Item, yf durynge this amitie, and truce, any of the subiectes of either prince do presume or attempt to aide, helpe, mainteine or serue ani other prince againste any of the saide *contractours*.
Hall. Richard III. The third Yere.

Yet if affliction once her wars begin,
And threat the feebler sense with sword and fire,
The mind *contracts* herself; and shrinketh in,
And to herself she gladly doth retire.
Davies. Of the Soul of Man.

The value of all things *contracted* for, is measured by the appetite of the *contractors*: and therefore the just value is that which they be contented to give.
Hobbs. Leviathan, part i. ch. xv. fol. 161.

When a man transferreth his right upon consideration of reciprocal benefit, this is not free gift, but mutual donation, and is called *contract*. *Id. De Corpore Politico*, part i. ch. ii. fol. 39.

CON-TRACT.

——————— Jupiter, with a *contracted* brow
Thus answer'd Mars: Thou many minds, inconstant changling thou;
Sit not complaining thus by me; whom most of all the Gods
(Inhabiting the starrie hill) I hate.
Chapman. Homer. Iliad, book v. fol. 81.

Let this sad interim as the ocean be
Which parts the shore, where two *contracted-new*
Come daily to the banks, that, when they see
Return of love, more bless'd may be the view.
Shakspeare. Sonnet 56.

For such as think that the sense is deceived, for they see contrary events and passions do proceed from the same objects, they pacifie again, and salve this objection, by teaching, that whereas all things be mingled and confounded together, yet nevertheless this is more sortable and fitting to one, and that to another; whereby there is not the *contractation* and apprehension of one and the same quality. *Holland. Plutarch*, fol. 909.

Which membranes are muscular, compounded of straight and circular fibres, for the more effectual *contraction* of the wind-pipe in any strong or violent expiration or coughing.
Ray. On the Creation, part ii.

——————— Unarm'd, they might
Have easy, as spirits, evaded swift
By quick *contraction* or remove.
Milton. Paradise Lost, book vi. l. 597.

For although the princes be named, as chiefe *contractors* in euery treatie and amitie concluded, yet the countries are bounden, and the subiectes shall make recompence, if anye thing be altred wrongfully out of his course.
Grafton. Edward IV. The ninth Yere.

——————— And as a goose
In death *contracts* his talons close,
So did the knight, and with one claw,
The tricker of his pistol draw.
Butler. Hudibras, part i. can. 3.

Many persons, who were persuaded that the law canonical had no longer place in this realm, had *contracted* marriage within the degrees of consanguinity and affinity, prohibited by law.
Strype. Memorials. Queen Mary. Anno 1554.

A pillar of state; pillar is to be pronounced *contractedly*; as of one syllable, or two short ones.
Bishop Newton. Note on Paradise Lost, book ii. l. 302.

The third argument for brevity, or *contractedness* of speech in prayer, shall be taken from the very nature and condition of the person who prays; which makes it impossible for him to keep up the same fervour and attention in a long prayer, that he may in a short. *South. Sermon* 3 and 4. vol. ii. p. 143.

This is but a *contraction* of the king's mandate to the archbishop. The whole may be found among the collection of records in the *History of the Reformation* by Bishop Burnett.
Strype. Memorials. Henry VIII. Anno 1543.

The heart, as said, from its *contractive* cave
On the left side, ejects the bounding wave;
Exploded thus, as splitting channels lead,
Upward it springs, or downward is convey'd.
Blackmore. The Creation, book vi.

The poet's fancy can create,
Contract, enlarge, annihilate,
Bring past and present close together
In spite of distance, seas, or weather.
Lloyd. An Epistle to Mr. Garrick.

They [the house of peers] debated, "whether there were an original *contract* between king and people?" and the affirmative was carried fifty-three against forty-six; a proof that the tories were already losing ground. The next question was, "Whether King James had broken that original *contract?*" and, after a slight opposition, the affirmative prevailed.
Hume. History of England. King James. Anno 1669.

And breathing lungs imbibe th' ethereal mass;
Whence, their licentious ducts dilation claim,
And open obvious to the welcome stream,
Which silent, through the heart's *contractile* force,
Expulsive springs its recontinual course.
Brookes. Universal Beauty, book iv. l. 142.

——————— Thy revolt,
The stern *contraction* of thy sullen brow,
And this disguise, apostate! speak thee bent
On fatal errand.
Smollett. The Regicide, act i. sc. 7.

Gen'rals, and admirals, and Jews,
Contractors, printers, men of news;
All thrive by war, and line their pockets,
And leave the works of peace to blockheads.
Warton. For the Year 1771.

CONTRADI'CT, *v.*
CONTRADI'CTER,
CONTRADI'CTION,
CONTRADI'CTIONAL,
CONTRADI'CTIOUS,
CONTRADI'CTIOUSNESS,
CONTRADI'CTIVE,
CONTRADI'CTORY, *adj.*
CONTRADI'CTORY. *n.*
CONTRADI'CTORILY,
CONTRADI'CTORINESS,
CONTRADI'CTORIOUS,
CONTRADI'CTORIOUSLY.

Lat. *contradicere, dictum,* (*contrà*, and *dicere.*) *Contrà pro contera, ut suprà pro supera, intrà pro intera.*

Dr. Butler says, "The adjective itself (*conterus*) is derived from *con*; as in order to have opposition there must be a comparison or competition *with* something; possibly the final syllables of those adjectives in *terus*, may be derived from *tero*.

To say or speak the *contrary*, to affirm or assert in opposition, *&c.* to what another has said, to deny, to gainsay, to oppose.

But if there be any Englishman found, who shall rashly *contradict* or contemne the composition of the foresayd ambassadours; then the sayd ambassadours are to bring the forenamed Prussian plaintifes before the presence of the king's maiestie.
Hakluyt. Voyage, &c. Richard II., vol. i. fol. 162.

The occasion of this errour riseth, for not knowing what is *contradiction. Contradiction* therefore, is a repugnauncie of one and the same not substaunce onely, nor yet name onely, but of the substaunce, and name both together.
Wilson. The Arte of Logike, p. 82.

Hath maister Masker cast me downe so depe with prouing me that some merueyled not, where I sayd many did? Be these two propositiõs so sore repugnant and so playn *contradictory*.
Sir Thomas More. Workes, fol. 1109.

But who, alas, can *contradict* the doome
Of wilful fate when time prefix'd is come?
Mirrour for Magistrates, fol. 859.

——————— Awake, thou Roman dame,
And entertain my love, else lasting shame
On thee and thine this night I will inflict,
If thou my love's desire do *contradict.*
Shakspeare. The Rape of Lucrece.

He commanded them all in publike, to renew the said sentence against all *contradictors* of the sayd charter, so that if he himselfe, through any conceived rancour, had not peradventure observed it, he might more grievously relapse into the sad denounced sentence.
Prynne. The Soveraigne Power of Parliaments, p. 36.

That which taketh away the reputation of wisdom, in him that formeth a religion, or addeth to it, when it is already formed, is the enjoining of a belief of *contradictories*: for both parts of a *contradiction* cannot possibly be true: and therefore to enjoin the belief of them, is an argument of ignorance.
Hobbs. Leviathan, part i. ch. xii.

We have tryed already, and miserably felt what ambition, worldly glory and immoderate wealth can do, what the boisterous and *contradictional* hand of a temporal, earthly, and corporeal spirituality can avail to the edifying of Christ's holy church.
Milton. Of Reformation, book ii. fol. 28.

Certainly, a lewd conversation is altogether as *contradictious* to holy obedience, as a damnable heresie to necessary truth.
Chillingworth. Rel. of Prot. Church, ch. iv. part i.

All which is no more, than is generally acknowledged by theologers, when they affirm that God Almighty himself cannot do things *contradictious*; there being no other reason for this assertion, but only this, because *contradictiousness* is repugnant to conception. *Cudworth. Intellectual System*, fol. 719.

It is not possible to perform a worship without some natural or instituted ceremony, and while they are not *contradictive* to the canon, I cannot think, God will be angry with me for obeying them. *Feltham. Resolve* 73.

Beza would seem to shun the *contradictory*, by telling us that the Lord spake it not in person as he did the former precept. *Milton. Of Nullities in Marriage.*

And what if they in their *contradictory* opinions pretend both to relie upon the truth of God, doth this make their *contradictions* ever a whit the more repugnant. *Chillingworth. Rel. of Prot. Church*, ch. iv. part i.

Moreover, such as have naturally discoursed hereon, have so diversly, contrarily, or *contradictorily* delivered themselves, that no affirmative from thence can reasonably be deduced. *Sir Thomas Brown*, book iii. ch. xii.

All the natural impression or light that in this behalf a rational creature hath, is, that two *contradictories* cannot be true at once; and therefore I think all principles that are not thought fit to be proved in any natural science, (if they be truly so) may easily be resolved into this one, a thing cannot at once be and not be. *Hammond. Works. Of the reasonableness of the Christian Religion.*

This is therefore a *contradictorious* humour in you to decry the parliament in 1649, that you may extoll the parliament in 1641. *State Tricls. Trial of Lieut. Col. John Lilburne.*

One soul in both doth thus philosophize,
Concludes at once *contradictoriously*
To her own self.
More. On the Soul, part iii. st. 14. p. 38.

We must ask them, Whether natural religion speaks so plainly in any one point of religion, but that some perverse man or other has *contradicted* it? *Atterbury. Sermon* 2. vol. iii.

All the injuries, reproaches, false accusations, all the cruelties, indignities, and violence, which were offered him, from the time of his publick appearance to his expiring upon the cross, being undergone by him, by the malice of unreasonable men, may be called the *contradiction* of sinners: for the sense of this word extends as well to actions as words. *Stillingfleet. Sermon* 6. vol. i.

What is the result of these doctrines, but the necessary introducing of Atheism, and the banishing religion from among men. It being upon these principles, not only a needless, impertinent, but an absurd *contradictious* thing. *Sharp. Works. Sermon* 1. vol. ii.

Whosoever in any case acts *contradictorily* to the person he sustains, or unsuitably to the profession he makes, doth act absurdly and ridiculously; for he destroys the propriety, and confounds the relations of things. *Id. Ib. Sermon* 9. vol. vi.

(The two *contradictories* of acting and not acting, being always necessarily before him) [a free agent] he must of necessity, and essentially to his being a free agent, perpetually will one of these two things, either to act or to forbear acting. *Clark. On the Attributes*, p. 101.

Or since the pulpit is a sacred place,
Where none dare *contradict* you to your face,
Will you presume to tell a thousand lies?
If so, we may forgive, but must despise.
Dodsley. The Art of Preaching.

We state our experience, and then we come to a manly resolution of acting in *contradiction* to it. *Burke. On a Regicide Peace.*

CONTRADISTI'NGUISH, *v.* Lat. *contrà*, and
CONTRADISTI'NCT, *adj.* *distinguere*, *distinctum*.
CONTRADISTI'NCTION,
CONTRADISTI'NCTIVE.

Vossius is in doubt whether from *dis*, and *tingere*, or from *stinguere* or *stingere*; Gr. στιζ-ειν, *pungere*, (*vel notas* pungendo *infigere*.) If from the latter, *distinguere* will signify *dispungere*, Gr. διαστιζειν, and the Gr. στιγμὴ, he adds, is by Grammarians rendered *distinctio*; but if from *tingere*, it will mean *coloribus separare*, or more fully, *ita diversis coloribus* tinguere, *ut colores tamen separentur, non confundantur*. Valcknaer, apparently with good reason, decides for the former. See στιζω, in Lennep.

To fix a mark or note, marks or notes, so that the difference or opposition of qualities may be evident; to show or declare the notes or marks of opposite qualities; to show or declare the opposite qualities themselves.

Calvin himself, and Chamier, and Moulin, (and who not?) do every where *contra-distinguish* their pastors to their ruling elders. *Mall. Episcopacy by Divine Right*, vol. iii. part iii. sec. 2.

And further, he, in his speech, useth it as a *contra-distinct* term to house or family, of which he had said before into what house ye enter; so now into what *city*. *Goodwin. Works*, vol. iv. part iv. fol. 81.

If the wisdom of this world, and of the princes of this world, be to be understood of the wisdom and learning of the world in general, as *contra-distinguished* to the doctrine of the gospel, then the words are added, to shew what folly it is for them to glory as they do in their teachers. *Locke. Works. 1 Corinthians. Notes.*

Our author himself has said enough in his advice to an author, particularly where he treats of the simple style in *contra-distinction* to the learned, the formal, and methodick. *Shaftsbury. Miscellaneous Reflections*, misc. 1. ch. iii.

In the former part of the verse, he speaks of the law being dead; and here, of its being revived again with a new spirit, in *contra-distinction* to the oldness of the latter. *Warburton. Occasional Reflections*, part i. *Postcript.*

This diversity between the *contradistinctive* pronouns, and the enclitic, is not unknown even to the English tongue. *Harris. Hermes*, book i. ch. v.

CONTRAHENTS, *n.* *contrahens*, present participle of *contrahere*. See CONTRACT, above.

For the resistance whereof the king's highness was compelled after the universal peace, by the great study, labour, and travel of his grace conduced, and the same by some of the *contrahents* newly violate and infringed; in shewing the form of the treatise thereupon made, again to take armour. *Burnett. Records. Act* 26. *Anno Regni* 21. *Henry VIII.*

And specially now of late upon the treatise concluded at London, betwixt the king's highness the emperour, and the French king, as princes *contrahents*. *Strype. Memorials. Instructions from the King for Mr. Pace.*

The mentioning of a seal here, implies a bill of contract; for bills of contract had their seals appendant to them; each side whereof had his motto, the one suiting with the one party *contrahent*, the other with the other. *Mede. Works. Discourse* 22. book i.

CONTRAI'NDICATE, *v.* *Contrà*, *indicare*, (in, and *dicare*.) Indicare, *quasi* dicendo *significare*, *vel denunciare*; to signify, declare or denote by speech. And, generally,
CONTRAI'NDICANT,
CONTRAINDICA'TION.

To signify or designate, to point out, to give, show, or be a sign, note, mark, or token, contrary to, forbidding or prohibiting, *sc.* in diseases, some usual or peculiar manner of treatment.

Vomits have their use in this malady; but the age and sex of the patient, or other urgent or *contraindicating* symptoms must be observed. *Harvey. On Consumptions.*

I endeavour to give the most simple idea of the distemper, and the proper diet, abstracting from the complications of the first, or the *contraindications* to the second. *Arbuthnot. On Aliments.*

Throughout it was full of *contraindicants*. *Burke.*

CONTRANATURAL, Lat. *contrà*, and *natura*, from *natus*, past participle of *nascor*. See CONNATE.

'Tis the perfection of every being to act according to the principle of its own nature; and it is the nature of an arbitrarious principle to act or not, to do or undo, upon no account but its own will and pleasure; to be determined and tied up, either by itself, or from abroad, is violent and *contranatural*. *Bishop Rust. Discourse on Truth*, sec. 6.

CONTRA-POSITION — CON-TRARY

CONTRAPOSITION, Lat. *contrà*, and *positio*, from *ponere*, *positum*, to put or place.

Putting or placing against, in opposition, or contrary to.

A conuersion by *contraposition* is, whē the former part of the sentēce, is turned into the last rehearsed part, and the last rehearsed part, turned into the former part of the sentēce, both the propositions being uniuersall, and affirmatiue, sauing that in the second propositiō, there be certaine negatiues enterlaced.
Wilson. The Arte of Logike, p. 21.

CONTRAPUNTIST, one skilled in *counter-point*, which Cotgrave calls, A ground or plain song in musick.

Counterpoint is certainly so much an art, that to be what they call, a learned *contrapuntist*, is with harmonists a title of no small excellence. *Mason. On Church Musick*, p. 209.

CONTRAREGULARITY, Lat. *contrà*, and *regula*, a rule, from *regere*, to rule.

Opposition or contrariety to rule or order.

It is not only its not promoting, but its opposing, or at least its natural aptness to oppose the greatest and best ends; so that it is not so properly an irregularity as a *contraregularity*.
Norris.

CONTRA-REMONSTRANT, Lat. *contrà*, *re*, and *monstrans*, present participle of *monstrare*, (from *monere*,) to show. "Fr. *remonstrer*; to warn, admonish; advertise, advise; to show unto or set before the eyes; also, to check, chide, rebuke, reprove." Cotgrave.

One who *remonstrates*, in opposition or answer to a *remonstrant*.

As for their plea, that they came to defend their opinion no otherwise then the *contra-remonstrants* did for theirs, it was replyed, first that they did the synod wrong to make this distinction of *contra-remonstrants* and remonstrants: for in the synod there was no *contra-remonstrant*, and no man was call'd thither under that name, whereas they in their letters came under the name of remonstrants. *Hale. Letters*, part i. p. 28.

CONTRA-ROTATION, Lat. *contrà*, and *rota*, a wheel; which Vossius thinks is from 'ῥοθεῖν, *cum impetu ferri*, to be forced or carried along, to be whirled around.

Some have thought, that, by the contrariety of the strophé and antistrophé, they intended to represent the *contrarotation* of the *primum mobile*, in respect of the *secunda mobilia*; and that, by their standing still at the epode, they meant to signify the stability of the earth.
Congreve. A Discourse on the Pindaric Ode.

CO'NTRARY, *v.*
Co'NTRARY, *n.*
Co'NTRARY, *adj.*
CONTRA'RIANT, *adj.*
Co'NTRARIES,
CONTRARI'ETY,
CONTRA'RILY,
CONTRA'RIOUS.
CONTRA'RIOUSLY,
CONTRA'RIOUSTIE,
CONTRA'RIWISE, *adv.*
Co'NTRARY-MINDED.

For *Contrà*, see CONTRADICT, above.

"Fr. *contrairer*; to cross, thwart, impugne, resist, withstand, strive, or be against." Cotgrave.

To oppose, or be adverse to.

——— Ich took ful good hede
How þow *contrariedest* cleregie.
Piers Ploughman. Vision, p. 234.

Gladly, sire hoste, quad he, I wol obey
Unto your will; now harkeneth what I say;
I wol you not *contrarien* in no wise,
As fer as that my wittes may suffice.
Chaucer. The Frankeleines Prologue, v. 11017.

In all the court ne was ther wif ne maide,
Ne widewe, that *contraried* that he saide,
But said, he was worthy to han his lif.
Chaucer. The Wif of Bathes Tale, v. 6626.

——— Whether he or thou
May with his hundred, as I spake of now,
Sle his *contrary*, or out of listes drive,
Him shall I yeven Emelie to wive,
To whom that fortune yeveth so fayr a grace.
Id. The Knightes Tale, v. 1861.

Is not euery thing good that is *contrariant*, and distroieng yuel.
Id. The Testament of Loue, book ii.

The children of Mercury and Venus
Ben in hir werking ful *contrarious*.
Id. The Wif of Bathes Prologue, v 6280.

This eyre by his heate *contrarieth* water that is cold, but thilke *contrariouslye* is oned by moisture, for both be they moist.
Id. The Testament of Loue, book ii.

But forsoothe in kindly law nothing is commended, but soche as Goddes wil hath confirmed, ne nothinge denied but *contrarioustie* of Goddes will in heuen. *Id. Ib.* book iii.

Behold the people of Israel,
For euer, while thei didden well,
Fortune was them debonaire:
And when thei didden the *contraire*
Fortune was *contrariende*.
Gower. Conf. Am. Prologue, fol. 4.

There are infinite other thynges wherein hee *contrarieth* Christ, insomuch that if it be deligētly examined, I think there is no word that Christ spake, but the other hath taught or made a law agaynst it. *Frith. Workes*, fol. 106.

Then, vaunting in my witte, I gan call to my mynde
What rewles of wisdom I hadde taught, that elders could not find.
And as by *contraries* to treye most things we use,
Mens follies and their errors eke I gan them all peruse.
Surrey. Ecclesiastes, ch. i.

And he sygh hem travelinge in rowinge for the wynd was *contrarie* to hem, and aboute the fourthe waking of the night on the see come to hem and wolde passe hem.
Wiclif. Mark, ch. vi.

And he sawe them troubled in rowing, for the wynde was *contrary* unto theym. And about the fourth quarter of y^e^ night, he came vnto them walkyng vpon the sea and woulde haue passed by thē. *Bible*, 1551.

Ye would haue riches, I thinke, at God's hand who giveth all riches, and yet ye take the way cleane *contrarie* to riches.
Sir John Cheke. The Hurt of Sedition, book iii.

For euery persone considered his owne parte, that either with holdynge with the one side, or being *contrariant* to the other, or medeling with no part he should incurre indignacion or displeasure. *Hall. Henry VI. The thirty-third Yere.*

For Christ did set these *contraryes* one against an other to declare ech other. *Tyndall. Workes*, fol. 471.

This is a streight argument, my lord, if it were as you say: but bycause you show not wherein the councel of Nice ordained the *contrary*, I can say no more, but deny the same, until the time that you show the place of this *contrariety*, which I know you shal never.
Strype. Memorials. Pole, Answer to the Bishop of Durham.

There is nothing that man can easelyer do, than speake: and *contrarilye*, there is no thing so harde as to perfourme what is spokē. *Udall. Mark*, ch. ii.

Thus break vp that iorney, wherby the Duke of Bretayne coude haue no comforte of the Englysshemen, whiche was ryght *contraryous* to hym. *Froissart. Cronycle*, vol. ii. ch. 356.

But, in short processe after, he demeanyd hym so ille and so cōtraryouslye vnto the weale & good ordre of y^e^ cytie that he was dyschargyd of his aldermanshyp.
Fabyan. Anno 1241. vol. ii.

There is no power giuen by any example, either by Christ or by his apostle, to excommunicate any subiect, specially for denying of any temporalties, but rather *contrariwise*.
State Trials. The Conclusions of John Wiclif.

'Twere vaine he thought to ask me of my sire,
(Zerbin a Christen, I a Sarazine)
Our country law *contrari'd* that desire,
To which our loves so wholly did incline.
Harrington. Orlando, book xiii. st. 9.

How often do we see men pleased with *contraries?* As if they parted the fights and frayes of nature: every one maintaining the faction which he liketh. *Feltham. Resolve* 59.

But if the body's death the soul should kill,
Then death must needs against her nature be;
And were it so, all souls would fly it still,
For nature hates and shuns her *contrary*.
Davies. Immortality of the Soul, sec. 30.

——— But I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel
Torment within me, as from the hateful siege
Of *contraries*.
Milton. Paradise Lost, book ix. l. 122.

And indeed if man would consider things upon their true grounds, the church of Rome should be more reproved upon doctrines that infer ill life, then upon such as are *contrariant* to faith. *Taylor. Liberty of Prophesying*, sec. 20.

I am sure, there is no more *contrariety* to any of the Divine attributes in this supposition, then there is in that, which makes God to have sent a pure spirit, which he had just made, into such a body. *Glanville. Preexistence of Souls*, ch. v.

When every man wept and cried out for sorrow, which could not help, and that all the world was so troubled that there was no order taken for any thing; he *contrarily* went alone up and down the city very modestly, with a bold constant countenance, speaking courteously to every one, and did appease their womanish cries and lamentations.
Sir Thomas North. Plutarch. Fabius, fol. 158.

God of our fathers, what is man!
That thou towards him with hand so various,
Or might I say *contrarious*,
Temp'rest thy providence through his short course.
Milton. Samson Agonistes, p. 99.

——— Many things, having full reference
To one consent, may work *contrariously*,
As many arrowes loosed seuerall wayes
Come to one marke.
Shakspeare. Henry V. fol. 72.

So the African bishops with much Christian modesty, in the counsell of Carthage: It remains, say they, that every man speake what he thinks of this matter, judging no man, nor removing any man from our communion that is *contrary-minded*.
Hall. The Peace Maker, vol. iii. sec. 12.

It were a strange thing, if that [learning] which accustometh the minde to a perpetuall agitation, should be the patronesse to slothfulnesse: whereas *contrariwise* it may be truly affirmed, that no kinde of men love businesse for itselfe, but those that are learned. *Bacon. On Learning, by G. Wats*, book i. ch. ii.

There was little else to enable a man to answer them [the speculative objections against religion] but a willingness of mind to have them answered, and that we have no interest and inclination to the *contrary*. *Tillotson. Sermon* 28.

It is true, it is the men's weakness and infirmity that they live in a course of sin, *contrary* to all their sentiments and all their serious purposes. *Sharp. Works. Sermon* 6. vol. vi.

And yet oftener, if I please, can I with these two *contrariant* liquors recall and disperse the colour.
Boyle. Experimental History of Colour.

If therefore the raising the denomination did in reality bring silver into the realm, it cannot be thought that they would at any time sink the denomination, which by the rule of *contraries* should be at least suspected to drive, or keep it out.
Locke. Works. Further Considerations concerning raising the value of Money.

Much less, among so many variations,
Of different maladies and complications,
Make all the *contrarieties* in nature
Submit themselves t'an equal moderator.
Butler. Miscellaneous Thoughts.

The bones being about 300, are form'd of various sizes and shapes, so situate and connected, as to be subservient to many hundred intentions and uses, and many of them conspire to one and the same action, and all this *contrarily* to the laws of specifick gravity, in whatever posture the body be form'd.
Ray. On the Creation, part i.

Mark when the different notes agree
In friendly *contrariety*,
How passion's well accorded strife
Gives all the harmony of life.
*Johnson. To Miss * * * * on her playing on the Harpsichord, &c.*

Why the dedications are to Winter and the other seasons, *contrarily* to custom, left out in the collected works, the reader may inquire. *Id. Life of Thomson.*

Till it be allowed there was design in our production, it can never be shown that one appetite is righter than another, though they be *contrarious* and inconsistent.
Warburton. The Divine Legation, book i. sec. 4.

CO'NTRAST, *v.* } Fr. *contraster*; It. *contrastare*;
Co'NTRAST, *n.* } Sp. *contrastar*. Either from the French *contr'estre*, or the Latin *contrà*, and *stare*. Junius. Cotgrave has both *contraster*, and *contr'estre*, with little variation in the explanation: the former,—to strive, withstand, contend against; the latter,—to withstand, resist, contend with; to repugne. In English, to *contrast*, is,

To put or place in opposition; so that the dissimilarity or unlikeness may be the more clearly or distinctly seen.

Du Fresnoy tells us, "That the figures of the groups must not be all on a side, that is with their face and bodies all turned the same way; but must *contrast* each other by their several positions." *Dryden. A Parallel of Poetry and Painting.*

This mixture of so various, and seemingly opposite qualities, which constituted the foregoing *contrast*, did not proceed from any variation in his temper; but wholly in that of those among whom he conversed. *Law. Theory of Religion*, p. 300.

Should we the portrait with the sex compare,
'Twould add new honours to the northern fair;
Their merit, by the foil, conspicuous made,
And they seen brighter from *contrasting* shade.
Cunningham. A Prologue to Rule a Wife.

Mr. Collins; a writer, whose dexterity in the arts of controversy was so remarkably *contrasted* by his abilities in reasoning and literature, as to be ever putting one in mind of what travellers tell us of the genius of the proper Indians, who although the veriest bunglers in all the fine arts of manual operation, yet excell every body in slight of hand and the delusive feats of activity.
Warburton. The Divine Legation, book vi. sec. 6.

Contrast to figure, motion, life and light,
There may'st thou vent thy spite;
For ever cursing, and for ever curs'd,
Of all th' infernal crew the worst.
Smart. On Ill Nature, ode 6.

CONTRAVALLATION, Lat. *contrà*, and *vallum*, i. e. a fortification, composed *ex vallis*, of stakes. See CIRCUMVALLATION.

It is reported concerning the late Czar of Moscovy, that when he first acquainted himself with mathematical learning, he practised all the rules of circumvallation and *contravallation*, at the siege of a town in Livonia; and by the length of those formalities he lost the opportunity of taking the town.
Watts. Logic, part ii. ch. ii.

The line of *Circumvallation* is a parapet and trench thrown up round a town, to protect the besiegers from an enemy who might attempt to relieve the place besieged. The besiegers are encamped between the town and this line, and its defences are turned towards the open country. The line of CONTRAVALLATION is a similar line in front of the besiegers, to protect them

CONTRAVALLATION. from any sallies of the garrison; so that the army engaged in the siege is encamped between the lines of Circumvallation and Contravallation.

CONTRIBUTE.

CONTRAVE'NE, *v.* CONTRAVE'NER, CONTRAVE'NING, *n.* CONTRAVE'NTION. Fr. *contrevenir*; Lat. *contravenire*; *contrà*, and *venire*; to come against, *contrary* or in opposition to.

To oppose, to hinder, to obstruct.

With certification of those that *contravened*, that they should be called and severely punished as seditious persons and wilful contemners of his majestie's most just and lawful government.

Spotiswood. Church of Scotland. Anno 1605. book vi.

The course of all his majesty's life and reign hath manifested how unwilling he hath ever been to use the severity of the laws against those who have said and heard mass, and otherwise *contravened* the acts of parliament made against idolatrous papistry, and practisers thereof within this kingdom.

State Trials. Proceedings against John Ogilvie.

If the consequential impugning of the authority of the estates of parliament by *contravening* of its acts of parliament, should fall under the compass of the said act 1584, treason should be too frequent, in regard the *contravener* of any act of parliament does in consequence impugn the authority of the estates.

Id. Trial of Sir Robert Spotiswood.

The *contravening* of an act of parliament, or the accepting of an office not conform to an act of parliament, is not a direct impugning of the authority of the estates of parliament, but a null act. *Id. Ib.*

My argument is, that [to kill one's self] is plainly repugnant to the will of God, and the schemes of his Providence; it is to *contravene*, to thwart, and overthrow, what in us lies, his manifest purposes; and as such it cannot but be highly affronting to him.

Hoadley. Letters signed Britannicus, &c. let. 94.

Laws that place the subjects in such a state, *contravene* the first principles of the compact of authority: they exact obedience, and yield no protection.

Johnson. Journey to the Western Islands.

CONTRAVERSION, Lat. *contrà*, and *vertere*, *versum*, to turn.

A turning in opposition or *contrariety* to another turn.

The second stanza was called the antistrophé, from the *contraversion* of the chorus; the singers, in performing that, turning from the left hand to the right contrary always to their motion in the strophé. *Congreve. Discourse on the Pindaric Ode.*

CONTRATENOR, Fr. *contreteneur*. The *tenor* in singing is so called, says Minshew, in all other languages *a* tenendâ *cantilend*. See COUNTER-TENOR.

In his [Dr. Croft's] time there was a very fine *contratenor* in the Royal Chapel, called Elford, to whom, in the preface to his anthems, he gives great, and I suppose deserved applause, and for whose voice he purposely set several solos.

Mason. On Church Musick, p. 136.

CONTREMBLING, *con*, and *trembling*, from the Lat. *tremere*, to quake, shake or shiver.

And from all grounds the soyle *contrembling* shook, than lofty ayre,
Than winds layd down their noyse, and calme sea surges setled faire. *Phaer. Æneidos*, book x. p. 227.

CONTRI'BUTE, CONTRIBU'TION, CONTRI'BUTIVE, CONTRI'BUTOR, CONTRI'BUTORY, CONTRI'BUTARY, *n.* CONTRI'BUTARY. Lat. *contribuere*, *utum*, to give or pay together; (it imports, says Minshew, a pluralitie of givers or gifts,) *con*, and *tribuere*, from *tribus*; and *tribus*, so called, says Varro, because the Roman land was at first divided into *three* parts, (*in partes tres, a quo* tribus *appellatur*.) *Tributum*, he adds, so called *a tribubus*, because this money, required from the people, was exacted through the *tribes* (*tributim*) in proportion to the value of the estate of each; (*proportione censûs*.)

CONTRIBUTE

To give or pay a portion towards one whole; to give or bestow or supply a share or part; to have or bear a part, portion or share, towards some common purpose, design, or effect.

Item, That it may please the king's majesty, for the defence of the league, and cause of religion, to *contribute* and put in, and under sureties deposit, with the said princes, 100,000 crownes.

Strype. Memorials. The Proposals of the Duke of Saxony, and Landgrave of Hesse.

Seeing no notable taxe, or *contribution* publike is historically mentioned to haue been for the charges leuied.

Hakluyt. Voyage, &c. King Edgar, vol. i. fol. 7.

And furthere, ouere and aboue thys that they haue in the countrey: I vnderstande that certayn barbarous or estrangers, be *contrybutours* vnto the Syracusians.

Nicoll. Thucydides, fol. 153.

This woman besyde her variable garments, hath also taken vpon her (for to set furth her pryde, dignitie, and estimacion withall) to rule ouer all Christien kynges and princes, whiche she hath brought vnder her, and made subject and *contributorye* vnto her with falsehede and lyes, vtterly against the doctrine of the holy gospell. *Udall. Reuelacion*, ch. xvi.

So plain it is, That as there is no art, no science, but what is capable of improvement; so there is no evident truth, howsoever mean and useless it may seem to be, but may thereunto *contribute*. *Grew. Cosmo Sacra*, ch. vi.

For such vast room in nature unpossest
By living soule, desert and desolate,
Onely to shine, yet scarce to *contribute*
Each orb a glimps of light, convey'd so farr
Down to this habitable, which returnes
Light back to them, is obvious to dispute.

Milton. Paradise Lost, book viii. l. 155.

Hence it was, that the noble Valerius Publicola was buried by a *contribution* of money gathered for him.

Holland. Ammianus, fol. 11.

The same phrases he used to his patients; and seeing conceit is very *contributive* to the well working of physick, their fancy, or faith natural, was much advanced by his elevated expressions.

Fuller. Worthies. Kent.

He himself ordained, that those houses which had paid *tribute* before unto the King of Creta, should now yearly thenceforth become *contributaries* towards the charges of a solemn sacrifice, which should be done in the honour of him.

Sir Thomas North. Plutarch, fol. 9. *Theseus.*

So will it fully convince all foreign princes, that the advise or intention of your majesty were no way *contributory* to this prodigious violence, whatever inflam'd your ministers and officers to promote it. *Milton. Cromwell to Lewis King of France.*

And thus we are engaged in the objects of geometry and arithmetick, yea the whole mathematicks, must be *contributary*, and to them all nature pays a subsidy.

Glanville. Vanity of Dogmatising, ch. xxii.

Quoth she, I grant it is in vain
For one that's basted to feel pain,
Because the pangs his bones endure,
Contribute nothing to the cure.

Butler. Hudibras, part ii. can. 1.

We are here so many brethren met together to rejoice and do good: and to do good not only by increasing our friendship and mutual correspondence, but by joining together in a cheerful *contribution* to those our countrymen that need our charity.

Sharp. Works. Sermon 3. vol. i.

Art thou a true lover of thy country? zealous for its religious and civil interests? and a cheerful *contributer* to all those public expenses which have been thought necessary to secure them, against the attempts of the common enemy and oppressor?

Atterbury. Sermon 7. vol. ii.

To assess every one of them to be *contributories* according to their goods and lands, towards the building of two fortresses.

Strype Memorials. Edward VI. Anno 1551.

They put all that was bought of one kind, as plantains, or cocoa-nuts, together, and when we had agreed for the heap, they divided the money that was paid for it, among those of whose separate property it consisted, in a proportion corresponding with their *contributions*.

Cook. Voyage, vol. ii. book ii. ch. xiii.

Let therefore the next friendly *contributor*, whosoever he be, observe the cautions of Swift, and write secretly in his own chamber, without communicating his design to his nearest friend, for the nearest friend will be pleased with an opportunity of laughing.

Johnson. The Rambler, No. 56.

CONTRI'STATE, *v.* } Lat. *contristare, atum*; *con*,
CONTRISTA'TION. } and *tristis*, which Vossius has no doubt is from Gr. *τρόστης*, which Hesychius explains *δείλος*, i. e. *timidus*, from *τρέ-ειν*, *tremere*, to tremble. "Fr. *contrister*; to grieve, sadden, afflict, make sorrowful." Cotgrave.

But blacknesse, and darknesse, are indeed but privations; and therefore have little or no activity. Somewhat they doe *contristate*, but very little.

Bacon. Natural History, *Cent.* 9. sec. 873.

Incense, and odorous smells (such as were at sacrifices) were thought to intoxicate the brain, and to dispose men to devotion: which they may do by a kind of sadness and *contristation* of spirits: and partly also by heating, and exalting them.

Id. Ib. Cent. 10. sec. 932.

CONTRITE, } Fr. *contrit*; It. and Sp. *contrito*;
CONTRI'TION. } Lat. *conterere, tritum*; *con*, and *terere*, to bruise, or crush. (See ATTRITION, from which *Contrition* is distinguished by School Divines.) Gr. *τέρ-ειν*, *perforare*. Vossius. From *τέρ-ειν*, comes *τρίβ-ειν*, and the compound *συντρίβειν*, *conterere*. *Συντρίβεσθαι*, *conteri*, is used met. by Plutarch *Περὶ τοῦ ἀκούειν*; and rendered—to be *crushed* by Holland. But it is more particularly and most emphatically so used in the Holy Scriptures.—*Συντετριμμένην τὴν καρδίαν*, the broken-hearted. Vulgate, *Contritos corde*. Luke, iv. 8. And also by the Septuagint Translators.

Bruised, crushed, broken, broken-hearted, broken or subdued in spirit: *sc.* oppressed or overpowered by a sense of sin or guilt; and thus, penitent or repentant.

Ac free wil & free wit. folwep a man evere
To repenten and ryse. and rowen out of synne
To *contrition* to confession. till he come to hus ende.

Piers Ploukman, p. 168.

In this penance or *contrition* man shal understond foure thingis; that is to say, what is *contrition*; and which ben the causes that moven a man to *contrition*; and how he shuld be *contrite*; and what *contrition* availeth to the soule. Then is it thus, that *contrition* is the veray sorwe that a man receiveth in his herte for his sinnes, with sad purpos to shriven him, and to do penance, and never more done sinne.

Chaucer. The Persones Tale.

And with that worde I gan downe fall
On knees with good deuocion
And with full great *contricion*
I said than.

Gower. Conf. Am., book i. fol. 9.

He sente me to preche to pore men, to heele *contryt* men in herte. *Wiclif. Luc*, ch. iv.

More shall thy peanytent sighes his endles mercy please
Then their importune suits, which dreame, that words God's wrath appease;
For hart *contrite* of fault, is gladsome recompence;
And praier fruiet of faith, wherby God doth with synne dispense.

Surrey. Ecclesiastes, ch. v.

As for the sacrament of penaunce, I beleue that it is needfull to all them that shall be saued, to forsake theyr sinne, and to do penaunce for it wyth true *contricion* to God, confession of their fautes, and dewe satisfactyon in Christe, lyke as God's laws limiteth and teacheth, else can they haue no saluation.

State Trials. Trial of Sir John Oldcastle.

He that is *attrite* leaves his sin; but he that is *contrite* obeys God, and pursues the interests and acquists of vertue: so that *contrition* is not only a sorrow for having offended God, whom the penitent loves; that is but one act or effect of *contrition*; but *contrition* loves God and hates sin, it leaves this, and adheres to him, abstains from evil and does good; dies to sin and lives to righteousness, and is a state of pardon and acceptable services. CONTRITE. — CONTRIVE.

Taylor. On Repentance, ch. x. sec. 3.

First that we be heartily sensible of our sins past, and sorry for them, and angry at ourselves for having committed them. And this is that which in common speech we call *contrition*.

Sharp. Works. Discourse 6. vol. v.

The prophets exhorted sinners in general to return to God, and declared that a broken and *contrite* heart God would not reject nor despise, even where no sacrifices had been appointed, or would be accepted by him. But that repentance shall open a way for us to eternal life, is clearly taught only in the gospel.

Jortin. Discourse concerning the Christian Religion.

If the sorrow arise merely from the fear of punishment, it is called in the language of the schools *attrition*, and is deemed the lowest and least honourable species of repentance; if from a desire to please God, and a tender sense of having offended so good a father, it is stiled *contrition*, and is of a more generous and noble kind. *Bishop Horne. Works. Discourse* 15.

CONTRIVE, Lat. *conterere, contrivi*; *totum hunc contrivi diem*. Ter. *Hec.* 5. 3. 17.

To wear, to while away, to spend.

Not that sage Pylian sire, which did surviue,
Three ages, such as mortall men *contriue*,
By whose advise old Priam's cittie fell,
With these in praise of policies mote striue.

Spenser. Facrie Queene, book ii. can. 9.

TRANIO. Sir, I shal not be slacke, in signe whereof,
Please ye we may *contrive* this afternoone,
And quaffe carowses to our mistresse health.

Shakspeare. Taming the Shrew, fol. 212.

In travelyng countryes, we three have *contrived*,
Full many a yeare.

Edwards. Damon and Pithias.

CONTRI'VE, *v.* } Written *controve*, by Brunne,
CONTRI'VER, } Chaucer, and Gower. "Fr. *con-*
CONTRI'VEMENT, } *trouver*; to fain, forge, devise,
CONTRI'VANCE, } invent, imagine out of his own
CONTRI'VABLE, } brain." Cotgrave. *Con*, and *trou-*
CONTRI'VING. } *ver*; It. *trovare*, to find, from the Ger. *treffen, invenire*. Wachter, and Skinner.

Þe kyng *controued* þer ouer, a brigge for to make.

R. Brunne, p. 240.

Here now a *contreuore*, þorgh Roberde's avis
Abouen þer armore did serkis & surplis.

Id. p. 334

Of þat fals *controueyng* gaf þei jugement,
Depriued þei our kyng of alle þe tenement
Of londes of Gascoyn. *Id.* p. 255.

Of alle kyne craftes. ich *contreevede* here tooles.

Piers Ploukman. Vision, p. 189.

For I dare saine, that reason demeth
It is not al soth thing that semeth
And it is sin to *controue*
Thing that is to reproue.

Chaucer. The Romant of the Rose, fol. 151.

For of his owne *controunyge*
He find magik, and taught it forth.

Gower. Conf. Am., book vi. fol. 140.

And this was afterwarde well proued
In him, whiche hath the death *controued*
Of that his brother was slayne.

Id. Ib. book ii. fol. 37.

——— Do not falter
In your discovery, but as you covet
A liberal grace, and pardon for your follies,
So labour to deserve it, by laying open
All plots, all persons, that *contrive* against it.

Ford. Perkin Warbeck, act i. sc. 3.

CONTRIVE. — CONTROL.

The other statue of the king being thrown from the place where it stood, fell upon its feet, which was then taken by many as a presage that his glorious memory, fame, and posterity, should recover and continue, maugre all the designs and *contrivements* of his and their implacable enemies.

Baker. Charles II. Anno 1650.

The story of the world and of the creation of it, what a glorious *contrivement* was it, taken simply alone in itself; and how wonderfully did these visible things shew forth the invisible things of God. *Goodwin. Works*, vol. ii. part iii. fol. 83.

To this I shall briefly say, that it is an old guise of the Devil, to impute the cause of God's people's sufferings, to be *contrivements* against the state, when in truth it is their religion and conscience they are persecuted for.

State Trials, 1651. *Trial of Christian Love.*

They are the Autumn fruits, that we must thrive and live by; the sage sayings, the rare examples, the noble enterprises, the handsome *contrivances*, the success of good and bad actions, the elevations of the Deity, the motives and incitements to vertue, and the like; are those that must build us up to the gallantry and perfection of man. *Feltham. Resolve* 27.

These things considered together, it will hence appear, how a perpetual motion may seem easily *contrivable*.

Wilkins. Dædalus, vol. ii. p. 241.

Ineffable, all pow'rfull God, all free,
Thou only liv'st, and each thing lives by thee;
No joy, no, nor perfection to thee came
By the *contriving* of this world's great frame.

Drummond. Hymn. Flowers of Sion.

This deliberate walking in the wayes, and with the companions and *contrivers* of ungodliness, this partaking and prosecuting of the counsels; the enjoying this familiarity with sin proves a strong engagement to continue and preserve, and delight in its acquaintance. *Hammond. Works. Sermon* 17. vol. iv.

I come now to the second part of the words, In wisdom has thou made them all; in discoursing whereof, I shall endeavour to make out in particulars what the Psalmist here asserts in general, concerning the works of God, that they are all very wisely *contriv'd*, and adapted to ends both particular and general.

Ray. On the Creation, part i.

How much he labours, and how much in vain,
The earth's attractive vigour to explain!
This bold *contriver* thus his thoughts conveys.

Blackmore. Creation, book i.

I have in my survey of the heavens shewed what admirable *contrivances* the infinitely wise Creator hath for the affording this noble, glorious, and comfortable benefit [of light] to other globes, as well as ours; the provision he hath made by moons, as well as by the sun, for the communication of it.

Derham. Physico-Theology, book i. ch. iv.

He that would have his window open, must hold it with his hand, unless what may be sometimes found among good *contrivers*, there be a nail which he may stick into a hole, to keep it from falling. *Johnson. Journey to the Western Islands.*

The machine which we are inspecting, demonstrates, by its construction, *contrivance* and design. *Contrivance* must have had a *contriver*; design, a designer; whether the machine immediately proceeded from another machine or not.

Paley. Natural Theology, ch. ii.

CONTRO'L, *v.* CONTRO'L, *n.* CONTRO'LLER, CONTRO'LLING, *n.* CONTRO'LMENT. See COMPTROL. Cotgrave says, *Controlle* or *countre-rolle*. A *controlement* or *contra-rolement*; a copy of a *role* of accounts. A *controlleur*; properly an Officer that takes notes, or keeps a *role*, of another Officer's accounts, thereby to discover if he do amiss. And thus, to *control*, or *comptrol*, is,

To observe or overlook, to superintend; and further, to check, to regulate, to restrain. See COUNTER-ROLLMENT.

Selde falleþ þe servant. so deepe in arrirages
As doþ þe reyve oþr þe conterroler. þat rekene mot and a counte
Of al þat þei haven hadd.

Piers Ploukman. Vision, p. 199.

This work diuised is
For such as do amis
And specially to *controule*
Suche as haue cure of soule.

Skelton. Ware the Hawke.

But my sillogisme is thys. Euerye Christen man refusing to heare, beleue, & obay the church, is to bee taken as an heretike and an heathē. But so it is that Tyndall being a Christen man, and taking vpon him the vnderstanding of Scripture, to *controule* and condempne the churche, refuseth to here, beleue, and obay the church: *ergo* Tyndall is to bee taken as an heathen man & an heretyke. *Sir Thomas More. Workes*, fol. 504.

But fayne would I know of them all, who hath deposed any king syth Christe's passion, sauing they onelye? who will bee kinge's felowes, yea and *cōtroulers*, sauing they only?

Barnes. Workes, fol. 186.

Auarice and lecherie, whiche vices being refrayned by a noble man, that lyueth at libertie, and without *controlement*, procureth vnto hym, beside the fauour of God, immortal glorye.

Sir Thomas Elyot. The Governour, book iii.

Also it was ordayned that no knight or squyer of Fraunce shuld go by night tyme without torch or torches, and that the Englyshmen shulde go at their pleasure without any *cōtrolement*.

Froissart. Cronycle, vol. ii. ch. 184.

Perhaps thy fortune doth *controll* the winde,
Doth loose or binde their blasts in secret caue,
The sea (pardie) cruell and deafe by kinde,
Will heare thy call, and still her raging waue.

Fairfax. Godfrey of Boulogne, book ii. st. 76.

Noble, ignoble, fate *controuls*; once borne, the best must dye.

Chapman. Homer. Iliad, book vi. fol. 94.

That which is held, not onely by the multitude, but by the learned, passing smoothly for the most part without any checke or *controle*. *Hakewill. Apologie*, fol. 1.

For some, and those the acutest of them, have left unto us many things of falsity, *controulable*, not only by critical and collective reason, but common and countrey observation.

Sir Thomas Brown, book i. ch. vi.

Shall the *controller* of proud Nemesis
In lawelesse rage upbraid each other's vice,
While no man seeketh to reflect the wrong,
And curb the raunge of his misruly tongue?

Hall. Satire 1. book vi.

The savage, though she saw her plea *control'd*
Yet would not wholly seem to quit her hold,
But offer'd fairly to compound the strife,
And judge conversion by the convert's life.

Dryden. The Hind and Panther.

Such a strange, sacred, and inviolable majesty has God imprinted upon this faculty; not, indeed, as upon an absolute independent sovereign; but yet with so great a communication of something next to sovereignty, that while it keeps within its proper compass, it is *controllable* by no mortal power upon earth.

South. Sermons, vol. ii. p. 442.

If poverty be my upbraided crime,
And you believe in heaven, there was a time
When he, the great *controller* of our fate,
Deign'd to be man, and liv'd in low estate:
Which he, who had the world at his dispose,
If poverty were vice, would never choose.

Dryden. The Wife of Bath's Tale.

If the seeds of piety and virtue be but carefully sown at first, very much may be done by this means, even in the most depraved natures, towards the altering and changing of them; however, to the checking and *controulling* of our vicious inclinations.

Tillotson. Sermon 28.

It is to suppose custom instantaneously *controllable* by reason, and to endeavour to communicate, by precept, that which only time and habit can bestow. *Johnson. The Rambler*, No. 159.

Happy the bard (though few such bards we find)
Who, 'bove *controlment*, dares to speak his mind;
Dares unabash'd in every place appear,
And nothing fears, but what he ought to fear.

Churchill. Independence.

CO'NTROVERSE, *v.*
CO'NTROVERSE, *n.*
CONTROVE'RSAL,
CONTROVE'RSIAL,
CONTROVE'RSIALIST,
CONTROVE'RSION,
CONTROVE'RSER,
CONTROVE'RSOR,
CO'NTROVERSY,
CO'NTROVERSY-WRITER,
CO'NTROVERT, *v.*
CONTROVE'RTER,
CONTROVE'RTIBLE,
CONTROVE'RTIST.

Lat. *controversus*; (*controvertor parùm Latinum est.* Vossius.) *Contrà*, and *vertere*, *versum*, to turn.

To turn against, *sc.* in dispute or debate, in strife, in litigation; and thus, to dispute or debate, to strive, to litigate.

About y^e^ the feest of Mary Magdaleyne, in y^e^ moneth of Julii, *cõtrauersy* and varyaũce began to aryse amonge y^e^ personys assygned for the iii. astatys.

Fabyan. King John. The seventh Yere.

For which cause he desired no innovation should be made on things had been so long in *controversy* by handstrokes, but rather by commissioners' talk.

Burnett. Records. King Edward's Journal.

Neither wish wee that men should do any thing which in their hearts they are persuaded they ought not to doe; but this perswasion ought (we say) to be fully settled in their hearts, that in litidious [litigious] and *controuersed* causes of such quality, the will of God is to haue them to doe whatsoeuer the sentence of judiciall and finall decision shall determine, yea, though it seem, in the private opinion, to swarue vtterly from that which is right.

Hooker. Preface, fol. 28.

What hope have we to know ourselves, when we
Know not the least things, which for our use be?
We see in authors, too stiff to recant,
An hundred *controverses* of an ant.

Donne. Funeral Elegies. Of the Progress of the Soul.

The Temple of Janus, with his two *controversal* faces, might now not unsignificantly be set open.

Milton. Liberty of Unlicensed Printing.

And these in these things I understand for the doctrine of our church: which are so well vindicated by men so infinitely above my abilities as in my reason I am so well satisfied, as I desire not to be further *controversial.*

Feltham. On the Low Countries, part ii. fol. 85.

Yet they who were trusted during the interreign did, by their mediation work them to a compromise, and to remit the decision of the *controversion* to King Edward I. of England, a prince of long experience, and much respected in that time.

Spotiswood. Church of Scotland, book ii. *Anno* 1279.

In which place (boulted before to the bran by many *controverters*) mine adversarie hath learned of his Bellarmine, to triumph above measure.

Hall. The Honour of the Maried Clergie, vol. i. fol. 693.

Sine Dei gratia, Nulla possunt esse liberi arbitrii bona merita, saith the *controversor.*

Mountague. Appeale to Cæsar, p. 91.

Whom do we count a good man? whom but he
Who keeps the laws and statutes of the senate,
Who judges in great suits and *controversies*,
Whose witness and opinion wins the cause.

Milton. Horace. Ep. l. 16. 40.

And the signs of two opinions contradictory one to another, namely affirmation and negation of the same thing, is called *controversy*: but both affirmations, or both negations, consent in opinion. *Hobbs. Human Nature*, ch. xiii.

But whichsoever of these two sisters have prerogative of primogeniture (a matter too much *controverted* betwixt them) none can give them less attribute, than to be two radiant eyes fixed in this island, as the beauteous face of the earth's body.

Drayton. Poly-olbion, song 12.

——— Or in divinity
As *controverters* in vouch'd texts leave out
Shrew'd words, which might against them clear the doubt.

Donne. Satire 2.

Some *controverters* in divinity are like swaggerers in the taverne, that catch that which stands next them; the candlesticke, or pots; turne every thing into a weapon: oft times they fight blind-folde; and both beate the ayre.

Ben Jonson. Discoveries, fol. 104.

All which, notwithstanding, upon a strict enquiry, we find them matter *controvertible*, and with much more reason denied then is as yet affirmed. *Sir Thomas Brown*, book ii. ch. i.

Polemical or *controversial* divinity is *theologia armata*, or that part of divinity, which instructs and furnisheth a man with necessary weapons to defend the truth against its enemies.

Bishop Bull. Sermon 6. vol. i. p. 150.

And made the stoutest yield to mercy
When he engag'd in *controversy*:
Not by the force of carnal reason,
But indefatigable teasing;
With vollies of eternal babble,
And clamour more unanswerable.

Butler. Hudibras, part iii. can. 2.

This was the great proposition that was then *controverted* concerning Jesus of Nazareth, whether he was the Messiah or no; and the assent to that, was that which distinguished believers from unbelievers.

Locke. Works. The Reasonableness of Christianity, vol. ii. fol. 480.

From Mandeville you take your morals:
Your faith from *controversial* quarrels;
But ever lean to those who scribble
Their crudities against the Bible.

Cambridge. A Dialogue between a Member of Parliament and his Servant.

When the incomparable Stillingfleet undertook to expose the enormity of the court of Rome, in turning the dispensation of the word into a lucrative trade, he prosecuted the *controversy* with so much vigour of style and sentiment as to be reviled by those who found themselves affected by it, with the names of buffoon and comedian.

Warburton. On Bolingbroke's Philosophy. Apology for the two first Letters.

What an Aceldama, what a field of blood Sicily has been in ancient times, whilst the mode of its government was *controverted* between the republican and tyrannical parties, and the possession struggled for by the natives, the Greeks, the Carthaginians, and the Romans, your lordship will easily recollect.

Burke. A Vindication of Natural Society.

Almost every new acquired territory is in some degree *controvertible*, and till the *controversy* is decided, a term very difficult to be fixed, all that can be had is real possession and actual dominion. *Johnson. Falkland's Islands.*

What right hath a modern *controvertist* to require more from a Jew than Justin Martyr required from Trypho?

Jortin. Remarks on Ecclesiastical History.

CONTRUSION, *contrudere, usum*; (*con*, and *trudere*,) to thrust, or squeeze together.

The doctor tells us that the cause of the incolumity of the tadpole is, that the pressure or *contrusion* of the particles of the water against one another is hindered or frustrated by the *principium hylarchicum.*

Boyle. An Hydrostatical Discourse, &c.

CO'NTUMACY, *n.*
CONTUMA'CIOUS,
CONTUMA'CIOUSLY,
CONTUMA'CIOUSNESS.

Fr. *contumace*; It. and Sp. *contumacia*; Lat. *contumacia*; so called, *a* contemnere, *quod est super alios aspernari*; or rather *a tumore.* Vossius.

The French have the verb, *contumacer*; thus fully explained by Cotgrave: "To deal stubbornly, be perverse, follow his own will; disobey or rebel against his superiors; to make a contempt."

Ne in enquestes to come. ne *contumax* þaugh he worthe.

Piers Ploukman. Vision, p. 219.

It is affirmyd of some auctours, that the Frenshe kyng made his warre vpon Kynge John, by excytynge of the pope for his *contumacy* agayne the churche. *Fabyan. Anno* 1207.

CONTUMACY. — CONTUMELY.

But the more, sir, that ye besy you for to drawe hym toward you, the more *contumax* he is made and the ferder from you.
State Trials. Trial of William Thorpe.

As if he had most *contumaciously* contemned quietnesse, by their relations they incensed the pope, (too proclive of himselfe to set forth his owne greatnesse) to put on him a farre more indignous wrong and *contumely* then interdiction, by absoluing all kings and people, poore and rich, hauing dependance on him, from all fealty and subjection to him.
Speed, book ix. ch. viii. sec. 44.

Even pardon of sin, and eternal salvation, may be the return of the brethren's prayers, 1 *John*, v. 16. for him that sinneth not unto death, i. e. who although he hath fallen into God's displeasure for his sin, quench'd that grace in him, which was necessary to bring him back to life, hath yet in case of fraternal correption behaved himself meekly, not *contumaciously* against it.
Hammond. Works. On Fraternal Admonition or Correption, vol. i. fol. 293.

Being often commanded to swear, and still refusing, the bishop commanded him [Pykas] to be committed to Lolland's tower, and to be thrust into the stocks, for his manifest and manifold *contumacy*. *Strype. Memorials. Henry VIII. Anno* 1527.

Now these courts being thus established in the church, when any offender is presented into any of them, he is cited to appear there, which if he neglect or refuse to do, he is pronounced *contumacious*, one that refuseth or contemneth the power that Christ hath given to his church, which for many reasons was always judged one of the greatest sins that a Christian can be guilty of; and therefore is proceeded against accordingly.
Beveridge. Sermon 4.

It embraces a variety of the sublimest subjects and sentiments, it displays the truth and justice of God, his paternal love, and his unfailing tenderness to his chosen people; and on the other hand, their ungrateful and *contumacious* spirit.
Lowth. Lecture 28. vol. iii.

If he thought himself aggrieved, (though he had two years given him for that purpose,) [making his appeal] I would have him sent in chains to my prætorian prefects; for only to remand him back to a punishment which he has *contumaciously* eluded will by no means be a sufficient chastisement
Melmoth. Trajan to Pliny. Letter 45. book 10.

CO'NTUMELY, *n.* / CONTUME'LIOUS, / CONTUME'LIOUSLY, / CONTUME'LIOUSNESS. } Fr. *contumelie*; It. *contumelia*; Lat. *contumelia*, either *a* contemnendo, *quasi* contemnelia; or from contumeo; *est enim injuria profecta ab animo, qui fastu* tumeat, *ac turgeat*. Vossius. Seneca countenances the former. *Qui* contumeliâ *afficitur*, contemtum *se judicat*. *De Tranq. Vit.* c. 10.

Scorn, disdain, disgrace, despight, reproach; contemptuous neglect.

Augustine sayth, Our holy mother the churche throughout all the world scattered far and long, in her trew head Christ Jesus taught, hath learned not to feare the *contumelyes* of the crosse nor yet the death: but more and more is shee strengthened not in resistyng but in sufferyng.
Barnes. Workes, fol. 360.

The patrones and others, that have the rule and governaunce of the said galeys, so inhumanely and ungodly demeaned theymselff, by excessive demaundes, with exclamations and other *contumelious* words, that the king, being otherwise purveyed, thought more expedient to forbere the use of theym, than to be in their daungiers.
Strype. Memorials. Instructions by the King for Mr. Pace.

For you were sumtyme heathens, after the corporall distinction of kynred, whome the nacyon of the Jewes, bragging of their carnal circumcision that is done with handes, name *contumeliously* vncircumcised. *Udall. Ephesians*, ch. ii.

I number these as being of the chore
Of *contumelie*, and urge a good man more
Then sword, or fire, or what is of the race
To carry noble danger in the face.
Ben Jonson. Under-woods, fol. 204.

They sent him also many other *contumelious* messages and petitions, after his coming to York.
Hobbs. Behemoth, part ii.

Past measure *contumeliously*, this crew
Fare through thy house.
Chapman. Homer. Odyssey, book i. fol. 9.

These, contrary to trust, were abused and defloured, the mother Boduo turned out of all, and against all manly ciuility, or womanhood respect, *contumeliously* and despitefully whipped.
Speed. Bodvo, book v. ch. vi. sec. 13.

In the secondary notion, to scoff, is by way of argument to oppose any truth *contumeliously* or bitterly.
Hammond. Works. Sermon 16. vol. iv.

If as I did not make my evidence good, so he did not evince it bad, (which yet certainly he hath not) there could yet be no place for his *contumelies*, according to his own grounds of the dueness of them, nor consequently for retortion of the charge of *contumeliousness* on me.
Id. Ib. Of Contumelies, ch. i. sec. 1.

The apostles were pinched with all kinds of want, harrassed with all sorts of toil, exposed to all manner of hazards, persecuted with all variety of *contumelies*, and pains that can be imagined. *Barrow. Sermon* 8. vol. iii.

But there are some expositors who understand the word βλασφημοι here in a milder sense, and with reference to men, as it denotes such as by *contumelious* speeches, maliciously injure the fame and reputation of others, especially their superiors, and those that are in authority over them.
Bishop Bull. Sermon 15.

Nothing aggravates tyranny so much as *contumely*. *Quicquid superbia in contumeliis* was charged by a great man of antiquity, as a principal head of offence against the governour general of that day. *Burke. On Mr. Fox's East India Bill.*

Yet oft his courtesies are smoother wrongs;
Pride brandishes the favours he confers,
And *contumelious* his humanity.
Young. The Complaint. Night 3.

CONTU'ND, *v.* / CONTU'SE, *v.* / CONTU'SION. } Fr. *contundre*; Lat. *contundere*, *tusum*; (*con*, and *tundere*, to beat or bruise.)

To beat or bruise together, to pound or bray together.

His muscles were so extended and *contunded*, that he was not *corpus mobile*.
Gayton. Notes on Don Quixote, vol. iii. p. 2.

It is reported that—Of the roots, barks, and seeds, (of forraine herbs,) *contused* together, and mingled with other earth, and well watred with warm water, there came forth herbs much like the other. *Bacon. Natural History*, sec. 574.

If they bee stamped and spread upon a linnen rag and so applied, they will heal the eares if they be hurt by any bruise or *contusion*. *Holland. Plinie*, vol. ii. fol. 370.

And it is agreeable to what has been formerly shewn, to conceive that in congelation there seems to happen an almost innumerable multitude of little *contusions*, made by the fluid parts hardened and expanded by frost.
Boyle. Experimental History of Cold, Tit. 21.

Then each might show, to his admiring friends,
In honourable bumps his rich amends,
And carry, in *contusions* of his skull
A satisfactory receipt in full.
Cowper. Conversation.

CONTURBATION, *con*, and *turba*; Gr. τύρβη. See to DISTURB.

Instead of naming dolour and fear directly, [they] come in with (I wot not what) pretty devised termes of morsures, contractions, or *conturbations*. *Holland. Plutarch*, fol. 62.

CONVALE'SCE, / CONVALE'SCENCE, / CONVALE'SCENT. } Lat. *convalescere*; *con*, and *valescere*, to become whole, or in health; from *val-ere*; Gr. ὄυλ-ειν, from Ionic ὄυλ-ος, for ὅλ-ος, entire, sound, whole.

To grow or become whole, or healthy, in a sound state or condition.

The king being advertised, rid post from Stirlin to Jedburgh, where he found the queen somewhat *convalesced*, but she would scarce speak to him, and hardly give him presence or a good word. *Knox. History of Reformation*, book v. *Anno* 1566.

She [the queen] was within little more than one month of her time; and being in a place out of the reach of any alarm, she recover'd her spirits to a reasonable *convalescence*.
Clarendon. History of the Civil Wars, vol. ii. part ii. book viii.

——————— Him with stately grace
She raises, then addresses; "Glad I see
Thy *convalescence*; to impart my help
Became a duty?"
Glover. The Athenaid, book xvi.

——————— Sandauce they approach,
Sandauce late in *convalescent* charms
Fresh as a May-blown rose, by pallid fear
Now languid as a lilly beat with rain.
Id. Ib. book xxv.

CONVALLARIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asparagi*. Generic character: corolla six-cleft, berry spotted, three-celled, superior.

There are twelve species of this beautiful genus, natives of Europe and North America. *C. maialis*, the Lilly of the Valley, growing in woods; *C. verticillata*, *C. polygonatum*, *C. catifolia*, and *C. multiflora*, the Solomon's Seal are natives of England

CONUCO, the Indian name in Caracas, for the piece of ground which in the villages of the Missions is set apart for a common garden, at which all the grown up young men and women are obliged to work for one hour in the morning and one in the evening. The profits of the Conuco go to the support of the church or chapel, and to the village fund. Near the coast these Conucos are usually plantations either of indigo or of sugar.

CONVE'NE, *v.*
CONVE'NER,
CONVE'NABLE,
CONVE'NIENT,
CONVE'NIENTLY,
CONVE'NIENTNESS,
CONVE'NIENCE,
CONVE'NIENCY,
CONVE'NING, *n.*
CONVE'NT, *v.*
CO'NVENT, *n.*
CONVE'NTICLE, *v.*
CONVE'NTICLE, *n.*
CONVE'NTICLER,
CONVE'NTION,
CONVE'NTIONAL,
CONVE'NTIONARY, *adj.*
CONVE'NTIONIST,
CONVE'NTUAL, *adj.*
CONVE'NTUAL, *n.*
CO'NVENT-SEAL.

Lat. *conven-ire*, to come together; (*con*, and *ven-ire*.) Fr. *convenir*.

To come and meet, or cause to come and meet, together; to assemble, to unite or associate, to call or summons together, to convoke.

The Fr. *convenir* is also equivalent to the English, —to be *convenient* or becoming. (See BECOME.)

Coming together, *sc.* to the same place, with the same design, at the same time; concurring, agreeing, fitting, suiting, being decent or appropriate to.

To *convent*, formed upon the past participle, is not uncommon in our old writers.

A *convent* is applied to an assembly of religious persons, monks or nuns. Fr. *convent de Moynes*; It. *convento di Monachi*; Sp. *convento de Monges*. A *conventicle*; Fr. *conventicle*; It. and Sp. *conventiculo*, to a minor assembly of religious persons separating themselves from the parent assembly:—formerly not so restricted. See the Examples from Hall and Hacluyt.

Nowe let us come to more particular thynges. Regard as now, what thinge is most *conuenable* for my sonne whiche as a yong colte would go play in the grene meadowes. CONVENE
Golden Boke, E. 10.

So that atwene hym and theym were foughten many and sundry bataylles, whereof nouther of place, nor of tyme is lafte any *conuenyent* memory, nor yet of the names of the saide two sonnes. *Fabyan*, vol. i. ch. cvii.

Whiche thynge the Archbishoppe of Yorke, whome they all agreed also to be thereto moste *conuenyente*, took vppon hym to moue her, and therein to dooe hys vttermoste deuowre.
Sir Thomas More. Workes, fol. 45.

The Kerlis and the Lappians are not to be trusted, for they will steale as well as the Russes, if they may *conueniently* come by any thing.
Hakluyt. Voyage, &c. Stephen Burrough, vol. i. fol. 295.

But more to the *conueniency* of tyme and agreement of other cronyclers, accordynge to the sayinge of the forenamed olde auctour, he reygned by the terme of xlix. yeres.
Fabyan, vol. i. ch. xxi.

Vnto the right hand, and the left hand they extend thẽselues as farre as they will, according to the *conueniencie* of places, so that they place not their houses directly opposite against the court.
Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 109.

The mandate of the Archbishop William Courtney (sent abroad for the *conuenting* together of this councell) here followeth vnder written, truely copied out of his owne registers.
State Trials. The Conclusion of John Wickliffe.

I will in thys poynt of *conuenting ex officio*, no farther speake at thys time then concerning the cryme of heresie.
Sir Thomas More. Workes, fol. 907.

Then the abbot and all the *conuent* toke his counsayle, though he ment well, in grete dyspyte and dyspleasure, sayenge, Syr Symon, wyll ye depose your chyrche fro our sygnory?
Froissart. Cronycle, vol. i. ch. lv.

All streytes passages & by pathes were kept & searched, so that no man vnhapprehended coulde passe to the sea coaste, nor make any *conuenticle* or assemble without he were espyed and taken. *Hall. Henry VII. The eighth Yere.*

No it was for her sake I first tooke armes, and for her sake I will handle them so long as I shall be able to vse them: not regarding how some men in priuate *conuenticles* doe measure men's estimations by their own humors; nor how euery popular person doeth giue sentence on euery man's actions by the worst accidents.
Hakluyt. Voyage, &c. The Portugal Voyage, vol. ii. part ii. fol. 154.

After his arriuall in Fraunce, he came to the Duke of Burgoyne, his especiall frende, gratifynge and thankynge him for his libertie and deliueraunce, and accordyng to his promes and *conuention*, maried the faire lady in the toune of Sainct Omers.
Hall. Henry VI. The eighteenth Yere.

And some questiõ hath arise in the order of Saint Francise, betweene the obseruaũtes and y^e *conventualles*.
Sir Thomas More. Workes, fol. 875.

Also, that there be assigned a book and a register that may copy out into that book all such writings, word by word, as shall pass under the *convent-seal* of this house.
Burnett. Records. General Injunctions on the King's Highnesses behalf in all Monasteries, &c.

Jan. 19. The king was brought from Windsor to Saint James's House, and all things were prepared for his fatal tragedy, in which the commons proceeded, notwithstanding the dissent of the house of lords, and the remonstrance of the parliament of Scotland, now *convened* against it.
Baker. Charles I. Anno 1648.

And indeed I doe reverence the *convenors* for their places, worth, and learning.
Mountague. Appeale to Cæsar, p. 69.

He is so meeke, wise, and merciable,
And with his word his worke is *conuenable*.
Spenser. Shepherd's Calendar. September.

CONVENE

For though mind be the heaven, where love doth sit,
Beauty a *convenient* type may be to figure it.
Donne. Vindication to his Book.

If by my honour'd brother's hand, be Alexander slaine,
The Troians then, shall his forc't queene, with all her wealth restore,
And pay *convenient* fine to us, and ours for euermore.
Chapman. Homer. Iliad, book iii. fol. 43.

He that devises not how to cast off the burthen of his sin, though it pains him, but how to carry it more handsomely and *conveniently*, by qualifications, distinctions, and the like, he is perhaps heavy laden, for he feels his shoulders pincht; but he is not wearie of carrying. *Mede. Works. Discourse* 31. book i.

So these delighting more in their dishes, than mistrusting their enimies, remembered to take the vse of any pleasure that the *conuenientnesse* of this present time might proffer.
Holinshed. Henry II. Anno 1175.

Jointure, portion, gold, estate,
Houses, houshold-stuff, or land
(The low *conveniencies* of fate)
Are Greek no lovers understand.
Cowley. Discretion.

In Wells (with the assistance of Dean Woolman) he built a stately covered crosse in the market-place, for the glory of God, and *conveniency* of the poor people, to secure them from the weather. *Fuller. Worthies. London.*

By secret messengers I did *conuent*,
The English chiefetaines all, whom I did find
In heart so well inclin'd, that all were bent
With readie hands to strengthen my intent.
Mirrour for Magistrates, fol. 620.

Whereupon in the bill newly passed this session, for a trienniall parliament, for time to come, there is a speciall provision made how the parliament shall be summoned and *convented* by the lords, commons, and great officers of the realme, themselves, without the king's concurrent assent, (though by his writ and in his name) in case of his neglect or wilfull refusal to summon one within that time.
Prynne. Treachery of Papists, part i. p. 12.

The fond schismatick and heretick fry
Flatter their *conventincling* cells in vain,
As if the sneaking arms of privacy
The great and catholick spirit could contain.
Beaumont. Psyche, can. 16. st. 80.

Oftentimes, the threatning the church with schism, or a heresy, was a design to get a bishoprick: and Socrates reports of Asterius, that he did frequent the *conventicles* of the Arians; *Nam episcopatum aliquem ambiebat.*
Taylor. Liberty of Prophesying, sec. 12.

To win the love of the people yet more, he set himself to the making of good laws, in a grand *convention* of his nobles which he held at Oxford. *Baker. Chronicle. Canutus.*

The ordinary covenants of the most *conventionary* tenants are, to pay due capon and due harvest journeys. *Carew. Survey.*

By the procurement of Stephen Langton, Archbishop of Canterbury, licence was granted to the *conventuall* churches in England to celebrate diuine seruice once euery week.
Stow. King John. Anno 1209.

And they wisely resolved, upon this, that all religion was, like theirs, a *convenient* trick and pretence only; invented by cunning men to keep silly people in awe, to make princes reign safely, and the priesthood live easily.
Atterbury. Sermon 5. vol. i.

Now all the objects in the world, that can be supposed to recommend themselves to our desires or pursuits, as the things that will make us happy (how many and various soever the particulars be, yet) we shall find, that they may *conveniently* enough be reduced to two heads; the things of the earth, and the things above. *Sharp. Works. Sermon* 12. vol. vi.

For he that strains too far a vow,
Will break it, like an o'er-bent bow;
And he that made, and forc'd it, broke it,
Not he that for *convenience* took it.
Butler. Hudibras, part ii. can. 2.

Speech itself is one of the peculiar excellencies of human nature; and the great *conveniency* of civil society. CON
Stillingfleet. Sermon 12. vol. iii.

[The lord chancellor] left the rest of this bloody work to Bishop Bonner; and those six before mentioned he began with: who having been *convented* before him but the day before, were condemned this very next day.
Strype. Memorials. Queen Mary. Anno 1554.

This being resolved upon, he thought good to make one work of it, and to have all *convents* and religious societies besides visited also. *Id. Ib. Henry VIII. Anno* 1535.

That you would employ the utmost of this your power and interest, both with the king and parliament, to suppress, utterly to suppress and extinguish those private, blind, *conventicling* schools or academies of grammar and philosophy, set up and taught secretly by fanaticks, here and there, all the kingdom over.
South. Sermon 1. vol. v. p. 41.

——— The heaven their priesthood paints
A *conventicle* of gloomy sullen saints;
A heaven-like Bedlam, slovenly and sad,
Fore-doom'd for souls, with false religion, mad.
Dryden. The Medal.

Some of them were taken, and brought to Edinburg and pressed to name as many as they knew of their fellow *conventiclers:* but they refused to do it.
Burnett. Own Times. Charles II. Anno 1670.

In this case the generality of mankind would leave the school-doctors to dispute, whether being a factitious body (as made by the chymist's art) it have the substantial form of gold, and would upon the account of the *convention* of the freshly mentioned accidents, let it pass current amongst them.
Boyle. An Excursion about the relative Nature of Physical Qualities.

[Theodosius] was so far concealed in a long beard, a shaved head, and a religious habit, that it was impossible to discover the man of the world in the venerable *conventual.*
Spectator, No. 165.

But Cato and Caninius absolutely refused to suffer any decree to pass, till a general assembly of the people should be *convened.*
Melmoth. Cicero. To Publius Lentulus, book i. let. 16.

The synod which was assembled to examine the affair of Paul of Samosata, consisted of all the bishops, presbyters, and deacons, who could *conveniently* meet together. None were excluded. *Jortin. Remarks on Ecclesiastical History.*

Free from the proud, the pompous, and the vain,
Thy rural villa lifts its modest head
Where fair *convenience* reigns in fashion's stead.
Smart. To my worthy friend Mr. T. B.

Hence to some *convent's* gloomy aisles,
Where cheerful day-light never smiles:
Tyrant! from Albion haste, to slavish Rome.
Warton. Ode to Superstition.

He might have understood, that the first Christians under the habitual guidance of the Holy Spirit, could never have recourse to nocturnal or clandestine *conventicles,* till driven to them by the violence of persecution.
Warburton. Works. Preface to the edition of 1758.

The violence of the *conventiclers* was sounded high, in order to palliate the severities exercised in the government of that kingdom.
Bolingbroke. Works. A Dissertation upon Parties.

On the first news of this attempt on their liberty, a *convention,* composed of deputies from the several states of Greece was immediately held at the isthmus of Corinth to consult on proper measures for the public safety.
Glover. Leonidas. Preface.

Poetry and elocution of every sort make use of signs, but those signs are arbitrary and *conventional.*
Sir Joshua Reynolds. The tenth Discourse.

It must needs be a hostile kind of a world when the buyer (if it be but a sorry post chaise) cannot go forth with the seller thereof into the street, to terminate the difference betwixt them, but he instantly falls into the same frame of mind, and views his *conventionist* with the same sort of eye, as if he was going along with him to Hyde Park Corner to fight a duel.
Sterne. Sentimental Journey. The Monk.

CONVENTION is the name given to the meeting of the English Lords and Commons, without the assent or summons of the King. Such was the Convention Parliament which met before the Restoration of Charles II.; the Lords by their own authority, the Commons by virtue of writs issued in the name of the Keepers of the Liberty of England, by authority of Parliament. This Parliament sat till the November after the King's return, and passed an Act (12 Car. II. 1) declaring itself valid, which was confirmed by a similar Act in the following Parliament. (13 Car. II. 7. 14.)

So also in 1688, the Lords and Commons met in Convention, on the summons of the Prince of Orange. They declared that James II. had abdicated his Kingdom, that the Crown was vacant, and that it devolved upon King William and Queen Mary. By statute I, William and Mary, 1, this Convention was declared to be the two Houses of Parliament.

The word CONVENTICULUM was known to the primitive Church to designate a House of prayer: *conventicula ubi summus oratur Deus*. Arnob. iv. See also Lactant. v. 11; Orosius, vii. 12. In aftertimes it denoted a secret assembly of part of the Monks of a Convent, to make a party in the election of an Abbot or Superior. The term Conventicle is said to have been first applied, in England, to the Schools of Wickliffe; but in the reign of Charles II. it was given to the meetings for religious worship of Protestant Dissenters from the Church of England, which were not at that time sanctioned by law. By the statutes 16 Car. II. c. 4, (which was in force only for three years,) and 22 Car. II. c. 1, (commonly called the *Conventicle Act*,) various severe penalties were enacted against persons who were either present at a Conventicle, (whether as preachers or hearers,) or who suffered meetings to be held in their houses. Any person above sixteen years of age, a subject of the kingdom, present at any Conventicle where five or more were assembled, forfeited 5*s.* for the first offence, and 10*s.* for the second. Every preacher in such Conventicle forfeited £20. Any person allowing a Conventicle in his house, forfeited £20. Justices of Peace had power to enter and search houses. The severity of this last mentioned statute, however, was much mitigated by the Act of Toleration, (1 William and Mary, c. 18;) and in the year 1812 the Conventicle Act was repealed by the statute 52 George III. c. 155. sec. 1.

CONVE'RGE, *v.*
CONVE'RGENCY,
CONVE'RGENT,
CONVE'RGING, *adj.*

Con, and *vergere*, (from *vertere*, Vossius,) to turn. To turn together, *sc.* to the same point; to bear or direct the course to the same point

> Oft in this season, silent from the north
> A blaze of meteors shoots: ensweeping first
> The lower skies, they all at once *converge*
> High to the crown of heaven.
> *Thomson. Autumn.*

And by how much the greater is the *convergency*, or *divergency* of the rays falling on the pupil, by so much the farther will the point of their reunion be from the retina, either before or behind it.
Bishop Berkeley. A new Theory of Vision, ess. 35.

As birds and fishes are in divers things conformable, so in some sort they are in their eye; to enable it to correspond to all the *convergencies* and *divergencies* of the rays, which the variation of each of the mediums may produce.
Derham. Physico-Theology, book iv. ch. ii. note 28.

It was fit that the chrystalline humour of fishes should be very globous, that by the help of their figure, the beams, already refracted by the water, should be yet so much refracted and made *convergent*, as to paint the images so near as upon the bottom of the eye. *Boyle. About the final Causes of Natural Things.*

CONVERGE. — CONVERSE.

[These] to mention now no other adjuvant causes, concur to take in as many rays of light, as conveniently can be let in, and made *convergent*.
Id. The second Part of the Christian Virtuoso.

Reason would make one think, that object should appear, at yet a greater distance, which is seen by *converging* rays.
Bishop Berkeley. A new Theory of Vision, ess. 29.

> ——— Colours mingle, features join,
> And lines *converge*: the fainter parts retire;
> The fairer eminent in light advance;
> And every image on its neighbour smiles.
> *Akenside. Pleasures of Imagination*, book iii.

CONVE'RSE, *v.*
CO'NVERSE, *n.*
CONVE'RSIVE,
CONVE'RSABLE,
CONVE'RSANT,
CONVERSA'TION,
CONVERSA'TIONED, *adj.*
CONVE'RSATIVE.

Fr. *converser*; It. *conversare*; Sp. *conversar*; Lat. *conversari*; (*cum aliquo vivere aut* versari;) *con*, and *versari*, formed from *versum*, past participle of *vertere*, to turn.

To turn with, be with, employed or engaged with, to have intercourse or familiarity with, to be familiar or well acquainted with.

To have or hold intercourse or interchange of ideas; and thus, to talk, to discourse together.

If so be that he falle into thy compaignie peradventure withouten thin assent, enquere then as subtilly as thou maist, of his *conversation*, and of his lif beforne.
Chaucer. The Tale of Melibeus.

Your subiects by our realms may peaceably & securely trauel, & according to their wonted maner, they may friendly *cõuerse* & exercise mutual traffick together.
Hakluyt. Voyage, &c. Henry IV. Prussian Ambas. vol. i. fol. 159.

But that the said English merchants should bee altogether excluded from all traffike and mutuall *conuersation* among them, by denouncing and inflicting grieuous penalties of money as well vpon cities as other places. *Id. Ib.*, vol. i. fol. 174.

For in this city, which sometime was the most renowned & glorious city of the Gentiles, & chief of the kingdom of the Persians, shal antichrist be born: & in the cities Bethsaida & Corozaim, must he be brought up & be *conversaunt*.
Strype. Memorials. A Popish Discourse of Antichrist.

For ghe han herd my *conuersacioun* sumtyme in the iewerie that I pursuide passyngli the chirche of God and faught aghen it.
Wiclif. Galathies, ch. i.

For ye haue hearde my *conuersacion* in tyme past, in the Jewes wayes, how that beyond measure I persecuted the congregacyon of God and spoyled it. *Bible*, 1551.

KENT. I do professe to be no less then I seeme; to serue him truly that will put me in trust, to loue him that is honest, to *conuerse* with him that is wise and saies little.
Shakspeare. Lear, fol. 287.

> While others are not hind'red from their ends,
> Delighting to *conuerse* with books or friends,
> And liuing thus retir'd, obtain th' pow'r
> To reigne as kings, of euery sliding houre.
> *Beaumont. Of True Liberty.*

> How have I then with whom to hold *converse*
> Save with the creatures which I made, and those
> To me inferiour, infinite descents
> Beneath what other creatures are to thee.
> *Milton. Paradise Lost*, book viii. l. 408.

CONVERSE.

——————————— For with thee
Certain my resolution is to die;
How can I live without thee, how forgoe
Thy sweet *converse* and love so dearly joyn'd,
To live again in these wilde woods forlorn?
Milton. Paradise Lost, book ix. l. 909.

——————— Who is he (but Ajax) that can vant
The fitting my brest with his armes? and he is *conversant*
Amongst the first in use of his, and rampiers of the foe
(Slaine near Patroclus) builds to him.
Chapman. Homer. Iliad, book xviii. fol. 257.

This Paul, I say, shall be your example, who after all these things found it [fear] yet a convenient motive, and received great encouragement and eagerness to proceed in his most blessed *conversation*, even from this fear, lest whilst he preached to others, himself should become a cast-away.
Chillingworth. Sermon 6.

So smooth he daub'd his vice with shew of virtue,
That his apparent open guilt omitted,
I meane, his *conuersation* with Shore's wife,
He liu'd from all attainder of suspects.
Shakspeare. Richard III., fol. 190.

FRED. Tell her this,
Till she be better *conversation'd*
And leave her walking by herself, and whining
To her old melancholy lute, I'le keep
As far from her as the gallows.
Beaumont and Fletcher. The Captain, act i. sc. 1.

But finding him (as it should seem) by nature little studious and contemplative, she [his mother] chose rather to endue him with *conversative* qualities and ornaments of youth, as dancing, fencing and the like. *Reliquiæ Wottonianæ*, p. 209.

Prayer is the wing of our souls, whereby we raise up ourselves above this lower world to the God above, and with whom while we therein *converse*, we become more and more transformed to his nature. *Sharp. Works. Sermon* 2. vol. iv.

Such was the sweet *converse* 'twixt her and you,
As that she holds with her associates now.
Waller. Upon the Death of my Lady Rich.

Your intervals of time to spend
With so *conversable* a friend,
It would not signify a pin,
Whatever climate you were in.
Swift. The Dean's reason for not Building at Drapier's Hill.

What I pretend by this dedication, is an honour which I do myself to posterity by acquainting them, that I have been *conversant* with the first persons of the age in which I lived; and thereby perpetuate my prose, when my verses may possibly be forgotten, or obscured by the fame of future poets.
Dryden. Dedication to King Arthur.

So wise and usefull was the *conversation* of him [Haddon] and his fellow, [Martyr,] the king's professor of Oxford, that a man in those days of great fame and learning, and virtue, who was acquainted with them both, called them, "That golden couple of fathers." *Strype. Memorials. Edward VI. Anno* 1550.

There oft thou listen'st to the wild uproar
Of fleets encount'ring, that in whispers low
Ascends the rocky summit, where thou dwell'st;
Remote from man, *conversing* with the spheres.
Warton. Pleasures of Melancholy.

But when the sun deserts the skies,
And the dull winter evenings rise,
Then for the husband's social pow'r
To form the calm, *conversive* hour.
Cotton. Vision 7. *Marriage.*

But *conversation*, choose what theme you may,
And chiefly when religion leads the way,
Should flow, like waters after summer show'rs,
Not as if rais'd by mere mechanic pow'rs.
Cowper. Conversation.

It would never be imagined that a point of morals or philosophy could be regularly treated in what is called a *conversation-piece*; or that any thing so unlike the commerce of our world could have taken place between men, that had any use or knowledge of it.
Hurd. Works. On the Uses of Foreign Travel. Dialogue 7.

CONVE'RT, *v.*
CO'NVERT, *n.*
CO'NVERT, *adj.*
CONVE'RTER,
CONVE'RTIBLE,
CONVERTIBI'LITY,
CONVE'RTIBLY,
CO'NVERTITE, *n.*
CO'NVERSE,
CONVE'RSELY,
CONVE'RSIBLE,
CONVE'RSION.

Fr. and Sp. *convertir*; It. *convertire*; Lat. *convertere*; *con*, and *vertere*, to turn.

To turn together, to turn to or towards another, to turn and transform to some common use; to turn or change to some way of acting or thinking.

B. Jonson uses it as equivalent to *translate*, q. to *turn* from one language to another.

CO VE

And for this miracle, in conclusion,
And by Custance's mediation,
The king and many other in that place,
Converted was, thanked be Criste's grace.
Chaucer. The Man of Lawes Tale, v. 5166.

——————— [Constance] was so full of faith,
That the greatest of Barbarie
Of hem, whiche vse marchandie
She hath *conuerted*, as thei come
To hir vpon a tyme in Rome.
Gower. Conf. Am., book ii. fol. 31.

Therefore be ye repentaunt and be ghe *conuertid*, that ghour synnes be don awei. *Wiclif. Dedis of Apostlis*, ch. iii.

——— That pleasaunt taste of ioy
That he endured had in Troy,
From sweetes to sower did *conuart*
When Cresida did thence depart.
Turbervile. The Louer in vtter Dispaire, &c.

Where he alone in desert groues doth worldly cares forsake
Nor praise of people seekes, but leading life as he best can,
He yet remaynes, wyth name *conuerted* Virbius, twise a man.
Phaer. Æneidos, book vii.

But lette our couetous *conuerters* choppe and chaunge bread and wyne till we there feele, see, & taste neither bread nor wine, and then will we belieue them, so they bryng for them the word of God. *Tyndall. Workes*, fol. 474.

Also by reason of the affinitie, whiche it hath with mylke, it is *conuertible* into blonde and flesh.
Sir Thomas Elyot. The Castel of Helth, book ii.

And after they were brought on their waye by the congregacyon, they passed ouer Phenices and Samaria, declaringe y^e *conuersyon* of the Gentyls, and they broughte greate ioye unto all the brethern.
Bible, 1551. *Acts*, ch. xv.

Conversion is the changing or altering of words in a proposition, when the former part (whereof any thing is rehearsed) and the hinder parte (which is rehearsed of the former) are chaunged, the one into the other's place.
Wilson. The Arte of Logike, fol. 21.

As for abroad, the world can testifie that foure Englishmen haue *conuerted* to Christianitie, eight nations of Europe.
Camden. Remains. Inhabitants, p. 13.

Wonder not then, what God for you saw good
If I refuse not, but *convert* as you,
To proper substance.
Milton. Paradise Lost, book v. l. 492.

Which story [Berenice] then presently celebrated by Callimachus, in a most elegant poeme, Catullus more elegantly *converted*.
Ben Jonson. The Masque of Queenes, fol. 175.

The chaste shall follow the lamb, and the virgins sing there where the mother of God shall reign; and the zealous *converters* of souls, and labourers in God's vine-yard, shall worship eternally.
Taylor. Sermon 1. part ii.

Nor would I be a *convertite* so cold,
As not to tell it; if this be too bold,
Pardons are in this market cheaply sold.
Donne. A Letter to the Lady Carey, &c.

PAND. It was my breath that blew this tempest vp,
Vpon your stubbourne vsage of the pope:
But since you are a gentle *conuertite*,
My tongue shall hush againe this storme of warre.
Shakspeare. King John, fol. 18.

——————— He oft
Frequented thir assemblies, wherso met,
Triumphs of festivals; and to them preach'd
Conversion and repentance, as to souls
In prison, under judgments imminent.
Milton. Paradise Lost, book xi. l. 724.

But now, happy it is with some, whose lot it is, that their *conversion-work* begins with Christ.
Goodwin. Works, vol. v. part iv. fol. 80.

So that this *convertible* retrogradous sorites may shut up all.
Hammond. Sermon 7. vol. iv.

The rest, too solid to receive a bent,
Converts to bones; and what was once a vein,
Its former name and nature did retain.
Dryden. Ovid. Metamorphoses.

Of what other use his mentioning this of Titus here can be, but to shew to the Galatians that what he preach'd contain'd nothing of circumcising the *convert* Gentiles, it is hard to find.
Locke. Works. Galatians, ch. ii. note 2.

As he is no wise man that doth not fear God, so neither can he be said to fear God that doth not keep his commandments, fearing God and keeping his commandments being indeed equivalent and *convertible* terms. *Bishop Beveridge. Sermon* 99.

So that you may rest upon this as a proposition of an eternal, unfailing faith, that there neither is, nor ever was any person remarkably ungrateful, who was not also unsufferably proud; nor *convertibly*, any one proud, who was not equally ungrateful.
South. Sermons, vol. i. p. 479.

Hence the distance of meridians at two places, measured upon the equator, or the difference of longitude, being known, it is easy to compute how much the hours at one place precede the same hours at the other, by allowing four minutes of time for each degree of that distance; and *conversely*, the difference of time being given, the difference of longitude is computed by allowing one degree for each four minutes of time, and proportionably in greater or lesser differences.
Maclaurin. Sir Isaac Newton. Philosophical Dis. book iii. ch. i.

"Now, whether I should beforehand,
Swear he robb'd me?" "I understand."
"Or bring my action of *conversion*
And trover for my goods?"
Butler. Hudibras, part iii. can. 3.

——————— If he were here,
His presence would *convert* this range of oaks
To stately columns; those gay liv'ried flow'rs
To troops of gallant ladies; and yon deer,
That jut their antlers forth in sportive fray,
To armed knights at joust or tournament.
Mason. Elfrida.

For want of this previous culture, it hath happened, that when, by the unwearied labour of the missionary, numbers of these savages have been baptized into the faith, such *converts* have never long preserved, nor were they able to propagate among their tribes, the Christianity they had been taught; but successive missions have found, the work was ever to begin anew.
Warburton. Works. Sermon 20. vol. x.

For never yet might any monarch dare,
Who liv'd to truth, and breath'd a Christian air,
Pretend that Christ (who came, we all agree,
To bless his people, and to set them free)
To make a *convert* ever one law gave,
By which *converters* made him first a slave.
Churchill. Gotham, book i.

So that the law, and the opinion of the judge, are not always *convertible* terms, or one and the same thing; since it sometimes may happen that the judge may mistake the law.
Blackstone. Commentaries, vol. i. p. 71.

By the ancient usages which prevailed in that kingdom, the general circulation of property, and in particular the mutual *convertibility* of land into money, and of money into land had always been a matter of difficulty.
Burke. Reflections on the Revolution in France.

Saint Paul was called miraculously; and by the glorious manifestation of Christ himself, and he was instructed by the same Divine master; such will perhaps be the *conversion* and illumination of the Jews.
Jortin. Remarks on Ecclesiastical History, vol. ii. p. 14.

It is not true (says he,) but the *converse* of the proposition is true in the utmost latitude, viz. that they met with molestation from the civil power, because their assemblies were nocturnal.
Warburton. Preface to Edition of 1758.

CO'NVEX, *adj.* Co'NVEX, *n.* CONVE'XED, *adj.* CONVE'XEDLY, CONVE'XITY, CONVE'XLY, CONVE'XO-CONCAVE. Fr. *convex*; It. and Sp. *convexo*; Lat. *convexus*; *con*, and *vehere*, to carry. *Convexum est id quod supra concavum* convehitur. See CONCAVE.

The exterior of a bowl is the *convex* or outbowed side; the interior is the *concave*.

The *convex* or *out-bowed* side of a vessell will hold nothing; it must be the hollow and depressed part that is capable of any liquor. *Hall. An Holy Panegyricke.*

And only looking on the moon, might occasion, as it were by a proportion converse, the thought of a burning concave. The moon being a *convex*, by which the sun-beams are scattered, and the nocturnal air, thereby rendered the more cool.
Grew. Cosmo Sacra, book ii. ch. vi.

Notwithstanding, to speak strictly, in their natural figure they [dolphins] are straight, nor have their spine *convexed*, or more considerably *embowed* then sharks, porposes, whales, and other cetaceous animals. *Sir Thomas Brown*, book v. ch. ii.

For though they be drawn repandous, or *convexedly* crooked in one piece, yet the dolphin that carrieth Arion is *concavously* inverted, and hath its spine depressed in another. *Id. Ib.*

Let it be inquired what is the terme of levitie, for sure their meaning (who made the centre of the earth, the centre of gravitie) is not that the ultimate *convexity* of heaven should be the stint and limits of levitie.
Bacon. On Learning, by G. Wats, book v.

So to the *convex*-glass embody'd run,
Drawn to a point, the glories of the sun;
At once the gathering beams intensely glow,
And through the strengthen'd circle fiercely flow.
Pitt. On the King's Return.

She found the polish'd glass, whose small *convex*
Enlarges to ten millions of degrees
The mite, invisible else, of Nature's hand
Least animal. *J. Philips. Cider*, book i.

Who would part with these solid and substantial blessings for the little fantastical pleasantness of a smooth uniform *convexity* and rotundity of a globe. *Bentley. Sermon* 8.

These are the phenomena of thick *convexo-concave* plates of glass which are every where of the same thickness. *Newton.*

Oh, no. To distant climes, a dreary scene,
Where half the *convex* world intrudes between,
Through torrid tracts with fainting steps they go,
Where wild Altama murmurs to their woe.
Goldsmith. The Deserted Village.

The bill [of the crow] is strong and thick; and the upper mandible *convex*. *Pennant. Zoology. The Crow.*

For this daring assertion he made way by the intermediate paragraphs; in which he observes, that the *convexity* of a semi-ellipsis may be increased at will to any degree that strength may require; which is, that an elliptical arch may be made less elliptical, to be made less weak.
Johnson. Plans for Blackfriars Bridge. Letter 3.

Buckler fleshy above, formed *convexly*; flat beneath.
Pennant. Zoology. The Slug.

CONVE'Y, *v.* CONVE'YANCE, CONVE'YANCER, CONVE'YER. Lat. *convehere*, (*comportari* vehiculis, Gesner,) *con*, and *vehere*, to carry.

To carry; to remove by carriage, to transmit or transfer by carriage; and, generally, to bring or bear, to import, export, or transport; to introduce or import, to conduce or conduct; and also applied to secret or private removal of any thing; and thus, to thieve, to steal; to remove by sleight of hand; to play any juggling trick.

CONVEY.

And trewely, as to my jugement,
Me thinketh it a thing impertinent,
Save that he wol *conveyen* his nature.
Chaucer. The Clerkes Tale. Prologue, v. 7931.

——— And tho began to blowe
Wynde meuable fro the londe
And thus the mighty God's honde
Hir hath *conueighed*, and defended.
Gower. Conf. Am., book ii. fol. 34.

And albeit, I do herein take vpon me no more, but to be as a poore meane man, or a simple person, whose charge were to bee a lodesman, to *conveigh* some noble princes, into a straunge lande, where she was neuer before, leauinge the entertayning, the enriching, and decking of hir, to such as were of substance, and furniture according.
Wilson. The Arte of Logike. The Epistle, A. 3.

This yere the citizens of Lõdon leuied in the citee two fiftenes, for the *conueighaunce* of more water to the citee.
Fabyan, vol. ii. *Anno* 1547.

So that it is no new inuention that they now do, but euen an olde practice though they haue done theyr bõsie care to hide the sciẽce, that their *conueyaunce* should not be espyed.
Tyndall. Workes, fol. 363.

Which thing hys deuice and *conueiance* wel declareth, although he forbere expressely to saye so farre.
Sir Thomas More. Workes, fol. 307.

What say ye of this crafty *cõueyer?* would he spare, suppose ye to alleage & to wrest other doctours pestilently, which feareth not for to iugle wyth y^e^ Holy Scripture of God.
Tyndall. Workes, fol. 128.

Mark this *conueiance* for your learning. If this were not knauerye, where shal we find knauerye. Yet was this gentleman *conueyer* admytted a saynt, because he builded a college at Rippon.
Bale. Votaries, part i. p. 54.

Shouldst thou but dreame, what marriage were,
Thou would'st not liue a maid:
One hearte of two, two soules to one
By wedlock is *conuaid*.
Warner. Albion's England, book v. ch. xxiv.

The godly ill, the wicked good may have,
And both may be whilst here, pleas'd or annoy'd:
But as they are, all make what they receive,
Not reale of itselfe but as imploy'd;
Those temporal treasures monuments do leave,
As by a blessing, or a curse *convoyd*.
Stirling. Dooms-day. The first Houre.

I had the grace to vse my tearmes, and place them fit,
My roling rhetoricke stood my clients oft instead:
No fine *conueyance* past the compasse of my head.
Mirrour for Magistrates, fol. 130.

And all this peace and glory shall arise from the subversion of Rome and Antichrist, and his adherents, so evidently described in the 14th, and 18th, and the 19th of the *Revelation*, that the very Jesuites themselues Ribera and Vegas cannot possibly devise any jugling *conveyance* how to shift it off.
Hakewill. Apologie, fol. 475.

That all sheriffs, justices of the peace, &c. within one hundred and fifty miles of York, make stay of all arms and ammunition carrying to York, and apprehend the *conveyers*.
Whitelock. Memoirs. Charles I. Anno 1642.

Had it been so, we should naturally have betaken ourselves to prayer, and breathed out our desires in that form, wherein they are most properly *conveyed*. *Atterbury. Sermon* I. vol. i.

For, what is become of that tradition? if it be lost, then it follows that tradition is no infallible way of *conveyance;* and therefore we have no reason to adhear to a written word.
Stillingfleet. Sermon 2. vol. iv.

Honest Coupler the conveniencer [*conveyancer*] says he can distinguish upon sight of the parties, before they have opened any point of their business, which of the two has the daughter to sell.
Tatler, No. 199.

But that which Mr. Locke, according to his usual modesty, would not determine, was whether "Rest be any more a privation than motion:" in those organs of the body which are the immediate *conveyers* of all our ideas.
Law. Enquiry. Of Space, ch. i.

While evening, veil'd in shadows brown, CON
Puts her matron-mantle on,
And mists in spreading streams *convey* CO
More fresh the fumes of new-shorn hay; VICI
Then Goddess, guide my pilgrim feet.
Warton. On the Approach of Summer. Ode 11.

Proverbial speeches; before the general use of recording abstract names and things by writing, being the best and safest *conveyance* of the memory of events to posterity.
Warburton. The Divine Legation, book vi. sec. 5.

CONVEYANCE, in *Law*, a deed or instrument by which lands, &c. are made over by one person to another. All deeds by which lands may be Conveyed or charged derive their effect either from the Common Law, or from the Statute of Uses. Of those which derive their effect from the Common Law, some may be called original or primary, which are those by means whereof the estate is originally created; others are derivative or secondary, whereby an estate already created is enlarged, transferred, or extinguished; there is a third class also, which are used not to Convey but to charge or incumber lands, and to discharge them again. The original Conveyances, deriving their effect from the Common Law, are a feoffment, a gift, a grant, a lease, an exchange, a partition. The derivative Conveyances are a release, a confirmation, a surrender, an assignment, a defeazance. Deeds which operate to charge or discharge lands, are a bond, a recognizance, a defeazance or a bond. A Conveyance cannot be fraudulent in part, and good as to the rest; for if void in part it is void entirely, as it cannot be divided. Every person, unless labouring under legal incapacity, who has a present estate or interest in lands, in remainder or reversion, may Convey it away by grant; because estates in remainder or reversion consist in right only; but a bare right or possibility cannot be granted. Persons attainted of treason, felony, and *præmunire*, are incapable of Conveying from the time of the offence committed, provided attainder follow. Corporations, religious, or others, may purchase lands; but unless they have a licence to hold in mortmain they cannot retain such purchase. Idiots and persons of *non sane* memory, infants and persons under duress, are not totally disabled to purchase or Convey, but only *sub modo;* their purchases or Conveyances being voidable not void. A femme coverte may purchase an estate without the consent of her husband, and the Conveyance is good, but under certain circumstances may be avoided. A purchase made by an alien born, unless it be a lease of a house for convenience of merchandise, is immediately forfeited to the King. Papists and persons professing the Popish religion, and neglecting to take the oath prescribed by the 18th George III. c. 60, within the time limited for that purpose, are by statute 11 and 12 William III. c. 4, disabled from purchasing any lands, rents, or hereditaments; and all estates made to their use or in trust for them are void.

A CONVEYANCER, in *Law*, is a person employed to draw or prepare Conveyances and deeds, in expectation of fee or reward. They may be either called to the bar or not; by the 55th George III. c. 184, they are required to take out an annual certificate.

CO'NVICIATE, CO'NVICIOUS. } Fr. *convicieux;* Lat. *convicior, atum;* (*a* voce *est.* Vossius.)

"*Convicium* seems to be the clamour of many, or of one repeated, as if it were *convocium.*" Gesner.

To clamour, to raise a clamour or outcry; to rail, to revile, to reproach.

I recollected myself and humbly desired of the Lords two things: "One, that they would expect proof, before they gave up their belief to these loud, but loose assertions; especially since it is an easy thing for men so resolved, to *conviciate*, instead of accusing."
State Trials. Trial of Archbishop Laud.

The queene's majesty commaundeth all maner her subjects to forbeare all vaine contentious disputations in matters of religion, and not to use in despite or rebuke of any person these *convicious* words, papist, or papistical, heretike, scismatike, or sacramentarie, or any such like words of reproche.
Queen Elizabeth. Injunctions, &c. Anno 1559.

CONVICINITY, Lat. *con*, and *vicinus*, from *vicus*, which Vossius believes is from the Gr. *οἶκ-ος*, a house, home or dwelling-place.

The nearness or neighbourhood.

The bishop having first stated the *convicinity* and contiguity of the two parishes. *Warton. History of Keddington*, p. 18.

CONVI'CT, *v.* CONVI'CT, *adj.* CONVI'CT, *n.* CONVI'CTION, CONVI'CTIVE, CONVI'CTIVELY. Lat. *convincere, -ctum.* (See CONVINCE.) *Con*, and *vinc-ere*, which Vossius thinks may be formed from *νίκ-ειν*, by a transposition of the two first letters, and prefixing *v*.

To subdue, to overpower, to conquer, literally, and also metaphorically, *sc.* in argument, and thus, to confute or refute;—also, upon trial, and thus, to prove or find guilty, to adjudge or sentence to be guilty.

At this sayde courte these judgys punysshed sore baylyes and other offycers that before hym were *convycte* for dyuerse trespacys, and specyallye for takynge of merceamentys otherwise then the lawe them commaundyde. *Fabyan*, vol. ii. *Anno* 1258.

Because that of nature we are euil, therefore we both thinke and do euil and are vnder vengeaūce vnder the law, *conuict* to eternal damnation by the law, and are contrary to the will of God in all our will, and in all thynges consent to the will of the fende.
Tyndall. Workes, fol. 380.

Craving neither gold nor silver, which long agoe we might not haue, nor so much as once see; so denied it was us, as if we had been *convicted* to have undertaken so many toilefull paines and perels even against the state and commonweale.
Holland. Ammianus. Constantius and Julianus, fol. 91.

Laws were also given for regulating the courts of justice. No man was to be judged *convict* of any offence, small or great, not of murther, nor of idolatry itself, without two or three witnesses of the fact. *Grew. Cosmo Sacra*, book iv. ch. viii.

Attendance none shall need, nor train, where none
Are to behold the judgment, but the judg'd,
Those two; the third best absent is condemned,
Convict by flight, and rebel to all law:
Conviction to the serpent none belongs.
Milton. Paradise Lost, book 10. l. 83.

I answer: yet might it be great wisdom to forsake a church not acknowledged to want nothing necessary to salvation, but accused and *convicted* of many damnable errors; certainly damnable to them, who were *convicted* of them, had they still persisted in them after their *conviction*; though perhaps pardonable (which is all that is acknowledged) to such as ignorantly continued in them.
Chillingworth. Rel. of Prot. Church, ch. vi. part i.

And thus we should be disfurnish't of the best and most *convictive* argument, that we have, to prove that a principle of exactest wisdom hath made and ordered all things.
Glanville. Preexistence of Souls. The fifth Pillar.

When I speak of demonstrating there is a God, I would not be suspected of so much vanity and ostentation, as to be thought I mean to bring no arguments but such as are so *convictive* that a man's understanding shall be forced to confesse that it is impossible to be otherwise then I have concluded.
H. More. An Antidote against Atheism, ch. ii. fol. 10.

The truth of the gospel had clearly shined in the simplicity thereof, and so *convictively* against all the follies and impostures of the former ages. *H. More. Expos. Seven Ch.* p. 141.

Can any thing be said in excuse for such a wretch, as being *convicted* of grievous crimes, and thereupon justly sentenced to suffer death for them, yet through the powerful intercession of the prince with his father, hath not only a pardon offered him, but preferment and honour, and the favour of his sovereign; doth yet, nevertheless, stand out against these overtures, and despiseth these undeserued bounties, and chuseth rather to die miserably, than to live happily. *Sharp. Works. Sermon* 5. vol. ii.

Much she reproach'd, and many things she said,
To cure the madness of th' unhappy maid
In vain: for Myrrha stood *convict* of ill;
Her reason vanquish'd, but unchang'd her will.
Dryden. Ovid. Metamorphoses. Cinyras and Myrrha, book 10.

Its garrison [being] in great measure unarmed, it was impossible that it could have opposed our force, or that its half-starved inhabitants, most of whom are *convicts* banished thither from other parts, could have had any other thoughts than that of submitting. *Anson. Voyage round the World*, book ii. ch. xiv.

And, when a friend in kindness tries
To show you where your error lies,
Conviction does but more incense,
Perverseness is your whole defence.
Swift. To Stella, 1720.

These sort of things are indeed very difficult to express, and not easie to be conceived but by very attentive minds: but to such as can and will attend, nothing (I think) is more demonstrably *convictive*. *Clarke. On the Attributes*, p. 466.

When he had seen him led back to his dungeon, and afterwards heard the *convict-bell* tolling the hour of his execution, if he has had any feeling about him, he must have been struck with all this dismal solemnity. *Gilpin. Sermon* 10. vol. i.

It is a light shining out of a dark place, until the day-dawn, and the day-star arise in our hearts; that is, till a long series of events (yet in the womb of time) shall arise, to give testimony, by degrees, till the whole evidence concludes in one unclouded blaze of *conviction*.
Warburton. The Divine Legation, book ix. ch. vi.

But if the jury find him [the prisoner] guilty, he is then said to be *convicted* of the crime whereof he is indicted. Which *conviction* may accrue two ways: either by his confessing the offence and pleading guilty; or by his being found so by the verdict of his country. *Blackstone. Commentaries*, book iv. ch. xxvii.

CONVICT, in *Common Law*, one who is found guilty of an Offence by verdict of a Jury. Conviction of Felony and other crimes disqualifies a man from being a juror, witness, &c.

CONVI'NCE, *v.* CONVI'NCEMENT, CONVI'NCER, CONVI'NCIBLE, CONVI'NCINGLY. Lat. *convincere*. See CONVICT, above. Used as to *convict* is; and by Shakspeare, simply, to prove.

Whom he no sooner sawe
(I meane the Thracian prince)
But streight therewith his fancies fume
All reason did *conuince*.
Gascoigne. The Fable of Philomela.

With a texte of Holy Scripture rightly alleged, he *conuinced* the texte of Scripture whiche Satan had falsely cyted, as if one shoulde have dryeuen out one nayle with another in a bourde.
Udall. Luke, ch. iii.

A man may easily promise *convincing*, infallible demonstrations, but where it comes to tryall, it is not so easy a matter to make them appear so to be. *Hakewill. Apologie*, fol. 500.

You wonder how they that have seen the king set upon his throne, at a session of parliament (*sub aureo et serico Cœlo*, under a golden and silken heaven) under a canopy of state, should so much as make a question whether the majesty resided in him, or in the parliament? They are certainly hard of belief, whom so lucid an argument, coming down from heaven, cannot *convince*.
Milton. Defence of the People of England, &c.

CONVINCE. — CONVIVE.

Others, which is their courtesy, confess that wit and parts may do much to make that seem true, which is not, (as was objected to Socrates by them who could not resist his efficacy, that he ever made the worst cause seem the better,) and thus thinking themselves discharg'd of the difficulty, love not to wade further into the fear of a *convincement*.

Milton. Of Nullities in Marriage.

For the Divine light now was only a *convincer* of his miscarriages, but administered nothing of the divine love and power, as it does to them that are obedient and sincere followers of its precepts, and therefore Adam could no more endure the presence of it then sore eyes the sun or candle light.

More. Moral Cabbala, fol. 172.

Upon what uncertainties, and also *convincible* falsities they often erected such emblems, we have elsewhere delivered.

Sir Thomas Brown, book iii. ch. ix.

But of this I have spoke so fully and *convincingly* in the second book of my Antidote, that it will be but a needless repetition to proceed any further on this subject.

More. Immortality of the Soul, book i. ch. xii. fol. 48.

They doubted the truth of his resurrection; and therefore he stayed to give them such *convincing* proofs, and assurances of it, as might enable them to *convince* others, and become authentic witnesses of that great matter of fact, upon which, as upon a chief corner stone, the whole frame of his religion is to be founded.

Atterbury. Sermon 7. vol. iii.

All they [wise men] desire to see the several parts of it so far cleared up, and made consistent with each other, and, upon the whole, to discover such evident marks of a superior wisdom, power, and goodness in the frame and texture of it, as may *convince* them that it is truly divine, and worthy of the Supreme mind, to whom we ascribe it.

Hurd. Works. Sermon 2. vol. vi.

CONVI'VE, *v.* Co'NVIVE, *n.* CONVI'VAL, CONVI'VIAL, CONVIVIA'LITY.

"This word," says Steevens, "is not peculiar to Shakspeare. I find it several times used in the History of Helyas Knight of the Swanne, b. l. no date."

Lat. *convivere; simul vivere, et cibum una capere.* Gesner. (*Con*, and *vivere*, to live.) *Bene majores accubationem epularem amicorum, quia* vitæ *conjunctionem haberet,* convivium *nominarent; melius, &c.* Cicero, *De Senect.* See the Quotation from Denham.

To live together, to feed, to feast together; to provide or partake of a festal, social meal, or *compotation*, q. v.

A feast, which though with pleasures complement
The ravish'd *convives* tongues it courted; yet
Unto the palates of their souls it sent
More courteous salutes.

Beaumont. Psyche, can. 10. st. 211.

AGA. First all your peers of Greece go to my tent,
There in full *convive* you.

Shakspeare. Troylus and Cressida, fol. 99.

And though this may only seem an adventure of northern stomachs, yet as Herodotus tells us, in the hotter clime of Persia, the same was a *convival* dish, [horse flesh] and solemnly eaten at the feasts of their nativities.

Sir Thomas Brown, book iii. ch. xxv.

When Quæstor, to the Gods, in public calls
I was the first who set up festivals.
Not with high tastes our appetites did force,
But fill'd with conversation and discourse;
Which feasts *convivial* meetings we did name.

Denham. Of Old Age. The third Part.

While in smooth dance the light-wing'd Hours
Led round his lyre its patron powers,
Kind laughter and *convivial* joy.

Akenside. Ode 13. book i.

These extemporaneous entertainments were often productive of greater *conviviality* than more formal and premeditated invitations.

Malone. Life of Sir Joshua Reynolds, li.

CONVO'KE, *v.* Co'NVOCATE, *v.* CONVOCA'TION.

Lat. *convocare*, to call together; (*con*, and *vocare*, to call; of unsettled Etymology.)

To call, to summon together; to convene or assemble by calling.

But euen as this primacy, for an order of synods & councils among us, was by man deuised; so was the primacy of Rome by a man ordered & invented at such time as a councel general of al Christian nations was first *convocate* and assembled.

Strype. Memorials. Starky to Pole.

At the lawfull denouncement and request of our universall clergy in the seyd *conuocation*, we proceded against him according to the lawe (God to witnes) with all the fauer possible.

State Trials. Trial of Sir John Oldcastle.

And it will not be sufficient to say they were not lawful councils: for they were convened by that authority, which all the world knows did at that time *convocate* councils.

Taylor. Liberty of Prophesying, sec. 6.

Returning the first of Queen Elizabeth, he [Alexander Nowell] was made dean of St. Paul's;, and for his meek spirit and deep learning, prudence and piety, the then parliament and *conuocation* both chose, enjoyned, and trusted him, to be the man to make a catechisme for public use, such a one as shoulde stand as a rule of faith and manners to their posterity.

Fuller. Worthies. Lancashire.

And yet is there no law to condemn vs, (as far as I know,) and so one of the *conuocation-house* saide this week to Doctour Weston.

Fox. Martyrs. Hooper's Letters to the Bishop of St. David's.

At this time, the cardinal by his power legatine, dissolved his *convocation* at Pauls, *convoked* by the Archbishop of Canterbury, calling him and all the clergy to the *convocation* at Westminster.

Baker. Henry VIII. Anno 1523.

For extraordinary occasions they are *convoked* by a council called the the Gecommitteer de Readen, or the commissioned counsellors, who are properly a council of state of the provinces, composed of several deputies.

Sir William Temple. On the United Provinces, ch. ii.

——— The hall scarce kept awake
The *convocation* gap'd, but could not speak.

Pope. The Dunciad, book iv. l. 610.

CONVOCATION, an Assembly of the Clergy of the Church of England, by their Representatives, for the purpose of consulting on Ecclesiastical matters. It is composed of an Upper and Lower House. In the Upper House sit the Archbishops and Bishops, and in the Lower House, the inferior Clergy, who are represented by their Proctors, in all one hundred and forty-four Members. Each House chooses its Prolocutor or Speaker, and that of the Lower House is presented to the Archbishops and Bishops of the Upper House: his duty is to take care that the Members attend, to collect their debates and votes, and to carry them to the Upper House.

Formerly the Lower House of Convocation was convened by two distinct writs. The first was the Parliamentary or King's writ, directed to the Bishops of every Diocese, and summoning them to Parliament; which writ contained a clause, requiring that each Chapter should send one of their body, and the Clergy of each Diocese two Proctors, to represent them in Parliament. Hence some writers have imagined that both the Clergy and the Laity sat together in Parliament until the reign of Henry VIII., when the former fell under a *præmunire* by submitting to Cardinal Wolsey's Legatine power, and forfeited their seats.

Consti tion-

It is clear that the Lower House of Convocation apprehended that they had a right to seats in Parliament, and therefore they petitioned the Upper House to intercede with King Edward VI. and the Protector for the restoration of that right. A similar application was made toward the close of the reign of Queen Elizabeth, and again in that of James I., but without success. The second writ, by which the Clergy were assembled together, was called the *Provincial writ.* By the first writ they were merely a State Convention, (the duty of which was to consult concerning their Civil rights, and to grant a portion of their estates towards the support of the Government,) and not an Ecclesiastical Synod. The Clergy, however, not considering themselves obliged to obey this lay summons, Archbishop Winchelsea prevailed with Edward II. to discharge them from it; and from that time, when the King issued his Parliamentary writ to the Bishops, he sent another to the Archbishops, to summon all their Provincial Bishops to the Convocation. This second writ was designed to secure their obedience to the former, and to make the Assembly more Canonical, as meeting by virtue of a summons from the Archbishops.

The two Houses are composed of a Convocation from each Province, distinct and independent on each other, (Christian's *Note* on Blackstone, i. 280.) All Deans and Archdeacons are Members of the Convocation of their Province. The Precentor of St. David's, which Chapter has no Dean, supplies the place of that officer: each Chapter sends one Proctor or Representative, and the Parochial Clergy in each *Diocese* of Canterbury two Proctors; but, on account of the small number of Dioceses in the Province of York, each *Archdeaconry* elects two Proctors. In York, the Convocation consists of only one House; but in Canterbury there are two Houses, of which the twenty-two Bishops form the Upper House. (Blackstone's *Comm.* i. p. 279.) By the Statute 8 Henry VI. c. 1, the Clergy, in their attendance on the Convocation, have the same privilege in freedom from arrest, as is enjoyed by the Members of the House of Commons, in their attendance on Parliament.

The Clergy, when assembled in Convocation, had the power of giving away their own money, and taxing themselves. This power they continued to exercise from the Reformation until the Act 13 Car. II. c. 4, was passed, when they gave their last subsidy: it being then judged more advantageous to continue the taxing of them by a land and poll-tax, in the same manner as had been practised in the time of the Long Parliament, during the Civil Wars. And in the year 1664, by a private agreement between Archbishop Sheldon and the Lord Chancellor Clarendon, and others of the King's Ministers, it was concluded that the Clergy should silently wave the privilege of taxing their own body, and permit themselves to be included in the money-bills prepared by the House of Commons, in consideration of their being in future allowed to vote as freeholders, in the election of Knights of the Shire, or County Members, which privilege they had not before enjoyed.

The power of Convocation is limited both by Common and Statute Law. A Convocation may make Canons or Constitutions, which shall be obligatory on the Clergy, because these are present either by representation or in person; but such Canons do not bind the Laity without an Act of Parliament. And by the Act of 25 Henry VIII. c. 19, (which has been determined to be declaratory of the old Common Law of England) the Convocation cannot make any Canons, Constitutions, or Ordinances, without the King's License: nor, when permitted to make any, can they put them into execution, but under the following restrictions; viz. 1. such Canons must not be contrariant or repugnant to the King's Prerogative Royal; 2. they must not contradict any statute or the Common Law; and 3. they must not alter any known custom of the Realm.

The Convocation has the power of examining and censuring all heretical and schismatical books and persons, &c.: but an Appeal lies from it to the King in Chancery, or to his delegates. Although the Convocation continues to meet on the second day of every session of Parliament, yet this Assembly, for upwards of a century, has not been permitted to transact any business, in consequence of the unhappy disputes which were carried on at one time with great acrimony, between the High and Low Church parties.

These disputes commenced not many years after the Revolution of 1688. In 1697 appeared an anonymous Pamphlet, entitled *A Letter to a Convocation man, concerning the Rights, Powers, and Privileges of that Body;* to which Dr. (afterwards Archbishop) Wake in the same year published a reply, in *The Authority of Christian Princes over their Ecclesiastical Synods asserted, with particular respect to the Convocations of the Clergy of the Realm and Church of England.* This being attacked, Dr. Wake vindicated himself in *An Appeal to all true Members of the Church of England,* 1698, 8vo. In 1700 the celebrated Dr. Atterbury entered into this dispute with great vigour and resolution, and published *The Rights, Powers, and Privileges of an English Convocation stated and defended,* in reply to Dr. Wake's book. The controversy now grew warm, and several eminent writers engaged in it: but the most considerable and decisive answer to Atterbury was Dr. Wake's large work, entitled *The State of the Church and Clergy of England in their Councils, Synods, Convocations, and other public Assemblies, historically deduced from the Conversion of the Saxons to the present time,* 1703, in folio. This elaborate Treatise was esteemed not only a full and sufficient answer to Atterbury, but decisive with regard to the controversy in general. (*Biographia Britannica,* art. *Wake* and *Atterbury;* Atterbury's Life in vol. v. of his *Correspondence* by Nichols.)

Towards the close of the reign of Queen Anne, the attention of the Convocation was, by a Royal license, directed to investigate the excessive growth of infidelity and heresy, as well as of other abuses; in order that necessary measures might be taken for a reformation. The Prolocutor of the Lower House, Dr. Atterbury, undertook to draw up an account to be delivered to the Queen, which he did, with severe reflections on the Administration. The House of Bishops ordered another representation to be drawn in more general and modest terms. But neither the one nor the other met with the approbation of both parties. In the same year (1714) the revival of Arian tenets was attempted by Mr. Whiston, for which he was expelled from the University of Cambridge. His vindication he dedicated to the Convocation itself. A censure was passed, but remained unnoticed by the Queen. In the same year, the Lower House of Convo-

CONVOCATION. — CONVOLVE.

cation complained of the publication of Dr. Samuel Clarke's *Scripture Doctrine of the Trinity*; an extract from which was subsequently laid before the Bishops by that House. Dr. Clarke addressed to them, first, an exculpatory paper, and secondly, an explanation; which being accepted by the Bishops, no further proceedings were had in the Upper House. But the Lower House not being satisfied with it, passed a Resolution, that the paper subscribed by Dr. Clarke, and communicated to them by the Bishops, did not contain any recantation of the heretical assertions, and offensive passages complained of in their representation, and afterwards produced in their extract; and that it did give such satisfaction for the great scandal occasioned thereby, as ought to put a stop to any further examination and censure thereof. Here the affair terminated. (For a full and authentic account of which see *An Apology for Dr. Clarke, containing an account of late Proceedings in Convocation, upon his Writings concerning the Trinity*, London, 1714, 8vo.)

The contentions, between the two factions, in the Convocation were renewed in the reign of George I. Shortly after the suppression of the rebellion of 1715, a very violent literary controversy took place, which has been distinguished by the name of the "Bangorian Controversy," as it originated in two publications by Dr. Hoadley, who had then recently been advanced to the Bishopric of Bangor. The first of these Pamphlets was entitled *A Preservative against the Principles and Practices of the Non-jurors*; which, shortly after, was followed by a Sermon on *The Nature of the Kingdom of Christ*, which he had preached before the King. Dr. Snape, Master of Eton College, replied to the Sermon, and the Convocation appointed a Committee to examine the Bishop's two performances. The representation of this Committee conveyed a severe censure on the opinions of Dr. Hoadley; and, as before, the disputes in Convocation became very violent. Government soon stopped the proceedings by a prorogation, which, however, did not put an end to the controversy. Drs. Snape and Sherlock were removed from the office of King's Chaplains; and since the year 1717 the Convocation has not been permitted to transact business. (Smollet's *History of England*, book ii. ch. ii.; Brewster's *Secular Essay*, p. 56—59.) It has continued to be regularly summoned to meet, but is as regularly adjourned on the day of meeting. (For other particulars relative to this Assembly, see Burn's *Ecclesiastical Law*, title *Convocation*.)

CO'NVOLVE, *n.* / CONVOLU'TED, / CONVOLU'TION. } Lat. *convolvere*, to roll together; *con*, and *volvere*, to roll; which Tooke thinks is from the A. S. *wealow-ian*.

To roll, enfold, or entwine together; to join or unite by rolling together.

Each of these least, and almost invisible glands, consisteth of the same sort of *convolved* fibers of vessels. Their *convolution* being contrived, for the better separation of the several parts of the blood. *Grew. Cosmo Sacra*, book i. ch. v.

——— Then Satan first knew pain
And writh'd him to and fro *convolv'd*.
Milton. Paradise Lost, book vi. l. 328.

——— He wreath'd him to and fro
Convolv'd, yet thus distress'd, intrepid bore
His hilts aloft, and guarded well his head.
Somervile. Hobbinol.

From which, by numerous *convolutions* wound
Wrapt with th' attending nerve, and twisted round
The complicated knots and kernels rise,
Of various figures, and of various size.
Blackmore. The Creation, book vi.

The frantic crowd as if with wine possest,
And the strong spirit of the flaming grape,
To and fro reel, and stagger to and fro,
In dithyrambic measures, wild *convolv'd*.
Thomson. Coresus and Callirhoe.

Beaks recurved and *convoluted* like a ram's horn.
Pennant. British Zoology. Chama.

To these adverse, the lunar sects dissent,
With *convolution* of opposed bent,
From west to east by equal influence tend
And towards the moon's attractive crescence bend.
Brookes. Universal Beauty, book iii. l. 320.

CONVOLVOLUS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Convolvoli*. Generic character: corolla bell-shaped, folded; stigmas two; capsule two or three-celled, two-seeded.

Of this beautiful genus two hundred and thirty species have been described. They are widely disseminated, extending from Siberia to the southern part of America. *C. sepium*, *arvensis*, and *soldanella*, are natives of England; the species so generally cultivated in gardens by the name of *C. minor*, is *C. tricolor*, native of Barbary, and that called *C. major*, is *C. purpureus*, a native of America.

C. scammonia, native of the Levant, produces the drug called Scammony; and *C. jalapa*, native of America, the Jalap.

CONVO'Y, *v.* / CO'NVOY, *n.* } Fr. *convoyer*, is merely to *convey*. As now used

CONVO'YING, *n.* / CO'NVOY-SHIPS. } To accompany in the *convey-ance*; as a guide, protection or defence; and thus, to conduct, to protect, to guard, to defend.

It was concluded, perceiuing the weknesse of their shippes and the danger of the Englishmen, that they would send their shippes emptie with souldiers to *conuey* them, either to Siuill or Lisbon, where they could first arriue, with aduice vnto his maiestie of all that had past, and that he would giue order to fetch the siluer with good and safe *conuoy*.
Hakluyt. Voyage, &c. Spanish prizes taken, vol. ii. part ii. fol. 181.

Whilst angels him *convoy*, and saints attend
(The heavens as smoke all fled before his face)
Christ through the clouds with glory doth descend
With maiestie and terrour, power and grace.
Stirling. Dooms-day. The third Houre.

They requested Queen Elizabeth, that if the Duke of Anjou should resolve to take his journey by sea into Poland, he might have her promise for his safe passage through the British seas. Which she not onely willingly granted, but also offered her fleet to *convoy* him. *Camden. Elizabeth. Anno* 1573.

I shall likewise assay those wily arbitresses [i. e. the affections and desires] who in most men have, as was heard, the sole ushering of truth and falsehood between the sense and the soul, with what loyalty they will use me in *convoying* this truth of my understanding. *Milton. Reason of Church Government.*

The Milecians had a fleet, which upon covenant the people of Rome were to make use of upon any occasion at sea. Verres demanded of them one of those ships to attend him as a *convoy* to Myndus. *Usher. Annals. Anno Mundi* 3925.

LAER. My necessaries are imbark't; farewell:
And sister, as the winds giue benefit,
And *conuoy* is assistant; doe not sleepe,
But let me heare from you.
Shakspeare. Hamlet, fol. 155.

Therefore, when any favour'd of high Jove
Chances to pass through this advent'rous glade
Swift as the sparkle of a glancing star
I shoot from heav'n, to give him safe *convoy*.
Milton. Comus, l. 81.

I aim at the *convoying* of you up to your Eton.
Reliquiæ Wottonianæ, p. 453.

VOY. — IN-SE.

I found here [at Bahia] above thirty great ships from Europe, with two of the king of Portugal's ships of war for their *convoy*.
Dampier. Voyage. To New Holland, Anno 1699.

But now, had not God set a very peculiar value upon the service paid him in his temple, surely he would not have thus (as it were) made himself his people's *convoy*, and exerted a supernatural work to secure them in their passage to it.
South. Sermon 8. vol. i.

Thus as *convoy-ships* either accompany or should accompany their merchants till they may prosecute the rest of their voyage without danger, so Philostratus has brought me thus far on my way, and I can now sail on without him.
Dryden. A Parallel of Poetry and Painting.

But if you are more inclined to defer your voyage till your recovery shall be more confirmed, let me entreat you to be very careful in choosing a safe ship; and that you would neither sail at an improper season nor without *convoy*.
Melmoth. Cicero. To Tiro, book vi. let. 17.

CONUS, in *Zoology*, a genus of the class *Gasteropoda*, order *Pectinibranchia*, family *Convoluta*. Generic character: shell turbinated or inversely conical, convolute; aperture longitudinal, narrow, without teeth, effuse at the base.

Type, *C. marmoratus*.

There is no genus of univalve shells which contains more beautiful or more valuable species than this. The regularity of their form, the polish of the surface, the elegance and variety of the colours and markings, altogether render them the most ornamental and valuable acquisitions to Conchological cabinets; some of them are of very high price, and of extreme rarity. Scarcely any genus is composed of a greater number of species, nearly two hundred recent ones having been described, besides many fossil. They are inhabitants of the seas of warm climates.

Lamarck, *An. sans Vert.* vi. 440; Sowerby, *Gen. of Shells*.

CONVU'LSE, CONVU'LSION, CONVU'LSIVE. } Lat. *convellere, vulsum*, (*con*, and *vellere*, to tear; of unsettled Etymology.)

To tear or rend. to pull or pluck together, to draw together, sharply, violently. Cotgrave calls *Convulsion*; a plucking up or shrinking of the sinews, as in the cramp. It is also applied to any irregular violent motion; as, to a commotion in the State.

For then, th' unmeasurable earth had not so thicke beene gnawne, (In death's *convulsions*) by our friends.
Chapman. Homer. Iliad, book xix. fol. 268.

——— Those two massive pillars
With horrible *convulsion* to and fro,
He tugg'd, he shook, till down they came and drew
The whole roof after them, with burst of thunder
Upon the heads of all who sat beneath.
Milton. Samson Agonistes, p. 129.

Especially if a man brings himself into the case, and views himself in his own imagination as rendered scandalous by calumniators and liers; stript by thieves; ruined in his fortunes and undone by knaves; struggling to no purpose; *convulsed* and agonizing under the knife of some truculent ruffian.
Wollaston. Religion of Nature, p. 141.

A general shout succeeds, as when on high
Exploded thunder rends the vaulted sky;
A short *convulsion* shakes the solid shore,
And rocks th' adjacent deep, unmov'd before.
Hughes. The Triumph of Peace.

'Tis said with ease, but, oh, how hardly try'd!
By haughty souls to human honour ty'd!
O sharp *convulsive* pangs of agonizing pride.
Dryden. The Hind and the Panther.

Thus when some limb *convuls'd* with pangs of death,
Imbibes the gangrene's pestilential breath,
Th' experienc'd artist, from the blood betrays
The latent venom, or its course delays.
Falconer. The Shipwreck, can. 2.

CON-VULSE. — CONY.

First, know my friend, I do not mean
To write a treatise on the Spleen;
Nor to prescribe when nerves *convulse*;
Nor mind th' alarum watch, your pulse.
Green. The Spleen.

Again when we hear the voice of this Almighty God, in storms —in thunder—in earthquakes; do we stand in awe of that being, in whose hands are all these vast *convulsions* of nature?
Gilpin. Sermon 26. vol. ii.

An irregular, *convulsive* movement may be necessary to throw off an irregular *convulsive* disease.
Burke. Reflections on the Revolution in France.

CO'NY, *n.*, Co'NY-BOROUGH, Co'NYCATCH, *v.*, Co'NYCATCHER, Co'NY-SKINS. } Fr. *connil*; It. *coniglio*; Sp. *coneio*; Dutch, *koniin*; Ger. *kunele*; Swe. *kaning*; Lat. *cuniculus* Pliny (see the Quotation from Holland's Translation) and Varro, *De R. R.* think they are so called, because they are accustomed to make *holes* for themselves under ground; *sub terra* cuniculos.

Cony-catch; to catch *conys*—simple animals—by gins or snares; and thus, to deceive, to delude, to entrap; *sc.* any simpleton. A Society of Sharpers, says Archdeacon Nares, was called a *warren*; and hence also many of their terms were derived. See Decker's *English Villainies*; and D'Israeli's *Curiosities of Literature*, iii. 78.

The *cony* hath its cane,
The little bird his nest,
From heate and colde themselues to saue,
At all times as they list.
Vncertaine Auctors. That all things tom time finde ease, &c.

Nowe meaning falsely thus, he vseth yet in his speach a foolishe willinesse, as doth a *conye* that couereth her hed, and weneth all were well, when all her loynes be open.
Sir Thomas More. Workes, fol. 588.

Ferrets are in great account for chasing and hunting of these *connies*. The manner is to put them into their earths, which within the ground have many waies and holes like mines, and thereupon these creatures are called *cuniculi*: and when they are within, they so course the poor *connies* from out of their earth, that they are soon taken above ground at the mouth of their holes.
Holland. Plinie, vol. i. fol. 232.

I am the more willing to shew the originall all one: and properly signifying to shroud or hide, which may also appear by our calling in some parts of England, the places made for *conies* to hide, and shroud themselves in: *cony-veries*, or *cony-buries*, and in other parts of England *cony-burrowes*.
Verstegan. Restitution of Decayed Intelligence, ch. vii.

At what time began this custom I cannot tell; but I am sure it is more antient than the city of Salisbury; because there come two burgesses to parliament for a place near to it, called old Sarum, which (as I rid in sight of it) if I should tell a stranger that knew not what the word burgess meant, he would think were a couple of rabbets, the place looketh so like a *coney-borough*.
Hobbs. A Dialogue of the Common Laws of England.

Others there be who make their boast and report with joy unto others, how in the partition of their patrimony they have by cunning casts *couny-catched* their bretheren, and over-wrought them so by their cautelous circumvention, fine wit and slie policies, as that they have gone away with the better part by odds.
Holland. Plutarch, fol. 149.

He drew me from my house with his *coney-catching*, promising me an island, which I yet hope for.
Shelton. Don Quixote, vol. iii. ch. ii. book ii.

CONY. — COOK.

TATLER MARY. I would ha' the old *conicatcher* coozen'd of all he has, i' the young beyre's defence, by his learned counsell, Mr. Picklock.

Ben Jonson. Staple of Newes. The 4th intermeane after the 4th act.

——— All's come out, sir,
We are smoakd for being *coney-catchers*: my master
Is put in prison.

Massinger. The Renegado, act iv. sc. 1.

But I sought him all over Asia, following him still from one of his *coney-holes* to another, till coming into this country, I heard of my friend's being besieged, and so come to blow away the wretches that troubled him. *Sidney. Arcadia*, book iii.

——— Nor permit
The unexperienc'd younker, immature,
Alone to range the woods, or haunt the brakes
Where dodging *conies* sport.

Somervile. The Chase, book v.

He that cries "*coney-skins* or onions,"
Blames "toleration of opinions."

Hughes. Hudibras Imitated.

CONYZA, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*. Generic character: receptacle naked; down simple; calyx imbricated, nearly round; florets of the ray three-cleft.

There have been ninety-one species of this genus discovered spread over both Hemispheres.

C. squarrosa, the Flea-bane, is a native of England.

COO, *v.* } Coo'ING. } Formed from the sound. See the Example from Pennant.

CON — COO

A word used to represent and denote the sound emitted by the Dove or Pigeon.

See!—gurgling from a top, a spring distils!
In mournful measures wind the dripping rills;
Soft *coos* of distant doves receiv'd around,
In soothing mixture, swell the watry sound.

Savage. The Wanderer, can. 1.

In the beginning of winter they assemble in great flocks, and leave off *cooing*, which they begin in March, when they pair.

Pennant. British Zoology. The Ring Dove.

Let not the *coolings* of the world allure thee,
Which of her lovers ever found her true?

Young. The Complaint. Night 8.

Whilst wheeling round, in airy wanton flights,
The glossy pigeons chase their sportive loves,
Or in soft *cooings* tell their amorous tale.

Dodsley. Agriculture, can. 1.

COOK.

COOK, *v.* }
COOK, *n.* }
COO'KERY, }
COO'KLY, }
COO'K-MAID, }
COO'K-ROOM, }
COO'K-SHOP. }

Fr. *cuisinier*; Sp. *cozinero*; It. *cuoco*; Lat. *coquus*, from *coquere*, of uncertain Origin. (And see COCTION.) A. S. *coc*; Ger. *koch*; Dutch, and Swe. *kock*. A word (says Ihre) not long heard on our shores; but introduced from abroad, (*cum aliis gulæ illecebris,*) with other temptations to Gluttony.

To dress or prepare by heat animal or vegetable substances for food; and, sometimes, generally, to dress or prepare.

Thenne cam contrition. þat hadde *coked* for hem alle
And brouht forþ a pitaunce.

Piers Ploughman. Vision, p. 245.

Wo was his *coke*, but if his sauce were
Poinant and sharpe, and redy all his gere.

Chaucer. The Prologue, v. 353.

The blacke wether tho she toke,
And hewe the fleshe, as doth the *cooke*.

Gower. Conf. Am., book v. fol. 106.

And though that Tabaim, be taken for *cookes* in many places, (for the *cookes* did slaye the beastes themselues in those days) yet it may be taken for them that put men to execution also.

Tyndall. Workes, fol. 6.

There is a custom in this citie, that when any man is determined to banquet his friends, going about vnto certaine tauernes or *cookes-houses* appoynted for the same purpose, he sayth vnto euery particular hoste, you shall haue such and such of my friendes, whom you must entertaine in my name, and so much I will bestowe vpon the banquet.

Hakluyt. Voyage, &c. Odoricus, vol. ii. part i. fol. 61.

FURN. Other kickshaws
Besides, there came last night from the forest of Sherwood,
The fattest stag I ever *cook'd*.

Massinger. A New Way to pay Old Debts, act i. sc. iii.

——— For this to me
Shall be a second marriage: send for musique,
And will the *cooks* to use their best of cunning
To please the palat.

Beaumont and Fletcher. Love's Cure, act i. sc. 2.

——— His friends skils did dispose
The fleaing, cutting of it up, and *cookely* spitted it;
Roasted, and drew it artfully.

Chapman. Homer. Iliad, book xxiv. fol. 338.

——— Right glad, when she
By lucky search atchieves so rare a dish,
Which needs, being recking hot, no *cookery*.

Beaumont. Psyche, can. 9. st. 67.

The commodity of this nice *cook-room* the merchants having found to be so great as that in all their ships the *cook-rooms* are built in their fore-castles, contrary to that which has been anciently used. *Ralegh. Essays.*

As politick news is not the principal subject on which we treat, we are so happy as to have no occasion for that art of *cookery*, which our brother newsmongers so much excell in.

Tatler, No. 11.

And still its love to household cares,
By a shrill voice at noon declares,
Warning the *cook-maid* not to burne
That roast meat which it cannot turn.

Swift. Baucis and Philemon.

Bread-fruit is sometimes *cooked* in an oven of the same kind, which renders it soft, and something like a boiled potatoe.

Cook. Voyage, vol. i. ch. xvii. book i.

——— Why, his own fame undone,
He may obtain a patent for the run
Of his lord's kitchen, and have ample time
With offal fed, to court the *cook* in rhyme.

Churchill. Independence.

——— A member as 'tis said
His projects to his servants read,
And of a fav'rite speech a book made
With which he tired each night a *cook-maid*.

Cambridge. A Dialogue between a M. P. and his Servant Maid.

The man who deals so largely in the funds is a clerk of a broker in Change-alley; the lady who so carefully concealed her quality, keeps a *cook's-shop* behind the Exchange!

Samuel Johnson. The Adventurer, No. 84.

To tell you the truth, I am sorry, likewise upon another account: as I am affraid you will lose the little knowledge you had acquired in the art of *cookery*, and be absolutely at a loss how to set forth a tolerable supper.

Melmoth. Cicero. To Lucius Papirius Pætus, book xiii. let. 9.

Of Grecian COOKERY our knowledge for the most part is obtained only by incidental mention. The sausages of the Athenians, whether composed of pork or peacock, of pheasant or of rabbit, enjoyed high repute, (Aristoph. *Acharn.* v. 145;) and far greater varieties of fish than can be counted upon the modern *Carte* swelled their list of dainties. In Athenæus alone is an almost inexhaustible fund of information on these

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topics, widely scattered indeed, but amply repaying any one the trouble which he may expend in gathering the detached morsels together. His frequent extracts from the Γαστρονόμια of Archestratus Gelous, may be consulted with great gain by the voluptuary of the table. Not content with sailing round the world, as Athenæus has expressed it, πᾶν γαστρὸς ἕνεκα καὶ τῶν ὑπὸ τὴν γαστέρα, (iii. 31,) by which he acquired the expressive but untranslatable *soubriquet* of ὀψοδαίδαλος (vii. 5,) this benevolent Sage dedicated his stationary hours to the composition of the immortal Poem to which we have just alluded, and which appears to have been adopted as the Directory of all Grecian Gourmans.

The bill of fare which has been preserved from the Ἰχνευτρόφος of Mnesimachus (*id.* ix. 15,) may be given in the words of Cumberland, who has bestowed great pains in finding corresponding English names for the catalogue of dainties. (*Observer*, No. 146.) Onions, olives, garlick, coleworts, gourds, beans, lettuce, knot-grass; salted tunny-fish, shad, sturgeon, soals, conger, purple-fish, and black-fish, (both whole ones;) anchovy, mackarel, fresh tunny, gudgeons, rock-fish, dog-fish tails, cramp-fish, frog-fish, perch, baccalao, sardin, sea-weed-fish, sea-urchin, surmullet, cuckow-fish, pastinaca, lamprey, barbel, grey-mullet, *Lebias*, *Sparus*, char, Ælian-fish, Thracian-fish, swallow-fish, prawns, calamary, flounder, shrimps, polypody, cuttle-fish, *Orphus*, lobster, crab, bleak, needle-fish, sprats, sea-scorpion and grigg—roasts without number, goose, pork, beef, lamb, mutton, goat, kid, pullet, duck, swan, partridge, bergander, and a thousand more.

The Company of Cooks at Athens was in high esteem, and its duties were connected with the National Religion, (Athen. xiv. 23.) The Poet Apion, in a passage in his Σαμόθρακες has traced the origin of Society to ἡ μαγειρική, (*ibid.*;) and Nicomachus, in his Ἑλλαθύτης, contends that the perfect Cook should be well acquainted with Painting, Astrology, Medicine, and Geometry, (vii. 11.) To such a pitch had they carried their art, that we are told on one occasion, (ix. 5,) of a whole pig served up, boiled on one side and roasted on the other. It was stuffed with small birds, the entrails and appurtenances of a sow, yolks of eggs, pregnant hens, and minced and spiced meats. So delicately was all this performed, that no opening could be detected in which the knife had been inserted. The Cook justly proud of his art, swore by the heroes of Marathon that he would not reveal the secret under a year; but at length the love of fame prevailed and he divulged it. The animal had been bled to death by a wound under the shoulder, whence, after a copious effusion, the master Cook extracted the entrails, washed them with wine, and hanging the animal by the feet, he crammed down the throat the stuffings already prepared. Then covering the half of the pig with a paste of barley thickened with wine and oil, he put it in a small oven, or on a heated table of brass, where it was gently roasted with all due care: when the skin was browned, he boiled the other side; and then taking away the barley paste, the pig was served up, at once boiled and roasted. Mr. D'Israeli has translated this and several other passages to the like effect in Athenæus, with much spirit and knowledge of the subject, in an entertaining Paper on *Ancient Cookery and Cooks*. (*Curiosities of Literature*, iii. 232.)

Into the mysteries of the Roman Kitchen we fortunately obtain a still closer insight than into that of Greece, by the preservation of the Treatise *De obsoniis et condimentis sive de Arte Coquinariâ*, which is attributed to Cælius Apicius Rhodogimus. It has been doubted to which of the three Gastrosophists who bear the name of Apicius, this work is mostly correctly to be assigned; to him who flourished before the extinction of the Republic, (Athen. iv.;) to him who built his fame in the days of Tiberius, from whom innumerable dishes derived their titles, who having spent two millions and a half in the cultivation of his taste, and finding that he had but 250,000 crowns remaining, nobly poisoned himself to avoid the slow progress of starvation, which he feared more deeply than the immediate stroke of death itself: (Dio, 57; Seneca, *De Vitâ beatâ*, ii. Ep. xcv.;) and who is probably the Apicius mentioned with such deserved distinction by Juvenal, (iv. 23,) Pliny, (*passim*,) Martial, (ii. 69. x. 73,) and Lampridius, (*Heliogab.* 18. 20. 24;) or lastly, as is the most common opinion, to a third who lived under Trajan, and who secured the favour of his Prince by sending him fresh oysters while on his Parthian expedition. (Athen. i.) This work was found in the island of Maguelonne, near Montpellier, and was published by Torinus in 1541. An excellent edition, of which only 120 copies were printed, was given in the year 1705 by Dr. Martin Lister, Physician to Queen Anne, who annexed his own notes to those of Humelburgius and others. Dr. Lister was unmercifully ridiculed for this publication by the witty Dr. King, in a Poem entitled *The Art of Cookery*, in imitation of the *Art of Poetry* of Horace, and in some Letters which accompanied it.

The work of Apicius is divided into Ten Books, of which the first, entitled *Epimeles*, treats of Gravies, Preserves, and Pickles; II. *Sarcoptes*, of Sausages; III. *Cepuros*, of Garden-stuff; IV. *Pandectes*, of Universal Cookery; V. *Ospries*, of Pottages, or as Dr. King humorously gives it of Pantagruel; VI. *Aeropetes*, of Birds; VII. *Polyteles*, of dishes of much cost and high seasoning; VIII. *Tetrapus*, of four-footed beasts; IX. *Thalassa*, of Fish; X. *Halieus*, of Fish Sauces. Among all these there is scarcely a receipt which the modern palate would venture to taste. One of the chief luxuries is *Ficatum*, the liver of a sow crammed with figs; another, dormice stuffed whole into sausage-skins; and a third, *Salacacabia*, which we will transcribe entire. Bruise in a mortar parsley-seed, dried penny-royal, dried mint, ginger, green coriander, stoned raisins, honey, vinegar, oil and wine; then add three crusts of Picentine bread, the flesh of a pullet, the appurtenances of a goat, Vestine cheese, pine kernels, cucumbers and dried onions minced small; pour gravy over the whole, and serve it up iced. The seasonings and sauces of most of the other dishes are such as would now be furnished rather from the gallipots of the Apothecary, than from the rich and steaming jars of the Italian warehouseman; and if the Roman tables furnished nothing more palatable than the Bill of Apicius, Catius need not have been in such haste to commit to his note-book the precepts which he had learned from the Augustan Ude. (Hor. *Serm.* ii. 4.)

Of British aboriginal Cookery little is known. Hares, Hens, Geese and Fish, according to Cæsar, were forbidden food; probably from motives of superstition. The Saxons made great feasts, (Gul. Malm. 9; Geoff. Mon. vi. 12,) but we have no particulars recorded of their Cookery. The Danes drank deeply, but they were by

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no means refined in their culinary taste. The Normans were more curious; and the Conqueror was so delicate in his table, that he once struck at his prime favourite, William Fitzosborne, Steward of his Household, because he served him with an under-roasted Crane. (Dug. *Bar.* i. 109.) Many great Officers held their dignities in right of the Kitchen, and we read of *Dapifer*, of *Larderarius* not unfrequently in holy Orders, of *Cocus Dominicæ Coquinæ*, of *Magister Coquinæ*, *Magnus Coquus*, *Coquorum Præpositus*, *Coquus Regum*, and *Grans Queux*.

The great authority for early English Cookery is the *Forme of Cury*, composed about A. D. 1390, by the Master Cooks of Richard II., which was published in 1780 by that able Antiquary Mr. Pegge. It consists of 196 receipts, some of them very complicuted. The quantities of each ingredient are seldom specified, so that great reliance must have been placed upon the judgment of the individual Cook. Entire joints are seldom served, nor are animals often brought to table whole. The mortar was much used, many dishes being named from it *mortrews* or *morterelys*. Oil-olive and Lard (grees, grece, whitegreace) were employed instead of butter; wine was common; and honey, sugar, and spices were largely intermixed in most of the preparations. A Cawdel of Salmon is made of the parboiled guts of that fish, with leeks, oil, almonds, milk, spices, saffron, and salt. Tartes of Flesh are composed of boiled pork ground small, hard eggs and cheese ground also, powdered and whole spices, sugar, saffron, and salt inserted in a crust with small birds "hewed to small gobetts." The whole of this work is worth consulting, as a singular and most entertaining record of Antiquity.

The English Press gave an early attention to the science of the Kitchen. Sir Thomas Elyot printed his *Cookerie* in 1539. In Book ii. c. 8, of his *Castel of Helth*, 1541, we find the following comfortable judgment upon our national dish: "Biefe of Englande to Englysshemen whiche are in helth bringeth stronge nouryshynge, but it maketh grosse bloude and ingendreth melancoly: but beying of yonge oxen not exceedynge the age of four yeres, to them, whiche have colerike stomakes, it is more convenient than chikens and other like fyne meates." In this part of his work, the Philosophical Knight principally confines himself to the properties of food as affecting different complexions. He is marvellously hostile to Venison, "the huntynge of them (falowe dere) beynge not so pleasaunt as the huntynge of other venery or vermyne; the flesshe moche more unholsome and unpleasant than of a redde dere, ingendring melancoly, and making many fearful dreames, and disposeth the bodye to a fever, if it be moche eaten." Yet there is one redeeming clause at the end, which may save this venerable writer from the execration of the Gastrophist: "Notwithstandinge the fatte thereof (as som lerned men have supposed) is better to be digested than the leane." In 1575 we find *A proper new Booke of Cookery. Declaring what maner of meates be best in season for al times of the yeere, and how they ought to be dressed and served at the Table, both for flesh dayes and fish daies. With a new addition very necessary for al them that delight in Cookery. Imprinted at London, in Fleet Streete, by William How for Abraham Veale.* The following aphorisms with which this volume commences, appear to be as fully adapted to our own days as to those in which they were penned: "Brawne is best from a fortenight before Mighelmas till Lent. Beife and Bakon is good all times the yere. Mutton is good at all times, but from Easter to Midsommer it is woorst. A fat Pigge is ever in season. A Gose is woorst in Midsommer moone, and best in stubble time; but whē they be yonge Greene Geese than they be best. Veale is best in January and Februarye, and all other times good. Lambe and young Kidde is best betwene Christmast and Lent, and good from Easter to Whitsontide. Kyd is ever good. Hennes be good at all tymes, but best from November to Lent. Fat Capons be ever in season. Pecockes be ever good, but when they be young and of a good stature they be as good as Fesantes, and so be young Groucis. Sinettes bee best betwene All Halowen-day and Lent. A Mallard is good after a froste till Candelmas, so is Teale and other wyld foule that swimmeth. A Woodcocke is best from October to Lent, and so be all other byrdes, as Ousels and Thrushes, Robins and such other, Hearōs, Curlewes, Crane, Bittoure, Bustarde be at all tymes good, but best in winter. Feasant, Partriche, and Raile be ever good, but best when they be taken with a Hauke. Quayle and Larkes be ever in season. Connyes be ever good, but best from October to Lent. A gelded Deare, whether he be fallow or red, is ever in season. A Pollard is special good in Maye, at Midsummer he is a Buck, and very good tyll Holy Roode-day before Myghelmas, so likewise is a Stagge, but this is principally in May. A barren Doe is best in winter. A pricket and a sorell syster is ever in season. Chickens be ever good, and so be Pigeons if they be yonge."

The good Housewife's Jewell, wherein is to be found most excellent and rare devices for the conceiters in Cookery, found out by the practice of Thomas Dawson, though ascribed by Dr. Kitchener to 1610, was in fact printed in 1596. From this may be learned "how to boil a mugget of a sheep," and how to make martris of a capon, hen, or pullet. Yet a year earlier, 1595, appeared *The Widdowe's Treasure.* In 1625 (Dr. Kitchener again states 1672,) *A delightful daily exercise for Ladies and Gentlemen, &c. whereto is added a Book of Cookery, by* John Murrell, *Professor thereof.* Among other secrets the Professor teaches "how to make a pudding in a turnep." Marnette in the *Perfect Cook*, translated from the French in 1656, expounds fifty-five ways of dressing eggs, the last of which is "an exquisite dish of stirred eggs, called in French *a la Hugenotte*, or Presbyterian eggs." Sir Kenelm Digby employed his multifarious pen upon this subject in 1669; but the profound Knight is not to be compared with a professional author who succeeded him in 1675. *The whole body of Cookery dissected, taught, and fully manifested, methodically, artificially, and according to the best traditions of the English, French, Italian, Dutch, &c. or a Sympathy of all Varieties in Natural Compounds in that Mystery*, by William Rabisha. This volume is dedicated to the Duchesses of Richmond and Buckingham, and the Ladies Jane Lane, Mary Tufton, and Agnes Walker, "upholders and nourishers of all ingenious arts and sciences, and in particular that of the said mysterie of Cookerie." It is divided into XV. books, and the reasons which induced the author to publish it are detailed at considerable length in the Préface. First, that he was brought up in the family of an honourable Lady, who spared for no cost nor

charge in his instruction; that he has served as Master Cook in many honourable families in his native country; and with Embassadours and other Nobles in certain foreign parts; and that by "traditions" and constant practical experience he has acquired an unusual store of knowledge. Secondly, that it has been the practice of all learned men to leave the fruits of their investigations for the benefit of after ages. Thirdly, that the Restoration gives hopes of a renewal of hospitality; and fourthly, that he has been much solicited by young practitioners

To many of the earlier works on Cookery is appended *The Book of Service and Carving, and shewing all manner of offices in his kind unto a Prince or any other Estate, and all the Feasts in the yeere,* which was first printed by Wynkyn de Worde, 1508. In this, especial directions are given to the carver for the "fair handling of his knife." Above all he "must know the fumosyties of fish, flesh, and foules, and all manner of sauces according to their apetites; these bene the fumosyties, salt, soure, resty, (rusty) fat, fryed, synowes, skin, bony, croupes, yong fethers, heades, pigion's bones, and all maner of legs of beasts and foules, ye otter syde, for these be fumosyties, lay them never to your soveraine." The following list of terms used in his art is subjoined: "Termes of a Carver. Break that Deare. Leache that Brawn. Reare that Gose. Lyfte that Swan. Sauce that Capon. Spoyle that Henne. Fursh that Chicke. Unbrace that Malard. Unlace that Cony. Dismember that Heron. Displaye that Crane. Disfigure that Pecock. Unjoint that Bittuce. Untack that Curlew. Alay that Feasant. Wing that Partrich. Wing that Quaile. Mince that Plover. Thie that Pigion. Broder that Pasty. Thie that Woodcock. Thie all maner of small birds."

"Timbre that fier. Tire that egge. Chin that Salmon. String that Lamprey. Splat that Pike. Sauce that Place. Sauce that Tench. Splay that Brem. Side that Haddock. Tusk that Barbell. Culpon that Troute. Finne that Cheuirn. Transer that Eele. Traunch that Sturgion. Undertraunch that Purpos. Tame that Crab. Barde that Lopster."

Beyond the XVIIth century it is scarcely worth while to descend. Vincent la Chapelle, Cook to the well-known Earl of Chesterfield, and afterwards to the Prince of Orange, published three goodly octavos, *The Modern Cook* in 1736; and Dr. Kitchener has given a list of between eighty and ninety works on Cookery, between 1701 and 1808. Mistresses Glasse and Rundell for a long period maintained high ground in this department; but the lovers of good cheer and good humour, may now, we think, derive more profit as well as more pleasure from the *Apicius Redivivus* of Dr. Kitchener himself, or from the pages of the *Vieil Amateur*, who has put together the invaluable series of *L'Almanach des Gourmands*.

COOKIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Aurantiaceæ*. Generic character: calyx five-cleft; petals boat-shaped, hairy; anthers nearly round; berry subglobose, five-celled, cell one-seeded.

Two species, *C. punctata*, and *C. falcata*, natives of China. Decandolle. Prod.

COOL, *v.*
COOL, *adj.*
COOL, *n.*
CO'OLER, *n.*
CO'OLISH,
CO'OLY,
CO'OLY, *ad.*
CO'OLNESS,
CO'OL-HEADED.

A. S. *cel-an*, to kele or *cool*. (See KELE.) Ger. *kul-en*; Dutch *kæl-en*; Swed. *kol-a*; met. to allay, to appease, to damp, to calm, to moderate, to assuage, to temper.

A *cooling* card, Mr. Nares thinks, is a phrase borrowed from Primero, or some other game, in which money was staked upon a card; a card so decisive as to *cool* the courage of the adversary.

The wynde stode than nought amis,
But euery topsaile *coole* it blewe
Till Ulysses the marches knewe
Where Lichomede his reigne had.
Gower. Conf. Am., book v.

You haue youre physicions with you, that sometyme cure and heale you: no physick wil help our pain, nor no playster *coole* our heate. *Sir Thomas More. Workes*, fol. 337.

The Yorke shire menne, beyng glad of this small victory, were well *cooled* and went no farther southward, but took their waie towarde Warwike. *Hall. Edward IV. The eighth Yere.*

His certain life that never can deceive him,
Is full of thousand sweets, and rich content:
The smooth-leav'd beeches in the field receive him
With *coolest* shades, till noontide's rage is spent.
P. Fletcher. The Purple Island, can. 12.

——— Carry her to her chamber:
Be that her prison, till in *cooler* blood
I shall determine of her.
Massinger. The Roman Actor, act iv. sc. 2.

Origen speaks of that text, Many that are first, shall be last, &c. Which he applies as a *cooling*-card to the children of Christian parents.
Hall. Honour of the Maried Clergie, vol. i. fol. 721.

One day (quoth he) I sate (as was my trade)
Under the foote of Mole, that mountaine hore,
Keeping my sheepe amongst the *cooly* shade
Of the greene alders by the Mollaes shore.
Spenser. Colin Clout's come home again.

The aire (my rival aire) did *coolly* glide
Through every part.
P. Fletcher. Eclogue 7. *The Prise.*

This project [bringing the New River into the house] as I have since heard, is postponed 'till summer season; when it is thought the *coolness* that proceeds from fountains and cascades will be more acceptable and refreshing to people of quality.
Spectator, No. 5.

Philander was here enjoying the *cool* of the morning, among the dews that lay on every thing about him, and that gave the air such a freshness, as is not a little agreeable in the hot part of the year. *Addison. On Medals. Dialogue* 3.

These mountains, [the Andes] by intercepting great part of the Eastern winds, which generally blow over the continent of South America, and by *cooling* that part of the air, which forces its way over their tops, and by keeping besides a large portion of the atmosphere perpetually *cool*, from its contiguity to the snows with which they are covered; these hills, thus spreading the influence of their frozen crests to the neighbouring coasts and seas of Peru, are doubtless the cause of the temperature and equability, which constantly prevail there.
Anson. Voyage round the World, book ii. ch. v.

In some of the mountainous parts of Scotland and Ireland, the milk is made into whey, which has done wonders in this and other cases, where *coolers* and restoratives are necessary.
Pennant. Zoology. The Goat.

And at length resolving to break the charm myself, and overcome their extreme diffidence, for to this I imputed their silence; I rubbed my hands, and looking as wise as possible, observed that the nights began to grow a little *coolish* at this time of the year. *Goldsmith. Essay* 1.

COOL. — COOP.

To say the truth, when the matter comes to be considered impartially and *cooly*, their faults, of whatever kind, will admit of much alleviation.

Hurd. Works. On the uses of Foreign Travel. Dialogue 8.

Not that I had reason to expect my solicitations would have much weight with you; but as being unwilling it should appear to those who might apply for them, that any *coolness* had arisen between us. *Melmoth. Cicero. To Caius Antonius*, book i. let. 4.

A mere *cool-headed* projector, without any tincture of innate enthusiasm, can never succeed in his designs, because such a one can never exhibit those surprising freaks, which a heated imagination, working on a disordered, though, for this purpose, fitly framed temper of body, so preciously produces.

Warburton. The Doctrine of Grace, book ii. ch. ii.

COOM, a corruption from the Fr. *ecume;* soot gathered over the mouth of an oven; or the black grease with which the axle-trees of wheel-carriages are smeared.

COOMB, Fr. *combe;* a narrow valley or passage between two hills. Cotgrave. A. S. *comb;* a valley enclosed on either side with hills. Somner.

And then to Ina call'd: O if the roomes
The walkes and arbours in these fruitfull *coombes*,
Have famous beene through all the western planes,
In being guiltlesse of the lasting staines
Pour'd on by lust and murther; keepe them free.

Browne. Britannia's Pastorals, book ii. sec. 3.

COOP, *v.* / COOP, *n.* / CO'OPER, / CO'OPERAGE, / CO'OPERIE. — Probably—merely to *keep*. Skinner. A. S. *kep-an, cep-an;* Dutch, *kep-en;* to keep, hold or contain. Ray says, "A *coop*, a muck-*coop*, a lime-*coop*; a cart or wain made close with boards, to carry any thing that otherwise would fall out."

"A fish-*coop* is likewise a great hollow vessel made of twigs. A *coop* is generally used for a vessel, or place to pen up, or inclose any thing; as that wherein poultry are shut up to be fed is called a *coop*."

To *coop*, then, is to keep, hold, or contain, to confine, to shut up, inclose, or incage.

Some there are that do so needlesly pin and *coop* up themselves that they cannot stir, nor moderately use that lawful liberty that God hath indulged them, but presently they are entangled in sin, because of the imperious prohibitions of their own consciences. *Hopkins. Sermon* 26.

The water is easily *cooped* up in a glass or bucket, where there are boundaries to keep it in; but being let loose on a table or a floor, it flies about, and never stayes again, till it meet with some ocean, or hollow place, which may inclose, and bestow the consistency on it which it has not of itself.

Hammond. Works. Sermon 17. vol. iv.

The haberdasher heapeth wealth by hattes,
The barber liues by handling of his ball,
The *couper's* house is heelde by hooping fattes.

Gascoigne. The fruites of Warre.

The way to make it, is to steepe the wheat within certaine *cooperie* vessels made of wood, in fresh water so much as will cover it well. *Holland. Plinie*, vol. i. fol. 562.

He pretends by the words of consecration (which are but five) to bring down Christ's body, and soul, and Deity, and all from the right hand of God in heaven; and to *coop* them up in the narrow quantity of a wafer and little wine, where he is forced to lodge so long as that wafer is in being, and cannot in the least help himself or get out of it.

Sharp. Works. Sermon 11. vol. vii.

There are others, who affect a very slow time, and are in my opinion much more tuneable than the former; the *cooper* in particular swells his last note in a hollow voice, that is not without its harmony. *Spectator*, No. 251.

——— Staves that nor shrink nor swell,
The *cooper's* close wrought cask to chesnut owes.

Dodsley. Agriculture, can. 2.

COO'PERATE, *v.* / COOPERA'TION, / COO'PERATIVE, / COOPERA'TOR, / COOPERA'NT. — Fr. *cooperer;* Sp. *cooperar;* It. *cooperare;* Lat. *cooperare;* (*co*, and *operari*, to work, *Ab ἔργω, quæ notat* operor, *sed nisi Latinum* opus. Vossius.

To work or labour together with, in union or combination with; to aid or assist in; contribute exertions or endeavours for some common purpose.

To the infoūding whereof [of faith] y^e sacrament doth nothing worke, nor is no cause therof nor *cooperāt* therto, nor meane nor instrument therin, but only a bare signyfier & a shewer therof. *Sir Thomas More. Workes*, fol. 383.

——— Bring all the pow'rs of praise
Your provinces of well-united worlds can raise.
Bring all your lutes and harps of heav'n and earth;
Whate'er *cooperates* to the common mirth.

Crashaw. Sacred Poems. The name above every name, the name of Jesus.

He will, I say, over and above, see the original of all his wealth, all that is worthy to be called such, either immediately or mediately from God; immediately, without any *cooperation* of ours, as that which is left us by inheritance from honest parents (our fortunes and our Christianity together;) mediately, as that which our lawful labour, our planting and watering, hath brought down upon us.

Hammond. Works. Sermon 5. vol. iv.

Wherein I will not deny, and who is there but must confesse, therefore did concur
Both boldness stout and fortitude,
with martial discipline,
In war which are *co-operant*
with virtue doth combine,
according as Timotheus the Poet writeth?

Holland. Plutarch, fol. 522.

And yet these affections and passions which of necessity nature hath need of, the same hath reason made so agreeable, so obeysant, so frendly and *co-operative*, yea, and ready to second all good intentions and purposes ready to be executed.

Id. Ib. fol. 59.

And the success will invite perhaps many more than your own company to be *co-operators* with the truth, and contributors to the enlarging the pale of the Christian Church.

Boyle. Life, 109.

Yet is not there so much as intimated, that they were *co-operators* with their Maker, in the framing of the world, of which they are represented as spectators and applauders, but not so much as instruments.

Id. A Free Enquiry into the received Notion of Nature.

CO-OPTATION; Cockeram has *co-optate*, to choose. *Opto* is, perhaps, from the Gr. ὄπτω *vel* ὄπτομαι, *quod est, video, considero:* and thus, *optare, proprie sit considerare, eligere.* Vossius.

To see, look at, or consider.

I confess this is true in the first election and *co-optation* of a friend, to come to the true knowledge of him by queries and doubts; but when there's a perfect contract made, confirm'd by experience, and a long tract of time, distrust then is mere poison to friendship. *Howell. Letter* 20. book i. sec. 5.

CO-ORDA'IN, / CO-O'RDINATE, *adj.* / CO-O'RDINATELY, / CO-ORDINA'TION. — Lat. *con*, and *ordinare*. Ordinis *nomen Græcum est. Dicebant enim militibus tribuni; Hactenus tibi licet. Hic consistes: Eo progrediere; Hâc revertere.* ὅρον ἔω, *inde* Ordo. Scal. *De Caus.* c. 35. ὅρον ἔω, *terminum hunc tibi do.* Vossius.

To keep in the same bounds or limits, in the same class, under the same rules; to hold or cause to hold the same rank or station. *Co*-ordinate is opposed to *sub*-ordinate.

For the heir is the end of the inheritance, as well as he is the lord of it. And so must Christ be of all the creatures appointed and *co-ordained* with him.

Goodwin. Works, vol. ii. part ii. fol. 114.

CO-DAIN. — PARCENER.

Especially, since one of the three estates is lesser than the three estates together; who in parliament, by the fundamental constitutions of the realme, are not *subordinate*, but *co-ordinate* parts of the same great common-councell of the kingdome.
Prynne. Treachery, &c. of Papists, part i. p. 41.

And this *co-ordination* one with another, God might have made in all things, and none in *subordination* to another, especially angels, and elect men.
Goodwin. Works, vol. ii. part ii. fol. 115.

Parlaments, which by the law of this land are his bridle; in vain lés bridle, if not also his rider: and therefore hath not only *co-ordination* with him, which you falsely call seditions, but hath superiority above him, and that neither against religion nor right reason. *Milton. Brief Notes on Dr. Griffith's Sermon.*

Now these were they who principally insisted upon the absolute co-equality and independent *co-ordination*, of the three hypostases or persons in the Trinity, as compared with one another.
Cudworth. Intellectual System, book i. ch. iv.

How many of these superior powers there might be, or how far their influence might reach, they know not: uncertain whether there was one Supreme Governor of the whole world or many *co-ordinate* powers, presiding over each country, climate, or particular place. *Law. Theory*, p. 83.

For they all with one consent have taught, that the divine nature and perfections do agree to the Father and Son, not collaterally or *co-ordinately*, but *subordinately*.
Nelson. Life of Bishop Bull, sec. 57.

If legislative powers are not *co-ordinate*, they cease, in part, to be legislative; and if they be *co-ordinate*, they are unaccountable; for to whom must that power account which has no superiour?—The house of commons is indeed dissoluble by the king, as the nation has of late been very clamorously told; but, while it subsists, it is *co-ordinate* with the other powers, and this *co-ordination* ceases only when the house by dissolution ceases to subsist.
Johnson. The False Alarm.

COPAIFERA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx none; corolla, petals four; seed-vessel an oval legume, seed one, arillus oval.

One species, *C. officinalis*, a lofty tree, native of the Brazils, producing the resin called Balsam of Copaiba, or Capivi.

COPAL, the concrete juice of the *Rhus Copalinum*, a North American tree. It is hard, shining, transparent, odoriferous, and citron-coloured; not soluble in water, nor without some difficulty in alcohol. Diluted with oil of turpentine it forms a beautiful and durable varnish, much used by picture cleaners. It has been employed also in Medicine as a corroborative for the gums, and as a cephalic. Its specific gravity varies from 1.045 to 1.139.

COPA'RCENER, COPA'RCENARY, COPA'RTMENT, COPA'RTNER, COPA'RTNERSHIP. *Coparciner* is the same as *copartner*. Fr. *personnier* for *pertionnier*. Huet in Menage. Lat. *portio*, from *pars*, a part or share.

One who has part or share with others. A sharer. See the Example from Blackstone.

Or if combattensie not please,
The land is rich and large
And thy *coperciners* may liue,
And vs of death discharge.
Warner. Albion's England, book iv. ch. xxii.

This gentleman had issue two daughters, the one of them was espoused to Denne, the other married to archdeacon, or Mackodo, whose heires haue at this daie the towne betweene them in *coparcenarie*. *Holinshed. Ireland. Anno* 1234.

If one of thy *copartners* gin
to rutle in the throte,
Take him aside, and salue him fayre,
and tell him if he please,
He shall by house, and lande of you
for vse, or for his ease.
Drant. Horace. Satire 6.

Being therefore *copartner* with the soul in creation, redemption, sanctification, there is good reason that the body should be comely and respectfully bestowed.
Hall. Sermon preached at Exeter, vol. iii. fol. 79.

COPARCENER. — COPE.

The other laden with herrings, in *copartnership* with one Peter Heinberg, sail'd away for Stettin in Pomerania which is under your jurisdiction, there to unlade her freight.
Milton. Richard Cromwell to Charles Gustavus.

Now calling is the first foundation act of performance of this by God, and then first we are actually admitted into communion with Jesus, and into the right of *copartnership* with him of all his previledges. *Goodwin. Works*, vol. ii. part iv. fol. 268.

An estate held in *coparcenary* is where lands of inheritance descend from the ancestor to two or more persons.—And these cohairs are then called *coparceners*; or, for brevity, parceners only.
Blackstone. Commentaries, vol. ii. p. 287.

But with him on the Isthmian strand,
On sweet Castalia's shore
The verdant crowns, the proud reward
Of victory, his brother shar'd,
Copartner in immortal praise.
West. Odes. Antistrophe 3.

Then on one pedestal and hand in hand,
Sculptur'd in Parian stone (so gratitude
Indites) let the divine *copartners* rise.
Smart. The Hop Garden, book i.

The noble lord insists on very little more than on the excellence of their constitution, the hope of their dwindling into little republicks, and this close *copartnership* in government.
Burke. On a Regicide Peace.

CO-PARTMENT, see COMPART.

In a *copartment*, towards the head, and under the semicircle, of the letter, are his initials T. N. [Thomas Newton.]
Warton. History of English Poetry, vol. iii. p. 391.

COPE, *v.* COPE, *n.* CO'PING, *n.* COP. See CAP. A. S. *cop*; a garment that monks used. *Apex, culmen, fastigium*, the top, cop or head of any thing. Somner. High crowns were anciently called *copitan*, hats. Steevens. *Copp'd* hills, he also says, are hills rising to a top or head. The upper tire of Masonry, that covers a wall is still called the *copping* or *coping*.

To cap, or cover.

His *cope* that by clipped hym. wel clene was it folden
Of double worstede ydyght doun to the hele.
Piers Ploughman. Crede, ch. i.

þei *copȝd* hym as a frere.
Id. Vision, p. 36.

Ich knew such an one. nat eyhte wynter passede
Cam yn þus ȳ *copede*. at a court þere ich dwellede.
Id. Ib., p. 409.

Upon the *cop* right of his nose he hade
A wert, and theron stode a tufte of heres,
Rede as the bristles of a sowes eres.
Chaucer. The Prologue, v. 556.

Tho gan I on this hill to gone
And founde on the *coppe* a wone
That all the men that been on liue
Ne han the conning to discrieue
The beautie of that ilke place.
Id. The third Books of Fame, fol. 280.

Where was a lytle *coppyd* hyll, to yᵉ heyght wherof whan Gundoalde was comyn, the sayd Boson hym sodeynly threwe downe, and as he was rollyng down the hyll, with a great stoone he strake hym on the hede, by vyolence wherof he was forthwith slayne or dede. *Fabyan*, vol. i. ch. 123.

And thei risun up and drouen him out withouten the cytee, and ledden him to the *coppe* of the hil: on which her citee was bildid to cast him doun. But Jhesus passede.
Wiclif. Luke, ch. iv.

With Spanish spangs, and ruffes fet out of France,
With high *copt* hattes, and feathers flaunt a flaunt.
Gascoigne. The Steele Glas.

COPE. And aboven at the *cop* of the hille, is the eir so cleer, that men may fynde no wynde there. *Sir J. Maundevile*, ch. iii.

So, with a friend withdrawne, we way-laide him,
When gloomy night, the *cope* of heauen did dim;
And no man knew.
Chapman. Homer. Odyssey, book xiii. fol. 203.

So numberless were those bad angels seen
Hovering on wing under the *cope* of hell
'Twixt upper, nether, and surrounding fires.
Milton. Paradise Lost, book i. l. 345.

Some bending downe and *coping* toward the earth, others standing upright. *Holland. Plinie*, vol. ii. fol. 237.

——— The blind mole casts
Copp'd hills towards heaven, to tell, the earth is wrong'd
By man's oppression.
Shakspeare. Pericles, act i. sc. 1.

Where died the Danish King Hubba, whose corps being there interred vnder a great heape of *copped* stones, gave name to the place, and was called Hubblestone.
Speed. Elfred, book vii. ch. xxxvi. sec. 14. *Anno* 879.

There went first a hundred and sixty priests, all in their *copes*, eight bishops next, and last of all came Bonner himself, carrying the host, to thank God for reconciling them again to his church. *Burnett. History of Reformation. Anno* 1554.

——— Her smiles
Expansive cheer'd the undetermin'd tracts
Of all creation, from th' ethereal *cope*
August with moving fires, down to the shades
Infernal, and the reign of darkness drear.
Thompson. Sickness, book iv.

Cope, in the lead mines of Derbyshire, is the custom or tribute paid to the King, or Lord of the Manor, by the buyer of the ore. Sir John Pettus, in his *Fodinæ Regales*, derives the term (we know not why) from *copia*, plenty.

Cope, *v.* } Mid. Lat. *colpus*; It. *colpo*; Fr. *coup*;
Cope, *n.* } formerly *coulp*; Sp. *golpe*: which some derive, through the Lat. *colaphus*; Gr. κόλαφος, from κολάπτ-ειν, *tundere*, to bruise. Menage. But Wachter considers the Ger. *klopfen*, (*litera L natura mobilis, e sede nativâ transposita,*) *pulsare, percutere, ferire*, to be the root. In the quotation from Lord Berners's Translation of Froissart, given to illustrate the noun "Cope," it appears that the original word is *coup*; which Cotgrave explains,—a blow, stroake, &c.: also a Vennie in Fencing. Similar to this is the usage by Shakspeare. And thus the application of the word may have been extended generally,

To a fight, encounter, battle, contest. Junius, however, thinks it is from the A. S. *ceap-an*, to traffick, to exchange; and that it may have been extended to any kind of exchange; and thus, to *cope* with any one in fight is tb *interchange* blows. To *cope*, as now used, is equivalent to,

To contend, to encounter, to struggle, strive or contend with.

But the Scottysh king not regardyng his offres, not performyng his great crakes & boastes, beyng afraid to *cope* with the Englishe nacion, shamefully & sodeinly fled in the night ceason with all his powre & company.
Hall. Henry VII. The thirteenth Yere.

This course was greatly praysed, the seconde course they met without any hurte doynge. and the thyrde course their horses refused and wolde not *cope*.
Froissart. Cronycle, vol. ii. ch. 168.

A matche for him they seeke, but through them al is none to find,
That durst with Dares *coape*, nor ones his slings with fingers touche. *Phaer. Æneidos*, book v.

Then Sir Raynolde du Roy ran first; they came togider with good aduysemēt; howbeit, the first course they fayled, for theyr horses refused at the *cope*, wherwith they were sore displeased.
Froissart. Cronycle, vol. ii. ch. 168.

By whiche occasion, he neither would nor durst once medle or *coupe* with the earl's nauie.
Hall. Henry VI. The thirty-eighth Yere.

——— Who so thou be,
Lesse is thy courage than commaund,
Els would'st thou *cope* with me.
Warner. Albion's England, book iii. ch. xvi.

These northern lords and other that were with the queene made forwarde and entring into Saint Alban's, meant to passe through the towne, and so *cope* with their enemies.
Stow. Henry VI. Anno 1461.

Man. They say he yesterday *cop'd* Hector in the battell and stroke him downe, the disdainde & shame whereof, hath euer since kept Hector fasting and waking.
Shakspeare. Troylus and Cressida, fol. 79.

——— But Eve was Eve,
Thus far his over-match, who fell deceiv'd
And rash, before-hand had no better weigh'd
The strength he was to *cope* with, or his own.
Milton. Paradise Regained, book iv. l. 9.

Can such an one be a fit person to step into the throne of David to redeem Israel, and to *cope* with all the Roman power.
South. Sermons, vol. iii. p. 317.

In modern days the female pen
Is paramount, and *copes* with men.
Whitehead. The Goat's Beard.

If we preserve a communication with him by prayer, for the assistance of his Holy Spirit, we are in constant danger of a relapse. Our own powers cannot *cope* with the subtleties of the world. *Gilpin. Sermon* 13. vol. i.

COPEMAN, A. S. *ceapman.*

For this we now say, *chapman* which is as much to say, as a merchant or *cope-man.*
Verstegan. Restitution of Decayed Intelligence, ch. vii.

Assure thee, Celia, he that would sell thee,
Only for hope of gaine, and that uncertaine,
He would have sold his part of paradise
For ready money, had he met a *cope-man.*
Ben Jonson. The Fox, act iii. sc. 7.

Was ever such a tatter'd rag of man's flesh
Patch'd up for *copes-mate* to my niece's daughter.
Ford. The Lady's Trial, act v. sc. 1.

Els my conclusion is,
" If not of worth, by force perforce,
To winne her from you all,
Yea though our banisht *copes-mate* could
His British succours call."
Warner. Albion's England.

COPENHAGEN, which the Danes call *Kiobenhagen*, that is Merchant's Haven, is the Capital of the Danish Monarchy, and ranks among the best built cities of Europe. It is situated on the east side of the fertile island of Zealand, about twenty miles south of the narrowest part of the Sound, which leads to the Baltic; and, like many other eminent sea-ports, its origin consisted only of a few fishermen's huts. It was granted in the latter part of the XIIth century, by the Danish Monarch, to Bishop Axel, who fortified it, and built a castle for its defence against the numerous pirates with which these seas were at that period infested. The protection to trade, which Copenhagen thus afforded, together with its advantageous situation for commerce, soon increased both its population and importance; and about the middle of the following century Copenhagen is represented as encompassed with ramparts and ditches. Soon afterwards it received the privileges of a town, and became the resi-

dence of the Court in 1443. Like many other northern towns, in the vicinity of which timber is abundant, Copenhagen, both then and in subsequent periods of its history, was chiefly composed of wood, and consequently much exposed to the ravages of fire. It *is*, indeed, to disasters of this kind, that a great part of its present regularity must be ascribed, particularly to those of 1728 and 1794, which reduced about 2600 private houses, besides churches and other public buildings, to ashes. The erection of wooden houses was then prohibited, and the new buildings are chiefly composed of brick or white calcareous stone; while many of the public edifices are composed either of free-stone, or Norwegian marble. Copenhagen exhibits a magnificent spectacle from the sea, and consists of three distinct parts; the Old Town, the New Town, or Frederick's Town, and Christian's Haven. The first is properly the City; and though it is still distinguished by the appellation of *Old*, it is the most modern of the three, having been principally raised since the destructive fires above referred to. A great part of the New Town was built by Frederick V., between 1746 and 1765; and its chief ornament is a large octagonal space, formed of palaces and other public buildings. This opens into four handsome streets, and in its centre stands a fine equestrian statue of its founder. Christian's Haven was principally built by Christian IV. on the small island of Amak, which is separated from Zealand by a channel, which forms the harbour. The entrance to this harbour is so narrow, that it is capable of admitting only one vessel at a time; but the interior is sufficiently capacious to contain 500 ships at once. Narrow as this channel was originally, it has been so far diminished by the encroachments of art, as to be crossed by two bridges, which thus unite the insulated part with the rest of the town. Copenhagen is not only the Capital of the Kingdom, but the grand emporium of its commerce, and the seat of nearly all the public buildings in the country. The four principal edifices in the octagonal space, above mentioned, which is called Frederick's Square, are the Palaces of the King, of the Crown Prince, and of the King's brother, and the Royal Marine Academy. The Bishop of Zealand has also a Palace in this Capital. Besides the Cathedral, which was destroyed by the British bombardment in 1807, there are twenty Churches, and various other places of worship. Some of the Hospitals of Copenhagen are distinguished for their architectural splendour. The Arsenal, the Exchange, and the Barracks are also worthy of attention. The principal residences of the Nobility are likewise handsome structures. The spire of Trinity Church is considered a master-piece of art, and contains the library belonging to the University; and the Royal Observatory, which is 130 feet high, and 70 in diameter, is distinguished by a spiral carriage road, composed of brick, and affording an easy ascent from the bottom to the top. The University was founded in 1479, and is well endowed; but still bears in its constitution the marks of an unlettered age. The average number of students is about 700, nearly one-fourth of whom are supported by the public funds. Copenhagen also contains a large Botanical Garden, with various Societies for the improvement of Arts and Sciences, as well as for other more restricted objects, as Scandinavian and Icelandic literature, Genealogy and Heraldry. It is about 170 miles nearly north from Hamburgh, and 315 south-west of Stockholm. Its population was computed at 71,000 in 1769; at 90,000 in 1801; and is now about 105,000. Latitude of the observatory 55° 41′ 4″ north, longitude 12° 35′ 6″ east.

COPEN-HAGEN.

COPIE.

COPIAPO, the most northerly Province of the State of Chili, separated on the north by the desert of Atacama from Peru; and from La Plata on the east, by the almost inaccessible Cordillera of the Andes; Coquimbo bounds it on the south, and the Pacific washes its eastern shores: its extent being about 100 leagues from north to south.

The climate of Copiapo is healthy, but very little or indeed no rain falls throughout its confines; heavy dews and numerous small rivers compensate, however, in a great measure for this want. Earthquakes seldom visit this Province; and no part of Chili is richer in minerals, particularly gold and copper; turquoises and other rare gems are also found in it, as well as fossil salt, sulphur, and lapis lazuli.

The chief Town is Copiapo in latitude 26° 50′ south and longitude 70° 18′ west, on a river of the same name, at whose estuary is the port of Copiapo, the best on this coast.

The City itself is twelve leagues from the Pacific, and contains about 400 families.

The chief rivers of this Province are: Copiapo, Salado, Castagno, Totoral, Quebradaponda, Chollai, and Guasco; the latter having also a port of the same name, with an increasing village in 27° 20′ south latitude.

On the southern boundary of the Province is the immense Andean Volcano del Copiapo, the height of which has not been ascertained.

CO′PIE,
Co′PIOUS,
Co′PIOUSLY,
Co′PIOUSNESS.

Lat. *copis*, contracted from *copis*; *quasi cum ope*. Varro and Vossius. The noun *copie*, adopted through the French by old writers, and among them by B. Jonson, is now obsolete.

Enough or more than enough, sufficiency, plenty, abundance, fulness, satiety.

And also the chanoyn of Robersart, who had always ben before a good Frenche man, at the renewyng of this warre he became Englysh and dyd fayth and homage to the kyng of Englande, who was right gladde of his seruice. Thus the knyghtes and squyers turned theyr *copies* on both parties.

Froissart. Cronycle, vol. i. ch. 299.

After wee enterid the said king's londes we found all kindes of vitell plentie, and food for horse in great *copie*, as otherwyse in our other passages before made, store of gudlie rivers to drink.

Strype. Memorials. Richard Pace, the King's Ambassador to the Emperor.

Crying ofte that he shall not haue tyme ynough to prosecute this matier, that his audience is not receyuable of so high misteries, that he is drowned with *copie* of matier, and standeth in doubte where he may best begin. *Udall. Mark*, ch. viii.

Besides that Paul seemeth not a little to boast himselfe, if men looke on it with a carnall eye, for he saith, that he thinketh not himself inferiour vnto the hyest apostles: and sayth agayne, that if they glory to be the ministers of Christ (though he speak vnwisely) he is more *copious* in laboures, in stripes aboue measure.

Frith. Workes, fol. 64.

And surely of his tender fauour toward you, doth his gret goodnes prouide y^t^ such apparisions, reuelacions & miracles, should not bee to *copious* & comon, wherby good men seeing the thing at eye, should lese y^e^ great parte of y^t^ thei now merit by faith. *Sir Thomas More. Workes*, fol. 325.

My censurer blames me for not opening more *copiously* what the opinions of the Lollards and the Wicklifists were.

Burnett. Records. A Letter to Mr. Ansent.

COPIE. — COPILLI.

The Lacons could abide no length; the Sophister of Greece couldde through their *copeonnes* make an elephaunt of a flye, and a mountayne of a mose-hill. *Coxall. Preface upon Lain.*

I marle in what dull cold mooke he found this lady out? that (being a woman) she was blest with no more copie of wit, but to serve his humour thus.
Ben Jonson. Every Man out of his Humour, act iii. sc. 3.

Those who have gone above me in that argument have made so *copious* a harvest, that the issue of my gatherings must needs have been but small, except I had with Ruth gleaned out of their sheaves. *Hall. Remains*, part i. p. 25.

If our barren wits were dried up, they might be *copiously* irrigated from these fruitful well-springs.
Burton. Anatomy of Melancholy, fol. 383.

But I must now enter into the large field of our tongs *copiousness*, and perhaps long wander up and downe without finding easie way of issue, and yet leave many parts thereof unsearched.
Camden. Remains. The Excellencie of the English Tongue, p. 40.

Nature itself cannot err, and as men abound in *copiousness* of language; so they become more wise, or more mad than ordinary.
Hobbs. Of Man, part i. fol. 110.

The subject [doing good] is so *copious*, that the study of a whole life cannot exhaust it.
Sharp. Works. Sermon 3. vol. i.

And that he did publickly demonstrate the same in the anatomical theatre at Leyden, in a dog, out of whose eye being wounded the aqueous humour did so *copiously* flow, that the membranes appeared flaccid. *Ray. On the Creation*, part ii.

The diversions of the fallen angels, with the particular account of their place of habitation, are described with great pregnancy of thought, and *copiousness* of invention.
Spectator, No. 309.

I could account for his [Oree] improving in health as he grew older, only from his drinking less *copiously* of the ova in his present station as a private gentleman, than he had been accustomed to do when he was regent.
Cook. Voyage, vol. vi. book iii. ch. vii.

The sense of the laws, I am sure, is on my side, which are by no means sparing of the orator's time; it is not brevity, but *copiousness*, a full representation of every circumstance, which they recommend.
Melmoth. Pliny. To Cornelius Tacitus, book i. let. 20.

COPILLI, the headdress of those persons, who, in the Mexican pictures, are represented as having reached the Kingly station, and which, by a singular *coincidence*, strongly resembles the Imperial fillet worn on the forehead by the Peruvian Incas. Humboldt has given in his *Researches*, concerning the ancient inhabitants of America, a copy of a very curious Mexican Painting, which relates the genealogy of the Princes of Azcapozalco, a small district near Mexico; and Gemelli Carreri also gives figures of the Mexican Sovereigns, with their distinctive diadems, in his *Giro del Mondo*, as does the Abbé Clavigero, in his *History of Mexico*. Humboldt's Painting formed part of the collection wrested by the Mexican Government from the unfortunate Boturini, who in travelling through the country in 1736, to collect all possible information of its monuments and antiquities, was seized and sent prisoner to Spain; where, though acquitted of all suspicion, he was unable to regain his collection, which unfortunately for Science, has almost perished through negligence.

In the *Codex Vaticanus* is a representation of Montezuma, in his royal robes; his mantle, called *Tlachquauhjo*, is bordered with large pearls, his hair is turned back on the top of his head, and tied with a red riband, the warlike distinction of princes and commanders of armies; and his neck is ornamented with COR — COR a *collar* of jewels.

COPLAND ISLANDS, a small group lying off the east coast of Ireland, near the County of Down, on the south side of the entrance to the Bay of Belfast, and almost opposite Donaghadee. One of them contains a few cabins, principally inhabited by fishermen; and another, called Mew Island, has a light-house.

CO-PLANT, Lat. *planto*, of uncertain origin.

To plant with something else, at the same time, in the same place.

Now France being a pleasable and plain pervious continent, the Romans quickly found and noted themselves in every part thereof, and so *co-planted* their language, which in a short revolution of time came to be call'd Romand.
Howell. Letters B. book iv.

CO-PORTION, Lat. *portio*, from *pars*, a part or share. See COPARCENER.

Faire lady, let it not you seeme disgrace
To beare this burden on your daintie backe;
Myselfe will beare a part, *co-portion* of your packe.
Spenser. Faerie Queene, book vi. can. 2.

CO'PPER, s.
Co'PPER, *adj.*
Co'PPER, v.
Co'PPER-COLOURED,
Co'PPER-MINE,
Co'PPER-NOSE,
Co'PPER-PLATE,
Co'PPER-WIRE,
Co'PPERAS,
Co'PPERAS-WORK,
Co'PPERISH,
Co'PPERSMITH,
Co'PPERY.

Pr. *cuyvre*; It. *cupro*; Sp. *cobre*; Dutch. *koper*; Ger. *kupfer*; Lat. *cuprum*, i. e. *æs Cyprium*; Cyprian brass. *Cuprum* is not found in any writer earlier than Spartianus.

And making men's images of *copper*, he set each of them upon a saddle on horseback, and put fire within them, and placed a man with a paire of bellowes on the horse backe behinde every image. *Hakluyt. Voyage, &c. The Tartars*, vol. i. fol. 58.

For lyke as to a true syluer grote a false *coper* grote is neuer the lesse contrary though it be quick syluered ouer, but so muche the more false in how much it is counterfeited the more lyke to the trouth, so, &c.
Sir Thomas More. Workes, fol. 220.

His sawcy *coppered* nose, and fierce staring eyes,
His common slanderous tales, which he did in this world devise,
Made Pluto stand in dread.
Sir Thomas North. Plutarch. Marcus Cato, fol. 288.

For brass, no original, but a compound metall, is made of this stone [*lapis calaminaris*] and copper; and becometh more hard than *copper* alone, and therefore the more serviceable for many other purposes. *Fuller. Worthies. Somersetshire.*

Divers witnesses were produced, *viva voce*, who proved the death of several of the parliament party before Colchester, the shooting of poisoned bullets boiled in *copperas* from the town.
Whitelock. Memorials. Anno 1648.

In this fell there is a large vein of *copperish* sulphur.
Robinson. Natural History of Cumberland and Westm. 1709.

Within whose secret breast nice nature doth contrive
That mighty *copper-mine*, which not without its veins,
Of gold and silver found, it happily obtains
Of royalty the name.
Drayton. Poly-olbion, song 30.

Although it may be question, whether in this operation, the iron or *coperose* be transmuted, as may be doubted from the cognation of *coperose* with copper; and the quantity of iron, remaining after the conversion. *Sir Thomas Brown*, book ii. ch. ii.

PER. — PER-INE IVER.

Skeakius illustrates this aphorisme, with an example of one Daniel Federer a *copper-smith* that was long melancholy, and in the end mad about the 27th yeare of his age, these varices or water beganne to arise in his thighes, and he was freed from his madnesse. *Burton. Anatomy of Melancholy*, fol. 212.

And more for ranke despight, than for great paine,
Shakt his long locks, colour'd like *copper-wire*,
And bit his tawny beard to shew his raging ire.
Spenser. Faerie Queene, book ii. can. 4.

But as a poor pretending beau,
Because he fain would make a show,
Nor can arrive at silver lace,
Takes up with *copper* in the place.
Swift. To Mr. Delany.

For it may be that such a town hath no less than 500 families of *copper-coloured* people, besides the white.
Dampier. Voyage. Anno 1686.

Their hair is black and lank, and their skins of a dark *copper-colour*. *Id. Ib.* 1688.

Some of which I can show you, but have not yet made trial of it; which seemed to me, among others that looked upon it, to be *copper-ore*, and which did indeed, after fusion, yield very good *copper*. *Boyle. Of the Unsuccessfulness of Experiments.*

You shall see the particles of silver, that were roving up and down the liquor, fasten themselves in such swarms to the *copper-plate*, that they will appear in their native hue.
Id. Ib. The History of Fluidity, sec. 22.

About the making of which, those that kept the *copperas-work* at Deptford are wont, as themselves have upon the place informed me, to use good store of iron, to increase the quantity of their vitriol.
Id. Usefulness of Natural Philosophy. Appendix to Section 1. part ii.

To evade which argument some have answered, that here is meant some one particular and more notable adversary of the apostle, that continually set himself to oppose and persecute him, as Alexander the *copper-smith*, or the like.
Bishop Bull. Works. Sermon 5. vol. i.

It [the charr salmon] is found in Winander Mere in Westmoreland; in Llyn Cawellyn, near the foot of Snowdon; and before the discovery of the *copper-mines*, in those of Llynberis, but the mineral streams have entirely destroyed the fish in the last lakes.
Pennant. British Zoology. The Charr Salmon.

I also left with him the inscription plate he had before in keeping, and another small *copper-plate*, on which were engraved these words: Anchored here, His Britannic Majesty's Ships, Resolution and Adventure, September 1773.
Cook. Voyage, vol. iii. book i. ch. xii.

Copper is found in most parts of the globe; it is abundant in Cornwall and many other parts of England, and the ore of that county in particular is by no means inferior to the finest produced in Sweden. In parts of Ireland it is plentiful; and in Japan it is common. Its specific gravity varies from 7.788 to 8.584; it is the lightest of all metals, except iron and tin; it is easily malleable and ductile; and so tenacious, that a Copper wire measuring 0.078 in diameter is capable of supporting 302.26 lbs. avoirdupois. Mixed with tin it forms *bronze*, with zinc *brass* and *pinchbeck*. In ancient Chemistry it was distinguished by the sign of Venus ♀.

Copperas, a name given to Vitriol; it is green, blue, or white, as it is respectively a sulphat of iron, copper, or zinc; it is used in black dyes, in making ink, and tanning leather. Pliny (xxxiv. 30, 31,) mentions Copperas under the names *Sory* and *Misy*, so also Dioscorides, v. 117, 119.

Coppermine River, a large stream of North America falling into the Circumpolar Ocean; its source is in Lake Providence, latitude 64° 50′ north, longitude 112° 20′ west of Greenwich; it flows thence dilating continually into lagoons to Point Lake, which latter averages two miles in width; the source of another principal branch of the Coppermine River is in latitude 65° 12′ 40″ and longitude 113° 8′ 25″. The stream is about 100 yards broad to the Red Rock Lake, below which it augments, descending with a rapid current: the scenery on the adjacent shores and to the westward is very picturesque during the brief summer of these regions; but the country on the eastward is barren, and is thus characterised for many degrees in that direction. Between latitude 66° 30′ and 66° 35′ the Coppermine River breaks through a branch or continuation of the Rocky Mountains, and its course hitherto about north-northwest turns one point to the east of north; it becomes full of rapids, more contracted, and often pent between perpendicular rocky walls 150 feet high. The Copper Mountains extend from the left bank of the River in latitude 67° 15′. The ore found among the stones in the ravines has given its name to the stream, and to the mountains. No trees are found beyond latitude 67° 30′. At the mouth, latitude 67° 47′ 50″ north, longitude 115° 36′ 49″ west, and which an Island divides, the Coppermine River is nearly a mile broad, but very shallow and full of sand-bars. Sir Alexander Mackenzie, who was the first European that ever saw the Polar Sea of America, has laid down the latitude and longitude of the mouth of this River several degrees too far to the north and east. Captain Francklin found the rise of tide here only four inches; the variation of the magnetic needle was observed 46° 25′ 52″ east, and its dip 88° 5′ 7″. Richardson's River falls into the sea immediately to the west of the mouth. The whole length of the Coppermine River is about 350 miles from the head of Point Lake. White fish and a species of salmon (*Poisson inconnu*) are found in abundance.

COPPER-MINE RIVER. — COPPICE.

The neighbourhood of Lake Providence, the first source of the Coppermine River, was the principal scene of the sufferings of Captain Francklin and his companions, on their return overland from the shores of the Polar Sea in 1821, when they subsisted thirty-one days on the *Tripe de Roche*, (*Lichen gyrophora.*) Francklin's *Voyage to the Polar Regions.*

CO'PPICE, or Co'PSE, *n.* Co'PSE, *v.* Co'PSY, Co'PSE-WOOD. A little wood (says Minshew) from French *couper*, i. e. *scindere*, to cut down; because it is underwood not appointed to grow to great trees, but to be cut downe. Junius thinks, manifestly, from the Gr. κόπτειν, to cut. Κοπάδες, in Hesychius, is *arbores cæduæ*.

Mertilla. O that thy name were carv'd on every tree,
That as these plants still great, and greater grow,
Thy name, dear nymph, might be enlarged so,
That every grove and *coppice* might speak thee.
Drayton. The Muses' Elysium. Nymphal 4.

By *copsing* the starvling in the places where they are new sown, [you may] cause them sometimes to overtake even their untouch'd contemporaries. *Evelyn. Of Forest Trees*, ch. iii.

Why kept he not amongst the fennes?
Or in the *copses* by,
Or in the woods, and braky glennes,
Where hawes and acorns lie?
Browne. The Shepheard's Pipe. Eclogue 2.

But lo, from forth a *copse* that neighbours by,
A breeding jennet, lusty young and proud,
Adonis' trampling courser doth espy
And forth he rushes, snorts, and neighs aloud.
Shakspeare. Venus and Adonis.

COPPICE. Generally *copps-wood* should be cut close, and at intervals as the growth requires.

Evelyn. On Forest Trees, ch. iii. sec. 16.

COPRO-PHAGI. When the French advanced, our men fired upon them, both in front and from the *coppices*, with that fury, and with such success that they began to run.

Burnett. Own Times. Queen Anne, Anno 1708.

The proverb secures for the most parts of England, that an acre of *coppice-wood* is as good as an acre of wheat land, if not much better.

Letters from several persons to Mr. Boyle.

Try we thy candour farther: higher art
And more luxurious, haply too, more vain,
Adorns yon southern *coppice*.

Mason. The English Garden.

The tardy loiterers of his dwindling *copse*.

Dodsley. Agriculture, can. 2.

——— Let the bulky wain
Through dusty roads roll nodding; or the bark
That silently adown the cerule stream
Glides with white sails, dispense the downy freight
To *copsy* villages on either side,
And spiry towns.

Dyer. The Fleece, book ii.

CO'PPLED, *adj.* } A diminutive of *Cop*; the top
Co'PPLE, *n.* } or head.

——— So school boys do aspire,
With *coppel'd* hat to quelm the bee all arm'd with ire.

More. On the Soul, part i. book i. st. 25.

The Cape de la Vela lieth with a redde shewe not very high; and without this cape about a league there is a little *coppled* rocke. *Hakluyt. Voyage, &c. The first ruttier to the West Indies*, vol. iii. fol. 606.

And then presently thou shalt see the Cape del Aguja: the marks thereof are these: it is a low Cape, and vpon it is a *copple* not very high, and there beginneth the high land of the Sierras Neuadas, or snowy mountains. *Id. Ib.* vol. iii. fol. 606.

COPRIS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Coprophagi*. Generic character: the last articulation of the labial palpi very distinct; thorax shorter than the elytra, broader than it is long; abdomen elevated, convex; anterior feet nearly of the same length as the others, and terminated by a tarsus.

Type, *C. lunaris*, Fab.

The insects of this genus live on dung. Many of them have the thorax horned, and very singularly spined. The colours are generally very rich and brilliant, though the hues are dark.

COPROPHAGI, in *Zoology*, (κόπρος, dung, φάγειν, to eat,) a family of insects of the order *Coleoptera*, consisting of the genera *Ateuchus, Sisyphus, Copris, Onitis, Onthophagus*, all formed from the overgrown genus *Scarabæus* of Linnæus.

The Naturalist who is disposed to enter with ardour into the study of the habits of animals, must necessarily be often brought into contact with objects the most repugnant to his senses. In the pursuit of Entomology, his investigations will not always be carried on amidst the sweets and freshness of flowers and verdure; he must be content at times to examine with disgusting minuteness the most repulsive and filthy objects; carcases half putrid, vegetables undergoing decomposition, or the stercoraceous covering of the farmyard. But his prejudices once overcome, and his sight and smell once familiarized to such objects, he will be amply rewarded for his discomfort by the number and interest of the species which are to be found only in such situations; and amongst these are the whole family of *Coprophagi*, which, as their name imports, feed on the excrements of animals.

Without any particular beauty of form or of colours, living on the most disgusting substances, and having their habitation only in the midst of their fœtid and repulsive food, several of these insects have received the homage of man, and have even been the objects of divine worship. The sacred Beetle of the Egyptians (*Ateuchus sacer*) is well known from the frequent occurrence of its representation in the antiquities of that country. On the columns of their temples, on the pyramids, in metal, in stone, in relief or merely engraved, it is constantly met with in connection with whatever bears the character of their ancient religion. This worship, however, like most of the circumstances connected with the idolatry of that extraordinary people, must be considered as symbolical. The appearance of this insect immediately succeeds the return of the Nile into its bed, and indicates the period of seed-time. It is extremely probable that this circumstance first gave it a character of importance to the inhabitants, and that it consequently became associated with other objects of worship, whose honours originated in similar relations to the great source of their national subsistence and wealth.

These insects are inhabitants of warm climates. Their habits are in many respects very curious and interesting. The eggs are laid in a portion of dung, which is made into a ball, and rolled with great assiduity until it becomes perfectly round. This is frequently the work of two or three individuals. A favourable situation is then sought for, in which a hole is dug in the earth, the ball of dung enclosing the egg, is carefully placed in this hole, and then covered over. On this ball of dung the larva afterwards lives.

These habits are peculiar to the *Ateuchi*. The other insects of this family dig holes in the earth immediately under the matters on which they live, for the reception of their young, which are thus provided with nourishment as soon as they leave the egg. Latreille, *Hist. Nat.* x.

COPROSMA, in *Botany*, a genus of the class *Polygamia*, order *Monoecia*. Generic character: hermaphrodite flower, calyx inferior, five-toothed; corolla funnel-shaped, five, six or seven-cleft; stamens five, six or seven; styles two; berry globular, two-seeded.

Two species, natives of New Zealand. Willd.

COPT, a name given to the natives of Egypt, belonging to the Jacobite or Monophysite sect, is a term of Arabian origin, and manifestly a corruption of the Greek word Αἰγύπτιος, converted by the Arabs into *Kubtí* or *Kibtí*, pronounced *Gubtí* or *Gybtí* by the Egyptians, according as the ancient or modern sound is given to the γ in the original word. It was restricted, probably from the very beginning of the Musulmán power in Egypt, to the Jacobite sect, who were not only exclusively of pure Egyptian blood, but also far more numerous than their adversaries, the Melkites; Greeks in faith as well as origin. The Jacobites, who were heretics in the estimation of the Greek Emperor, had consequently been repressed and persecuted, and were therefore willing to submit to the arms of Amrú-Ibn el-âás, the Arabian commander, who granted to them immunities not previously possessed. Their Patriarch, who had been deposed by the Emperor Heraclius, was reestablished, and their church for ever shielded from the encroachments of the Constantinopolitan See. But a military and spiritual despotism, such as that established by Mohammed, offers no real security for

the peace and welfare of the subject; and the Copts soon found that their privileges would be of little avail under oppressive or fanatical Princes. Their wealth, numbers, and respectability, rapidly declined, and though rarely intermarrying with their conquerors, and preserving their features, manners, and religion, unaltered, they soon lost their language, which had resisted the influence of a Grecian Court for so many ages. Their alphabetical characters, which, with a very few exceptions, were borrowed from the Greek, and probably first introduced towards the latter end of the IIId century, had contributed to preserve their language in its original form, while a desire of instructing the people had led the Monks to compose many religious works in their vernacular tongue; but the poverty and ignorance which soon sprung up from the oppression under which they laboured, could not fail to cut them off from the use of such instructors, and accustom them to neglect a language which served only as an invidious distinction. In the Lower, or Northern Provinces, it appears to have been little, if at all, spoken so early as the Xth century, though used and studied as a learned language as late as the XVth. In the Sâìd, or Upper Egypt, less exposed to foreign influence, it prevailed for a much longer period, and the peculiar dialect of that country was generally spoken by the people in the beginning of the XVIth century; Vansleb, who was there in the latter part of the XVIIth, saw the last of the Copts to whom this language could be said to be vernacular. It is an original tongue, having no distinct affinity with any other, though many Greek words have been introduced, unaltered, by Christian writers, and several terms appear to have been anciently borrowed from the Hebrew. The Coptic version of the New Testament, is valuable on account of its antiquity, dating according to several Critics as early as the IId century, and not later than the Vth, at the lowest computation. As a relic of the ancient Egyptian, also, the Coptic language is deserving of attention, and the light which a study of the fragments written in it, will throw on the history and antiquities of ancient Egypt, has been clearly shown in M. Quatremère's able works cited below.

In person and features the Copts differ much from the other natives of Egypt, and are evidently a distinct race; an intermediate link in the chain which connects the Negro with the fairer tribes to the north and south of the Tropics; strongly resembling the Abyssinians, who, though extremely dark, are much paler than the genuine Negroes. Dark eyes, aquiline noses, and curled hair, are the usual characteristics of both nations; and the mummies which have been examined evidently point out the resemblance which the Copts bear to their ancestors. (Blumenbach, *in Comment. Reg. Soc. Goettingen*, xiv. 38.) Reduced by a long series of oppression and misrule to a low state of degradation, their number and national character have rapidly declined; so that, at the highest calculation, they do not now amount to more than one-fifth of the whole population, or between 400,000 and 500,000 souls. They are chiefly employed as agricultural labourers, though several in the larger cities are engaged in manufactures and commerce, or employed as clerks in the public offices belonging to the revenue department. They are quiet, industrious, and saturnine; but are often represented by travellers as crafty, fraudulent, and revengeful. All, however, allow that they show a capacity and dispositions which, under more favourable circumstances, would raise them to a respectable rank in the scale of civilized nations.

(See *Description de l'Egypte*; Denon, *Voy. dans l'Egypte*, Paris, 1802; Hartmann's *Beschreibung von Ægypten*, Hamburgh, 1799; Volney, *Voyage*, i. ch. vi. p. 74. For the language; Adelung's *Mithridates*, iii. 64; Quatremère, *Recherches sur la langue, &c. de l'Egypte*, Paris, 1808. sec. 1 and 2; Didymi Taurinensis (i. e. Thomæ Valpergæ) *Literaturæ Copticæ rudimentum*, Parmæ, 1783; Christ. Scholtz *Gramm. Ægyptiaca*, Oxon. 1778; La Croze, *Lexicon Ægyptiaco-Latinum*, Oxon. 1778; P. E. Jablonskii *Opuscula*, Ludg. Bat. 1804.)

COPTANK, the same as *copatan*. See Cop. Mr. Nares produces an instance of it written *coppletank*; and another *coppin-tank*. Other Examples are given by Mr. Steevens, in his Note on *Copetan*.

Ulysses revileth not Thersites with these termes. Thou halting and lame squire, thou bald-pate, thou *coptank*; thou art camel-backt, crump-shouldered: but rather reproacheth him with his vaine babbling and indiscreet language.
Holland. Plutarch, fol. 39.

For he went not without breeches, nor did wear a long gown trayling on the ground, nor a high *coptanct* hat, but took a mean apparel between the Medes and the Persians.
North. Plutarch. Alexander the Great.

COPTIS, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Ranunculaceæ*. Generic character: calyx none; corolla, petals five or six; nectaries five or six, hood-shaped; pericarps six to ten, four to six-seeded.

This genus, divided from *Helleborus*, contains two species, natives of North America. *Linn. Soc. Trans.* vol. viii.

CO'PULATE, *v.* Co'PULATE, *adj.* COPULA'TION, Co'PULATIVE, *adj.* Co'PULATIVE, *n.* COPULA'TIVELY. Lat. *copulare, atum*. Vossius, Συμπλοκὴ, *a* πλοκὴ, *sive* πλοκὰ, (from πλέκ-ειν, *plect-ere, nect-ere,*) and by metathesis *copla*: or it may be from the Hebrew. Scheidius thinks *copula* is *co-apula*, from *apio*, i. e. *necto*.

To connect, to conjoin, to unite; and sometimes restricted, as *couple* is, to the conjunction or union of two only. See to Brace.

He shal be born by the *copulation* of the father and mother, as other men: not, as some say, of a lone virgin.
Strype. Memorials. A Popish Discourse of Antichrist.

This man is so cunning in his inclusiues & exclusiues, that he dyscerneth nothing betwene *copulatiues* and disiunctiues.
Sir Thomas More. Workes, fol. 943.

Great feasts were made in Holland, and great sport,
Because of this new match of *copulation*,
But greater shall in Zeland by report,
For which there was great care and preparation.
Harrington. Orlando, book ix. st. 87.

For the conjunction καὶ is not to be taken here for a *copulative*, but, as *vau* is frequently in the Hebrew, for a conjunction casual.
Mede. Works. Discourse 24. book i.

But if the force of custom, simple and separate, be great, the force of custom *copulate*, and conjoyned, and collegiate, is far greater. *Bacon. Essays. Of Custom and Education*, ess. 39.

By this rule it is also, that words are taken and construed, sometimes by extension; sometimes by restriction; sometimes by implication: sometimes a disjunctiue for a *copulatiue*; a *copulatiue* for a disjunctiue.
State Trials. The Case of the Postnati.

Otherwise I suppose it would have been joyned to the word "strangers" by a conjunction disjunctive, which is usual where the words are of one sense; and not by a *copulative*, as here it is.
State Trials. The Great Case of Impositions.

Then the promise in the same tenour *copulatively*. And will give unto thee (still with the same specialty) the keys, &c. and whatsoever thou, &c.
Hammond. Works, vol. ii. fol. 384.

But, I suppose, we owe this benefit wholly to the growth and progress of Christianity in the North, by which early and undistinguished *copulation*, or multitude of wives, were either restrained or abrogated.
Sir William Temple. On the United Provinces, ch. i.

And for the same reason I understand the Israel of God, to be the same with those who walk by this rule, though join'd with them by the *copulative* καὶ, and; no very unusual way of speaking. *Locke. Works. Galatians*, ch. vi. 11—18. note 16.

Like land animals they have warm blood, *copulate*, bring forth, and suckle their young, shewing a strong attachment to them.
Pennant. British Zoology. Cetaceous Fishes.

The other season in which it is dangerous to come in their [bears] way, is at the time of their *copulation*, which is generally about this time of the year.
Cook. Voyage, vol. vii. book v. ch. v.

CO'PY, *v.*
Co'PY, *n.*
Co'PYING,
Co'PY-BOOK,
Co'PY-HOLD,
Co'PY-HOLDER,
Co'PY-MONEY,
Co'PY-RIGHT,
Co'PIER, or
Co'PYER,
Co'PYIST,
Co'PIST.

Fr. *copier*; It. *copiare*; Sp. *copiar*; Dutch *kopieren*. Copiam *dare*, copiam *facere exscribendi, describendi*. See Junius, Skinner, and Menage. To *copy* is To multiply writings; i. e. to write from another writing what is there written; to write, to transcribe, describe or delineate from any pattern, model or example; to describe or delineate in imitation or resemblance; to imitate; to strive to resemble,—to follow an example.

But neither I, neither all the frēdes I could make, might attaine any *copie*, but onely one written *copie*, whiche as it seemed was drawen out in great hast: notwithstandyng I can not well iudge what the cause should bee, that his boke is kept so secret.
Frith. Workes, fol. 108.

For your vntruthe, now are ye shent
Yo bare yourself, somwhat to bold,
Therfore ye lost, your *copy-hold*.
Skelton. Against the Scottes.

Then with relaxed rein admonishing
Her smoaking steeds; they snatch'd her coach away
With sparkling, foaming fervor, *copying*
Her hasty indignation.
Beaumont. Psyche, can. 5. st. 250.

KAT. Faire as a text B. in a *coppie-booke*.
Shakspeare. Love's Labour Lost, fol. 137.

For one and twenty yeeres, or for three liues,
Chuse which thou wilt, I'll make the a *copy-holder*,
And thy first bill vnquestion'd.
Ben Jonson. The Staple of Newes, act ii. sc. 2.

These, and a thousand more, the fane adorne;
Their fates were painted, ere the men were born,
All *copied* from the heavens, and ruling force
Of the red star, in his revolving course.
Dryden. Palamon and Arcite.

Let the faint *copier* on old Tiber's shore,
Nor mean the task, each breathing bust explore,
Line after line with painful patience trace,
This Roman grandeur, that Athenian grace.
Tickell. To Sir Godfrey Kneller.

This order has produced great numbers of tolerable *copyers* in painting, good rhimers in poetry, and harmless projectors in politicks. *Tatler*, No. 166.

I need not enlarge on this relation; it is evident from hence, that the Sorbonists were the original, and our schismaticks in England were the *copiers* of rebellion; that Paris began, and London followed.
Dryden. Vindication of the Duke of Guise.

This person suddenly going for Africk before the transcript had been examined, and not taking care to leave all the first *copy*, the author found one or two [blanks] where he was not able to repair the *copist's* omissions.
Boyle. History of Cold. The Publisher to the Reader.

Now whether the writer be poet, philosopher, or whatever kind; he is in truth no other than a *copist* after nature.
Shaftsbury. Advice to an Author, part iii. sec. 3.

Learn hence for ancient rules a just esteem,
To *copy* nature, is to *copy* them.
Pope. Essay on Criticism.

These form the body of Roman law, or *corpus juris civilis*, as published about the time of Justinian; which, however, fell soon into neglect and oblivion, till about the year 1130, when a *copy* of the digests was found at Amalfi in Italy.
Blackstone. Commentaries. Introduction, sec. 3. p. 81.

The sale of literary *copies* for the purpose of recital or multiplication, is certainly as ancient as the times of Terence, Martial, and Statius. *Id. Ib.* vol. ii. p. 407.

I was always the favourite of my mistress; she used to call me to read and show my *copy-book* to all strangers, who never dismissed me without commendation, and very seldom without a shilling. *Johnson. The Idler*, No. 26.

The differences of these inferiour tenants were decided in the lords' court, in which his steward sat as judge; and this manner of tenure probably gave an origin to *copy-holders*.
Burke. An Abridgement of English History.

This primary or original *copying*, which in the ideas of Philosophy is imitation, is, in the language of criticism, called invention. *Hurd. Works. Poetical Imitation*, sec. i.

Notwithstanding that prediction, it does not appear that, besides the *copy-money*, any advantage accrued to the author of a poem, written with the elegance and energy of Pope.
Murphy. Life of Johnson.

Lee had thy [Dryden's] fire, and Congreve had thy wit
And *copyists*, here and there, some likeness hit
But none possess'd thy graces, and thy ease;
In thee alone 'twas natural to please!
Hart. The Visions of Death.

But as all these *copyists* were not equally dexterous in effacing and cleaning these manuscripts, I have seen some in which a part at least of the former writing might be read.
Jortin. Remarks on Ecclesiastical History.

COPY-HOLD, in *Law*, a tenure for which the tenant hath nothing to show but the copy of the rolls made by the steward of the Lord's Court, on such tenants being admitted to parcel of the lands belonging to the manor. Sir Edward Coke, and almost all the writers on this subject, have derived the tenure of Copyholds from the state of Villenage. It is probable that it originated at a time when the Lords and Barons of the Kingdom had tracts of land granted out to them by the Crown to hold by feudal tenure; which, from their extent, they were unable to cultivate, and consequently they allotted small portions to their Vassals and Bondsmen, as rewards for their services in intestine wars, or as a consideration for performing certain services to their Lords; as cultivating the portion of land retained in the Lord's own hands, which was called Demesne Land; granting to their retainers the freehold of the remainder to be held of them by military or other free services, and this was called Seigniory Lordship or Manor.

The acquiescence of Lords of Manors to their Villeins, holding their lands as long as they performed their services, and in permitting their children to succeed to them, advanced the pretensions of the Villeins in opposition to the absolute rights of the Lords, so as

PY-HOLD. — UET.

to give them a kind of presumptive or customary right to their possessions; which, in course of time, was noticed by the Courts of Justice, and, under their sanction, became at length a part of the Common Law. These tenants, having no other title to their estates but custom, and admission in pursuance of such custom, entered on the rolls of the Lord's customary Court, or copies of such entries, they were called Tenants by Copy of Court-roll, and their tenure itself a Copy-hold or customary estate

A *Copy-hold estate* may therefore be described to be part of the demesnes of a manor, held at the will of the Lord, according to the custom of the manor; which customs are infinite, and vary in almost every manor, by a grant from the Lord, and an admittance of the tenant entered on the rolls of the manor Court. And there are four circumstances necessary to the existence of a Copy-hold estate: a manor, a Court, the lands must be parcel of, and situated within the manor of which they are held, and they must have been demised or demisable by Copy of Court-roll from time immemorial. The first mention of tenant by Copy of Court-roll, is in the latter end of the reign of Edward III.

Copy-hold tenants are prevented voting at the election of Knights of the Shire, by 31 George II. c. xiv. Mr. Cruise, in his *Digest*, vol. i. p. 293, treats on the incidents to Copy-holds, of fines, and herriots, as connected with them, and of the forfeiture, extinguishment, and suspension of them; to which, and Mr. Scriven's *Treatise*, we must refer our readers for much interesting information connected with them.

COQUE'T, *v.*
Co'QUET, *n.*
Co'QUETTE, *adj.*
Co'QUETTY,
Co'QUETTISH.

Cocket, brisk, apish, pert. North. Grose. Perhaps, as Skinner thinks, from the Fr. "*coqueter*, i. e. to chuck, as a *cock* among hens; also to strowt it, like a *cock* on his own dunghill." Cotgrave, who in V. *Coquardise*, uses *cocketness*, as its English equivalent. *Coquetry* is applied to

Assumed, pretended, affected, forced liveliness, vivacity, or cheerfulness; to insincere attempts—to please or be pleasing, to be agreeable, attractive or alluring.

> Phillis, who but a month ago
> Was marry'd to the Tunbridge beau,
> I saw *coquetting* t' other night
> In public with that odious knight.
> *Swift. Cadenus and Vanessa.*

The *coquet* is in particular a great mistress of that part of oratory which is called action, and indeed seems to speak for no other purpose, but as it gives her an opportunity of stirring a limb, or varying a feature, of glancing her eyes, or playing with her fan. *Spectator*, No. 297.

> The vain *coquette* each suit disdains,
> And glories in her lover's pains.
> With age she fades, each lover flies;
> Contemn'd, forlorn, she pines and dies.
> *Gay. Fables. The Father and Jupiter*, fab. 33.

> *Coquet* and coy at once her air,
> Both study'd, though both seem neglected;
> Careless she is with artful care,
> Affecting to seem unaffected.
> *Congreve. Amoret.*

If a man considers that all his heavy complaints of wounds and deaths rise from some little affectations of *coquettry*, which are improved into charms by his own fond imagination, the very laying before himself the cause of his distemper, may be sufficient to effect the cure of it. *Spectator*, No. 377.

COQUET. — COQUIMBO

The most steady foresight and predisposing order to have every body and every thing ready in its place, and prepared to take advantage of the fortunate figurative moment in this *coquetting* climate of ours. *Burke. On Scarcity.*

Leviculus discovered that this coarseness was nothing more than the *coquetry* of Cornhill, and the next day returned to the attack. *Johnson. The Rambler*, No. 182.

> So you with coy *coquettish* art
> Play wanton round your lover's heart
> Invisible and free:
> Love's balmy blessing would you try,
> No longer sport a butterfly
> But imitate the bee.
> *P. Whitehead. The Butterfly and the Bee.*

COQUIMBANES, three Islands so called, which lie off the coast of Coquimbo, and are named Maxillones, Totoral, and Pajaros. They are each about six or eight miles in circumference, but are uninhabited. Totoral is in longitude 29° 20′ south, Maxillones in 29° 30′, and Pajaros is a short distance southward of the latter, forming with the islets a chain from Point Yerva Buena to a little above the cape on the northern side of the Bay of Coquimbo.

COQUIMBO, the name of a Province of Chili, containing about 15,000 people, and also of its chief Town. This Province is the second in descending the shores of the Pacific from Peru, and that Ocean washes its eastern boundary, the Andes limit it on the west, Copiapo bounds it on the north, and Aconcagua and Quillota on the south. Its climate is mild, and the air pure and healthy. Gold, copper, and iron exist in abundance throughout its confines, and silver, lead, sulphur, and salt are found in considerable quantities, whilst the soil yields most productively vines, olives, and every kind of European, as well as of tropical plants.

The largest copper mine in this part of Chili is situated on the Cerro Verde, which rises from the plain in a conical form, and serves as a land-mark to the Port of Coquimbo.

Coquimbo, in a broken and uneven surface of about forty-five leagues in length by forty in breadth, possesses many small rivers, of which the Coquimbo, Tongol, Chuapa, and Limari are those only which are worthy of notice.

It has, like all the other Chilian departments, a series of volcanoes on its Andean frontier, the most noted being those named Coquimbo and Limari.

There are few places of importance in this Province. Coquimbo, the Capital, also called *La Serena*, from the place in Spain where Valdivia, who founded it in 1544, was born, is situated in latitude 30° south and in longitude 71° 18′ west, on the banks of the Rio Coquimbo, about a mile from the junction of that river with the Pacific, and commanding extensive views of the ocean, river, and country, which are very picturesque. The streets are wide, but ill-built, and intersect each other at right angles, so as to form regular squares and gardens; each house being provided with ground well filled with fruit trees and esculent vegetables, to which, during the earthquakes, the inhabitants resort for safety. There is a parish Church, five large conventual Churches, a Town-house, and a College built by the Jesuits; the number of inhabitants does not, however, probably exceed 3000.

This town possesses a good port, about two leagues distant; the Bay of Coquimbo being reckoned almost the only good one on the coast, ships lying safely in

COQUIMBO. — CORACIAS.

it, as they are sheltered by several islands. The English cruisers took Coquimbo many times during the wars between Spain and England.

About twenty-two miles of Coquimbo southward, and in latitude 30° 17′ south, is another harbour formed by the river Tongoi, where there is a settlement, at which vessels for Peru load with hides, copper, tallow, fruit, wine, oil, and dried meats.

CORAAGE, *coraagium*, (*corus*, a Jewish measure, containing a Camel's load, about thirty bushels,) an extraordinary impost, probably discharged in corn. It is explained by Bracton, to be one of those contributions *quæ nec servitia dicuntur nec de consuetudine veniunt, nisi cum necessitas intervenerit, vel cum Rex venerit*, xi. 116. 8. Du Cange, however, (*ad voc.*) is inclined to read *Cornagium* (q. v.) in this passage.

CORACIAS, from the Greek κορακίας, *corvo similis*, Lin.; *Roller*, Pen. In *Zoology*, a genus of animals belonging to the family *Conirostres*, order *Passeres*, class *Aves*.

Generic character. Beak strong, compressed at the base, and the point slightly hooked; nostrils oblong, placed at the edge of the feathers, but uncovered by them; feet short and strong.

This genus belongs to the Old World, and very nearly resembles the Jay (*Corvus Glandularis*) in its habits, and the loose feathers on the forehead; their plumage is very vivid and beautiful; their note very unharmonious. They have been divided into three subgenera by Cuvier.

α Rollers Proper.

Have the beak straight, and deeper than it is wide.

C. Gracula, Lin.; *le Rollier*, Buff.; *Roller*, Pen. Is the only British species, and very rare here; it is about the size of the Jay, and has the bill black, straight, and slightly hooked at the point, with five pairs of bristles at the base; a bare spot behind each ear and about the eyes; head, neck, breast, and belly of a light bluish green; back and feathers of the wings nearest it of a reddish brown; coverts on the ridges of the wings deep blue, beneath them pale green; upper parts and tips of the quill feathers dusky; tail consisting of twelve feathers of a light bluish green, the outer one on each side tipped with deep blue; legs short, and of a dirty yellow. It is a very wild bird, although sociable with its own species; builds in birch trees, and feeds upon worms, grain, and roots. It makes a chattering noise, whence its name *Garrulus*. The young do not obtain their bright plumage till the second year. It is most common in the warmer parts of the Old Continent, particularly in Africa, but has been found as far north as Sweden.

C. Benghalensis, C. Indica, Lin.; *le Cuit ou Rollier de Mindanao*, Buff.; *Bengal Roller*, Lath. Very similar to the preceding, but the colours more vivid; the whole wing varied with deep and light blue, forming five bands; the rump and upper division of the tail of a deep blue, the middle pale green, and the tips deep blue; its two middle feathers of a dull green. Native of India.

C. Abyssinica, Lin.; *le Rollier du Senegal et d'Abyssinie*, Buff.; *Sheregrig*, Bruce's *Travels*; *White-fronted Roller*, Shaw. Its wings marked with bars of deep and light blue; at the root of the beak the feathers are white; the two outer tail feathers longer by five inches than the others, and the projecting part of a deep blue; legs reddish brown. Native of Abyssinia. This species is the same as the *Swallow-tailed Indian Roller*, of Edwards, and the *C. Senegalensis*, of Linnæus.

C. Cyanogaster, and *C. Viridis*, belong to this division.

β Colares.

Beak shorter, more arched, and wider at the base than deep.

C. Orientalis, Lin.; *le Rollier des Indes*, Buff.; *Oriental Roller*, Shaw. About the size of a Jay, but of a heavy shape and greenish brown colour; bill dull yellow; wings reaching to the tip of the tail, barred with deep blue, sea-green middle, and black tips; base of the tail deep blue, remainder of it black; legs brown. Native of the East Indies.

C. Madagascariensis, Lath.; *le Rollier de Madagascar*, Buff.; *Madagascar Roller*, Lath. Of an inelegant shape, but beautiful plumage, purple, ferruginous above, and inclining to blossom colour beneath; quill feathers blue black; rump, vent, and tail blue green, tipped with blue and black; bill dull yellow; legs reddish brown. Native of Madagascar.

C. Afra, Lath. Very nearly resembles the last species, and Dr. Shaw seems inclined to think it merely a variety.

γ Mainates.

Beak of the last subgenus; fleshy tubercles on some parts of the head instead of feathers; the feathers covering the nostrils having a velvet-like appearance.

C. Religiosa, Cuv.; *Gracula Religiosa*, Lin.; *le Mainate*, Buff.; *Minor Grakle*, Lath.; *Minor* or *Mino*, Edwards. Is about the size of a Thrush, of a beautiful black colour; the beak and caruncles on the head yellow; the feathers on each side point into the bill as far as the nostrils, and those on the occiput resembling hairs or velvet, in fineness; the bottoms of some of the quills white, forming a white spot on the middle of the wing; legs and feet yellow. Native of India. They are remarkable, as being the best imitators of the human voice. Edwards describes two varieties of them, the Lesser and the Greater; the bill of the former being red at its base, and yellow at the point, whilst in the latter it is all yellow.

See Linnæi *Systema Naturæ* à Gmelin; Buffon, *Histoire Naturelle des Oiseaux*; Pennant's *British Zoology*; Shaw's *General Zoology*.

CORACLE, Brit. *crwg*, a trunk; a boat used by fishermen on the Welsh rivers. It was employed at the time of Cæsar's invasion; and Cæsar himself profited by his observation of it, to extricate himself when his bridges had been broken down by a storm, and his troops were enclosed between the rivers Sicoris and Cinga, without any adequate supply of provisions. *Quum in his angustiis res esset, atque omnes viæ ab Afranianis militibus equitibusque obsiderentur; nec pontes perfici possent: imperat militibus Cæsar ut naves faciant, cujus generis eum superioribus annis usus Britanniæ docuerat. Carinæ primum ac statumina ex levi materiâ fiebant; reliquum navium corpus viminibus contextum, coriis integebatur.* (*De Bell. Civ.* l. 54.) Pliny informs

us that the Britons ventured a six days' voyage to the Island of Mictis (be this what it may) in these frail barks; *vitilibus navigiis corio circumsutis*, iv. 30; vii. 57; Solinus, in his paraphrase of the last of the passages here referred to, (22) derives *vitilis* not from *vimen*, but from *viere*, a word used by Ennius and Varro, and signifying to hoop or bind with twigs. The vessels used by the Armenians, in voyaging down the Euphrates to Babylon, though differing in size, and constructed for other purposes, were built on the same principle, (Herod. i. 194,) and the similarity has been noticed by Lucan.

Primum cana salix madefacto vimine parvam
Texitur in puppem, cæsoque inducta juvenco
Vectoris patiens tumidum superenatat amnem.
Sic Venetus stagnante Pado, fusoque Britannus
Navigat Oceano; sic cum tenet omnia Nilus
Conseritur bibulâ Memphitis cymba papyro. iv. 131

Carabus is the name under which the Coracle is described by later Latin writers: *Carabus parva scapha ex vimine facta, quæ contexta crudo corio genus navigii præbet*, Isiod. xix. 1; and Papias, as well as Lucan, mentions that they were employed on the Po. *Carabus navicula discurrens in Pado, id est linter. Est autem ex vimine et corio.* Hence probably is derived the Dutch *Caravel*, q. v.

The form of the Coracle is nearly oval, flattened at one end like the keel of a common boat; its length is usually from five to six feet, its breadth about four. The frame is formed of split rods plaited like basket-work, and covered on the outside with a raw hide, or with strong coarse flannel rendered water-tight by a thick coating of tar. The fisherman sits on a narrow board fastened across the middle, and thence guides his vessel with a paddle. It holds only one person with convenience; and it is carried to and from the water, strapped on the back of its owners. Its usual weight is 40 or 50 pounds, though a Welsh proverb describes it as much heavier, *Llwyth gwr ei gorwg*; His Coracle should be a man's load.

CO'RAL, *n.*
Co'RAL, *adj.*
Co'RALLINE,
Co'RALLOID, *adj.*
Co'RALLOIDAL,
Co'RAL-CROWNED,
Co'RAL-GROVE,
Co'RAL-PAVEN,
Co'RAL-ROCKS,
Co'RAL-SAND,
Co'RAL-STRING.

Lat. *corallium*; Gr κοράλλιον; of unsettled Etymology. Vossius produces various conjectures, and among them, that contained in the passage quoted from Holland's Translation of Pliny, q. v.

Of small *corall* aboute hire arm she bare
A pair of bedes, gauded all with grene;
And theron hong a broche of gold ful shene.
Chaucer. The Prologue, v. 158.

And al the mount was set ful of christal *coralles*, & rich rockes of rubie curiously counterfaited & full of roses & pomgranates as though thei grewe. *Hall. Henry VIII. The nineteenth Yere.*

A little mouth with decent chin,
a *corall* lip of hue;
With teethe as white as whale his bone
ech one in order due.
Turbervile. Praise of his Loue.

Besides which fuci, the Dr. tells me, he observed vessels and seed in *coralloid* shrubs.
Derham. Physico-Theology, book x. note (p.)

It is said that this plant [*corall*] whilst it groweth and is alive, if a man touch it never so little, becomes as hard immediatly as a stone. The fishers therefore to prevent that inconvenience (as knowing the nature thereof) either pluck it up with their nets, or cut it with some sharpe edged yron tooles: which is the cause that it is commonly called *curalium*, as some make interpretation of the word. (ὅτι ἐν ἀλὶ κυρεῖται, because it is cut and shorne (as it were) in the sea.) *Holland. Plinie*, vol. ii. fol. 429.

CLEON. These be but weeds and trash he brings,
I'll give thee solid costly things;
His will wither and be gone
Before thou well can'st put them on;
With *coral* I will have thee crown'd,
Whose branches intricately wound
Shall girt thy temples every way.
Drayton. The Muses' Elysium. Nymphal 2.

——————— Those that keep
Amongst the *coral-groves* in the Virgevian deep.
Id. Poly-olbion, song 10.

Now that plants and ligneous bodies may endurate under water without approachment of air, we have experiment in *coralline*, with many *coralloidal* concretions.
Sir Thomas Brown, book ii. ch. v.

When instantly he pluck'd out of his pocket a *coral-string*, with lac'd beads of gold, and put it about her neck.
Shelton. Don Quixote, ch. ix. vol. iv. p. 69.

It is a tradition amongst naturalists that *coral* grows soft at the bottom of the sea, but when it is brought up into the open air, though it retains its bulk and figure, it hardens into a stony concretion. *Boyle. History of Firmness.*

But sounding again at one o'clock in the morning, August 1, we had but 25 fathom, *coral-rocks*;—for at two in the morning we had 26 fathom *coral* still, at three we had 28 *coral-ground*.
Dampier. Voyage. Anno 1699.

The sea-gods from their pearl embroider'd beds,
Who to great George the green dominion gave,
No longer lift their *coral-crowned* heads,
But dive distress'd beneath the trembling wave.
Cunningham. On the Death of his late Majesty.

A goddess from thy mossy brink
Asks of thy crystal stream to drink:
Lo! Pallas asks the friendly gift;
Thy *coral-crowned* tresses lift.
Warton. Ode for Music.

With spiral shell,
Full-blasted, tell
That all your watery realms should ring;
Your pearl-alcoves,
Your *coral-groves*,
Should echo theirs, and Britain's king.
Young. Ocean.

Emerging from their *coral-paven* cave,
Thetis and Doris walk upon the wave.
Fawkes. A Description of Man.

The weather being squally, with rain, I anchored, at the approach of night, in fifteen fathoms' deep water, over a bottom of *coral-sand*, and shells.
Cook. Voyage, vol. v. book ii. ch. iii.

CORALLIUM, in *Zoology*, a genus of the *Polypi vaginati*, of Lamarck. Generic character: polypary fixed, plant-shaped, not jointed, covered with a cortical crust; central stem, branched, stony, solid, striated on the surface; crust consisting of a soft fleshy substance, containing the polypi; when dried, porous and hardened; cells scattered, eight-valved; tentacula eight, ciliated, and radiate at the mouth of the polypi.

The only species of this genus is the *Isis nobilis*, of Linnæus, so well known under the name of Red Coral, and which is manufactured into various ornaments. It is the production of the ocean in general in warm climates.

The Red Coral (*C. rubrum*) was well known to the ancients. It was, however, only in later ages that its true nature was understood. Theophrastus mentions it as a precious stone. Pliny, who frequently translates the words of Dioscorides, speaks of its

CORALLIUM.

natural history, and mentions the haunts of the Coral fishers, the medicinal properties which it was supposed to possess, as well as the use to which it was applied as an ornament. The Indians, he says, have the same value for the little grains of Coral which are frequently found thrown upon the shore, as the Europeans have for pearls. They are considered by the diviners and jugglers as amulets of power, and are worn by them as ornaments pleasing to their Gods. The Gauls ornament their armour as well as their dresses of ceremony with Coral; and the Romans hang it about their children, as a charm to ward off the diseases and other evils to which infancy is subject. The merits of Coral as a medicine were much vaunted, and it was considered as a remedy for sicknesses of the most opposite kinds. Priests and physicians, augurs and poets, alike celebrated its virtues and its beauty, (xxxii. 11.)

After the dark ages, during which no notice appears to have been taken of this production, it again occupied the attention of men of real or pretended science. It was then first debated to what kingdom of nature it might belong; and whilst by Guysonius, and others, it was reckoned amongst mineral productions, it was considered by the celebrated Tournefort as a marine plant. Marsigli followed the same opinion, and his work, obtaining a rapid and extensive circulation in the little scientific world of that day, produced an universal concurrence in his opinion. The beautiful discovery of Peysonnel, of marine Polypi, and that of Trembley, of those of fresh-water, opened a new field of inquiry to Naturalists, and the false notion of Marsigli was soon detected. Since that time it has been ascertained that Coral is no other than a habitation for minute animals; and the observation of Reaumur, of B. de Jussieu, of Donati, Ellis, and others, having established this fact, its real situation in the animal kingdom has been satisfactorily shown by Linnæus, Bosc, Peron, Cuvier, Lamarck, &c.

The Red Coral is found in various parts of the Mediterranean and Red Seas. The latter has even been said to take its name from the colour of its sands, which are tinged by the broken fragments of this substance. It grows on rocks, and on any solid submarine body; and it is necessary to the well-being of the little animals which produce and inhabit it, that it should remain fixed to its place. On being broken from its foundation, it soon looses the cortical soft substance with which the calcareous stem is enveloped, and the animals are consequently destroyed. It requires eight or ten years to arrive at its greatest size; and it becomes subsequently pierced in all directions by different marine animals which perforate rocks, shells, and every other calcareous, and even siliceous substance upon which they fix. The depth at which this beautiful production is obtained varies very considerably; but it seems necessary to its perfection, that the rays of the sun should readily penetrate to the place of its habitation; thus, it grows nearer to the surface in those parts where the sun is intercepted by precipitous shores, than in those situations to which the heat penetrates without interruption. It is found, therefore, not only that the finest Coral is to be obtained in situations to which the rays of the sun have the most ready access, but that it there comes to perfection also in a much shorter period. The consequence of this variation of colour and size, is that there are several varieties of Red Coral distinguished in merchandise, which differ in value, according to the depth and brilliancy of the colour, &c.

COR. LIU

The implements which are used in the Coral fishery, are described at large in the works of Donati, of Marsigli, in Poiret's *Voyage en Barbarie*, and by other authors. The best appear to be those invented by M. J. J. Berard, who describes two of them, one applicable to the Coral which is found at the bottom of the sea, the other to that which covers the sides of submarine rocks, and other similar situations.

The divers in Provence have two different implements, which they employ for the purpose of obtaining Coral. The first is used to tear it from the rocks; it consists of a large wooden cross, to the centre of which is attached a heavy weight of lead, which sinks it readily, and it is held by a long thick cord. To each extremity of the cross is fixed a round network, or parcel of loose cords. When they have thrown this instrument into the sea, in places wherein the divers have previously ascertained that there are a number of cavities in the rock, well filled with Coral, the one who has the management of the machine, pushes some of the network into these interstices, and in this way the Coral becomes entangled, and the persons in the boat then break it off, and draw it out of the water.

The other instrument is employed in obtaining the Coral from deep caverns, and consists of a very long beam of wood, to the extremity of which is attached a circle of iron of a foot and a half in diameter, with a large reticular sack, with two round nets placed on each side. This beam is fixed by two long cords to the stem and stern of the boat; it is sunk by means of a large plummet of lead, and is drawn about the bottom of the sea in different directions by the movements of the boat. The iron ring breaks off the small branches of Coral which are attached to the sides of the caverns, and the other parts are entangled in the nets; sometimes, though rarely, they obtain in this way branches weighing three or four pounds, and this would more frequently be the case, were it not that the people who fish for Coral are permitted to repeat their operations too often.

It is only of late years that the Red Coral has been banished from the *Pharmacopœia*. It was long used in medicine as an absorbent, although, as such, it does not appear to possess any advantage over other calcareous productions. Gansius, of Frankfort, who has written very fully on its properties in his *Coralliorum Historia*, 1630, thinks it a specific to be employed in cases of *Typhones, Tempestates, Grando, Sterilitas agrorum, Incantamenta, Dæmones, Spectra, Obsessio*, and *Fulmina*. In this notion he is supported by Marbodæus.

> *Fulmina, Typhonas, Tempestatesque repellit*
> *A rate vel tecto.* * * * *
> *Umbras dæmonicas et Thessala monstra repellit;*
> *Collo suspensus pellit de ventre dolorem.*
> *De Lapidibus pretiosis*, xx.

But on this point the reader may find all the information which he can require in Jonstoni *Thaumatographia Naturalis*, iv. 12. Few mothers, who now hang the Coral and bells round their children's necks, are aware that they are following a Roman custom; that they are providing them with firm set teeth, and "making an easier passage for them." Sir T. Brown, v. 23; Pliny, *loc. cit.* The following, an admirable remedy against dæmoniacal possession, is extracted from Gansius:

AL- M. NTO

℞. *Corall. rubr.*
albi
Dentium hominis mortui an. dr. j.
Herbæ et sem. antirrhyni dr. ij.

This powder is to be thrown upon hot coals, and the patient is then to be exposed to the fumes.

The use of Coral is now confined to ornaments of dress, and for these it is as universally employed as in the days of Pliny. Every quarter of the globe, and every class of society, the ladies of Europe, the Corsair of Africa, the Bedowin, the Musulman, the Circassian, and the Negro, have all evinced the same fondness for this elegant ornament, although Gansius (xi.) has given sufficient reason against its use for necklaces and bracelets. *Venerem stimulare creduntur, si collo aut brachiis adligata gestentur: quod si ita se habet haud scio an fœminis licentia permittenda est Corallii collo et brachiis gestandi, cùm vel sine illis satis appetentes videantur.*

When polished it sometimes becomes white and porous, and it is said to recover much of its beauty by being soaked in a composition of oil and vermillion. Buttner, *Corallographia*; Dillenius, *Historia Muscorum*; Spallanzani, *Travels in the Two Sicilies*, iv.

CORALLINA, in *Zoology*, a genus of *Polypi vaginati*, of Lamarck. Generic character: polypary fixed, plant-shaped, much branched, consisting of a central stem, incrusted interruptedly with a dense, calcareous, cortical substance; cells inconspicuous; polypi unknown.

There is still considerable obscurity with regard to the exact situation of the animals of this group of Corals in the natural system, arising from the very slight knowledge which is possessed of them. They have, it is true, been seen by Lamouroux and by Ellis, but in so uncertain and undefined a point of view, that the observations of those Naturalists have thrown but little light upon the relations which they bear to the other groups. To the naked eye the cortical substance of the Corallines in a dry state, present not the slightest appearance of those little cellules, which in other genera are known to be the habitations of the animals; it is, however, asserted, that when recently taken from the sea, these pores may be observed over the whole surface of the articulations.

CORANICH, the singing formerly customary in Scotland at the *late-wake*, or watching of the corpse of the dead. The song was in praise of the deceased and his ancestors.

CORANTO, or Corranto, Fr. *courant*; It. *córrere*; a swift and lively dance, cited by Shakspeare (*Henry V.* iii. 5) as of the same kind as the *lavolta*, in which, as Hanmer gravely observes, "there was much turning and much capering." Sir John Davies, in his *Orchestra*, describes it as follows:

> What shall I name these *Current* traverses,
> That on a triple dactyl foot do run,
> Close by the ground, with sliding passages,
> Wherein that dancer greatest praise hath won,
> Which with best order can all order shun:
> For every where he wantonly must range,
> And turn and wind with unexpected change. st. 69.

Whitelock, the author of the *Memorials*, a grave lawyer, one time Commissioner of the Great Seal, and an Ambassador, relates in the manuscript memoirs of his own life, that with the assistance of Mr. Ives he composed a Coranto, to which he gave his own name; that it became so popular, that whenever he went to the play-house at Blackfriars, the musicians immediately on his coming in would play it; that the Queen having heard it, would scarcely believe it was composed by an Englishman, being so full of life and sport; and that the common musicians used it all over the kingdom for 30 years afterwards. Sir John Hawkins has printed this Coranto in the *History of Music*, iv. 51, and remarks, of the Coranto in general, a fact which would not be predicated from its name, that it is the most solemn of all dance tunes. CORANTO — CORBULA

CORB, *n.* } "Fr. *courbe; curvus, curva, curba.*"
Corb, *adj.* } Menage. "Fr. *courbe, adj.* crooked, bowed, vaulted, arched, bent, arch-wise." Cotgrave.

> Hir front was narowe, hir lockes hore,
> She loketh foorth, as doth a more: [Moor]
> Hir necke is short, hir shulders *courbe*,
> That might a man's luste distourbe.
> *Gower. Conf. Am.*, book i. fol. 17.

> It was a bridge ybuilt in goodly wise
> With curious *corbes*, and pendants grauen faire.
> *Spenser. Faeric Queene*, book iv. can. 10.

> Or siker thy head very tottie is,
> So on thy *corbe* shoulder it leanes amisse.
> *Id. Shepherd's Calendar. February.*

CORBAN, κορβᾶν, *Mark*, vii. 11; Hebrew, קרבן, a gift. The Jews frequently consecrated themselves, or their possessions, or part of them, to God; and Moses recognises this dedication in various forms, *Lev.* xxvii. An abuse of this vow is reprehended by our Saviour in the above passage in *St. Mark*; and the parallel to it *Matthew*, xv. 5. It seems that when parents applied to their children for support, the reply sometimes given was, "It is *Corban*," that is the succour which you request of me is already devoted to God, therefore I cannot profane it by giving it to you. It is probable that this vow of Corban might be adopted for a present purpose, such as enabling the son uncharitably and undutifully to refuse his parent, and afterwards be bought off; for Josephus (*Ant.* iv. 4) has stated the fines by which either men or women might be redeemed from personal Corban. Most of the opinions on the above passage of *St. Mark* have been collected by Dr. Campbell, in an extensive note *ad loc.* in his translation of the Gospels.

Corbana is used, *Matthew*, xvii. 6, for the Treasury of the Temple. Among the Copts the Eucharist is called Corban. Junii *Acta SS*, v. 72.

CORBEL, Fr. *corbeille*; a *basket-shaped* piece of sculpture, sometimes representing fruit or flowers; sometimes the bust of an image, from which spring the groins of arches. In Gothic Architecture there are endless varieties of Corbels.

CORBIS, in *Zoology*, a genus of bivalve shells, (*Acephala testacea,*) of the family *Nymphacea tellinaria*. Generic character: shell transverse, equivalve, without any irregular marginal flexure; nates incurved; hinge teeth two, lateral teeth two, the hinder one nearest the hinge; muscular impressions simple.

Type, *C. fimbriata*.

This genus is distinguished from *Tellina*, by the absence of the flexure of the margin, and from *Lucina* by the muscular impressions being differently formed, indicating a distinction between the animals.

CORBULA, in *Zoology*, a genus of bivalve shells, (*Acephala testacea,*) of the family *Corbulæa*. Generic character: shell regular, inequivalve, inequilateral, nearly closed; one cardinal tooth in each valve, conical, curved, with a lateral cavity; lateral teeth wanting; ligament internal, inserted in the depressions.

Type, *C. nucleus*, Lam.

CORCHORUS. CORD.

CORCHORUS, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*, natural order *Filiaceæ*. Generic character: calyx five-leaved, deciduous; corolla, petals five; style very short; stigmas one to three; capsule pod-shaped, two to five-celled, two to five-valved, many seeded.

Thirteen species. The beautiful shrub known in gardens by the name of *C. Japonicus*, does not belong to this genus. See KERRIA.

CORD, *v.* / CORD, *n.* / CO'RDAGE, / CO'RDED, *adj.* } Gr. χορδὴ, *intestinum*; and hence *chorda*, i. e. *fides ex* intestino *contorto et arefacto*; applied to the strings of a musical instrument, because made of the cords or *intestines* of animals. Lennep and Vossius. And thence applied, says Junius, *ad funem simili ratione contortum.*

Fr. *corde*; It. *corda*; Sp. *cuerda*; Dutch, *korde*. Applied to

A string or rope wreathed or twisted,

> He set him up withouten wordes mo,
> And with his axe he smote the *cord* atwo;
> And doun goth all.
> *Chaucer. The Milleres Tale*, v. 3818.

> ——————— And therupon
> Downe goth the *corde* into the pit,
> To whiche he hath at ende knit
> A staffe, wherby he saide, he wolde,
> That Adrian hym shulde holde.
> *Gower. Conf. Am.*, book v.

> Like to currant fire, that renneth
> Upon a *corde*, as thou hast sene.
> *Id. Ib.*, book vii. fol. 143.

Thanne knyghtes kittiden awei the *coordis* of the litil boot, and suffriden it to salle awei.
Wiclif. The Dedis of Apostles, ch. xxvii.

Of the same wool, being mixed with one third part of horse haire they make all their *cordage*.
Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 89.

> His *corded* ladders readily prepar'd.
> *Drayton. The Barons' Wars*, book iii.

> I willingly on some conditions come
> Into their hands, and they as gladly yield me
> To the uncircumcis'd a welcom prey,
> Bound with two *cords*; but *cords* to me were threds
> Toucht with the flame.
> *Milton. Samson Agonistes*, p. 87.

For when the strengths are gone by which faith is held, and it does not stand firm by the weight of its own bulk and great constitution, nor yet by the *cordage* of a tenacious root; then it is prepared for a ruin. *Taylor. Holy Dying*, sec. 3.

From this self-same tree [the palm-tree] there is drawn a kind of fine flax, of which people make their garments, and with which in the East India they prepare the *cordage* for their ships.
Ralegh. History of the World, book i. ch. ii. sec. 12.

> PRO. Know (noble lord) they haue deuis'd a meane
> How he her chamber-window will ascend,
> And with a *corded* ladder fetch her downe.
> *Shakspeare. Two Gentlemen of Verona*, fol. 29.

It is very observable, that the same word which in the Greek text is rendered by ὠδῖνας, and in the English by pains, in the Hebrew signifies not only pain, but also a *cord* or band, according to which it is very easy and proper to *conceive*, that the resurrection discharged Christ from the bands of death.
South. Sermon 8. vol. iii.

There is no country has better land or water for flax and hemp; and I do very believe, the navy may be provided here [in Ireland] with sailing and *cordage* cheaper by far than in England.
Locke, vol. iii. *Molyneux to Locke.*

Of the leaves of these plants, with very little preparation, they make all their common apparel; and of these they make also their strings, lines, and *cordage* for every purpose, which are so much stronger than any thing we can make with hemp, that they will not bear a comparison.
Cook. Voyage, vol. ii. book ii. ch. viii.

CORDATE, heart-shaped, from *cor, cordis*, the heart.

The young birds vary in having on their breasts transverse bars instead of *cordated* spots.
Pennant. British Zoology. Gentil Falcon.

The belly with *cordated* spots.
Id. Ib. The Jack Snipe.

CORDELIER, a grey frier, says Minsheu, of the order of St. Francis, so called because he weares a *coard* about his middle full of twisted knots.

> 'Twas there then in civil respect to harsh laws,
> And for want of false witness to back a bad cause,
> A Norman, though late, was oblig'd to appear,
> And who to assist, but a grave *cordelier*?
> *Prior. The Thief and the Cordelier.*

CORDIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Boragineæ*. Generic character: calyx tubular, five-toothed; corolla funnel-shaped; style forked; seed-vessel a drupe; nut two-celled.

Eighteen species, natives of both hemispheres. Willd.

CO'RDIAL, *adj.* / Co'RDIAL, *n.* / Co'RDIALLY, / CORDI'ALITY, / Co'RDIAL-WISE, / Co'RDIAL-WATER. } *Cordial*, or that which comforteth the heart. Fr. *cordial*; It. *cordiale*; Sp. *cordial*; Lat. *cor, cordis*, a general name given to those medicines, which purge not, but only comfort the *heart*, and the bodie decayed. Minsheu. Applied met. to Any thing that comforts, or cheers the spirits.

Cordial, the *adj.* hearty.

> For gold in phisike is a *cordial*;
> Therfore he loved gold in special.
> *Chaucer. The Prologue*, v. 445.

Al things whiche be *cordiall*, that is to say, which do in any wise *comfort the heart*, do resist pestilẽce, vehement anger, or heauinesse, &c. *Sir Thomas Elyot. The Castel of Helth.*

Within that [cocoa-shell] againe a certaine cleare liquor, which being drunke, you shall not only finde it very delicate and sweete, but most comfortable and *cordiall.*
Hakluyt. Voyage, &c. Sir Francis Drake, vol. iii. fol. 731.

The first doth encourage my fainting harte, and the seconde doth begin (already) to employ my vnderstanding, for (alas my good lord) were not the *cordial* of these two precious spiceries, the corosyue of care would quickely confound me.
Gascoigne. The Steele Glas.

> And first behold this *cordial* julep here
> That flames, and dances in his crystal bounds,
> With spirits of balm and fragrant syrups mix'd;
> Not that Nepenthes, which the wife of Thone
> In Egypt gave to Jove-born Helena,
> Is of such pow'r to stir up joy as this,
> To life so friendly, or so cool to thirst.
> *Milton. Comus*, l. 672.

> Many restoratiues, of vertues rare,
> And costly *cordialles* shee did apply,
> To mitigate his stubborne malady,
> But that sweete *cordiall*, which can restore
> A loue-sick hart, she did to him envy.
> *Spenser. Faerie Queene*, book iii. can. 5.

> But pitying Magd'lens honest sorrow, He
> Whose single potent word all clouds can clear,
> In love's mild tone, the only musick she
> Could *cordially* relish, treats her ear.
> *Beaumont. Psyche*, can. 16. st. 164.

DIAL. — OR- DVA.

That the practice of the ancients had any respect of *cordiality* or reference unto the heart, will much be doubted, if we consider their rings were made of iron.

Sir Thomas Brown, book iv. ch. iv.

But whilst things are in hand, old Chiltern (for his life)
From prodigal expense can no way keep his wife;
Who feeds her Thame with marle, in *cordial-wise* prepar'd,
And thinks all idly spent, that now she only spar'd
In setting forth her son.

Drayton. Poly-olbion, song 15

For highest *cordials* all their virtue loose,
By a too frequent and too bold a use;
And what would cheer the spirits in distress,
Ruins our health when taken to excess.

Pomfret. The Choice.

It must indeed be owned that, the greater the number of John's disciples had been, the greater influence it would have had upon the cause of the Messiah, if all of them had *cordially* received their master's testimony concerning Him.

Hoadly. Works. Sermon 14. vol. iii.

Sor. I had been a traytor, indeed to have betray'd thee to the swallowing of a gallon: but a thimble-full of *cordial-water* is easily sipt off. *Dryden. Amphitrion*, act iii.

That our most bitter foes (so much depends
On men of name) are turned to *cordial* friends.

Churchill. The Candidate.

And when disease assaults the heart,
When sickness triumphs over art,
Reflections on a life well past,
Shall prove a *cordial* to the last.

Cotton. Visions in Verse.

Then would Britain and Ireland have but one interest; and it is rank absurdity in politics to expect any *cordiality* between them, whilst their interests are separate.

Anecdotes of the Life of Bishop Watson, vol. i. p. 212.

CORDOVA, a Province of Spain, now forming a part of Andalusia, though formerly constituting an independent Kingdom. It is bounded on the north by Estremadura and La Mancha, on the east by Jaen and Grenada, south by Seville, and west by Seville and Estremadura. It occupies a space of about 4580 square miles; supports a population of more than 250,000; and is divided into two parts by the Guadalquivir, which flows from north-east to south-west. The part on the north-west of that noble stream, is chiefly occupied by the great range of mountains called the *Sierra Morena*, and some of its collateral branches. These often consist of ranges of steep and bare rocks, some of which are covered with perpetual snow, and are separated by narrow and fertile vallies, which with the sides of the lower hills either yield abundance of fruit, or afford pasture for flocks and herds. On the opposite side of the river, the country chiefly stretches into a wide and fertile plain, which is one of the richest districts of the Peninsula, and though but indifferently cultivated it has long been noted for its abundance of grain, fruit, wine, and olives. The Guadalquivir, too, being navigable, augments its commerce, and promotes its prosperity. Several tributary streams flow into this river, particularly from the south, which contribute both to the beauty and fertility of the country. From the situation and varied surface of Cordova, its climate is diversified, and the temperature ascends through all gradations from the piercing cold which sweeps over the perpetual snows, to the heated air that rests on the sultry plains. Cordova was a Moorish Kingdom, which was founded in the VIIIth century, and lasted till 1236, when it was conquered by Ferdinand of Castile, and has ever since been attached to that Kingdom. The chief Towns are Cordova, Lucena, and Montilla. COR- DOVA.

City of Cordova.

Cordova, the Capital, is pleasantly situated at the foot of a ridge of high mountains, and at the entrance of a spacious plain. It stands on the northern bank of the Guadalquivir, which winds along the south side of its walls, in the form of a crescent. The shape of the Town is rectangular, extending from east to west. Cordova was founded by the Romans, and Silius Italicus says, before the second Punic War. Strabo attributes its establishment to Marcellus, known in the civil wars between Pompey and Cæsar, and affirms, that it was partly peopled by a Roman colony, and partly by the inhabitants of the country. It was at first called *Corduba*, and afterwards *Colonia-patricia*. This City passed from the hands of the Romans to those of the Goths. When the Moors invaded Spain, it made an obstinate resistance, and was besieged in vain, till it fell by the treachery of a shepherd, who introduced the beseigers into the town, through a kind of drain. On this, the governor and garrison fortified themselves in the church of St. George, where they resisted all the efforts of the enemy for three months, but were at last overpowered. Under the Moors, Cordova was at first subject to the Caliphs of Damascus; but a favourable revolution took place, and Abderame usurped the sovereignty, and made Cordova the Capital of his new Empire. It is surrounded by walls, flanked with towers; part of its fortifications are ascribed to the Romans, and part to the Arabs. The walls include a great space of ground, but much of it is laid out in gardens and orchards. Its suburbs are also extensive and handsome, and resemble distinct towns. Most of the streets, as in many other old towns, are narrow and dirty; but the *Plaza Mayor*, or principal square, is noted for its size, regularity, and handsome piazzas. In the time of the Moors, a great number of fine buildings and superb Mosques were erected, but most of those which they left, with a great part of the Town, were overthrown by an earthquake in 1589. The Cathedral is the most remarkable edifice now remaining at Cordova, and is a magnificent monument, unique of its kind; it is, in fact, an old Mosque, which still retains its original name, and is called *Mezquita*. Herbelot states, that the Arab Schanah asserts it to have been built in the year 170 of the Hegira, 786 of the Christian era. It stands on the site of the ancient Cathedral built by the Goths; and there also stood in the time of the Romans a Temple of Janus. This Mosque was converted into a church after the conquest of Cordova by the King of Castile, and was consecrated by Raimond, Archbishop of Toledo. It is an insulated edifice of immense size, situated at the opening of four handsome streets, and is five hundred and thirty-four feet long, and three hundred and eighty-seven feet wide. The materials of which this structure is composed are of the most valuable kinds, the ornaments profuse, and the number of rich and variegated columns exceeds a thousand. The Moors entertained such veneration for this Mosque, that they came from very distant parts, even from Africa, to visit it; and persisted in the custom after it was converted into a Christian Church. Besides this sacred

CORDOVA. edifice, there are sixteen other Churches in Cordova, as many Hospitals, about forty Convents, and two Colleges; and several of these edifices are distinguished either for their architecture or paintings. The bridge across the Guadalquivir was built by the Moors, and is supported by sixteen arches. The ancient Palace of the Moorish Kings is large and beautiful, but has now been converted into stables, in which a great number of fine Andalusian horses are kept. Cordova was formerly a place wherein the various Arts and Sciences were much cultivated, both under the Romans and the Moors; and among its natives are enumerated the two Senecas, Lucan, Averroes, Gonzalves, and Ferdinand de Cordova. It gives name to a particular kind of leather, called Cordovan or Cordwain. The population of this City is said to have been very great in the time of the Moors, and both the extent of its walls, and the ruins of its edifices, evince that it once contained far more inhabitants than its present number, which is only 35,000 or 40,000. Cordova is about seventy-five miles north-west of Seville, in latitude 37° 52′ north and longitude 4° 46′ west.

Lucena. Lucena is situated nearly thirty miles south-southeast of Cordova; it contains several Churches, numerous Convents and Hospitals, and about 12,000 inhabitants. It is an open Town, and has some manufactures of soap, linen, and woollen cloth, besides the adjacent salt-works of Jarales. Latitude 37° 32′ north and longitude

Montilla. 4° 29′ west. Montilla is the next Town of magnitude, but it does not contain much above half the population of Lucena. It stands about twenty miles nearly south of Cordova, and like the other places in Spain, its chief edifices are the ecclesiastical buildings.

Cordova, a Province of La Plata, or the Buenos Ayrean Republic, of about 300 miles in length and 210 in breadth, bounded by the Province of Buenos Ayres on the east, by Tucuman on the north, by Cuyo on the west, and by the vast *Pampas* or Plains on the south. This Province is crossed by mountains so lofty, as generally to be enveloped by perpetual congelation on their summits. A vast chain, called Yacanto, Campachin, and Achala, intersects its whole length, and is supposed to equal the Chilian Andes in altitude. About sixty miles from the Capital at Ramanso, is a saline plain, 210 miles long, in which nothing grows but the *Salsola kali*, reaching a height of almost four yards, amid glittering incrustations of fossil salt. Cordova is celebrated for its woollen manufactures, and for its breed of horses and cattle; it receives in return for these articles of trade, wine and grain from Cuyo and Chili, brandy from San Juan de la Frontera, brought in leathern bags, on account of the difficulty of the roads; and it supplies itself with fruits and meat. The Torcera is the chief river in this Province; it joins the great La Plata in that portion of its course wherein it is called the Parana. The Quarto and the Quinto, are supposed to be the upper sources of the Saladillo, which flows into the estuary of the Plata, near Cape San Antonio.

There are several Towns in this extensive District, the Capital of which, Cordova *de la Nueva Andalucia*, is in latitude 31° 30′ south, longitude 63° 15′ west, 156 leagues west of Buenos Ayres, on the banks of the Rio Primera, or Pucara, and at the feet of a branch of the Andes. It stands on a marshy, but very rich soil, which its inhabitants are chiefly employed in cultivating; the adjacent country producing plenty of corn, fruits, and vegetables, and being well supplied with cattle and good pasture. Cordova lying on the high road from Buenos Ayres to Lima, enjoys, in peaceable times, all the benefits of the trade between Peru and La Plata, and sends immense numbers of a strong and serviceable kind of mule to the Peruvian mines, together with much woollen and cotton cloth and salt. This city possesses several fine public buildings; the Cathedral, in particular, being a large and very handsome edifice; there is also a spacious market-place, three conventual Churches, a Bishop's Palace, several ecclesiastical establishments, an University, and a College. The streets are also regularly paved and clean, and few places in the New World, inhabited by Spaniards, display equal wealth, whilst both the Europeans and the Creoles are noted for their industry. The Spaniards and their descendants were computed by Helms at about 1500, the Negroes at about 4000.

COR DOV.

The vicinity being very woody, an intense heat reigns at Cordova during summer, even much greater than at Buenos Ayres. The granitic mountains not far from this City contain veins of lead and copper, wherein much silver is mixed. This ridge, composed of red and green granite, is very thickly inhabited, but there exists a great scarcity of water for purifying its valuable ores.

There are also a few vineyards near this Town, and corn might be raised in abundance, if a proper system of farming was adopted. A gold mine was once found in the vale of Punillia, near Cordova; and its riches might be much further increased by exporting the wild basil, as the natives ignorantly call it, (*Alvanhacca del campo*,) which is in fact a prototype of the tea-plant, and grows in the vallies of Calamochita, and at the foot of the mountains Achala and Yacanto, in a most luxuriant manner.

Falkner, in his *Journey to Patagonia*, (Hereford, 1774, now become a scarce work,) thus describes this plant, which will probably be soon introduced into Europe: "It is a shrub from a yard to above two yards high. Its trunk seldom exceeds an inch in thickness, and is often less. It has no suckers near the root, but many long branches. Its leaves grow by three and three, in the manner of trefoil, they are of a beautiful green, and very smooth. It shoots out a long spike of blue flowers, something like lavender, but not so long, nor so well scented. To each of these flowers succeeds a small husk, each of which contains a seed not bigger than a third part of a lentil, shaped like a kidney-bean. After it is dry, on infusing it in water, it tinges the water in the same manner as green tea. Its taste and flavour are exactly the same, excepting that it is somewhat stronger, and is not so rough; but this difference is most probably owing to the freshness of it when gathered, or perhaps may arise from the different method of preparing it, or from not drying it on copper plates, as is said to be done in China. In the drying, I could not make it become twisted and shrivelled, like the Oriental tea. As I and several of my acquaintance gathered some bags of this tea, and freely distributed it to many persons, I had an opportunity of trying its effects, and found that it created a good appetite and digestion, cured many headaches and inveterate *apepsias*, (want of appetite,) and *anorexias*, (want of digestion,) which had not yielded to

any other remedies; in these particulars far excelling the tea of China. It is very remarkable that, in the parts where this tea-plant grows, there is the same kind of stone as that of which the China-ware is made."

Cordova will probably become, whenever the civil wars of La Plata cease, a place of considerable trade, as it can supply Brazil with mules and cattle, and Europe with the tea above mentioned, as well as with many other very valuable articles, precious drugs, and cabinet woods of a most beautiful variety, being the spontaneous productions of its fertile soil.

CORDOVA, also the name of a large City of the Republic of Mexico, in the State of Vera Cruz, in latitude 18° 50′ north and longitude 96° 56′ west, 150 miles east-northeast of the Metropolis. It contains several fine structures, surmounted by handsome domes, towers, and steeples, good streets, paved, and mostly built of stone, with a magnificent Church, the architecture of which is celebrated throughout Mexico. There is also a fine market square, surrounded on three sides by Gothic arcades, the Cathedral being on the fourth, and a large fountain of pure water in the centre. The neighbouring country is very rich, the soil being a deep clay, on which both the European and Tropical fruits grow to perfection. Cordova, in conjunction with Orizaba, is noted chiefly, however, for being the place, wherein almost all the tobacco for the home consumption of Mexico is cultivated.

Cordova stands near the celebrated Pico de Orizaba, The sugar cane grows so well in its neighbourhood, that above thirty mills have been at work at one time, in making that necessary article. The inhabitants are not, however, so numerous as might be expected, in a spot wherein nature has done so much to assist man. 3000 or 4000 Spaniards, Mestizoes, Mulattos, and Indians, being the total population, according to recent inquiries.

CORDO'VAN, *n.* / CORDO'VAN-SKIN, / CO'RDWAIN, *n.* / CO'RDWAINER. } *Cordovan* or *cordwaine*, variously written; sometimes following the Fr. and Sp. *cordovan*, and sometimes the Dutch *kordewaine*; It. *cordovano.*

Leather, so called from *Corduba* in Spain. Junius and Menage.

His here, his berde, was like safroun,
That to his girdle raught adoun,
His shoon of *cordewane.*
Chaucer. The Rime of Sir Thopas, v. 13662.

Cordouan skinnes tanned white, to be made blacke, of them great quantity, and also course wooll to make beds.
Hakluyt. Voyage, &c. Gasper Campion.

If ye were made faire and cleere *cordwainers'* waxe, and sweete to sauour, that ye might be drawen out at length it were well dooen, but ye are but as fruicte of almondes, seemyng drie without, and wourme eaten within.
Golden Boke, C c. lii.

For as a poore man is as well of y^e^ churche as is the pope, so is a *cordener* as wel an English man or a French man, as is the kingeof either other countrye.
Sir Thomas More. Workes, fol. 772.

In this yere was also an act made by auctoritie of the comon cotsayll of Lōdon, that vpon y^e^ Sondaye shuld no maner of thynge within the fraunchise of y^e^ cytee be bought or solde, nother vytayl nor other thyng; nor none artificer shuld bryage his ware to any man to be worne or occupyed that day, as tayllours' garmentes or *cordwayners'* shoys.
Fabyan. Henry VI. Anno 1545.

Buskins he wore of costliest *cordwaine*,
Pinkt vpon gold, and paled part per part,
As then the guize was for each gentle swaine.
Spenser. Faerie Queene, book vi. can. 2.

The shepherd wore a sheep-gray cloak,
Which was of the finest lock,
That could be cut with sheer,
His mittens were of bawzons' skin,
His cockers were of *cordiwin.*
Drayton. Pastorals. Eclogue 4.

ANO. You musk cat,
Cordevant-skin, we will not take your answer.
Beaumont and Fletcher. The Loyal Subject, act iii. sc. 6.

CORDUROY, Fr. *corde du Roi*, a manufacture originally of silk cloth, but now very extensively imitated in cotton in the clothing districts of England. Thicksett, Velveret, and Velveteen, are varieties of this manufacture.

CORDYLA, in *Zoology*, a genus of insects of the order *Diptera*, family *Tipulida*. Generic character: antennæ twelve-jointed, thickened and obtuse at the extremity; eyes entire.

Type, *C. fusca*, Meigen.

CORDYLIA, in *Botany*, a genus of the class *Monadelphia*, order *Polyandria*. Generic character: calyx bell-shaped, four-cleft, inferior; corolla none; style one; berry one-celled, many seeded.

One species, *C. Africana*, a large tree, native of the east part of Africa. Persoon, *Syn.*

CORDYLINE, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: corolla pubescent on the exterior; filaments inserted into the base of the corolla; stigma swelled; berry top-shaped, one-celled.

One species, *C. hemichrysa*, native of the Isle of Bourbon. Persoon.

CORDYLOCARPUS, in *Botany*, a genus of the class *Tetradynamia*, order *Siliquosa*, natural order *Cruciferæ*. Generic character: calyx erect, petals with claws; seed-vessel a round pod, jointed, last cell dilated to a globular shape.

One species, *C. muricatus*, native of Algiers. De Candolle, *Reg. Veg.*

CORE, *n.* Fr. *cœur*; It. *cuore*; from the Lat. *cor*, q. cor *fructus*, (the heart of the fruit,) *quoniam instar* cordis *in medio situm est.* Seeing that like the *heart* it is placed in the centre.

And saith, dede flesh must nedes
Be cut out of the *core*;
For rotten wither'd wedes
Can heale no greuous sore.
Vncertaine Auctors. The Louer lamenteth that he would forget loue and cannot.

The *core* of rebellion, as you have seen by this, and read of other rebellions, are the universities, which nevertheless are not to be cast away, but to be better disciplined.
Hobbs. Behemoth, part i. fol. 516.

Taste not, said God, 'tis mine and angels' meat,
A certain death doth sit,
Like an ill worm, i' th' *core* of it.
Cowley. The Tree of Knowledge.

Such fruit, I ween, did once deceive
The common parent of mankind,
And made transgress our mother Eve:
Poison its *core*, though fair its rind.
Prior. Nonpareil.

For oft engender'd by the hazy north,
Myriads on myriads, insect armies waft
Keen in the poison'd breeze; and wastefnl eat,
Through buds and bark, into the blacken'd *core*,
Their eager way. *Thomson. Spring.*

COREIGNERS. CO-REIGNERS, *reigners* or rulers, in union or conjunction with others. Lat. *regnare*, from *reg-ere*, to rule.

COREA. For which cause they are called not only by Maximus Tyrius συνάρχοντες θεῷ, co-rulers with God, but also by Plato himself, τῳ μεγίστῳ δαίμονι συνάρχοντες, the co-governours and *co-reigners* with the Supreme God.

Cudworth. Intellectual System, fol. 246.

COREOPSIS, in *Botany*, a genus of the class *Syngenesia*, order *Frustranea*, natural order *Corymbiferæ*. Generic character: receptacle chaffy; calyx double, many leaved; down horned; seeds compressed, emarginate.

Twenty-five species, natives of the East Indies and Carolina.

CORETHRA, in *Zoology*, a genus of insects of the order *Diptera*, family *Tipulariæ*. Generic character: antennæ about eleven-jointed, the inferior joints conico-ovoid, with bundles of hairs in the male; the two last joints slight and elongate.

Type, *Chironomus gibbus*, Fabr.

COREUS, in *Zoology*, a genus of insects of the order *Hemiptera*, family *Corisiæ*. Generic character: antennæ inserted above a line drawn from the eyes to the origin of the labium, almost always thickened at the extremity, and straight.

Type, *C. marginatus*, Fab. &c.

COREA, a large Peninsula on the north-eastern side of China, separated from the country of the Mancheûs by the Ch'hang-pĕ-shán (Long White Mountains) or Eastern Alps, lies between the 34th and 43d parallels of north latitude, and the 125th and 130th meridians east of Greenwich, measuring about 500 geographical miles from north to south, and 200 from east to west, and comprehending an area of nearly 100,000 square miles. A stockade of wooden piles extending far beyond the limits of Corea, forms the division between it and the Province of Lyao-tong; and the river Tú-men, running from the snowy chain into the Japanese Sea, is its north-eastern boundary. A branch of the Alpine range, skirting along the eastern coast till it reaches latitude 37° north, and then taking a bend to the south-west, crosses the Peninsula and terminates in a cape at its south-western extremity. This chain of mountains divides the whole country into two parts; and lower ranges branching out from it in different directions, form, together with the streams to which they give rise, the natural barriers between the provinces into which this Kingdom is divided.

The southern coast is rocky, and thickly beset with islands; and its south-eastern head-land is not more than fifty geographical miles from Niphon; but the eastern coast is open and easy of access, offering great facilities to commerce, of which the jealousy of the Chinese Government will not allow the inhabitants to take advantage.

The climate, like that of Japan and the north of China, is colder than it is in Europe under the same parallels of latitude. La Perouse observed snow still lying on the hills in the month of May; but in the low lands near the sea, the heat is occasionally very considerable; and the animals and plants of tropical regions are indigenous. Jing-seng, (*Panax quinquefolia*,) the panacea of the Chinese, and a tree resembling a palm, which produces a valuable gum, are the most prized among the vegetable productions; the former being a native of the cold mountainous regions. The gum yielded by the latter furnishes a fine yellow varnish, said almost to equal gilding. COR

A small breed of ponies only nine hands high, and long-tailed fowls, perhaps of the pheasant tribe, and a species of alligator are mentioned as the most remarkable animals of Corea; but its minerals are various, abundant, and valuable, including the precious metals. Our knowledge however of this country is extremely limited, as it is inaccessible to Europeans, and even the Chinese accounts, which would give some notion of its state and productions, have not yet been translated into any of the western languages. The fisheries on the coast afford a large supply of food and oil, for whales are not uncommon; and if the report be true that they are sometimes taken with European harpoons sticking in their sides, it is manifest that there is a communication with the Polar Seas through Behring's Straits, but such reports must be received with extreme caution. The paper and painting-brushes manufactured by the Coreans are much valued by the Chinese; the former, when oiled, is used instead of glass in the windows, and as a lining for clothes; the latter, made of the hair from wolves' tails, serve instead of pens, for persons who use the Chinese character, which is drawn, and not written.

This Peninsula is called Solgo by the Mancheûs, and Chao-syan or Kao-li (whence Corea) by the Chinese: but the people of Japan call its inhabitants Syèn-pi; "a name," says M. Klaproth, (*Asia Polyglotta*, 334,) "which indicates their origin; for the Syèn-pi anciently fed their flocks on a chain of hills in Mongolia, to the north-west of Pĕ-king, now occupied by the Karachin;" that district, however, is to the north-east of Pĕ-king in Father De Mailla's map. Gi-rin or Ki-lin, another name given to this people by the Japanese and Chinese, is also that of the upper part of the Sung-gari-úla, a river which flows through a territory immediately to the north of Corea. This Peninsula was entirely overrun by the Kao-li or Kao-kyu-lí about two centuries before the commencement of our era, and petty Sovereignties were established in different places. After various alterations of fortune, one of their Princes subdued all the others, near the close of the XIVth century, and his descendants still hold the Sovereignty as a fief under the Chinese Emperor. The language of the Kao-li, as far as any opinion can be formed from the vocabularies furnished by the Chinese and Japanese writers (*Asia Polyglotta*, 335—343,) is original, and bears no affinity to any other known dialect.

The Coreans are a strong, hardy, and brave people, docile and gentle, but much addicted to thieving, and licentious in their intercourse with women. Their laws and learning seem to have been entirely derived from the Chinese, whose dress and usages they have in a great measure adopted. But their women are less restricted, their marriages less compulsory, and their funeral ceremonies peculiar to themselves. The corpse is kept unburied, and the mourning is continued for three years, if the deceased be a parent, but only for three months if a brother or sister, at the close of which period the body is put into the ground, and the clothes, horses, carriages, &c. of the defunct are placed around the grave, to be carried off by those who attend the funeral. The religion of Budd'ha, better suited to the intellectual condition of a people so little advanced in civilisation, than the sublime

doctrines of Confucius or Tao-tse, is almost exclusively prevalent.

The Government of Corea is an uncontrolled despotism, for the Emperor of China never interferes in the internal management of this Kingdom. It is subdivided into eight Provinces: 1. Ping-ngan, and 2. Hyen-kin, on the north; 3. Kyang-ywen, and 4. Hwang-haï, on the east and west; 5. Kin-shan, 6. Tswen-lo, and 7. Chu-sin, on the south; with 8. King-ki, (the Court province) containing the Metropolis, King-ki-tao, in the centre. Kyang-ywen, (River's source) the eastern province was, at a very remote period, inhabited by the Mè; Hwang-haï, on the Yellow Sea, whence it takes its name, was part of the Kingdom of Cháo-syan, another of the ancient divisions of this Peninsula; and Ping-ngan (the Pacific) was another Province of the same State. At a subsequent period the southern half of this country was occupied by three tribes of Han; Ma-han occupying the fourth and seventh, Pyan-han the sixth, and Skin-han the fifth of the provinces enumerated above; and the north-eastern part of the Peninsula was then occupied by the Kao-kyn-li or Kao-li, who subsequently made themselves masters of the whole, which still bears their name.

The original authorities for Corea, are Father Regis, in Du Halde's *Description de la Chine*, Paris, 1735, fol. vol. ii.; and Hamel's Journal in the *Recueil de Voyages, &c. aux Indes, publié par* Fr. Bernard, Amsterdam, 1718, tom. iv.; *Journal van de ongelukkige voyagie van't jacht de Sperwer, &c. in't jaar* 1653; *mede een beschryvinge der landen, &c. in't koningkryk Corea, door* Hendryk Hammel, Rotterdam, 1668, 4to.; and a few notices of the coast, in De la Perouse's *Voyage autour du monde*, Paris, 1797, (an. 5.) 4to. and 8vo. vol.

A good abstract is given in *Mod. Univ. Hist.*, book xiii. vol. viii.; and Grosier's *Description de la Chine*, Paris, 1818, i. 340; but the best and most concise is that of M. Malte-brun in his *Précis de la Géographie Universelle*, Paris, 1812, 8vo. iii. 447.

CORFE CASTLE, a Borough and Market Town in the County of Dorset. It stands about the centre of the peninsula of Purbeck, at the foot of a range of hills declining to the east. The Town is unnoticed in *Domesday-book*. It is a Borough by prescription. Sir Christopher Hatton, to whom the whole Isle of Purbeck belonged, obtained a charter from Queen Elizabeth, by which the inhabitants of Corfe Castle were invested with the same privileges as those of the Cinque Ports. The government of the Borough is vested in a Mayor and eight Barons; the Barons being such as have served the office of Mayor. It returns two Members to Parliament. The Town consists of two mean streets, containing 1465 inhabitants, most of whom are employed in digging and preparing clay for the Staffordshire potteries, and in working the stone quarries. The Church is a Rectory, in the gift of Henry Bankes, Esq. owner of the Castle.

The Castle stands a little north of the town opposite to the Church, on a very steep rocky hill, mingled with hard rubble chalk-stone. It is commanded by the neighbouring hills, but its walls are so massive, and the ascent to them so precipitous, that before the invention of artillery it must have been impregnable. It is separated from the town by a strong bridge of four very high narrow arches, crossing a moat of considerable depth. Its foundation is generally ascribed to King Edgar. It was here that his widow, Elfrida, resided, and perpetrated the foul murder of his son and successor, Edward, A. D. 979. (Gul. Malms.; Hutchin's *Dorsetshire*, 1.) King John appears to have made this Castle his occasional residence, and Edward II. was imprisoned in it on his removal from Kenilworth. During the Civil wars of Charles I. time it was gallantly defended, in 1643, against the rebel troops by the Lady of Lord Chief Justice Bankes, during a six weeks' siege, in which more than one hot attempt at storm was repulsed with great loss to the assailants. (*Mercurius Rusticus*, xi.) Unfortunately, three years afterwards, it was betrayed to the Parliamentary forces, who mindful of their former disgrace before it, undermined and demolished the greater part of its walls.

Corfe Castle is eighteen miles south-southwest from Poole, four south-southeast from Wareham, and 116 south-west from London.

CORIACIÆ, in *Zoology*, a family of insects of the order *Diptera*, consisting of the genera *Ornithomyia*, *Hippobosca*, *Melophaga*, formed from the Linnæan genus *Hippobosca*. They are parasitical animals, and in their habits have considerable analogy to the different species of Tick, Flea, Louse, &c.

CORIANDRUM, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferæ*. Generic character: corolla radiate, petals inflexed, cloven; general involucre of one leaf; partial involucres going but half-way round; fruit spherical.

But two species of this genus are known. *C. sativum*, producing the Coriander seeds, is a native of the South of Europe, but is naturalized in some parts of England.

CORIARIA, in *Botany*, a genus of the class *Dioecia*, order *Decandria*. Generic character: male flower, calyx five-parted; corolla none; glands five; anthers two-parted: female flower, calyx five-parted; corolla none; glands five, placed among the germens; styles five; capsules five, one-seeded.

Five species, natives of Europe and South America.

CORINTH, the fruit now commonly called *currant*. Swe. *Corinthiane*; Fr. *raisin de Corinthe*.

> The ruby tinctur'd *corinth* clustering hangs,
> And emulates the grape.
>
> *Somervile. Hobbinol*, can. 3.

Corinth, anciently the Capital of a small State bearing the same name, was placed on the declivity of a rising ground overlooking a rich and extensive plain to the north and west, nearly two Olympic stadia (about a mile and three quarters) from the sea, at the southern extremity of the isthmus which separates the Peloponnesus from the rest of Greece. It is much nearer to the Gulf of Lepanto, (the Halcyonian or Crissæan Sea,) than that of Egina, (the Saronic Gulf,) and about the distance already mentioned from the narrowest part of the Isthmus, in latitude 37° 53′ 24″ north, and 23° 2′ 35″ east. According to Pausanias, (l. ii. c. 1, p. 110,) this City was first called *Ephyra*, from its foundress, a sea Nymph, and afterwards Corinth, from Corinthus one of her immediate successors. It was subsequently governed by Sisyphus, son of Æolus, who succeeded either Jason and Medea, or Creon, (A. M. 2676, B. C. 1328,) and was the founder of a Dynasty called after him, the Sisyphidæ. Its citadel, called Acrocorinthus, a little to the south-east of the town, was said to be sixty stadia (seven miles and a half) from each shore of the Isthmus. (Meletii *Geogr. Ant. et Nov.* ii. 376.) Advantageously situated near both seas in a com-

Topography.

CORINTH

Ancient history.

manding position, which made it the key of Peloponnesus, it soon became one of the first cities in Greece It is termed "the Wealthy Corinth" by Homer, about 400 years after its foundation; and "the Emporium of Greece" by Thucydides, nearly 450 years later. Its commerce was extended over the whole of the Mediterranean; and its colony, Syracuse, long survived as a monument of the greatness of the parent State. The extravagance and voluptuousness of its inhabitants were proverbial; and few cities afforded richer spoils to the Roman soldiers, for its inhabitants were mad enough to provoke the vengeance of Rome, and it was therefore razed to the ground when taken by L. Mummius, B. C. 146.

Corinthian brass.

Corinth was long a favourite abode of the Arts; and its vases of earthenware and bronze, excelled those of every other country. The material of which the latter were made consisted of copper mixed with a small alloy of gold and silver, the brilliance and colour of which rendered this "Corinthian brass," as it was termed, one of the first objects of luxury among the ancients. Pliny, (xxxiv. 3,) attributes the formation of this composition to the accidental mixture of various fused metals during the sack of the City, and in this notion he is supported by Florus. (ii. 16.) Pliny also divides the Corinthian brass into three kinds: the first nearly white, as having a greater quantity of silver than of any other substance; the second yellow, in which gold predominates; the third in which there is an equal mixture of the three constituent metals. Antony is said to have proscribed Verres, on account of certain Corinthian vases, (ibid.;) and Suetonius (*Aug.* 70) records an inscription on the base of the statue of Augustus, alluding both to the employment which his father followed, and to his own passion for Corinthian vases, which he had shown by an act of injustice similar to that of Antony, *Pater Argentarius Ego Corinthiarius.* One of Cicero's good sayings, (and it is among the best) recorded by Pliny, (xxxiv. 8,) and by Plutarch in his *Apophtheg. Rom.* confirms the account of the taste of Verres for this manufacture. Hortensius was used to carry about with him a sphinx of Corinthian workmanship, which had once been the property of the Sicilian plunderer. On one occasion, when endeavouring to impute obscurity to some legal argument used by Cicero, he had observed, that he could not unravel riddles; his opponent archly retorted, that his sphinx then was useless. It seems probable, however, that the Corinthian metal and workmanship had always been of superior quality, and only became better known to the Romans when they had subdued the City. Pancirollus, i. 34, reckons Corinthian brass among the *deperdita.*

Modern history.

Corinth never recovered its ancient splendour, though the colony sent thither by Julius Cæsar, about the beginning of our era, again made it a place of considerable importance. The Church of Corinth, which was founded by St. Paul himself, was soon one of the most considerable in Greece, and was raised to the dignity of a Metropolitan See, after Christianity had become triumphant. On the decline of the Greek Empire, this City experienced the same desolating and rapid vicissitudes of fortune as the rest of Greece; and at a later period was alternately in possession of the Venetians and Turks, till A. D. 1716, when the former were ultimately driven out of the Morea. The narrow and mistaken policy of Venice repressed the energies of her foreign subjects, so that none of her possessions in the Levant recovered, while under her dominion, the prosperity they had formerly enjoyed; and Corinth, when Meletius wrote his Geography (about A. D. 1697) had "few inhabitants," (iii. 377.) "A straggling town," says Dr. Clarke, (*Travels*, vi. 547,) "now occupies the site of the ancient City." Within a mile of it, on the road to Lechæum, its ancient port, he observed a fountain in a cavern, formed by a dripping rock, consisting of a soft sandstone; this he supposes to be one of the fountains of the Nymph Priene mentioned by Pausanias, (l. ii. c. 3, p. 117, ed. Kühn. Lips. 1696.) Even the wrecks of its former grandeur are now so delapidated, as to leave scarcely any thing to awaken the imagination of the antiquary; but above the Bázár, which was probably the ancient Forum, there are some fine remains of a Temple, which the same writer supposes to have been erected in honour of Octavia, the sister of Augustus, to whom the Corinthians were indebted for the restoration of their City, (Pausan. l. ii. c. 3, p. 116.) It is of the Doric order, and in Wheler's time had eleven pillars standing, (*Journey*, London, 1682, p. 440;) but four of them had been blown up for the sake of their materials, by the Governor of the fortress, a short time before Messrs. Clarke and Cripps visited the place. Five, out of the seven still remaining, support an entablature, and each consists of one entire piece of stone; but their dimensions do not appear to have the true Doric proportion; a fact which, if clearly established, would militate against the supposition that they are of the Augustan age.

Description.

Corinth had anciently two harbours, *Lechæum* on the western and *Cenchreæ* on the eastern sea; each of which were united with the City by two walls, so that, when at the zenith of its glory, Corinth might be said to cover the whole southern side of the Isthmus, an interval of nearly eight miles. The principal part of the ancient City occupied a natural platform, overlooking the plain which forms the western side of the Isthmus, and itself protected by the Acrocorinthus. "That stupendous rock, which from whatever part of the Isthmus it is viewed," says Dr. Clarke, (vi. 567, 8vo. ed.) "appears equally conspicuous, opposing so bold a precipice, and such a commanding eminence high above every approach to the Peninsula, that, if properly fortified, it would render all access to the Morea by land impracticable." The prospect from its summit, at the sun-set of a bright day, (and few are the days which are not bright in Greece,) is "the most agreeable," says Sir George Wheler, (*Trav.* 422,) "that this world can give." Of *Cenchreæ*, the eastern port of Corinth, Pausanias has given a full description, (p. 114, ed. Kühn.) with which the remains still existing exactly correspond. On the way to it lies the village of *Hexamilia*, still bearing its ancient name, but in the plural number, a favourite peculiarity of the modern dialect. The Isthmus was here, as the name of this town implies, only six miles across; and "near to it," says Meletius, (ii. 373,) "between *Cromyon* and *Cenchreæ* on the shore of the Saronic Gulf, was the Town and Port of *Schœnus*, where the Isthmian Games were celebrated." A passage which confirms Dr. Clarke's opinion as to the site of this celebrated place, respecting which Chandler was so strangely negligent. (*Travels in Greece*, 243.) "Its ruins are found," he says, "near the spot where the

INTH Isthmian wall makes a sudden turn from the Corinthian (or Crissæan) to the Saronic Gulf, bearing away towards Mount Oneus, and embracing the whole of the port of *Schœnus*. The ruins of the Temple, Stadium, Theatre, together with wells, and other indications of the Isthmian town, surround this port, and are for the most part situated upon its sides, sloping towards the sea. The remains of the Temple of Neptune are to the west end of the Isthmian wall; and a Greek chapel, also in a ruined state, now stands upon the area of the Temple. It is built of white lime-stone; and the workmanship of its ornamental parts is extremely beautiful. It appears to have been of the Corinthian order; but all its columns and entablatures have fallen. To the south wall of its area adjoined the Theatre; the *coilon* of which, almost filled and overwhelmed by the ruins of the Temple, yet remains, facing the port. West of the Theatre is the Stadium, at right angles to the Isthmian wall; it has very high walls, and the stone front-work, with some of its benches, remain at the upper end. It extends east and west, parallel to one side of the area of the Temple. Just at the place where the Isthmian wall joins Mount Oneus there is a Tumulus, which is, perhaps, that supposed to contain the body of Melicertes, in honour of whom the Isthmian Games were celebrated, above thirteen hundred years before the Christian era. It stands on a very conspicuous eminence above the wall, which here passes towards the south-southeast, quite to the port." There are also the remains of several more ancient Temples; and in no part of Greece does the Antiquary meet with a greater variety of ancient coins, the natural result of the concourse from all the different States assembled every three years on this spot. "But among all the remains," at *Palæon Castron*, for so the Romæan Shepherds now call the ruins of *Schœnus*, "perhaps the most remarkable, as corresponding with the indications left by Pausanias, is the living family of those pine-trees, sacred to Neptune, which he says grew in a right line, upon one side, in the approach to the Temple; the statues of the victors in the Games being upon the other side. Many of these, self-sown, are seen on the outside of the wall, upon the slope of the land facing the port." It is a variety of the *Pinus sylvestris*, by some writers called the Sea-pine.

nian The Isthmian wall passed in a straight line from the western shore near *Lechæum*, till, as mentioned above, it took a sudden bend at the back of *Schœnus*. It crossed from sea to sea, where the breadth of the Isthmus is about six miles, and was thence called *Hexamilion*, a name still given by the Greeks to the whole Isthmus. It was first built by the Peloponnesians, as a protection against the invasion of Xerxes, (Herod. viii. 81,) but was rebuilt at different periods; in the middle ages by Justinian, and afterwards by Emmanuel Palæologus, (A. D. 1413.) It was razed by order of Murád (Amurath) II., in 1427, but restored by order of the Venetian commanders, in 1453. The whole was completed in fifteen days by the labour of 30,000 men. It was enclosed by a double fosse, and strengthened by 136 towers; but proved to be no sufficient barrier against the Turks, and was very soon afterwards abandoned on the approach of Dáúd Páshá, Begler-beg of Mórah, (Morea,) at the head of 80,000 men. It was again repaired by the Venetians while they held the Peninsula, from 1687 to 1715 It is therefore by no means surprising that there are still "distinct traces of the old *vallum*, and the ruins of a fortress at its termination upon the Corinthian side of the Isthmus," (Clarke, vi. 562,) in the more ancient parts of which stones of an immense size may be observed, (Id. 567.) CORINTH — CORIVAL.

The remains of another wall may be also traced beyond this to the north-east; and a wide, deep channel running from south-west to north-east, nearly half a mile across the neck of the Isthmus, which is the bed of the unfinished canal commenced by order of Nero.

Bellin, *Descript. du Golfe de Venise*, Par. 1771, 4to.; Coronelli *Descript. de la Morée*, Paris, 1687, fol.; Wheler's *Journey*; Spon, *Voyages et Reponse à* Guillet; Chandler's *Travels in Greece*, London, 1776, 4to.; *Voyage pittoresque de la Grèce par* le Comte de Choiseul Gouffier; Gell's *Itinerary of Greece*; Dodwell's *Classical Tour in Greece*, London, 1819, 1820, 4to.; and Μελετίου Γεωγρ. παλαια και νεα. Βεν. 1807, 4 tomes, 8vo.

CORIS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx spiny; corolla of one irregular petal; capsule superior, five-valved.

One species, *C. Monspeliensis*, native of the south of Europe.

CORISIÆ, in *Zoology*, a family of insects of the order *Hemiptera*, containing the following genera. *Scutellera, Pentatoma, Coreus, Neïdes, Lygæus, Capsus, Miris, Myodocha.*

The genera *Scutellera* and *Pentatoma* live chiefly on plants, the juices of which they suck through the rostrum, though it appears they occasionally attack insects, and feed on their juices in the same manner. They are possessed of very disagreeable odour, which is communicated to bodies with which they come in contact.

The larvæ and pupæ are not remarkably different from the perfect insect, except in the former being wholly without wings and elytra, and the latter having only the rudiments of these parts.

De Geer mentions a curious circumstance in the habits of a species of *Pentatoma*, several females of which he found in the month of June, each accompanied and followed by their young, from the number of twenty to forty. They appeared to take much care of them, protecting them with great anxiety from the males, which are their greatest enemy. The young do not leave the mother until they no longer require her protection.

CORISPERMUM, in *Botany*, a genus of the class *Monandria*, order *Digynia*. Generic character: calyx none; corolla, petals two; one seed, oval, naked.

Two species, natives of Tátary. Willd.

CORI'VAL, or CORRI'VAL, *v.* CORI'VAL, *n.* CORI'VAL, *adj.* Lat. *rivalis*, from *rivus*, a river. *Simplicius est* rivales *dici, quia ut agricolæ* rivum *habent communem, de usu aquæ, ut de aquæ ductu, et aliis, sæpe contendunt.* Vossius. And in Ulpian, quoted by Gesner, it is said, *Si inter* rivales, *id est, qui per eundem* rivum *aquam ducunt, fit* contentio *de usu aquæ*, &c. And then applied, generally, to those

Who contend or strive for the same object

Warner uses *co-rive.*

> It lesser greeueth he should grudge
> That I with him *co-riue*,
> Than his so presumptorie speach
> In your dispite to wiue.
> *Warner. Albion's England*, book iii. ch. xv.

CORIVAL. — CORK.

The king's three sons had notice of
Their father's leiman now,
So had the queene, and they of such
Coriuing disallowe.
Warner. Albion's England, book viii. ch. xli.

Then Scotland warr'd on England, and
In that same warre did end
The knight that had *coryued;* so
The ladie lost each frende.
Id. Ib. book vii. ch. xxxvi.

——— Where's then the sawcy boate,
Whose weake vntimber'd sides but euen now
Co-riual'd greatnesse? Either to harbour fled,
Or made a toste for Neptune.
Shakspeare. Troylus and Cressida, fol. 81.

For, sooth to say, weare all saide false,
It were indeed a hell
To have a loue's *coryuall*, and
As none could brooke it well,
So none should aske, and none should yeeld
To alter loue begun.
Warner. Albion's England, book vii. ch. xxxvi.

Let be your bitten vine, we heare
A blisfull vintage gayne,
That did, and doth, and euermore
Vnblasted may remaine:
For this *coriual* seede begot.
England English againe. *Id. Ib.* book v. ch. xxiii.

About this time Cardinal Pool, sent for by the king and queen, came over into England; and had come sooner, but that the emperor, fearing he might prove a *corrival* with his son Philip, had used means to stop his passage.
Baker. Queen Mary. Anno 1555.

And as the title and right to the crowne of England, and the jurisdiction thereof hath thus from time to time beene decided and settled in and by our parliaments, so hath the title and jurisdiction of the crowne of Scotland, beene frequently discussed and setled in our parliaments, upon appeales made to them by the kings of Scotland, and their *corrivals* to that crowne.
Prynne. Soveraigne Power of Parliaments, part i. p. 98.

CORIV — COR

To reproach the Roman Church for this idolatrous *corrivalry*, or rather prelation, of the virgin in religious worship before Christ. *More. Expos. of the Seven Churches*, (1669,) *Pref.*

By the *corrivalship* of Shagad his false friend, Rustan was destroyed. *Sir Thomas Herbert. Travels*, p. 149.

It is cleare that our Saviour never meant to compare one tradition with another, as approving some, rejecting others, but with indignation cõplains, that traditions were obtruded to God's people, in a *corrivaltie* with the written word.
Hall. The Old Religion, ch. xvi. sec. 9. vol. ii.

CORIXA, in *Zoology*, a genus of insects of the order *Hemiptera*, (section *Heteroptera*,) family *Hydrocorisæ*. Generic character: anterior feet very short, curved; their tarsi one-jointed, compressed, ciliated, without pincers; the other feet elongate, the tarsi biarticulate; pincers of the middle feet very long.

Type, *Sigara striata*, Fabr.

These insects inhabit the water, keeping themselves suspended at the surface by the hinder parts, but precipitating themselves in an instant to the bottom on the slightest alarm. They fly and swim well, but walk clumsily. They are carnivorous.

CORK.

CORK, *v.* CORK, *n.* CO'RKY, CO'RKING-PIN, CORK-FLOAT. } Dutch, *korck;* Ger. *corck;* Sp. *corcho.* All, by contraction, from the Lat. *cortex*, the bark; for it is in truth the (*cortex arboris*) bark of a tree. Skinner. (*Cortex ex* corium *et* tego, *quia quasi* corium tegat. Isidorus.)

Corky; of or pertaining to; having the qualities of a *cork;* light as a *cork*.

Tyr'd with pinn'd ruffs and fans and partlet strips,
And busks and verdingales about their hips;
And tread on *corked* stilts a prisoner's pace.
Hall. Satire 6. book iv.

The swelling sea seethes in his angry waves,
And smites the earth that dares the traitors nourish;
Yet oft his thunder their light *cork* outbraves,
Mowing the mountains, on whose temples flourish
Whole woods of garlands.
P. Fletcher. Christ's Victory in Heaven.

For 'tis impossible for him, who hath fully valued the weight of his general guilts, each of which hath lead enough to sink the most *corky*, vain, fluctuating, proud, stubborn heart in the world; 'tis impossible, I say, for him either wilfully to run into any actual sins, or insolently to hold up his head in the pride of his integrity. *Hammond. Works. Sermon* 12. vol. iv.

When you fish, thus,—use a large *cork-float*, and lead your line about nine inches from the bottom, otherwise the minnow will come to the top of the water.
Walton. Angler, part i. ch. xii.

After this a canoe was left fixed to a grapnel in the middle of the harbour, with a bottle in it well *corked*, inclosing a letter to Mr. Hughes. *Anson. Voyage round the World*, book ii. ch. xiii.

Or haply on some river's cooling bank,
Patiently musing, all content I stand
To hook the scaly glutton. See! down sinks
My *cork*, that fearful monitor.
Somervile. Field Sports.

While my pint-bottle, op'd by help of fork,
With wine enough to navigate a *cork*,
My sober solitary meal shall crown,
To study edge the mind, and drive the vapours down.
Smart. The Horatian Canons of Friendship.

They twist each easy fool about,
Nor let them in nor let them out,
But keep them twirling on the fire
Of apprehension and desire,
As cock-chafers with *corking-pin*
The school boy stabs to make them spin.
Lloyd. A Familiar Letter of Rhymes

The *Quercus suber*, which grows wild in the south of Europe, furnishes from its exterior bark the substance known as CORK. The tree is first barked in the fifteenth year of its growth; and as it rapidly grows up again, and improves by age, the bark may be stripped every eight years afterwards. The Cork tree was known to the Greeks under the name of Φελλὸς. It is described by Theophrastus (iii. 16) among the oaks; he states that the bark requires stripping every three years, and represents it not as an evergreen, in this place, though in another (iii 4,) he admits it to be so. Beckmann (*Hist. of Inv.* ii.) has reconciled this contradiction, by showing that one species of the Cork tree is really deciduous.

The uses to which *suber* was applied by the Romans are mentioned by Pliny, (xvi. 13,) 1st, *ancoralibus*

maxime navium, that is, as Beckmann has explained the word, with great probability, for buoys; 2dly, *piscantium tragulis*, for fishermen's floats; 3dly, *cadorum obturamentis*, for bunging casks; 4thly, *hiberno fœminarum calceatis*, for ladies' waterproof soles; though the sneerers at the sex have left it on record, that appearance was as much regarded as health, in the application of Cork. Clemens Alexandrinus has quoted from the Comic Poet Alexis,

Τυγχάνει μικρά τις ἅσα, φελλὸς ἐνεγκάττυται.

Beckmann thinks that Cork was not generally used for stoppers till the XVIth century. A Cork jacket is mentioned by Plutarch, in his life of Camillus, as having been used by the messenger whom that General sent to his fellow citizens when besieged in the Capitol, and who was obliged to swim across the Tiber, because the bridge was in possession of the Gauls

When the bark is first stripped it is placed with the convex side next a fire, and pains are taken by swelling it to fill up any accidental holes; or, otherwise, it is straightened by being first laid under heavy piles of stone, and afterwards charred. It is then stacked, and considered fit for sale. It is seldom sufficiently roasted for the cutter's use by these processes, and it generally undergoes a more complete *laying* after importation.

CORK, a County of Ireland, in the Province of Munster, and occupying the most southern part of the country. It is bounded on the east and south-east by the County of Waterford and St. George's Channel; on the north by the Counties of Limerick and Tipperary; on the west by Kerry; and on the south and south-west by the Atlantic Ocean. Cork is the largest County in Ireland, and contains nearly a twelfth of the whole island. Its greatest extent from north-east to south-west is about ninety English miles, and its extreme breadth about fifty. The superficial area has been stated, in the summary of the late census, at 1638 Irish square miles, equivalent to 2653 English, or 1,697,920 English acres. This space is divided into twenty-five baronies and districts, containing 150 parishes and eighty parts of others, forming the three Dioceses of Cork, Cloyne, and Ross. The population of this County in 1821 was stated at 802,535, which exceeds 300 individuals to each square mile. The outlines of Cork are deeply indented towards the sea by the force of the Atlantic Ocean, which often beats with incredible fury against its rocky shores, where vast masses of rock form several prominent headlands. Many of the views in this part of the County are bold and striking; and those about Cork harbour are singularly varied and beautiful. The prevailing character of the coast, however, is wild and naked, and full grown trees are scarce. The creeks and bays which abound so much here sometimes contain rocky islets, frequently sheltered by the headlands. Among the various inlets which indent the shores of this County, Bantry Bay, with the harbours of Cork and Kinsale deserve particular attention. The first has already been noticed, and the others will be described in connection with the towns to which they belong. Much of the surface of the County is varied. Towards the west the scenery is bold, rugged, and mountainous, and often approaches the sublime. Towards the north and east the surface is more level and fertile, though no great extent of flat country is to be met with in any part of the County. About a fifth part of the whole consists of bogs, mountains, or waste lands. Several ranges or upland districts run chiefly from east to west, but they exhibit the most abrupt and precipitous character towards the latter extremity. The richest tract is in the northern part, where limestone soils most abound. Some fertile vales likewise divide the ridges in the eastern quarter; but here lime is less common than in the former district, and none is found towards the south-west. This latter district, however, is not destitute of good tillage land, though most of it is of an inferior quality to the limestone tracts. The great increase of inhabitants in the County of Cork within the last half century, has indeed subjected many parts of the surface to the operations of the spade and the plough, which had before remained unbroken. The sub-stratum of the soil is a hard rock, which lies near the surface, except in a district north of the Blackwater, which consists of a deep argillaceous soil, as far as it has yet been penetrated. Coal of a sulphureous kind has been found in this tract, but in all other parts of the County, the rock which approaches the surface being of an earlier formation than coal, precludes the hope of finding the latter mineral. In addition to these minerals, marble and slate, iron and lead have likewise been found. The County of Cork is watered by several rivers, which increase both the beauty and fertility of the tracts through which they flow; but from the rapidity of their currents, and the rockiness of their beds, they scarcely serve the purposes of navigation beyond the points at which the tide ceases to flow. The chief of these rivers are the Blackwater, the Bandon, the Lee, and the Awbeg; the first two of which have already been noticed. The Lee rises in the southern part of the County of Kerry, and flowing towards the east, meets the tide at Cork harbour. The Awbeg has been immortalized by Spenser, under the poetical appellation of the *Mulla*. It was at Kilcoleman, a place on the banks of the Awbeg, that he for some time fixed his residence, and it is supposed that the greater part of his *Faerie Queene* was written there. The climate of this County is usually considered as mild and moist. The wind varies between the south and north-west nearly three-fourths of the year; the medium temperature is from 51 to 53°; and the average quantity of rain that falls in the neighbourhood of Cork is about thirty-eight inches.

Cultivation

Minerals.

Rivers.

Lee.

Awbeg.

Temperature.

Rain.

This southern part of Ireland presents but little that differs from the adjacent districts in its rural economy. There is the same minute division of tillage lands, the agricultural implements are equally rude, and potatoes constitute the same prominent article of subsistence. Most of the cottages are miserable cabins, abounding with filth, poverty, and indolence. Some wheat and oats, with a little flax, are also cultivated; but neither turneps or clover are often seen. In addition to the produce of the farm-yard, lime, sea-sand, and sea-weed, are commonly used as manure. Dairy farms also occupy some of the districts in the neighbourhood of Cork, and the number of cows kept on each generally varies from thirty to forty. Sheep are only kept in small numbers, nor can they become an object of importance to the County while the land is so minutely divided. Besides agricultural employments, the chief objects of industry are the manufacture of sail-cloth, duck, canvas, and Osnaburgs, with a few coarse woollens. Several distilleries

Vegetable products, &c.

Manufactures.

CORK. are employed in the City of Cork and its neighbourhood, where alone gunpowder is made. There is, however, only one establishment for making the latter article, and that belongs to Government.

Cork. Cork is not only the Capital of the County, but the second City in the Kingdom, and may be considered as both the metropolis and the grand emporium of the southern part of the Island. The old City stood wholly upon an Island, formed by two branches of the river Lee, which divided above the Town, and united again just below it. These included a considerable space of low ground, which was subject to inundations at high tides and floods; and besides the two principal branches of the river, which encompassed the city, several minor channels intersected, and gave it a great resemblance to some of the Dutch towns. Most of these have now been arched over, and the main channels are crossed by several bridges. The new and principal part of the Town also stands on the south side of the river. The streets of the old Town are uncommonly narrow and dirty, and in some of the lanes two persons can scarcely walk abreast. The appearance and conveniences of the new Town are very different from those of the old. Its stately Cathedral was built from the foundation between the years 1725 and 1735, and the expense defrayed by a duty on coals. Cork contains several handsome Parish Churches, a fine Exchange, with a new and beautiful Custom-house, a Town-hall, Hospitals, Barracks, and various other public buildings. The chief export of this great commercial City is salt provisions; and during the slaughtering season, which is from September to the end of January, there have been 100,000 cattle killed. The other exports are tallow, hides, butter, pork, wool, linen and woollen yarn, worsted, and linen. The number of inhabitants at the late enumeration exceeded 100,000; many of whom are engaged in commercial transactions, or the manufacture of coarse woollen cloth, sail-cloth, leather, paper, glass, and a few other articles. Cork is supposed to have been originally founded in the VIth century by the Danes, and in the XIIth it acknowledged the sovereignty of Henry II. After the revolution in 1688, it was occupied by King James II., but was besieged and taken by the Earl of Marlborough. It is at present governed by a Mayor, Sheriffs, and Common Council, and returns two Members to Parliament. Between the Town and the sea, is the spacious opening called the Harbour, which is not only the principal naval station in Ireland, but is frequently the rendezvous of the West India and Mediterranean fleets, while either waiting for convoy, or detained by contrary winds. Vessels of 120 tons come up to the Town, but larger ships lie at Passage, a few miles lower down. The entrance to this Harbour is deep and narrow; it is defended by a fort on each side; and the anchorage is secure from currents and storms. Cork is situated about fifteen miles from the sea, in latitude 51° 53′ 54″ north and longitude 8° 28′ 15″ west.

Kinsale. Kinsale is situated about twelve miles south of Cork, and near the mouth of the river Bandon, which forms a spacious basin, called the Harbour of Kinsale, to which the Town is indebted for its chief importance. Kinsale is an old Town, and was first incorporated by charter in the reign of Edward III. In the reign of Charles II. a strong fort was built commanding the harbour; and when James II. came from France, he landed at Kinsale on the 12th of March, 1688. In 1690, the Earl of Marlborough took Charles Fort by storm, and the town was in consequence incapable of further defence. Kinsale is built under Compass-hill, and extends about a mile in length. The situation is singular, as the principal street runs round the hill, and communicates with others above it by narrow lanes; and on the opposite side of the river stand the two well-built villages of Cove and Scilly. The Town and liberties of Kinsale include six Parishes, and the population is about 10,000. The harbour is of an oval form, and perfectly secure, being completely land-locked by hills, and capable of admitting a great number of vessels; but large men of war are prevented by a bar from entering it. Since the peace, Kinsale derives but little advantage from its harbour, as its foreign commerce is chiefly carried on through the medium of Cork, which in return it furnishes with large supplies of fish, the taking of which occupies three or four hundred boats of about twenty tons each. In the bathing season, Kinsale is a place of fashionable resort. It sends one Member to Parliament. Its distance from Dublin is 136 miles nearly south-west. Latitude 51° 43′ north and longitude 8° 30′ west. CORK.

Bandon. Bandon has already been described; and the only remaining Town that requires notice is Youghall. Youghall which is situated at the base of a hill, on the south of the river Blackwater. A bar renders the entrance of this river difficult, but within, the space is safe and commodious. The chief part of the Town consists of one large street. The Custom-house is a convenient building, and the Collegiate Church is an ancient Gothic structure, containing several tombs and monuments. Youghall was besieged by the Earl of Desmond in 1579; Cromwell embarked there, after his great success in Ireland; it was incorporated by Edward IV., and the Corporation proclaimed Charles II. King of England, in 1648. A Franciscan Monastery was founded there in 1224; and another for Dominicans, on the north side of the Town, a few years afterwards, of which only a few fragments now remain. The first potato planted in Ireland was at this place. Youghall is about thirty miles south-west of Waterford, and twenty-five east of Cork.

The other Towns of this County are, Mallow, Fermoy, Cove, Bantry, Middleton, Charleville, and Doneraile. Cove is situated a few miles from Cork, Cove. and was formerly only a fishing village, but from the great resort of fleets during war, it has been raised into a large and handsome Town, with quays and other conveniences for shipping. It has also become a resort for sea-bathing, which in some measure supplies the advantages lost by the peace. Charleville is situated on the great road from Cork to Charlev Limerick, and before the Union returned two Members to the Irish Parliament. It is very near the northern borders of the County. Fermoy stands near the Fermoy Blackwater, and was merely an obscure village till 1791, when Mr. John Anderson projected a new town, and was assisted in his undertaking by Government. This was laid out on a regular plan, and has advanced rapidly. There are a handsome Church, a classical School, with spacious Barracks, and other large edifices, and a population of about 6000 individuals. Doneraile is situated on the Awbeg, and formerly sent Doneral two Members to the Irish Parliament It is about

CORK. twenty miles north-west of Cork. Mallow is much
CORN. frequented on account of a mineral spring, which has a great similarity to the Bristol waters, both in taste and effect. It sends one Member to the Imperial Parliament, and is situated on the
ddleton. Blackwater. Middleton stands near the north-eastern extremity of Cork harbour. The Town of
yne. Cloyne is a small place, about twelve miles east of Cork. A Church was erected there as early as 604, and the place was afterwards raised into the See of a Bishop, who is Suffragan of the Archbishop of Cashel. For further particulars respecting this County, see Smith's *Natural and Civil History of Cork*; Wakefield's *Statistical and Political Account of Ireland*; Townsend's *Statistical Survey of Cork*; Mason's *Parochial Survey of Ireland*; and Sir John Carr's *Travels in Ireland*. CORK. CORN.

CORMASS, or KERMESSE, the names of a festival in the Netherlands, annually held in almost every village; it is the celebration of the Saint's day to whom the particular village is dedicated, though not usually kept on the *fête* of the Saint. In Roman Catholic countries every person celebrates his *Jour de fête*, or birth-day; and the Cormass is the custom applied to *places*. It is usually held in the summer or autumn, and villages adjacent to each other arrange that their respective Cormasses should not fall on the same day. After the usual religious ceremonies of the morning, processions take place, the itinerant mountebanks or showmen display their exhibitions, and the day closes with a ball, and a variety of rural sports. The recurrence of the Cormass is looked forward to, and hailed with as much delight by the villagers of the Low Countries, as the annual Wake or Races by our English rustics. In Dunkirk the Cormass was formerly celebrated with great splendour; and at Bruges it is held at the period of the great fair.

CO'RMORANT, *n.* } Corvus marinus, *mergus*, the
CO'RMORANT-LIKE. } sea-crow. "Fr. *cormoran*; It. *corvo marino*; Sp. *cuervo marino*; *ob notabilem voracitatem*." Junius. See CORVORANT.

The vulgar name of *Pelicanus Carbo*.

Cormorants are just like young ducks in shape, having such feet and bills; they are black with white breasts, and live on small fish, which they take near the shore, or on worms, which they get out of the mud at low water, they taste very fishy, yet are indifferent good meat, they being very fat.

Dampier. Voyage. Anno 1676.

It is that which makes a man perfectly useless in the world, and he lives to no other purpose than, *cormorant-like* to devour the fruits of the earth.

Sharp. Works. Sermon 5. vol. v.

A shag, or *cormorant*, flew several times round the ship. As these birds are seldom, if ever, known to fly far out of sight of land, I judged that some was not far distant.

Cook. Voyage, vol. vi. book v. ch. xii.

CORN, *v.* } Goth. *kaurn*; A. S. *corn*; Dutch,
CORN, *n.* } *koren*; Ger. *kern*. Martinius thinks
CO'RNY. } from the Latin *granum*, (*a gerendo*, Varro,) by metathesis; "And with him," says Skinner, "I fully agree." Junius; *fortassè a κορέω vel κορέννυμι, satio, saturo*.

Corned meat; A. S. *go-corned: sale conditus*.

To *corn*; to form into *corns* or grains.

That water suththe beye aros, & mucha in lond seaneto,
And mo then ten thousend men wonderliche adrencte.
The thridde time, tho grene *corn* in somer saolde *curne*,
To foule wormes muchedel the eres gonne turne.

R. Gloucester, p. 148.

Vpon the wardein besily they crie,
To yewe him leve but a litel stownd,
To gon to mille, and seen hir *corn* yground:
And hardily they dorsten lay hir necke,
The miller should not stele him half a pecke
Of *corn* by sleighte, ne by force hem reve.

Chaucer. The Reves Tale, v. 4006 and 4007.

Now I have dronke a draught of *corny* ale,
By God I hope I shal you tell a thing,
That shal by reson be at your liking.

Id. The Pardoneres Tale, v. 12390.

Thanne he seide to hise disciplis, sothely ther is myche ripe *corn* but fewe work-men. Therfore preye ye lord of the ripe *corn* that he sende work-men into his ripe *corn*.

Wiclif. Matthew, ch. ix.

The wylie labourer in one yere laboureth to geat *cornes* togither, and in an other yere he soweth and gathereth.

Golden Boke, U. 5.

When in one night, ere glimpse of morn
His shadowy flail had thrash'd the *corn*.

Milton. L'Allegro, l. 108.

——— And these scarce blown
Forth flourish't thick the clustring vine, forth crept
The smelling gourd, up stood the *corny* reed
Embattell'd in her field.

Id. Paradise Lost, book vii. l. 323.

He brought me sulpher and salt-petre, and I weighed a portion of each of these, and of coals I gathered up in the hearth, and beat to powder. While his man mixed these in a little engine, I made a small sieve of parchment, which I pricked full of holes with a small iron made hot, and this was to *corn* it.

Dampier. Voyage. Anno 1688.

His angel 'twas, that did before you go,
Tam'd savage hearts, and made affections yield
Like ears of *corn* when wind assaults the field.

Waller. To the King. On his happy return.

——— And bringing home the *corny* ear,
By what instruction does she bite the grain,
Lest, hid in earth, and taking root again,
It might elude the foresight of her care.

Prior. Solomon. Knowledge, book i.

CORN, in *Composition*.

Therefore I say, that sooner some of them
Shal scale the walles whiche leade vs up to heauen,
Than *cornfed* beasts, whose bellie is their God,
Although they preach, of more perfection.

Gascoigne. The Steele Glas.

Do not thou tryumphe, O Israel, make no beastynge more then the heathen, for thou haste commytted aduoutrye agaynst thy God: straūge rewardes haste thou loued, moore then al the *cornefloures*.

Bible, 1551. *Osee*, ch. ix.

Corne-chandlers (the most avouchable authors in this point) will inform you that when Hartford-shire wheat and barley carries the credit in London, thereby much is meant (though miscalled) which is immediately bought in and brought out of Hartford-shire, but originally growing in Bedford-shire, about Dunstable and elsewhere.

Fuller. Worthies. Bedfordshire.

CORN.

And at this hour we see, the share and coulter tear,
The full *corn-bearing* glebe, where sometimes forests were.
Drayton. Poly-olbion, song 19.

Hence travelling through a good *corn-country*, inhabited by an obscure nation, called the Scythini, they came to a rich town, the lord whereof, and the region adjoining, used them friendly.
Ralegh. History of the World, book iii. ch. x. sec. 11.

We have no reason at any time to call the red sea-barbel λιτ-φάγεφα that is to say *corn-devourer*.
Holland. Plutarch, fol. 638.

A fât mutton *corn-fed*, or whose wool is well growen, at xxd.
Strype. Life of Parker. A Dictatory for the price of Victuals, &c. Anno 1315.

And indeed he performed it; for he entred France in armes, and set many towns and *corn-fields* on fire.
Baker. William I. Anno 1087.

Our shop-bookes are our pastures, our *corn-grounds*.
Ben Jonson. The Divell is an Asse, act iii. sc. 1.

That *corn-heaps*, fowl and fish, with carriages and other commodities, may remain for hospitality to the bishops.
Strype. Life of Parker. Appendix, No. 10.

For near this batt'ning isle in me is to be seen,
More than on any earth the plover gray and green,
The *corn-land* loving quale, the daintiest of our bits.
Drayton. Poly-olbion, song 25.

He is tearmed the maior of the bull ring, of an iron ring that sticketh in the *corne-market*, to which the bulles that are yearlie bated be vsuallie tied.
Holinshed. Ireland. Anno 1551.

Moreover he said, like as you see these *corn-masters* bringing a sample of their *corn* in a dish or napkin to shew you, and by that little do sell all they have: so I think you will all wonder, that delivering of us you shall also deliver yourselves into the hands of your enemies.
Sir Thomas North. Plutarch. Demosthenes.

By this practice, and by defrauding servants a portion of their daily foode, and by accusing the *corne-mongers* and exposing them to the furious yre of the people, he had with all his hard courses and sharp inquisitions rather laid open, than eased the present neede and necessitie.
Holland. Livius, fol. 148.

And a voyce was heard out of the *corn-mowe* saying, Lay no hands on the *corne*, for the archbishop, and all that he hath, is the diuelles. *Stow. Henry III. Anno* 1235.

The *corn-devouring* weezel here abides,
And the wise ant her wintry store provides.
Dryden. Virgil. Georgic 1. 270.

For the ἀκροθίνια, the top or chief of their *corn-heaps* they were wont to consecrate unto him who had blessed their fields with encrease. *Barrow. Sermon* 8. vol. i.

A weasel once made shift to slink
In at a *corn-loft* through a chink;
But having amply stuff'd his skin
Could not get out as he got in.
Pope. Horace. Epistle 7.

——————— The rank stote
Thirsting, ah, savage thirst! for harmless blood;
The *corn-devouring* partridge; timorous hare.
Dodsley. Agriculture, can. 1.

The dill is not beaten out with the *corn-drag*; nor is the wheel of the wain made to turn upon the cummin.
Lowth. Lecture 10. *Allegory.*

The latter feeds on seeds and berries, the former is confined to *corn-land*; in no instance are they observed together.
Pennant. British Zoology. Red-legg'd Partridge.

Now the shrill *corn-pipes*, echoing loud to arms,
To rank and file reduce the straggling swarms,
Thick rows of spears at once, with sudden glare,
A grove of needles, glitter in the air.
Tickell. Kensington Garden.

CORN,
CO'RNAGE,
CO'RNEOUS,
CORNI'GEROUS,
CO'RNICLE,
CO'RN-CUTTER.

CORN

Corns on the feet, so called because hard, like horn, (*instar* cornu. Skinner.) Cornua *a* curvore *dicta*, *quod pleraque* curvantur. Varro.

For such as have *corneous* or horny eyes, as lobsters and crustaceous animals, are generally dim-sighted.
Sir Thomas Brown, book iii. ch. xviii.

If they be dextrously dissected, there will be found on either side two black filaments or membranous strings, which extend into the long and shorter *cornicle* upon protrusion.
Id. Garden of Cyrus, book iii. ch. xx

By the same trick it hath been clearly shown,
That Venus moon-like grows *corniculate*
What time her face with flusher light is blown.
More. On the Soul, part ii. book iii. ch. iii. st. 62.

That therefore the deer is no short-lived animal, we will acknowledge: that comparatively, and in some sense long-liv'd we will concede; and thus much we shall grant if we commonly account its dayes by thirty six or forty; for thereby it will exceed all other *cornigerous* animals.
Sir Thomas Brown, book iii. ch. ix.

And therefore we observe, that nature in other *cornigerous* animals, hath placed the horns higher and reclining, as in bucks.
Id. book v. ch. xxix.

But in the ventricle of porpuses there are three divisions. In many birds a crop, gizard, and little receptacle before it; but in *cornigerous* animals, which chew the cudd, there are no lesse then four of distinct position and office.
Id. Garden of Cyrus.

But as for such as naturally have their bones not hollow, but whole and solid, they be very rare and seldom sene, and called they are in Latine *cornei*, i. hard as horne.
Holland. Plinie, fol. 166.

PYG. To find out a good *corn-cutter*.
TAY. Out on him.
Ben Jonson. The Divell is an Asse, act iv. sc. 4.

I have known a *corn-cutter*, who with a right education would have been an excellent physician. *Spectator*, No. 308.

I committed him into the hands of Dr. Thomas Smith in King-street (my own *corn-cutter*) who attended in an outer room, and wrought so speedy a cure upon him, that I thought fit to send him also away without his cane. *Tatler*, No. 103.

Tenure by *cornage*, which was to wind a horn when the Scots or other enemies entered the land, in order to warn the king's subjects, was (like other services of the same nature) a species of grand sergeantry.
Blackstone. Commentaries, vol. ii. p. 74.

As every body has CORNS, more or less, it may be better to treat this troublesome affection of the feet under its familiar, rather than its scientific, denomination. The Chiropodist may recognise the profounder terms *Spinæ pedum*, *Calli*, *Condylomata*, and *Tyllomata*, and may be pleased with Dr. Cullen's definition of a Corn, as a lamellated hard thickening of the cuticle, to be ranked in the class *Locales*, and order *Tumores*; but our present purpose is more with the cure than the description. As Corns arise from irritation and pressure, the first step is to get rid of all tightness; a plaster of soap or litharge, with a little opium, may then be placed over them, for four or five days, to make the surface soft. The part which appears sodden may then be pared away, especial care being taken not to touch the skin, or in other words *not to pare till the foot bleeds*. The plaster and paring may be renewed alternately till the Corn is eradicated. The part may also be soaked in bran and hot water before each paring. Hog's gall dried in the bladder, spread thinly upon a rag, and applied to the place, though productive

CORN. — CORNER.

of pain, destroys the Corn. We might extend to an almost infinite length the list of *infallible* receipts which have been offered for the cure of Corns; but the most certain preventive, as well as remedy, and that without which a return of the complaint is inevitable, is an avoidance of tight boots and shoes. The excision of Corns, though often pompously announced, is a dangerous and uncertain operation. See Low, *Chiropodologia*; Lion, *Treatise on Spinæ Pedum*; Carlisle, *Observations* in *Med. Facts*, vii. 29.

CORNAGE, besides the tenure in the passage quoted above from Blackstone, also signified a certain mode of transferring inheritance by the gift of a *Horn*. Thus, among many others, Ulphus's ivory Horn, which is still preserved in the Vestry of York Minster, was presented by him in token of his bestowing upon God and St. Peter all his land, &c. The custom prevailed till after the Conquest. *Archæologia*, vol. iii.

CORNEMUSE, or CORNAMUTE, It. *cornimusa*, a bagpipe. Prevost, *Lexicon Manual.*

The hoby, sagbot deepe, recorder, and the flute;
Even from the shrillest shawme unto the *cornamute.*
Drayton. Poly-olbion, song 4.

CO'RNER,
Co'RNERED,
Co'RNER-CREEPER,
Co'RNER-CREEPING,
Co'RNER-CUPBOARD,
Co'RNER-HOUSE,
Co'RNER-STONE.

"Fr. *cornière, angulus; anguli enim instar* cornuum *protuberant.*" Skinner. Of similar origin is *angulus*. See ANGLE.

——— And belly chere ỳ coruen
With crochetes on *corneres.*
Piers Plouhman. Crede, B 4.

But he biheelde hem: and seide, what thanne is this that is wrytun, the stoon which men bildinge repreueden this is madd into the heed of the *corner?* *Wiclif. Luke*, ch. xx.

And he behelde them and sayde: what meaneth thys then that is wrytten: the stone that the bylders refused, the same is made the head *corner-stone.* *Bible*, 1551.

This plaine lyes quite vnknown, and *corners* saulf to lurck within,
Whether on the left hand, or the right the battayle you begin.
Phaer. Æneidos, book xi.

But the fore part of their miter is not so hollow within as the hinder part: neither is it sharp pointed or *cornered* at the toppe.
Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 116.

But thee alone (Bartoldoes noble sonne)
This little *corner* keepes, exiled farre
From all the world, buried in sloth and shame,
A carpet champion for a wanton dame.
Fairfax. Godfrey of Boulogne, book xvi. st. 32.

Every hedde of college to weare when they goo abrode, longe gownes, or hodes, or typetts, and square or four *cornered* capps, as the lawdable custome hathe bene heretofore.
Strype. Life of Parker. Appendix, No. 40.

Eternal God, (for whom whoever dare
Seek new expressions, do the circle square,
And thrust into straight *corners* of poor wit
Thee, who art *cornerless* and infinite)
I would but bless thy name, not name thee now.
Donne. Upon the Translation of the Psalms.

Whose learned pens have pulled downe more of the wals of Rome, than all the *corner-creeping* Brownists in the world shall ever be able to doe, while Amsterdam standeth.
Hall. Apology against Brownists, sec. 57. vol. i. fol. 582.

Resolve to believe, that many witnesses are rather to be believed than none at all; that credible, judicious holy witnesses are rather to be trusted for the report of their own times, than some giddy *corner-creeping* upstarts, which come dropping in some sixteen hundred years after.
Id. Episcopacy by Divine right, vol. iii. part i. sec. 14.

He that would doubt whether such an epistle were written, may as well doubt whether Pope Zachary wrote to Bp. Boniface in Germany a directiō when to eat bacon: may doubt whether Paul the Fifth wrote to his English Catholicks to perswade them not to sweare they would be good subjects; may doubt whether spider-catcher, *corner-creeper* C. E. pseudo-catholike priest, wrote a scurrilous letter of above two quire of paper, in a twelve years' answer to three leaves of J. H.
Bishop Hall. The Honour of the Married Clergy.

And certainly confession, as it is the strongest foundation of justice, so it is a kind of *corner-stone*, whereupon justice and mercy may meet.
State Trials. Trials of the Murderers of Sir Thomas Overbury.

We learn from hence, what is the true use and end of miracles: They are not private, but public proofs; not things to be done in a *corner*, for the sake of single persons, but before multitudes, and in the face of the sun.
Atterbury. Sermon 2. vol. ii.

He answered me, that he always found those [rough diamonds] that had any constant (or, as he meant regular) figure, to be, in his own expression, six *cornered.*
Boyle. Experimenta et Observationes Physicæ, tome i. ch. ii.

GOM. Whereabout did you see this most incomparable young lady? my mind misgives me plaguily.
LOR. Here man just before this *corner-house.*
Dryden. The Spanish Fryar, act i.

Suffice it that my Goody's care
Brought forth her best, though simple fare,
And from the *corner-cupboard's* hoard
Her stranger guest the more to please,
Bespread her hospitable board,
With what she had—'twas bread and cheese.
Lloyd. The New-River Head.

Who laid foundations for the spacious earth?
Who on its surface did extend the line,
Its form determine, and its bulk confine?
Who fix'd the *corner-stone?*
Young. A Paraphrase on part of Job.

CORNER — CORNET

CO'RNET, *n.*
Co'RNETCY,
Co'RNETTER.

Fr. *cornet*; It. *cornetto, buccina.* From *cornus*, q. d. *cornulus*, i. e. cornus *instrumentum musicum.*

A *cornet* of horse; *sc.* the number of horse accompanied by a *cornet*, the instrument: then, applied to the officer commanding them; also, to the flag or ensign borne by him.

A *cornet* of paper; in which a grocer (says Cotgrave) makes up his parcels of spice, &c.; so called from the shape into which it is *twisted.* And, for the same reason;—a *cornet* of bread. Also applied to a doctor's tippet; and to a head-dress used in old time, and at this day by some old women. Cotgrave.

I never sawe my lady laye apart,
Her *cornet* blacke, in cold nor yet in heate,
Sith fyrst she knew my griefe was growen so greate.
Surrey. Complaint that his Lady, &c.

They altogether wente from thence tylle before Syracuse; hauynge their shyppes in order in fourme of a *cornette*, whereof they sente tenne bifore towardes the greate porte.
Nicoll. Thucydides, fol. 162.

FOL. The way is windy and narrow: for, look you, I do but wind this *cornet*, and if another answer it, she comes.
Ford. The Sun's Darling, act ii. sc. 1.

NYMPHS. Euterpe, next to thee we will proceed
That first found'st out the music on the reed,
With breath and fingers giving life
To the shrill *cornet* and the fife.
Drayton. The Muses' Elysium. Nymphal 3.

He taketh the assay with *cornetts* of trencher bread of his owne cuttyng, and that is thus: He taketh a *cornet* of bread in his hande, and toucheth three partes of the dyshe, and maketh a flourishe over it, and giveth it to the aforenamed persons to eat,

CORNET. — CORNUCOPIA.

and of every stewed meate, rosted, boylde, or broylad, beying fyshe or fleshe, he cutteth a little thereof, &c.
Leland. The Inthronization of Archbishop Nevill, vol. vi. p. 9.

It was the goodliest shew and the fullest of solicitous curiosity, that you might know a God was to be buried; so great was the rabble of trumpetters, *cornetters* and other musitians, that even Claudius himselfe might haue heard them.
Hakewill. Apologie, fol. 429.

These brigands, then having espied our armie afarre off, and heard the trumpetters and *cornettiers* sound, stayed their march, and stood still a prety while.
Holland. Ammianus. Gallus and Constantius, fol. 6.

And after them upon a nag,
That might pass for a forehand stag,
A *cornet* rode, and on his staff
A smock display'd did proudly wave.
Butler. Hudibras, part ii. can. 2.

The CORNET is a musical instrument of the Horn species. Mersennus describes three sorts of Cornets; namely, Treble, Tenor, and Bass. The tube of the Treble, and of the Tenor Cornet, is but slightly curved; the Bass Cornet exactly resembles the modern Serpent. These instruments were once employed in orchestras; but the Treble Cornet has been superseded by the Hautboy, the Tenor Cornet by the Clarionet, and the Bass or Serpent is now chiefly confined to military bands. The latter instrument, however, has very fine qualities; it is more powerful than the Bassoon, while, in the hands of a skilful performer, it is susceptible of the greatest delicacy of tone. On these accounts, it is to be regretted that the Serpent should be neglected by Composers.

CORNICE, Fr. *corniche*; It. *cornice*; Sp. *cornija*; and these, says Skinner, from *corniculum, quia instar* corniculorum *prominent.*

The brow of a wall, pillar or other piece of building.

——————— Nor did there want
Cornice or freeze, with bossy sculptures grav'n.
Milton. Paradise Lost, book i. l. 716.

And particularly observing that it was then running along a wooden *cornice*, which blazed fiercely, and would immediately communicate the flame to a great distance, he ordered his people to begin with tearing away that *cornice*.
Anson. Voyage round the World, book iii. ch. x.

Among the ladies who please themselves with splendid furniture, or elegant entertainments, it is a practice very common to ask every guest how he likes the carved work of the *cornice*, or the figures of the tapestry.
Johnson. The Rambler, No. 126.

CORNIDIA, in *Botany*, a genus of the class *Octandria*, order *Tetragynia*. Generic character: calyx of three obtuse angles, entire; corolla, petals four; styles diverging; capsule three-celled, three-valved; seeds numerous.

One species, *C. umbellata*, a tall tree, native of Peru. Persoon, *Syn.*

CORNUCOPIA, the horn of Plenty.

First Ceres, in her chariot seated high,
By harness'd dragons drawn along the sky;
A *cornucopia* fill'd her weaker hand,
Charg'd with the various offspring of the land,
Fruit, flowers, and corn.
Hughes. The Triumph of Peace.

Casaubon finds little light from antiquity of these beginnings of poetry amongst the Grecians, but only these representations of Satyrs, who carried canisters and *cornucopias* full of several fruits in their hands, and danced with them at their public feasts.
Dryden. The Origin and Progress of Satire.

One of the goats of Amalthæa, the Nymph who nursed Jupiter in Crete, broke off its horn against a tree. The Nymph having wreathed it with flowers, and filled it with fruit, presented it to the God. Jupiter when in power called Amalthæa to the skies, and made the horn an emblem of fertility. So sings Ovid, *Fasti*, v. 110. In the *Metamorphoses*, ix. 84, he derives the CORNUCOPIA from a horn of the River God Achelous, broken off by Hercules, and consecrated by the Naiads. So also Strabo, x.

CORNUCOPIA, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: involucre one-leaved, funnel-shaped, crenated, many-flowered; calyx two-valved; corolla one-valved.

Two species, Grasses, *C. cucullata*, native of the East of Europe, and *C. alopecuroides*, native of Italy.

CORNULARIA, in *Zoology*, a genus of the *Polypi vaginati*, of Lamarck, of the section *Vaginiformes*. Generic character: polypary fixed by the base, horny; twigs simple, funnel-shaped, erect, each containing a single polypus; polypi solitary, terminal; mouth with eight pinnate tentacula, disposed in a single series.

There is but one known species of this genus, *Tubularia Cornucopia*, of Pallas.

CORNUS, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Caprifoliæ*. Generic character: calyx four-toothed; corolla of four petals; drupe inferior, nut two-celled.

Willdenow describes twelve species, natives of Europe and North America. *C. sanguinea*, the Dogwood, and *C. Suecica*, are natives of England.

CORNU'TE, CORNU'TED, CORNU'TO, CORNU'TOR. Lat. *cornutus*, horned or having horns; Fr. *cornard*, a cuckold, or horned beast. For various conjectures respecting the origin of this application of the word, see Menage, in *V. Cornard.*

A lawyer's wife in Aristænetus, because her husband was negligent in his businesse, *quando lecto danda opera*, threatned to *cornute* him. *Burton. Anatomy of Melancholy*, fol. 601.

FAL. No, (M. Broom) but the peaking *cornuto* her husband (M. Broom) dwelling in a continual larum of ielousie, comes in the instant of our encounter.
Shakspeare. Merry Wives of Windsor, fol. 52.

He that thinks every man is his wife's suitor
Defiles his bed, and proves his own *cornutor.*
Jordan. Poems, 2. b.

Of every sect, whigs, papists, and high-flyers,
Cornuted aldermen, and hen peck'd squires.
Somervile. The Bowling-green.

CORNUTIA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Vitices*. Generic character: calyx five-toothed; stamens longer than the corolla; style very long; berry one-seeded.

Two species, natives of the West Indies. Willdenow.

CORNWALL, the County which occupies the south-western extremity of England, and stretches its rocky frontier into the Atlantic. It is encompassed by the sea, except on the east, where it joins Devonshire. A few miles of the northern part of this boundary is formed by an arbitrary line, while in all the rest the separation of the Counties is marked by the river Tamar. Cornwall is therefore a promontory stretching towards the south-east, through a space of about

Situatic and bo daries.

CORN-WALL.

tent and pulation.

ninety miles, while its greatest breadth from north to south seldom exceeds forty miles. The English Channel washes its shores on the south, and the Bristol Channel on the north; while the celebrated point denominated the Land's End constitutes its western extremity. The Lizard Point is another promontory on the south coast; while Ram Head constitutes the western boundary of Plymouth Sound. The area of Cornwall is stated at 1327 square miles, and the population at 262,600 individuals. This is nearly 198 persons to each square mile, which is, therefore, twenty-six less than the general average for the whole of England. The rate of increase of this population, during the last and present centuries, has been the following:

crease of pulation.

Years.	Population.	Increase.
In 1700	105,800	27 per cent.
1750	135,000	44 per cent.
1801	194,000	15 per cent.
1811	223,900	17 per cent.
1821	262,600	

face.

The surface of Cornwall is chiefly composed of hills and vallies, rising and falling in rapid succession. A range of sterile mountains, though not of great height, runs through the centre of the County; yet the highest point is less than 1400 feet above the level of the sea. This tract is interspersed with heaths and moors, while many of the intervening vallies are picturesque and fertile; sometimes fringed with wood and at others waving with corn, or enamelled with meadows. The basis of this County is granite, huge masses of which often raise their naked summits to a considerable height. Its acclivities are frequently steep, and appear like walls to the vallies below. The stupendous rocks, which form the grand barrier against the ocean, particularly near the two great landmarks, the Land's End and the Lizard Point, are well adapted to inspire the mind with sublime conceptions; while the deficiency of trees and hedges in all the elevated parts of the County, gives it a naked and barren appearance. In several parts of this County the hills are crowned with artificial Cairns, or natural rocky aggregations. A greater number of Druidical remains, and many of these in a more perfect state of preservation, are also spread over Cornwall, than are to be found in any other part of Europe.

ns.

nate.

The climate is mild, moist, and healthy. The wind blows from points between the south and west for the greater part of the year; and being saturated with vapours from the Atlantic, the hills break the progress of the clouds, and cause frequent rains. Storms are also more frequent, and sometimes more violent, than in most other parts of England, particularly from the north-west; but the winds from this quarter are generally dry, and accompanied by fair weather. Snow seldom lies in any part of the County for more than two or three days together, and frost is not often either severe or of long continuance. The myrtle, the balm of Gilead, and several other tender plants which require the shelter of the green-house in most other Counties of England, flourish in the open air; yet the most hardy trees suffer greatly from the violence of the storms, and the effects of the sea breeze; in consequence of which plantations are not easily raised, and those which have been reared have but a languid appearance. Almost the only shrub that thrives well near the sea is the tamarisk, which grows to the height of ten or twelve feet in seven years. The soil of the higher parts is a light black earth, that on the gentle declivities is chiefly a light loam, mixed with slaty matter; while, in the lower tracts, clay of different qualities is often met with. Of this, one kind is made into bricks which are much valued for furnaces, and another is worked into moulds for casting metals. The common agricultural products of other parts of England are raised in most of the lower districts, while good cider is made in that part which borders on Devonshire; but agriculture being considered merely as a minor concern compared with other branches of industry, is pursued with little vigour. Many of the farms are small, and few of the estates large, except some of those belonging to the Duchy lands, which were originally reserved as a provision for the heir apparent of the Crown. These were first set apart for that purpose by Edward III. for his son, the Black Prince, whom he created Duke of Cornwall. These lands are generally leased for three lives, the lessee paying a fine at the time of the grant, with a reserved rent during the term of the lease. Leases are also frequently granted of the farms on the private estates, very few of which exceed a rental of £3000. a year, independently of the mineral treasures they may contain. The native breed of sheep, which was one of the worst in the Kingdom, has been almost entirely superseded by other kinds. Horses and mules are often used in transporting articles of various kinds from one place to another, instead of carts. Sea sand, sea-weeds, and damaged Pilchards, are the most common manures near the sea.

CORN-WALL.

Soil.

Agriculture, &c.

The principal rivers in Cornwall are the Tamar, the Lynher, the Looe, the Fowey, the Camel or Alan, and the Fal. The Tamar is the largest stream, and rises near the north-west extremity of the County; and flows towards the south, on the borders of Devonshire. After being increased by several tributary streams, it falls into the spacious basin, called the Hamoaze, and is subsequently joined by the waters of the Plym, when their united streams form the noble road called Plymouth Sound. The narrowness of the County allows few of the other streams to attain importance, except as forming considerable estuaries before they enter the sea. Such are the Fowey and the Fal, on the south; the former of which falls into the sea below Fowey, and the latter near Falmouth. The Camel rises north of Camelford, and flows southward nearly to Bodmin, on the west side of which it winds to the north-west, and enters the sea near Padstow.

Rivers.

Tamar.

Fowey, Fal, &c.

The circumstances, however, by which this County is most distinguished, are its mineral treasures; particularly tin and copper. The mines of the first of these metals were worked at a very early period, and formed an extensive and lucrative trade to the Phœnicians before the Christian era. The strata of both tin and copper extend from west to east, from near the Land's End to Dartmoor Hills in Devonshire, intermixed with granite and a species of grawacke, which the miners call *Killas*. The chief mines at present worked, are in the vicinity and on the west of St. Austle, where they occupy a space of about seven miles in breadth, not far from the northern coast. These metals are principally found in veins, or fis-

Minerals.

CORN-WALL.

sures, called *Lodes;* the sides of which are sometimes hard stone, and at others nearly as soft as clay. Smaller veins diverge from these larger ones, like the branches of a tree, till they are lost in mere threads. The situations of these larger veins are discovered by various indications, as scattered pieces of metal, the metallic taste of springs, and other circumstances. Many rich lodes have also been discovered by working drifts across the country from north to south, which therefore intersected the veins nearly at right angles. Tin is found both in veins or seams of ore, or interspersed in grains and small particles in the natural rock. These veins, after being perpendicular for several fathoms, sometimes become horizontal.

Tin.

Tin is most generally met with in this County in an indurated, or glass-like form; and its most usual matrix is either an argillaceous or siliceous substance, calcareous matter being seldom found contiguous to the ore; and the oxides of iron and arsenic are those which are most commonly mixed with it. When the ore is raised, it is pounded and washed from the exterior substances, and then conveyed to the smelting-house, where the metal is cast into blocks, weighing from nearly three to almost four hundred weight each; but before these can be sold, they must be assayed by the proper officer, and stamped with the seal of the Duchy, which is denominated Coining. These coinages have been regularly held four times a year, since the reign of Henry VIII., at the *Stannary towns* of Launceston, Lostwithiel, Truro, and Helston; Penzance was added to the number by Charles II. The quantity of tin annually obtained in this County is about 25,000 blocks; and a duty of four shillings a hundred weight is paid to the Duke of Cornwall, on all that is coined, which produces a revenue of about £10,000. The whole amount of the annual coinage is, therefore, 2500 tons.

Copper.

Copper is another distinguished product of Cornwall. The ores are of various kinds, and are often found in great abundance. Veins are sometimes discovered in cliffs laid bare by the sea; and one of the strongest indications of a rich ore is a reddish coloured earthy stone, which crumbles like the rust of iron. The ore does not lie at any particular depth, but is the richest at some distance below the surface. When the metal is properly refined, it is poured into moulds, and this formed into bars of about 150 pounds weight each. The whole quantity of ore annually obtained was, a few years ago, estimated at 40,000 tons, which yielded about a ninth or a tenth part of pure metal.

Lead, &c.

Lead mines are also worked, in which the metal is found in the state of galena, or pure sulphuret of lead, which is both crystallized and in masses. Silver is said to have been formerly obtained there in considerable quantities; but of late the researches for this metal have proved fruitless. Gold has also been discovered, but not in sufficient quantities to defray the expense of working. Besides these, bismuth, zinc, antimony, cobalt, arsenic, manganese, and some of the other inferior metals, are found in considerable abundance in this County. According to the Map of the Mines of Cornwall, published by Mr. Phillips, some years since, there were working at that time forty-five mines of copper, twenty-eight of tin, eighteen of copper and tin, two of lead, one of silver, one of lead and silver, one of copper and silver, one of copper and cobalt, one of tin and cobalt, and one of antimony; making a total of ninety-nine mines. Good slates are likewise obtained, with free stone, resembling the Portland stone; besides the celebrated soap rock, between the Lizard Point and Mullion, used in the manufacture of porcelain, particularly in that made at Worcester. But a still more noted product of this kind is the China stone, found near St. Austle, and employed as a principal ingredient in the Staffordshire potteries. This substance is also made at Truro into retorts and crucibles. Transparent quartz, called Cornish diamond, is met with in some parts; besides a peculiar stone of a cellular structure, which is found in some of the copper-mines, and called the Swimming stone, from its being lighter than water.

CORN-WALL — CORO

Fisheries.

Most kinds of fish common to the other shores of England are met with near the shores of Cornwall, which is also frequented by the grampus, the shark, the sunfish, and conger eels of great size, sometimes weighing 120 pounds each. Mackarel are caught in great numbers; but the Pilchard fishery is at once the most peculiar and important: of this we have already given an account under the head Clupea.

Cornwall is divided into nine hundreds, and contains a greater number of Parliamentary Boroughs than any other County in England. The Members it returns exceed forty; but in many of the places the number of electors is small. A distinct body of militia is raised for the County, and another for the Stannaries. Cornwall forms part of the Diocese of Exeter, and contains 203 Parishes, with an average population of about 1300 persons to each parish. Launceston is usually esteemed the Capital of the County, but the Assizes are held alternately there and at Bodmin. Falmouth, however, is the most important place; from its good harbour and excellent road for shipping, as well as from being the principal station for the packets which sail thence to almost all the distant parts of the world.

Among other works on the subject of this County, the following may be consulted with advantage, viz. Carew's *Survey;* Borlase's *Natural History; Historical and Monumental Antiquities; Beauties of England and Wales,* vol. ii.; Wogram's *General View of the Agriculture of Cornwall;* and the *Transactions of the Geological Society.*

CORO, a Province of the department of Zulia, in the Republic of Colombia, embracing the coast of the Caribbean Sea, from the Gulf of Venezuela, or Maracaibo, to the Golfo Triste; and bounded by Truxillo on the south; by the Cordillera of Coro and Caracas on the east; and by the lake or inland sea of Maracaibo on the west.

A range of lofty mountains encircle the whole of the eastern and northern limits of this Province, giving rise to several small rivers, of which the Seco and Guiges running into the Gulf of Venezuela, and the Aroa Tocuyo and Yaracuy into the Caribbean Sea, are the most useful.

The Guiges falls into the ocean, sixteen leagues west of the city of Coro; and the Tocuyo twenty-five leagues east of the Guiges, rising in the mountains fifteen leagues south of the town of Carora, at the distance of nearly 180 miles from the ocean, and is navigable as far as the village of Banagua, 120 miles from its mouth, its banks furnishing abundance of timber of the largest size, and fit for every kind of building.

CORO. Coro is still in an uncultivated state, for the most part, but it is capable of much improvement; it contains the towns of Carora, San Felipe, Carovita, Barquisimeto, and Tocuyo, with many large settlements, and the Capital, Coro, which was for a long time the Metropolitan city of Venezuela. This is situated in latitude 11° north and in longitude 72° 30′ west, on an isthmus which divides the Gulf of Maracaibo from the Caribbean Sea, being 240 miles west of Caracas. It was founded in 1527, and was the second settlement made by Europeans on this coast. The site of this place is unhealthy, being on a barren sandy plain, three miles from the ocean. The only plant which flourishes in its neighbourhood, is the Indian fig; and as the plain is destitute of water, fruits and vegetables are brought to market from a distance exceeding nine miles; and water, for culinary and domestic purposes, is sold by the barrel, being fetched from springs two miles off. Notwithstanding these disadvantages, it is so conveniently placed for a contraband trade with the Dutch at Curaçoa, and with the English West India Islands, that Coro contains a population of 10,000 souls; but, from their inactivity and other causes, they are in general poor, though their trade might be very valuable, as it consists in exporting mules, hides, goats, pottery ware, cheese, &c. The streets of Coro are regular, but the houses are mean, and the city is not paved; its public buildings being few in number and unworthy of notice. Its port, at a league's distance lies open from north to north-east, and its accommodations are so trifling, that it will probably never reach a higher rank than that of a flourishing *entrepôt* for smugglers.

A singularly-shaped peninsula, named Paragoana, runs out for several leagues into the main ocean, north-west of this city, and is inhabited by Negroes and Indians, who raise large quantities of live stock on it, to supply Curaçoa, which is visited daily by some of their boats for that purpose.

Carora, the next Town of this Province, is situated in latitude 90° 50′ north, in the interior, and has been already described.

Carovita is in latitude 11° north, at the elbow of a range of mountains, which divide two smaller rivers, that afterwards unite, and enter the ocean at Point Manzanilla; but of its population we have no account.

Tocuyo is a large Town, in latitude 9° 35′ north and longitude 70° 20′ west, 270 miles south-west of Caracas, in a fine valley, through which the River Tocuyo flows, between two ranges of very high mountains, which cause an occasional alteration in the air, so as to render the climate cold at irregular intervals; but, in general, it is very mild and salubrious. The inhabitants amount to about 10,200, and are chiefly artizans, traders, graziers, and agriculturists. This city is built in the Spanish style, and is very regular; the streets being all wide and straight, with a fine church, some chapels and monasteries; and it is so advantageously situated for the exportation of the produce in its neighbourhood, that the wheat of Tocuyo furnishes bread to almost all the interior settlements of Venezuela and Coro. Manufactories of woollens are also established, in which blankets and coverlids are made, and sent to Maracaibo, and even as far as Carthagena. The preparation of leather also supplies employment to a great portion of the citizens, who work up as much of the raw materials as they can find hands to manufacture, and export the rest; whilst their industry gives them the monopoly of salt, which they procure from the salt ponds of Coro. CORO.

Barquisimeto, another rich and populous Town, has been already described. COROLLARY.

San Felipe, or Cocorata, stands in latitude 10° 15′ north, fifty leagues west of Caracas, on the River Yaracuy. It contains 6800 inhabitants, and is well built; the surrounding country being very fertile in cacao, indigo, coffee, cotton, and sugar cane; seven leagues south-west of it is Nirgua, in latitude 10° north, built in the early period of the conquest, on account of its mines, but now in a decaying state, being inhabited only by about 3200 Sambos, the race derived from Indians and Negroes.

The Province of Coro is less known than any other division of the Venezuelian portion of the Republic of Colombia, much of its surface bring occupied by the aboriginal race, who are yet in a state of freedom, as is the case with most of the Indian tribes, surrounding the inland sea of Maracaibo.

The most recent authors, after excluding these nomades, give 30,000 as the number of Creoles, Mestizoes Negroes, Indians, and mixed races inhabiting the Province of Coro.

CORODY, or Corrody, Lat. *corrodo*, in Common *Law*, signifies a sum of money, or allowance of meat, drink, and clothing due to the King from an Abbey, or Religious house, of which he was the founder, for the support of any of his servants on whom he thought fit to bestow it. The difference between a Corody and pension appears to be, that the former was allowed towards the maintenance of any of the King's servants in an Abbey; the latter was given to one of the King's Chaplains for his support, till he was provided with a benefice. In Fitz. *Nat. Brev.* 231, the names of the Corodies and pensions payable to the King, by the Abbies and Priories in England, as extracted from an ancient roll in the Exchequer, are set out, and the law with regard to them is fully stated.

In the *Monasticon Anglicanum* may be found the form of a Corody.

COROLLARY, *n.* Lat. *corollarium, est additum præterquam quod debitum: ejus vocabulum fictum a* corollis, (garlands or chaplets,) *quod hæ, cum placuerunt actores, in scend dari solitæ.* Varro. And see the Example from Chaucer.

Fr. *corolaire;* surplusage, overplus, addition to; and it is thus used by Shakspeare, *Tempest.* As now generally applied, it is

That which follows over and above the proposition demonstrated.

Upon these thinges then (q[d] she) right as these geometriciens, when they haue shewed their proposicions, been wonte to bringen in thinges, that they cleapen porismes, or declarations of foresaide thinges right so woll I yeue thee here, as a *corallarie* or a mede of crowne. *Chaucer. The third Booke of Boecius*, fol. 226.

For a *corollary*, in this not unfit place, I will transcribe a piece of the gloss out of an old copy, speaking thus upon a passage in the prophesy. *Drayton. Poly-olbion*, song 2.

Pro. Well.
Now come my Ar.ell, bring a *corolary*,
Rather than want a spirit; appear, and pertly.
Shakspeare. Tempest, fol. 14.

Sure I am, if his assertion be true, as I believe it is, a *corollary* may presently be deduced from it, which, if it were embraced, cannot, in all reason, but do infinite service both to the truth of Christ, and the peace of Christendom
Chillingworth. Rel. Prot. Church, ch. iv. part i.

COROLLARY. — CORONE.

From whence he draws several *corollaries*, as that, Hence may be given a reason why an eagle is swifter than a tortoise, viz. because it moves faster.

Boyle. An Explication of the Rota Aristotelica.

Let me only add one *corollary* to our believing adversaries, as a farther support of this part of the proposition.

Warburton. The Divine Legation, book iv. sec. 6.

COROMANDEL is the name given to the eastern coast of the Peninsula of India, from the mouths of the Krishna in 15° 43′ north to Kali-mera Point in 10° 15′ north. It is the eastern boundary of the Carnatic Province, according to the present division of the British dominions in India, and was formerly more properly written Choramandel; for Chóla-mandala, the Sancrĭt compound, of which this name is a corruption, signifies the circle or district of Chola, either from a Dynasty which anciently reigned over the Kingdom of Tanjore, or from *sorghum*, (Chóra,) the commonest grain in that country. (Hamilton's *Hindostan*, ii.; and Fra Paolino's *Travels*.)

CORO′NE, Co′RONAL, *adj.* Co′RONALLY, Co′RONAL, *n.* Co′RONARY, CORONA′TION, CORONA′TION-DAY, Co′RONET, *n.* } *Corone* is written by some writers; also *coronement*. Fr. and Sp. *coronel*; Lat. *corona*. *Veteres* chorona *dixere a* χορώνος, *quod ipsum est a* χοροῖς, *quia* coronati choreas *agerent* χορευτὰι, *sive saltatores scenici*. Vossius.

"*Commissure coronate*; the *coronal* suture or seame, which compasses the forehead, or forepart of the skull, in form of a half circle." Cotgrave.

A garland, wreath or chaplet.

Wharfor þe barons granted him ilkone,
Knoute to be *corouned*, & haf it alone.

R. Brunne, p. 49.

He was purfild wit peloure. non purer in erthe
And *coronede* in a *corone*.

Piers Ploukman. Vision, p. 24.

þe next yere þere after his *coronment*,
þe Walsh men, þat luf no pes, on him ran & brent.

R. Brunne, p. 28.

Partly by your counsell,
Garnysshed with laurell
Was my fresshe *coronell*.

Skelton. The Crowne of Laurell.

Out of whiche [a goodly tower] sodaynly apperyd iii. ladyes rychely clad in gold and sylke, with *coronettes* vpon theyr heddes: wherof the firste was named dame Nature, the seconde dame Grace, and the third dame Fortune.

Fabyan, vol. ii. *Anno* 1532.

And hark, how merrily they sing,
That makes the neighbouring meadows ring,
And Beta comes before alone, clad in a purple pall
And as the queen of all the rest, doth wear a *coronal*.

Drayton. Pastorals. Eclogue 2.

As the oyle was poured *coronally* or circularly upon the head of kings, so the high priest was anointed decussatively, or in the form of a X. *Sir Thomas Brown. Garden of Cyrus*, ch. i.

Upon my often calling to have the oaths at the *coronation* of King James and King Charles compared, some of them repaired again to my study at Lambeth, to search for all such copies of *coronation-books* as could there be found.

State Trials. Trial of Archbishop Laud. Anno 1644.

Whereas it appears in my diary at January 31, that the Bishops were not alone trusted with this *coronation-business*, *sed alii proceres*, but other great and noble men also?

Id. Ib. Anno 1644. *May* 22.

Afterwards, under the reign of King Edward the First it was held by sergeantry, namely, by holding the laver or cure for the king to wash in, upon his *coronation-day*.

Fuller. Worthies. Dorsetshire.

CORO — CORONATION

——— He (and who could better judge than he?)
Did then more greatness in him see,
More lustre and more majesty,
Than all his *coronation-pomp* could show to human eye.

Cowley. Ode on his Majesty's Restoration and Return.

The people of Norwich obtained of the king to have *coroners* and bailiffes: for before that time, they had no other officer, but a serjeant for the king that kept courts.

Stow. King Stephen. Anno 1142.

The eldest son in a desperate lunacy murthered himself, and was found to have done so, by the *coroner's* inquest.

Baker. Richard III. Anno 1448.

He ordained moreover, in the honour of Jupiter Capitoliaus, quinquennal games of three fold maisteries, musike, horseriding and gymnicke exercises; and in the same, rewarding victours with *coronets*.

Holland. Suetonius. Flavius Domitianus, fol. 262.

But here again the substance of the heart itself is most certainly made and nourished by the blood which is conveyed to it by the *coronary* arteries. *Bentley. Sermon* 4.

This is just such a great action as that of the champion's on a *coronation-day*, who challenges all mankind to dispute with him the right of the sovereign, surrounded with his guards.

Tatler, No. 17.

Your may-pole deck with flow'ry *coronal*;
Sprinkle the flow'ry *coronal* with wine;
And in the nimble-footed galliard, all,
Shepherds and shepherdesses, lively join.

Thompson. An Hymn to May.

Insomuch that he [the King of England] is bound by oath at his *coronation* to the observance and keeping his own laws.

Blackstone. Commentaries, vol. i. p. 234.

The first English CORONATION of which any circumstantial relation has been given, is that of Richard I., which may be found in the History of Matthew Paris. That of Henry IV., is detailed by Froissart; that of Richard III., by Hall and Grafton; in later days, we have Ogilby's *Relation of the Entertainment of his Majesty Charles II., in his passage through the City of London to his Coronation*, &c. 1661; Dowglass's *Form and Order of the Coronation of Charles II., as it was acted and done at Scoon, on the 1st January*, 1651, 1660; Sandford's *History of the Coronation of King James II.*, 1687; Menin's *Historical and Chronological Treatise of the Anointing and Coronation of the Kings and Queens of France, &c. and of all the Princes of Europe*, 1723; and there is a work of great splendour and magnificence now in progress, descriptive of the Coronation of George IV. It is printed by Whittaker, in letters of gold on vellum, and is richly illuminated with portraits of the chief personages engaged in the ceremonial, and views of different parts of the procession. The form and ceremonial itself may be most accurately learned from a manuscript in the possession of the Dean and Chapter of Westminster, *Liber Regalis*. This curious volume, besides a Calendar, Rubric, and Offices, contains an exact ordinal of the Coronation, together with the Chants and Anthems used thereat. An illumination at the beginning bears a close resemblance to the portrait of Richard II., still preserved in the Jerusalem Chamber; and the Book itself is supposed to have been drawn up for the instruction of the Prelates who attended the Coronation of that Monarch, and to have been procured and presented to the Church of Westminster by Nicholas Lytlington, who was Abbot

thereof from A. D. 1362 to 1386. Strutt, in his *Complete View of the Manners, Customs, &c. of the People of England*, vol. iii. has given an abstract of the Ceremonies contained in the *Liber Regalis*.

CORONER, so called because he deals principally with the pleas of the Crown, or such which more immediately concern the King. Coroners are very ancient officers at Common Law, and formerly were the principal conservators of the peace within their Counties.

Coroners are of three kinds, *Virtute officii; Virtute cartæ sive commissionis; Virtute electionis.* The Coroner *Virtute officii* is the Chief Justice of the King's Bench, who is Chief Coroner of England, and may exercise his jurisdiction of Coroner in any part of the Realm. Coroners *Virtute cartæ sive commissionis* are where, by a grant to a Lord or a Corporation, they have power to make, or be Coroners, within their franchise. Thus, the Mayor of London is by charter Coroner of London. The Bishop of Ely has by charter, Henry VII., power to make Coroners within the Isle of Ely; and the Cathedral Church of Westminster has by charter, James I. (1605,) the power of making a Coroner for the City of Westminster. There are also two great precincts that by the King's grants have power to nominate Coroners: viz. the Jurisdiction of the Admiralty, and the Verge; the former for inquisitions of death on the high seas, the latter within the Verge; the Coroner of the Admiralty was formerly appointed by the Lord High Admiral; the appointment of Coroner of the Verge is settled in perpetuity in the Lord Steward or Lord Grand Master of the King's house, for the time being. Coroners *Virtute electionis* are those who by Statute West. 1, ch. 10, and Statute 28 Edward III. ch. 6, are eligible by the County in the County Courts by the King's writ *De Coronatore eligendo.* The 3 Edward I. ch. 10; 14 Edward III. Statute 1, ch. 8; and 28 Edward III. ch. 6, enact the necessary qualifications for Coroners, and the mode of their election; namely, that they should be sufficient men in respect of property, and be elected by the Freeholders of the County in full County Court. The authority and duty of Coroners in taking inquisitions, is fully laid down by the Statute 4 Edward I. Statute 2, commonly called the statute *De officio Coronatoris.* In all cases of murder, sudden or accidental death, an Inquest must be held; and the cause of such death, after viewing the body, fully inquired into by the Coroner and a Jury, to be summoned by him for that purpose. After the Jury have found their verdict, the Coroner enrolls, and returns the inquisition to the Justices of the next Gaol delivery of the County, or certifies it into the King's Bench. The authority of Coroners is Ministerial as well as Judicial. Judicial, as stated in cases of violent death, and to take and enter appeals of murder, pronounce judgment upon outlawries, &c. and to inquire of lands and goods, and escapes of murderers, treasure trove, wreck of the sea, deodands, &c. Ministerial, where the Coroner executes the King's writs, on exception being taken to the Sheriff, as by his being a party to the suit, kin to either of the parties, or on the Sheriff's default. Coroners are chosen for life, but may be removed by being made Sheriffs, or chosen Verderors, offices incompatible with the other; or by the King's writ *De Coronatore exonerando*, a cause being therein assigned, as incapacity arising from sickness or years, &c.; and by Statute 25 George II. ch. 29, extortion, neglect, or misbehaviour, are made causes of removal. The Statute 3 Edward I. ch. 10, prohibited Coroners from receiving any remuneration for doing their offices; this was in affirmance of the doctrine at Common Law, that no one connected with the administration of justice should take any fee. The Statute 3 Henry VII. ch. 1, allowed the Coroner 13*s.* 4*d.* for each inquisition. This sum was increased to 20*s.*, and 9*d.* a mile for his travelling expenses from the place of his abode, by the Statute 25 George II. ch. 29.

CORONEL, Colonel so written. See COLONEL.

Heagist and Horsus, were appointed with the British commissaries for a certeine summe of monie to take vp their prescribed number of men, and to receiue charge of them as *coronels*, as well for their conuaie ouer into Britaine, as also for their seruice there, after their arriual.

Holinshed. History of Scotland. Dongall.

Thus Annæus Serenus, captaine of the Emperour Nero his guard, came by his death, with diuers *coronels* and centurions, at one dinner. *Holland. Plinie*, vol. ii. fol. 133.

On the 4th of March the L. lieutenant saw the Earl of Essex *coronel*, and Sir William Russell *coronel*, muster and trayne by Harlem to the number of 200 horse.

Stow. Queen Elizabeth. Anno 1586.

CORONILLA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx two-lipped, petals with claws; seed-pod nearly round, jointed.

Eighteen species, mostly natives of the south of Europe.

CORONOPUS, in *Botany*, a genus of the class *Pentandria*, order *Siliculosa*, natural order *Silicuosæ*. Generic character: calyx perianth four-leaved; corolla petals four; stamen filaments six, two, or four, sometimes wanting; germ heart-shaped; style superior, very short, permanent, stigmas obtuse; seed one in each cell.

Two species, natives of England and other parts of Europe.

CORONULA, in *Zoology*, a genus of the class *Cirripedes*, order *Acamtosomata*, family *Coronulidæ*. Generic character: "shell subcylindrical or subconic, depressed; base much wider than the apex; lips of the operculum very prominent, with two large shelly valves before, and one small one on each side of the legs." Leach.

Type, *C. diadema*, Lam.; *Lepas Diadema*, of Authors.

The opening of these shells is always regular, elliptical, slightly hexagonal; and the valves of the operculum, which rather belong to the animal than to the shell, are inserted near the base of the internal parietes of the shell. The substance of the shell is divided in the interior into a number of cells, separated by their shelly plates, and arranged in a radiated position. The base is not closed by a calcareous plate, but by a membrane formed by the animal.

The Coronulæ, like others of the family, are generally found on the surface of marine animals, as Whales, Turtles, &c. and they partially bury the base of the shell in the skin of the animal to which they are fixed, where it is sufficiently soft.

See Plate of CIRRIPEDES.

CORONULIDÆ, in *Zoology*, a family of the class *Cirripedes*, order *Acamtosomata*, consisting of the genera *Tubicinella, Coronula, Chelonobia.* They are generally parasitical.

COROPHIUM. COROPHIUM, in *Zoology*, a genus of the class *Crustacea*, order *Malacostraca*, family *Gammarinæ*. Generic character: inferior antennæ very thick, not terminated by a thread, and composed of four articulations; the two anterior feet terminating in a movable finger or hook.

Type, *Cancer grossipes*, Lin.

CORPORATE.

CORPORAL, Fr. *caporal*; It. *caporale*; Sp. *caboral*. Junius and Skinner think from *caput*, the head; *caput decuriæ militaris*. But Menage says the old French word was *corporal*; and this Junius thinks was derived from a body of soldiers living in the same tent, *sub uno decurione*. *Concorporales*, used by Ammianus, is rendered by Holland, fellow-soldiers, p. 179, and 344.

Likewise the dukes assigne places unto every millenarie, or conducter of a thousand soldiers, the millenaries unto each captaine of 100, the captaines unto euery *corporall* of ten.
Hakluyt. Voyage, &c. The Tartars.

A *corporal* fierce, a nurse, and child that cried,
And a fat landlord fill'd the other side.
Fawkes. The Stage Coach.

CORPO'RATE, *v.*
CO'RPORATE, *adj.*
CO'RPORATELY,
CORPORA'TION,
CO'RPORATURE,
CO'RPORAL, *adj.*
CO'RPORAL, *n.*
CORPO'RALITY,
CO'RPORALLY,
CO'RPORAS,
CORPO'REAL,
CORPO'REALIST,
CORPO'REALLY,
CORPO'REOUS,
CORPORE'ITY.

Fr. *corporel*; It. *corporale*; Sp. *corporal*; Lat. *corporalis*, from *corpus*, body. Vossius has various conjectures. Martinius decides; corpus *est, quod* carpi *potest in partes*. Schedius; corpus, *quod* carpitur, *depascitur, opp. ad mentem, quod manet.*

Stow uses the verb *corporate*, as we now use incorporate;—to embody.

Bodily, pertaining to the body; opposed to spiritual or mental.

Corporale, *quo domini* corpus, *i. panem consecratum, tegebant.* Junius. Hence "*Corporal* oath," from the custom of touching this *corporal*; which is also sometimes called *corporas*.

Now also to the preiudice of the *corporation* of the maior, communalties and citizens of our citie of London, now to the preiudice of any person or persons, body politique, or *corporate*, or incorporate.
Hakluyt. Voyage, &c. Queen Marie's patent, vol. i. fol. 270.

Also aboute the same tyme he [Kynge Stephen] founded the abbey of Fcuersham in Kent, where he nowe *corporally* restyth.
Fabyan, vol. i. ch. 233.

Than they departed and went into the feldes, and this squier had with hym the patent and *corporal*.
Froissart. Cronycle, ch. 200.

All *corporall* domages, that chaunce to mortall men, are by medicines healed, or by reason remedied, or by length of time cured, or els by deth ended. *Golden Boke*, C. 10.

For into hym are not certayne giftes deriued, as oute of the ryuer a litle water runneth into the dyche, but in hym resteth and dwelleth *corporally* the hole fulnes of the Godhead, so that yf ye haue hym, ye need not to seke either for the shadowes of Moses law, or the subtile conveyaunce of worldly wisdome.
Udall. Colossians, ch. ii.

And nowe wyth this I shall make an ende, shewynge you in that, how you maye see, and folowe Christe no lesse at this present tyme, than yf he were *corporallye* walkynge afore you, as Andrewe sawe him: whiche is to folowe his commandements.
Strype. Memorials. Cardinal Pole's speech to the citizens of London.

To that face [of a popish mass] belongeth a superaltare, a chalice, a cover, a cake, a *corporas*, cruats, candlesticks, censers, and lights: which we have none.
Id. John Bale from Basil, to Mr. Ashley.

COR. PORAT

Of such small qualities as God hath endued mee withall, I render to his goodnes my most humble thankes, intending with all my witte and diligence to get and acquire to me such notable vertues and princely qualities as you haue alleaged to be *corporated* in my person. *Stow. Henry VIII. Anno* 1545.

We doo will and grant that the said schollers in the saide towne *corporat* vnder our protection and defense doo safelie and securelie abide, and there exercise and doo such things, as to such scholers shall belong.
Fox. Martyrs. Edward I. to Maior of Northampton.

Of this we find some footsteps in our law,
Which doth her root from God and nature take;
Ten thousand men she doth together draw,
And of them all one *corporation* make.
Davies. Immortality of the Soul, sec. 8.

For whose *corporature*, leneaments of body, behaviour of manners, and conditions of mind, she must trust to others, and put in hazard and adventure, whether after she shall like them or not.
Strype. Life of Sir Thomas Smith. No. 4. *Appendix.*

First, God in thee a liuing soule inspires,
Whose glorious beames hath made thee farre more bright,
Than is the sunne, the spring of *corp'rall* light.
Beaumont. On Ascension Day.

While she so many strokes heaps in excesse,
That fond grosse phansie quite for to suppresse
Of the souls *corporal'ty*.
More. On the Soul, part ii. book ii. can. 3. st. 29.

Whence may be guess'd what their function was: was it to go about circled with a band of rooking officials, with cloak-bags full of citations, and processes to be serv'd by a *corporalty* of griffin-like promoters and apparitors?
Milton. Of Reformation.

Now at the laste M. Hardinge draweth neere the mater, and bringethe foorthe the olde fathers with these very termes, really, substantially, *corporally*, carnally, &c., and allegeth these fewe, as he saithe, insteede of many, hauinge in deede no more to bring. *Jewell. A Replie to M. Hardinge*, fol. 340.

If anie fall vpon the superalter, he should doo penance three daies: if upon the linen *corporas*-cloth foure daies.
Fox. Martyrs. The 10 *first persecutions*, fol. 48.

Psellus a Christian, sometimes tutor (saith Cuspinian) to Michael Parapinatius, emperour of Greece, a great observer of the nature of devils, holds they are *corporeall*, and have aerial bodies, that they are mortall, live and dye.
Burton. Anatomy of Melancholy, fol. 40.

The affections being more gross and *corporeous* (from thence called the heels of the soul) and so easily chained and fettered.
Hammond. Works. Sermon 10.

A second hindrance was the grosseness and earthiness of their fancy, which was not able to conceive God to be any thing but a *corporeous* substance. *Id. Ib. Sermon* 12

When I consider how deeply in this state we are immersed in the body. I can methinks scarce imagine, that presently upon the quitting on't, we shall be stript of all *corporeity*, for this would be such a jump as is seldome or ever made in nature.
Glanville. Pre-existence of Souls, ch. xiii.

But now to come to the answer of the first, and in appearance, most powerful objection, against the *corporeity* of light; which urges, that its motion is perform'd in an instant, and cannot belong to what is material and clothed with quantity.
Digby. Of Bodies, ch. viii.

A new set of charters and *corporation* men, if those now named should not continue to be still as compliant as they were at present, was a certain remedy, to which recourse might be easily had. *Burnett. Own Times, Anno* 1685.

But the most absurd pretence of this kind and the most opposite to the doctrine delivered, is, that famous miracle of the *corporal* presence in the eucharist; which is done so much in the dark, that nobody ever did or can see it, either before or after it was done, or even while it is doing; no not the doer himself, as loudly as he may boast of it.
Atterbury. Sermon 1. vol. iii.

CORPORATE. — CORPORATION.

Lest any man should mistake my words, and think that I mean, that altho' Christ be not *corporally* in the outward and visible signs, yet he is *corporally* in the persons that duly receive them; this is to advertise the reader, that I mean no such thing.
Sharp. Works. Sermon 15. vol. vii.

Poor heart, no more the spring of vital heat!
Curs'd be the hands that tore thee from thy seat!
The course is finish'd which thy fates decreed,
And thou from thy *corporeal* prison freed.
Dryden. Theodore and Honoria.

The first poets and theologers of Greece and the east considered the generation of things, as ascribed rather to a divine cause, but the Physici to natural causes subordinate to, and directed still by a divine; except some *corporealists* and mechanics who vainly pretend to make a world without a God.
Berkley. Works. Siris, sec. 259.

But we cannot so certainly and positively tell what kind of spirituality that of the angels is, whether it be void of all manner of *corporeity*, as modern divines generally hold, or joined with some certain *corporeity*, not of the grosser sort.
Bishop Bull. Works. The Existence of Angels and their nature.

The municipal or *corporate* towns in Italy were governed by magistrates of their own, who probably made much the same sort of figure in their rural senate as our burgesses in their town hall. *Melmoth. Cicero. To Marcus Marius*, note 9.

Thus schools were erected in many places, and various priviieges were conferred upon the students; and these sodalities became *corporations* or smaller republics with a jurisdiction of their own. *Jortin. Remarks on Ecclesiastical History.*

For truth, the greatest of intellectual goods is the produce of undisturbed reason; and health, the greatest of the *corporeal*, is the blooming fruit of temperance; and yet we can be content to be deprived of both, for the sordid pleasure of a riotous, unmeaning jollity.
Warburton. Works. Sermon 22. vol. x.

They heard Jesus use a word in their vulgar idiom which signified to see *corporeally*; and common sense led them to conclude he used it in the vulgar meaning
Id. Occasional Reflections, part ii. rem. 5.

The Corporale, or cloth upon which the Eucharist is deposited, is an object of great reverence in the Romish and Greek Churches; it is known by the names Καλυμμάτιον, *Palla, Sindon, Antimensia.* Autisiodorus, in his Work *De celebratione Missæ*, gives as a reason why it should be of pure white linen, that it was in such a substance that Joseph of Arimathæa wrapped our Lord's body. For the same reason the Romanists forbid any decoration to it: the Greeks on the other hand embroider a Calvary in the centre, bearing three crosses, and the corpse of our Saviour recumbent at the foot; at the four corners also, they insert the four mystical beasts of the Evangelists. Bernardus, in his MS. *Consuetudines Cluniensium*, 37, states, that a Corporale was always kept near the altar in case of fire, *contra quem, si forte contigerit, creditur a multis quod multum valet expandi.* This practice, however, was afterwards forbidden. The folding and unfolding of the Corporale by the Priest at the altar was accompanied with great ceremony, and was supposed to involve some very high mysteries. Durandi *Rationale*; Macer, *Hierolexicon*; Du Cange, *Glossarium.*

Corporation, in *Law*, a Body politic or incorporated for the advancement of religion, learning, or commerce. Corporations are either Aggregate or Sole. Aggregate, where they consist of persons united together into one Society, and are kept up by a perpetual succession of members, so as to continue for ever; such as the Mayor and Commonalty of a City, the Head and Fellows of a College, the Dean and Chapter of a Cathedral. Sole, where they consist of one person only and his successors, who are incorporated by Law, in order to give them some legal capacities and advantages, particularly perpetuity, which in their natural persons they could not have had. In this sense the King is a Sole Corporation. Bishops, some Deans and Prebendaries, distinct from their several Chapters, Parsons, and Vicars, are also Sole Corporations. Corporations are either Ecclesiastical or Lay. Ecclesiastical Corporations are composed of spiritual persons entirely, and are erected for the furtherance of religion, and perpetuating the rights of the Church. Lay Corporations are of two sorts, Civil and Eleemosynary. The Civil are such as are created for temporal purposes. The King, for instance, is made a Corporation to prevent the possibility of the Throne being vacant, and to preserve the possessions of the Crown entire. Other Lay Corporations are erected for the good government of towns, as a Mayor and Commonalty, Bailiff and Burgesses, &c.; some for the advancement and regulation of Commerce, as the trading Companies of London; some for better carrying on special purposes, as Churchwardens, for the conservation of the goods of the Parish. The College of Physicians, and Company of Surgeons in London, for the improvement of Medical Science. The Royal Society, for the advancement of natural knowledge; and the Society of Antiquaries, for promoting the study of antiquities. Eleemosynary Corporations are such as are constituted for the perpetual distribution of free alms or bounty of the founder of them, such as Colleges and Hospitals. No Corporation can be erected without the King's consent being either expressly given or implied: express consent is either given by Act of Parliament or by Charter; implied, is to be found only in Corporations which exist by force of Common Law, to which, on their foundation, it is supposed the concurrence of former Kings was obtained; or by prescription, where Corporations are of such high antiquity, that the Law considers, that although they may at the present time be unable to produce their Charter, they were formerly well created. When a Corporation is erected, a name must be given to it; such name may be considered the very being of its constitution. When formed and named it acquires many powers, rights, capacities, and incapacities: such as having perpetual succession, to sue and be sued, implead or be impleaded, grant or receive by its Corporate name, and do all other legal acts; to purchase and hold lands for the benefit of themselves and their successors, to have a common seal, to make by-laws or private statutes, agreeably to the laws of the land, for their own better government. These five powers are inseparably incident to all Aggregate Corporations. Visitors are provided by the Law to inquire into and correct all irregularities in Corporations Aggregate, and to take care that they do not deviate from the end of their institution. In Ecclesiastical Corporations the Ordinary is the visitor; in Lay Corporations the Founder. Corporations may be dissolved by Act of Parliament, the death of all its members, the surrender of its franchises into the King's hands, and forfeiture of its Charter through negligence or abuse.

CORPORATION.

COR-PORIFY.

CO'RPORIFY, v. Corps, Corpse, Co'rpulent, Co'rpulence, Co'rpulency, Corpu'scle, Corpu'scular, Corpu'scularity, Corpu'scularian.

Lat. *corpus*. See Corporal, above.

To embody, to bring to a bodily state.

Corpulence; bigness of body; fatness.

Corps or *corpse*, also written *Corse*, (q. v.) a body, a mere body, i. e. a lifeless, a dead body, a carcass. Also applied, to a body of men; of soldiers.

On a tombe is all the faire above,
And under is the *corps*, swiche as ye wote;
Swiche was this hypocrite both cold and hote.
Chaucer. The Squieres Tale, v. 10833.

Julus eke ravyshed out of his armes;
Drisen to call for helpe, that he may see
The giltlesse *corpses* of his folke lie dead.
Surrey. Æneis, book iv.

The order of buriall was, that when any died, he was carried naked to a great caue, where he was propped vp against the wall standing on his feet. But if he were of any authority among them then had he a staffe in his hand, and a vessell of milke standing by him. I haue seen cases of 300 of these *corpses* together, the flesh being dried vp, the body remained as light as parchment.
Hakluyt. Voyage, &c. Thomas Nicols, vol. ii. fol. 6.

With ouer liberall and wanton diet, he waxed somewhat *corpulent* and bourly, but neuerthelesse not vncomely.
Hall. Edward V.

They prouided mee alwayes of a strong horse, because I was very *corpulent* and heauy; but whether he ambled a gentle pace or no, I durst not make any question.
Hakluyt. Voyage, &c. The Tartare, vol. i. fol. 112.

To mee, who with eternal famin pine,
Alike is Hell, or Paradise, or Heaven,
There best, where most with ravin I may meet;
Which here, though plenteous, all too little seems
To stuff this maw, this vast unhide-bound *corps*.
Milton. Paradise Lost, l. 601.

——— That he should
Yield his free-living youth a captive for
The freedom of his aged father's *corpse*,
And rather choose to want life's necessaries,
Liberty, hope of fortune, than it should
In death be kept from Christian ceremony.
Massinger. The Fatal Dowry, act ii. sc. 1.

Men naturally cannot understand any thing but by phantasms, and those still mixing in the contemplation of God, make men phansie God μετ' ὕλης with matter and *corpulency*; and the mathematicks are a necessary means to help us to abstract from that. I would to God we had some such engine, or crane, or pully to elevate our fancies, to make it possible to think any thing pleasure, which is not *corpulent* and carnal.
Hammond. Works. Sermon 7. vol. iv.

To what a cumbersome unwildiness
And burthenous *corpulence* my love has grown.
Donne. Love's Diet.

——— Not all
Minims of Nature; some of serpent kinde
Wond'rous in length and *corpulence* involv'd
Their snakie foulds, and added wings.
Milton. Paradise Lost, book vii. l. 483.

[Spring water] seems to contain in it besides the steams of several bodies wandering in the air, which may be supposed to impregnate it, a certain spirituous substance, which may be extracted out of it, and is by some mistaken for the spirit of the world *corporified*, upon what grounds, and with what probability, I may elsewhere, perchance, but must not now, discourse to you.
Boyle. The Sceptical Chymist.

The hall is heap'd with *corps*: the sprinkled gore
Besmears the walls, and flotes the marble floor.
Dryden. Cymon and Iphigenia.

You'll find your rhyming kinsman well in case,
For ever fix'd to the delicious place.
Tho' not like I—with *corpulence* o'ergrown,
For he has twenty cares, and I but one.
Pitt. Epistle to J. Pitt, Esq.

COR-PORIFY. COR-PULENT. CORPUS CHRISTI.

And therefore almost the whole musculous flesh of the body is bestowed upon the back, and serves for the vibration of the tail, the heaviness and *corpulency* of the water, requiring a great force to divide it.
Ray. On the Creation, part i.

From some such commotions of the air I imagine it is, that at Grand Cairo the plague immediately ceases as soon as the Nile begins to overflow; although Mr. Boyle attributes it to nitrous *corpuscles*.
Derham. Physico-Theology, book i. ch. ii. (note 2.)

The mechanical or *corpuscular* philosophy, though peradventure the oldest, as well as the best in the world, hath lain buried for many ages in contempt and oblivion; till it was happily restor'd and cultivated anew by some excellent wits of the present age.
Bentley. Sermon 7.

I writ [to Pyrophilus] some kind of introduction to the principles of the mechanical philosophy, by expounding to him as far as my thoughts and experiments enabled me to do, in a few words, what, according to the *corpuscularian* notions, may be thought of the nature and origin of qualities and forms.
Boyle. The Author's Discourse to the Reader, vol. iii.

The day following I received an express from Pansa, to attend him at Bononia; but in my way thither, being informed of his death, I immediately returned back to join my little *corps*.
Melmoth. Decimus Brutus to Cicero. Letter 17. book xix.

Some labour fasting, or but slightly fed
To lull the grinding stomach's hungry rage
Where nature feeds too *corpulent* a frame
'Tis wisely done.
Armstrong. The Art of Preserving Health, book iii.

My mother conjured me to make my escape at any rate, which, as I was young, I might easily effect; as for herself, she said, her age and *corpulency* rendered all attempts of that sort impossible.
Melmoth. Pliny to Corn. Tacitus.

CORPUS CHRISTI, a Festival of the Romish Church, instituted by Urban IV. A. D. 1264, in honour of the Eucharist, and observed on the first Thursday after Trinity Sunday. Thomas Aquinas was employed to draw up the service for this commemoration. (Moreri, *Urban IV.*) Before the Reformation, on the day of the Feast, and those succeeding it, Mysteries were represented in many parts of England. One, the *Ludus Coventriæ*, acted by the Minorites or Mendicant Friars, is still extant, and a copy of it may be found in the Cotton Library in the British Museum. (Vespasian, D. viii.) The prologue to this drama is delivered by three persons, called *Vexillatores*, who speak alternately; they deliver the arguments of the forty pageants or acts from which the piece is constituted, each representing some detached subject from Holy Writ, beginning with the Creation and extending to Dooms-day. In the first pageant God is represented sitting alone on his throne. He makes a speech of forty lines, beginning,

Ego sum de A *et* Ω *principium et finis.*
My name is knowyn God and kynge,
My werke for to make now wyl I wende,
In myself restyth my reyneynge,
It hath no gynnyng ne non ende.

The Chorus of Angels then chaunts the *Te Deum*, on which Lucifer inquires whether the hymn is in honour of God or of himself. The Angels are divided, and Lucifer takes possession of the throne. From this he is speedily expelled, and sentenced with his associates to the bottomless pit.

CORPUS CHRISTI. On this day also the Host was carried about in procession magnificently enshrined. In Drakard's *History of Stamford*, (253,) is given a curious extract from the Will of William Bruges, first Garter King at Arms, A. D. 1450, bequeathing "a solempnitie of aray for the fest of *Corpus Christi*."

CORRECT.

CORRADIATION, Lat. *radius*; Gr. *ῥάβδος*, from *ῥάσσ-ειν, amputare, abscindere. Est enim* ramusculus *longior ab arbore resectus.* Martinius. Thence transferred to other things having *longitudinem virgæ*, and among these, says Vossius, *lineis, quas sol ejaculatur*

A union, combination or convergence of rays.

It seemeth that the impression of colour is so weak, as it worketh not but by a cone of direct beames, or right lines; whereof the basis is in the object, and the verticall point in the eie; so as there is a *corradiation* and conjunction of beames.
Bacon. Natural History, Cent. 3. sec. 277.

Plato attributeth it to the *corradiation* or conjunction of light, for that the light of the eyes reacheth a good way within the aire of like nature, and the light likewise issuing from the visible bodies, cutteth the aire between, which of itselfe is liquid and mutable, and so extendeth it together with that fiery power of the eye, and this is it which is called the conjunct light or *corradiation* of the Platonicks. *Holland. Plutarch*, fol. 6.

CORREA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Rutaceæ*. Generic character: calyx bell-shaped; corolla, petals four, reflexed at the apex; capsule four-celled, four-valved, cells one-seeded.

Of this beautiful New Holland genus eight species have been discovered; they are desirable green-house plants, particularly *C. speciosa*, flowering early in the spring.

CORRE'CT, *v.* CORRE'CT, *adj.* CORRE'CTABLE, CORRE'CTION, CORRE'CTIONER, CORRE'CTIVE, CORRE'CTLY, CORRE'CTNESS, CORRE'CTOR, CORRI'GIBLE. Fr. *corriger*; It. *corregere*; Sp. *corregir*; Lat. *corrigere, correctum*; (*con*, and *regere*, to rule or order.)

To make or fashion according, or conformable to, rule or order; to bring within, or reduce to, rule or order; to reform; to free from error, from faults; to improve, to amend; *sc.* by chastisement, by punishment; and thus, to chastise, to punish.

Chaucer uses *corrige*, from the Fr. *corriger*.

Any man myght thinke that the maners of shrewes ben *cariged* and chastised by vengeaunce, and that they be brought to the right way by the drede of tourment.
Chaucer. The fourth Booke of Boecius.

But all for nought, I sette not an hawe
Of his proverbes, ne of his olde sawe;
Ne I wold not of him *corrected* be.
Id. The Wif of Bathes Prologue, v. 6244.

Then had he thurgh his jurisdiction
Power to don on hem *correction*.
Id. The Freres Tale, v. 6904.

Under what maner therefore should I now submit this booke to be *corrected* and amended of them, whiche can suffer nothyng to bee well. *Tyndall. Workes*, fol. 237.

Eschewe thou a man eretike after oon and the secounde *correccioun*, witynge that he that is such a maner is subvertid and trespasith, and is dampned by his owne doom.
Wiclif. 2 Tyte, ch. iii.

And thus (vnder *correction* bee it tolde)
Hath Gascoigne gathered in his garden molde.
Gascoigne. Hearbes.

And is not the abbot now worthy to be *corrected*, which, al this notwithstanding hath caused the monk contemptuously stil to continue his lecture? Had not I been worthy *correction*, if I had contemptuously disobeyed your letter lately addressed unto me, having the equivalency of an inhibition?
Strype. Memorials. Shaxton Bishop of Salisbury to Cromwel.

And of Aristotel it is named in Greke Diorthotice, which is in Englishe *corrective*. *Sir Thomas Elyot. Governour*, p. 159.

And when he once became the kinges *corrector* & master, ye rather hys king & empror (saith the text) by her meanes he was elected bishop of Winchestre after the decease of Elphegus.
Bale. English Votaries, part i. ch. i. p. 64.

In answer St. Austin himself granted that those among them, who sought the truth, being ready, when they found it, to *correct* their error, were not hereticks, and therefore notwithstanding their error, might be saved.
Chillingworth. Rel. Prot. Church, ch. vii. part i.

Some maintain, that the coldness and windiness (easily *correctable* with spice) is recompensed by temperate looseness, caused by the moderate drinking thereof.
Fuller. Worthies. Gloucestershire.

Hee could not forbeare so much as in the public theaters and shew places, but that he would both fall a singing with the tragedian as he pronounced, and also counterfaite and openly imitate the gesture of the player, as it were by way of praise or *correction*.
Holland. Suetonius. Caligula, fol. 148.

I will not be too forward in censuring the works of others; nor will I ever do any, that I will not submit to judgment, and *correction*; yet so, as I will be able to give a reason why I have order'd them, as the world sees. *Feltham. Resolve* 26.

You filthy famish'd *correctioner*, if you be not swing'd, I'le forsweare halfe Kirtles.
Shakspeare Henry IV. Second Part, fol. 99.

If it [knowledge] be taken without the true *corrective* thereof, hath in it some nature of malignity, or venome full of flatuous symptomes. This antidote, or *corrective* spice, the mixture whereof tempers knowledge and makes it so soveraigne, is charity.
Bacon. On Learning, by G. Wats, book i. ch. i.

Peter Chapot first was a *corrector* to a printer in Paris, after he had been at Geneva, to doe good to the church of Christ like a good man, hee came with bookes of holie Scripture into France and dispersed thē abroad vnto the faithfull.
Fox. Table of French Martyrs, fol. 822.

Considering therefore, that he is not *corrigible*, we are driuen to the verie extremitie of the lawe, and with great heauinesse of heart wee now proceede to the publication of the sentence definitiue, against him.
Id. Martyrs. The Lord Cobham's Condemnation.

But there are in nature some things which are the instruments of vertue and vice too: some things, which of themselves indeed are culpable, but yet such which do minister to glorious events, and such which as they are not easily *corrigible*, so they are not safe to be done away. *Taylor. On Repentance*, ch. viii. sec. 8.

According to my promise, I here send you a few observations concerning some plants, seldom used in medicine, being esteemed poisonous, which if truly *corrected* or exactly dosed, may perhaps prove the most powerful and effectual medicines yet known. Having then given an account of some of their *correctives*, he gives the following examples.
Derham. Physico-Theology, book ii. ch. vi.

Where the copies of any author are numerous, tho' the various readings always increase in proportion; there the text by an accurate collation of them made by skilful and judicious hands, is ever the more *correct* and comes nearer to the true words of the author. *Bentley. Free-thinking*, p. 92.

As to the bishops, though some of them were learned and conscientious, yet the rest, and the greater part, were such that there could be no good discipline exercised, for the restraint of sin, and for the due *correction* of swearing, rioting, neglect of God's word, and other scandalous vices.
Strype. Memorials. Edward VI. Anno 1553.

But humanly speaking and according to the method of the world, and the little *correctives* supplied by art and discipline, it seldom fails, but an ill principle has its course, and nature makes good its blow. *South. Sermons*, vol. i. p. 490.

But in such lays as neither ebb nor flow,
Correctly cold, and regularly low,
That shunning faults, one quiet temper keep,
We cannot blame indeed, but we may sleep.
Pope. Essay on Criticism.

You see fire, life, and spirit run through the whole, and at the same time *correctness*, which shows he is used to writing.
Tatler, No. 91.

Fiftlly, nor can they (he says) be assured that the transcribers, and printers, and *correctors* of the press have carefully and faithfully done their part, in transcribing and printing the several copies and translations of Scripture aright.
Tillotson. The Rule of Faith, part ii. sec. 3.

A satyr should expose nothing, but what is *corrigible*, and make a due discrimination between those who are, and those who are not, the proper objects of it. *Spectator*, No. 209.

It was his manner to intermix his literary pursuits in such sort as to make the lighter relieve the more serious; and those again, in their turn, temper and *correct* the other.
Warburton. Life by Hurd.

Along with much evil, there is some good in monarchy itself; and some *corrective* to its evil from religion, from laws, from manners, from opinions, the French monarchy must have received.
Burke. Reflections on the Revolution in France.

Like Vinci's strokes thy verses we behold,
Correctly graceful, and with labour bold.
Hart. To a Young Lady.

Yet does my soul complacence find;
All, all from thee,
Supremely gracious,
Corrector of the mind!
Id. Contentment, &c. under the Divine Will.

CO'RRELATE, *n.*, CORRE'LATIVE, *adj.*, CORRE'LATIVE, *n.*, CORRE'LATIVELY. Lat. *con*, and past participle *relatus*; *re*, and *latus*, raised; from *tolo, tolatum, tlatum*, latum. Vossius, *de Analogia*, c. 37.

For the particular kind of relation, or mutual and reciprocal relation to which this word is applied, see especially the Examples from Clarke and Hume.

This conclusion is *corelative* with the first article of our faith, I beleeue in God the Father Almighty, &c.
State Trials. Protestation of John Wiclif.

For the signe & the thinge signified bee *correlatiues*, one answering the tother or els must it be but a false and a dissymbling signe which these papistis so stoughtly defende with fyre & fagots.
Joye. Exposicion of Daniel, ch. iii.

We confess the name [merit] might be admitted, if taken in the large and more general sense, for any work having relation to a reward to follow it; or whereby a reward is *quocunque modo* obtained; in a word, as the *correlate* indifferent either to *merces gratiæ* or *justitiæ*, the reward of grace or of justice.
Mede. Works. Discourse 27. book i.

Spiritual things and spiritual men are *correlatives*, and cannot in reason be divorced. *Spelman. On Tythes*, fol. 141.

For where no inferior is, there can be no superior, for so much as these togither are *correlatiues* and inferre necessarie respect mutuallie.
Fox. Martyrs. Letter of Gregorie to the Patriarch at Alexandria.

Our Saviour is a king three manner of wayes, and so *correlatively* hath three distinct several kingdoms.
Hall. Rem. part i. p. 161.

But, that any thing is, and that there is a real reason in nature why it is, rather than is not; these two are as necessaryly connected as any two *correlates* whatever, as hight and depth, &c.
Clarke. On the Attributes, p. 490.

Concubine is, no doubt a *relative* name, as well as wife; but in languages where this, and the like words, have not a *correlative* term, these people are not so apt to take them to be so, as wanting that evident mark of *relation*, which is between *correlatives*, which seems to explain one another, and not to be able to exist, but together.
Locke Works of Relation, book ii. ch. xxv. sec. 2.

For giving being a *relative* action, (and so requiring a *correlative* to answer it.) Giving on one part transfers no property unless there be an accepting on the other.
South. Sermons, vol. i. p. 297.

It is an universal observation, which we may form upon language, that where two *relative* parts of a whole bear any proportion to each other, in numbers, rank, or consideration, there are always *correlative* terms invented, which answer to both the parts, and express their mutual *relation*.——Thus man and woman, master and servant, father and son, prince and subject, stranger and citizen, are *correlative* terms.
Hume. Essay 11. note 10.

CORREPTION, Lat. *corripere, reptum*; (*con*, and *rapere*, to seize, *apprehendere*, and metaphorically *reprehendere*.)

Reprehension, reproof, chiding, admonition.

Meaning that all contumacious sinners, that upon admonition and ecclesiastical *correption*, refuse to repent, are to be accounted enemies and strangers to the rights and promises of the Gospel, enemies to the religion, and separate from God, and given over to a reprobate sence.
Taylor. Rule of Conscience, book iii. ch. iv.

'Twill not be amiss to premise that there is a double *correption* or admonition; the former, paternal or authoritative; the latter fraternal or charitative. The former is to be lookt on as an office of singular trust referred to the parents, as a peculiar duty of theirs, required of necessity, to make that being, which under God they have bestowed on their children, to become a benefit or advantage to them. *Hammond. Works*, vol. i. fol. 291.

CORRESPO'ND, *v.*, CORRESPO'NDENT, *adj.*, CORRESPO'NDENT, *n.*, CORRESPO'NDENCE, CORRESPO'NDENCY, CORRESPO'NDENTLY, CORRESPO'NDING, CORRESPO'NSIVE. Fr. *correspondre*; Sp. *corresponder*; It. *correspondere*. Varro, *de Vitiis*, says, correspondeo *improbum est pro* respondeo, *consono*. Respondere; *re*, and *spondere*, to pledge. Spondere *ex eo est, quia* sponderent *in σπονδῇ, quo* libatio, *vel* libamen, *item* fœdus *notatur*. *Nam in* fœdere libabant, *quod σπένδειν, Græcis*. Vossius.

To correspond, generally, is

To answer one to another; to have or hold an interchange, or intercourse, in answer one to another; to be or act in answer or return; to answer or be answerable to; suitable, or agreeable to, according with; and thus,—to suit, to fit, to be adapted or proportioned to.

Ye will now so acquit your self, as shall *correspond* to the perfect expectation, and firm opinion that we have of you.
Burnett. Records. The King's Letter to his Ambassadors, to hinder an Avocation of Suit.

Whose maners also and conuersation being *correspondent* to the same, were such that all they which knewe him, reputed, and esteemed him to bee a man of most vertuous disposition, and of a life vnspotted *Tyndall. Life by Fox.*

Not doubting but that ye will now above all other things, look vigilently hereunto, and so acquit yourself in the same, as it may well appear that your acts shall be *correspondent* to our firm trust and expectation.
Burnett. Records. The King's Letter to the Ambassadors, about his appearance before the Legates.

Thirdly these kynges shuld geue vnto these chosen & lerned men their new names *correspōding* their vertewe and offices.
Joye. Exposicion of Daniel, ch. i.

——— Self-knowing, and from thence
Magnanimous to *correspond* with heav'n,
But grateful to acknowledge whence his good
Descends. *Milton. Paradise Lost*, book vii. l. 511.

——————————— I
Have also tasted, and have also found
Th' effects to *correspond*, opener mine eyes,
Dimm erst, dilated spirits, ampler heart,
And growing up to godhead.
Id. Ib. book ix. l. 875.

CORRES-POND.

——————— There placed is
Mischief's old Master! close about him clings
A curl'd knot of embracing snakes, that kiss
His *correspondent* cheeks.
Crashaw. Sospetto d'Herode, book i.

But after these, as men more civil grew,
He did more grave and solemne measures frame,
With such fair order and proportion true,
And *correspondence* ev'ry way the same,
That no fault-finding eye did ever blame.
Davies. On Dancing.

——————— He holds
That *correspondence*, there, with all that are
Neere about Cæsar, as no thought can passe
Without his knowledge.
Ben Jonson. Sejanus, act iv.

Vpon the tombe of D. John Beckingale sometime Bishop of Chichester this is engrauen, which I set here for rare *correspondency* of the rime.
Camden. Remaines. Epitaphes, p. 363.

And he was to sanctifie others of mankind, and this he had not so fitly and *correspondently* according to the law of nature done, had not both they and he been all of one.
Goodwin. Works, vol. iii. part iii. fol. 56.

——————— Priam's six-gated city
Darden and Timbia, Helias, Chetas, Troien,
And Antenonidus with massie staples
And *correspondue* and fulfilling bolts
Stirre vp the sonnes of Troy.
Shakspeare. Prologue to Troylus and Cressida.

Each object must be fix'd in the due place,
And differing parts have *corresponding* grace:
Till, by a curious art disposed we find
One perfect whole, of all the pieces join'd.
Dryden. The Art of Poetry.

They who have skill to compare, in the original, certain passages in the Books of Chronicles, with the *correspondent* places in the Book of Kings, will be able to find instances of these things, and very often also to see plainly how and whence they happened. *Clark. On the Attributes*, p. 425.

Whenever a person was baptized, he was not only to profess his faith in Christ's death and resurrection, but he was also to look upon himself as obliged, in *correspondence* therewith, to mortify his former carnal affections, and to enter upon a new state of life. *Sharp. Works. Sermon* 12. vol. i.

The *correspondencies* of types and antitypes, though they are not themselves proper proofs of the truth of a doctrine, yet they may be very reasonable confirmations of the foreknowledge of God; of the uniform view of Providence under different dispensations; of the analogy, harmony, and agreement between the Old Testament and the New.
Clark. On the Attributes, p. 419.

The practice of benignity, of courtesie, of clemency do at first sight, without aid of any discursive reflection, obtain approbation and applause from men; and *correspondently* uncharitable dispositions and practices (malignity, harshness, cruelty) do offend the mind with a disgustful resentment of them.
Barrow. Sermon 28. vol. i.

——————— There to perform
Their various motions, *corresponding* all
To one harmonious plan, which fablers feign
The mystic music of the distant spheres.
Cooper. The Harmony of Music, Poetry, &c.

We have placed these *correspondent* histories of the progress of the human mind, in nature and grace, thus near one another, that by comparing the parts of them together in the same view, we may see whether there be any objections to the truth of new discoveries in religious matters, that do not equally hold against the truth of new discoveries in natural.
Warburton. Works. Sermon 1. vol. ix.

You accuse me, then, of being a negligent *correspondent*; but, believe me, I have never once omitted writing, whenever any of your family gave me notice that a courier was setting out to you.
Melmoth. Cicero. To Cornificius, book xi. let. 26.

Having no general apostolical mission, being a citizen of a peculiar state, and being bound up in a considerable degree, by its public will, I should think it at least improper and irregular for me to open a formal publick *correspondence* with the actual government of a foreign nation, without the express authority of the government under which I live.
Burke. Reflections on the Revolution in France.

CORRES-POND. — CORREZE

I make bold to tell him, that a similitude and *correspondency* between the event and the transaction which prefigured it, is not enough to shew this dependency, to the satisfaction of unbelievers.
Warburton. The Divine Legation. Notes, book vi. 25. K.

CORREZE, a Department of France which occupies the lower or southern part of the former Province of Limousin. It is bounded on the north by Creuse, on the east by Puy-de-Dôme and Cantal, on the south by Lot, on the south-west by Dardogne, and on the north-west by Vienne. It takes its name from the small river by which it is watered; is divided into the three Arrondissements of Tulle, Brives, and Ussel, and includes an area of nearly 2300 square miles, with a population of 254,270 individuals. In addition to the Correze, the rivers Dardogne and the Upper and Lower Vezere flow through this Department; but none of them are well adapted to the purposes of navigation. The northern districts of the Department are mountainous; nor are the lower tracts very fertile, yet they produce tolerable crops of rye, buck wheat, hemp, chestnuts, mushrooms, and wine. The meadows support numbers of cattle and horses; and large heaths, partly covered with juniper, afford pasturage for numerous flocks of sheep. Nor are the mountainous parts of Correze devoid of mineral treasures, which principally consist of iron, lead, copper, antimony, coal, slate, limestone, and free stone. Besides the sources of industry which are supplied by the agricultural and mineral products of this Department, some manufactures are carried on in its chief towns. The articles produced are chiefly confined to wool, silk, cotton, brandy, paper, oil, and leather; but in none of these is the number of people employed great, or the trade extensive. The three principal Towns, are those from which the Arrondissements are named, Tulle, Brives, and Ussel. Tulle, the Capital of the Department, and the former metropolis of the Province of Limousin, is a considerable town situated at the confluence of the Correze and the Solane. It stands partly upon an acclivity, and partly at the foot of a mountain, and is surrounded by heights and precipices. The streets are irregular and crooked, and the town in general badly built. None of the edifices attract notice, except the Churches and Hospital. The population consists of about 9000 individuals, part of whom are employed in the different kinds of manufacture above mentioned. Tulle is also the See of a Bishop; vases and other antiquities have been found in the neighbourhood.

Situation, &c. Extent and population. Productions. Manufactures, &c. Chief towns. Tulle.

Brives is a neat small Town, situated in a beautiful plain, on the river Correze; and contains nearly 6000 inhabitants, who are partly employed in manufactures of muslin, gauze, and various kinds of cotton and silk stuffs, wax candles, and copper utensils. It has also a trade in wine, oil, grain, and timber, which are the products of the vicinity. Distant about fourteen miles south-east of Tulle.

Brives.

Ussel is a still smaller Town, and contains about 3100 people, who are chiefly employed in the manufacture of linen and leather, with the bleaching of wool. Its distance from Tulle is about thirty miles, nearly north-east.

Ussel.

CORREZE — CORRO BORATE.

Correze is situated within a few miles of Tulle, but is not more than half as populous as Ussel.

CORRIDOR, Fr.; It. *corridore*, from *correre*, a gallery in the interior of a house, into which separate chambers open. Palladius (xii. 7) has applied the term to a balustrade.

CORRIGIOLA, in *Botany*, a genus of the class *Pentandria*, order *Trigynia*, natural order *Portulaceæ*. Generic character: calyx, five-leaved; corolla, petals five; one seed, triangular.

Two species, *C. littoralis*, native of Europe, and *C. Capensis*, of the Cape of Good Hope.

CORRIVA'TE, *v.* } *Con*, and *rivus*; Gr. ῥέ-ειν, to
CORRIVA'TION. } flow.

To flow or cause to flow together; to conflow, *q. v.*

And rare devises to *corrivate* waters.
Burton. Anatomy of Melancholy, fol. 276.

Admirable cost and charge is bestowed in the low countries on this behalfe, in the Dutchy of Milan, territory of Padua in France, Italy, China, and so likewise about *corrivations* of waters to moisten and refresh barren grounds, to drean fennes, hogges, and moores. *Id. Ib. Democritus to the Reader*, fol. 57.

CORRO'BORATE, *v.* } Fr. *corroborer*; Sp. *corroborar*; It. and Lat. *corroborare*. *Con*, and *robur*, strength. Gr. ῥώω, whence ῥωννύω, ῥωννύμι, *roboro*, *firmo*. Vossius.
CORRO'BORATE, *adj.*
CORRO'BORANT, *adj.*
CORROBORA'TION,
CORRO'BORATIVE, *s.*
CORRO'BORATIVE, *adj.*

To strengthen, to confirm, to establish, to make strong, firm or stable.

Then Barnes answered, I spake nothing but the truth out of the Scriptures, according to my cõcience, and according to the olde doctours: and then he deliuered him vi. sheetes of paper written, to confirme and *corroborate* his sayinges.
Barnes. Life.

This, with all other such matter as may serve to the purpose, ye shall extend as well as ye can, and by that meanes get and attain as much to your purpose for the *corroboration* and surety of all things to be done here as is possible.
Burnett. Records. Another Dispatch of the Cardinals concerning Divorce.

Our Saviour himself when in his agony was *corroborated* by an angel. *Grew. Cosmo Sacra*, book v. ch. iv.

A decoction thereof doth *corroborat* any member or part of the bodie which groweth to bee sencelesse or benummed, if the same be fomented therewith. *Holland. Plinie*, vol. ii. fol. 178.

It would be the matter of new discourse, if I should consider concerning the variety of God's grace; his preventing and accompanying, his inviting and *corroborating* grace; his assisting us to will, his enabling us to do.
Taylor. Sermon 25. part ii.

And therefore as Machiavel well noteth (though in an ill-favoured instance) there is no trusting to the force of nature, nor to the bravery of words, except it be *corroborate* by custom.
Bacon. Essays. Of Custom and Education, ess. 39.

There be divers sorts of bracelets fit to comfort the spirits; and they be of three intentions; refrigerant; *corroborant*; and aperient. For *corroboration* and comfortation, take such bodies as are of astringent quality, without manifest cold.
Id. Natural History, Cent. 10.

So having these mighty and noble puissances to their assistance, and the *corroboration* of their acte, it is facile to thinke the other could bee of no validitie, ne haue or take any maner of place.
Fox. Martyrs. Instructions to the King's Orateur at Rome, fol. 905.

Nay what shall the Scripture itselfe? Which is like an apothecaries shop, wherein are all remedies for all infirmities of minde, purgatives, cordialls, alteratives, *corroboratives*, lenitives, &c.
Burton. Anatomy of Melancholy, fol. 280.

And this shall suffice for an example of the errors which are brought into the church, from the entities and essences of Aristotle: which it may be he knew to be false philosophy; but writ it is a thing consonant to and *corroborative* to their religion; and fearing the fate of Socrates.
Hobbes. Leviathan, part iv. ch. xlvi. fol. 401.

CORRO BORATE — COR-RODE

The absence of such assurances [of innocence] at a time when a person is laying his heart open to his friends, and professedly shewing them where the strength of his defence must lie, is undeniably a *corroborating* evidence, and a very strong one, of his own consciousness, that the accusation against him is true.
Hoadley. Letters signed Britannicus, let. 32.

If men could be brought to look upon the *agenda* of Christianity as suitable, they would never judge the *credenda* of it irrational. There is a strange intercourse and mutual *corroboration* between faith and practice.
South. Sermons, vol. iv. p. 476.

We shall endeavour to make appear: 1st, that wit and humour are *corroborative* of religion, and promotive to true faith.
Shaftesbury. Miscellaneous Reflections, misc. 2. vol. iii.

Joy amidst ills *corroborates*, exalts;
'Tis joy and conquest; joy and virtue too.
Young. The Complaint. Night 9.

Having considered the evidence given by the plays themselves, and found it in their favour, let us now enquire what *corroboration* can be gained from other testimony.
Johnson. General Observations on Shakspeare's Plays.

CORRO'DE, *v.* } Fr. *corroder*; Lat. *corrod-ere*; *con*, and *rodere*, to gnaw; of uncertain origin.
CORRO'DENT, *n.*
CORRO'DIATE, *v.*
CORRO'DIBLE,
CORRO'SIVE, *v.*
CORRO'SIVE, *adj.*
CORRO'SIVE, *s.*
CORRO'SIVELY,
CORRO'SIVENESS,
CORRO'SION, *n.*
CORRO'SIBLE,
CORRO'SIBILITY,
CORRO'SIBLENESS.

To gnaw, or eat into; to prey upon, wear away, consume or waste away, by gnawing or eating.

Corrosive appears to have been strangely corrupted by our old writers: *corsie*, *corosie*, *corsive*, *corasive*, *corrasive*, *corrosive*.

Now he that goeth about to quiet his conscièce, and to iustifie him selfe with the law: doth but heale hys woundes with freatyng *corosyes*. *Tyndall. Workes*, fol. 16.

But God which hath begon to cure me and hath laid that *corsey* vato my sores, goeth forth in his cure, and setteth hys sonne Jesus before me, and all his passions and death.
Id. Ib. fol. 330.

The law driueth out the disease, and maketh it appeare, and is a sharpe salue, and a freatyng *corsey*. *Id. Ib.* fol. 383.

For so he might procure
wealepublick by his paine:
It was no *corsie* to this knight
long trauaile to sustaine.
Turbervile. Of the death of Sir John Tregonwell.

And yet for to vnbind
The *corsey* anguish of her geste
with sightes of daintie fare:
Not hurded pulse, nor longe stalk'd otes,
(the prodigal) doth spare.
Drant. Horace. Satyre 6.

Wote you not why? *corrosyue* style,
is *corsey* to the eye.
Id. Ib. Satyre 4.

Those evil lucks in numbers many are,
That to thy footsteps do themselves apply;
And still thy conscience *corrosiv'd* with grief
Thou but pursu'st thyself, both robb'd and thief.
Drayton. The Barons' Warr.

Her maimed words shal show how my heart half dies
Consum'd with *corrosives* of care carastred in mine eyes.
Stirling. Elegie 3.

CORRODE.

According as the salts are stronger, so this *corrosive* virtue encreases in them; even so much, as neither silver nor gold are free from their eating quality

Digby. Of Bodies, ch. xv.

Statesmen purge vice with vice, and may *corrode*
The bad with bad, a spider with a toad.

Donne. To the Countesse of Bedford.

Lastly, it is likewise true that some have delivered a crocus martis, that is, steel *corroded* with vinegar, sulpher, or otherwise, and after reverberated by fire.

Sir Thomas Brown, book ii. ch. ii.

Some by a violent dry heat, as mettals, which although *corrodible* by waters, yet will they not suffer a liquation from the powerfullest heat, communicable unto that element.

Id. book ii. ch. i.

And more than all the rest, this griev'd him chief,
And to his heart a *corsive* was eternall,
To think that Avarice should her entice,
Vpon her chastity to set a price.

Harrington. Orlando, book xliii. st. 83.

——— The soft delicious air
To heal the scarr of these *corrosive* fires
Shall breathe her balme.

Milton. Paradise Lost, book ii. l. 401.

Or if his mercy still continues and goes on in long-suffering, it shall be by such vexatious instruments, such causticks, and *corrosives*, such tormenting and desperate medicaments, such which in the very cure will soundly punish thy folly and ingratitude.

Taylor. Sermon 12. part ii.

And this is that the chymists mainly drive at in the attempt of their *aurum potabile*; that is, to reduce that indigestible substance into such a form as may not be ejected by siege, but enter the cavities, and less accessible parts of the body, without *corrosion*.

Sir Thomas Brown, book iii. ch. xxii.

The physick of the good Samaritan in the Gospel, wherein there was a *corrodent* and a lenient, compunction, and consolation.

Bishop of London. Vine Palatine, (1614,) p. 17.

Styx is a fountain of Arcadia, whose waters are so deadly, that they presently kill whatsoever drinks thereof; so *corrodiating* that they can only be contained in the hoof of a mule.

Sandys. Christ's Passion, notes, p. 95.

How much *corrosive* salts may dulcify themselves by *corroding* some bodies, you may easily try, by pouring distilled vinegar, or moderate spirit of vitriol, upon a competent proportion of corals, or crab's eyes, or pearls.

Boyle. A Physico-Chymical Essay, sec. 37.

The second qualification of a *corrodible* body is, that its consistent corpuscles be of such a bulk and solidity, as does not render them incapable of being disjoined by the action of the insinuating corpuscles of the menstruum.

Id. Of Corrosiveness and Corrosibility, sec. 2.

Though at first it tasted somewhat *corrosively* (perhaps because the proportion betwixt the nitrous spirit and the pot-ashes was not duly observed) yet after it had a while remained upon the tongue, the taste of it much emulated that of saltpetre.

Id. A Physico-Chymical Essay, sec. 11.

The strange stories related by Skeakius, and other eminent physicians, of the *corrosiveness* of some juices, do very much incline us to believe, that the generality of former physicians have ascribed too much to the humours.

Id. The Usefulness of Natural Philosophy, part ii. ess. 2.

I presume to employ *corrosiveness* in a greater latitude, so as to make it almost equivalent to the solutive power of liquors, referring other menstruums to those, that are *corrosive* or freting, (though not always as to the most proper, yet) as to the principal and best-known species.

Id. About the Mechanical Origin of Corrosiveness and Corrosibility.

Sallad-oil is generally reputed to consist of fat and unctious particles, and therefore to be a greater resister of *corrosion*.

Id. Usefulness of Natural Philosophy, part ii. ess. 5.

I have seen men between twenty and thirty, whose fore teeth have been consumed almost down to the gums, though no two of them were exactly of the same length and thickness, but irregularly *corroded* like iron by rust.

Cook. Voyage, vol. ii. book iii. ch. ix.

In vain, alas! the gentle virgin wept
Corrosive anguish nipt her vital bloom;
O'er her soft frame diseases sternly crept,
And gave the lovely victim to the tomb.

Falconer. Occasional Elegy.

CORRODE, CORRUPT.

The rough file grates; yet useful is its touch,
As sharp *corrosives* to the schirrous flesh,
Or to the stubborn temper, keen rebuke.

Jago. Hedge-hill, book iii.

Though it [peevishness] breaks not out in paroxyms of outrage, nor bursts into clamour, turbulence, and bloodshed, it wears out happiness by slow *corrosion*, and small injuries incessantly repeated.

Johnson. The Rambler, No. 74.

CO'RRUGATE, *v.* Co'RRUGATE, *adj.* CORRUGA'TION. } Fr. *corrugation*; a wrinkling or furrowing of the skin. Cotgrave. Lat. *corrugare*; *con*, and *rugare*, from *ruga*, a wrinkle; which Vossius thinks is from ῥύ-ειν, ἐρύ-ειν, *trahere*; for *ruga* is nothing more than the skin *contracted* into *wrinkles* or furrows.

To wrinkle or furrow; to draw or contract into wrinkles or furrows.

Cockeram has, "*Corruge*; to frown, to wrinkle."

The cramp (no doubt) commeth of the contraction of sinews; which is manifest in that it commeth either by cold, or drinesse; as after consumptions, and long agues; for cold and drinesse do (both of them) contract and *corrugate*.

Bacon. Natural History, *Cent.* 10. sec. 964.

And this rising of it is also further'd by the wrinkling up and shortning of the upper part of the stomach; which still returns into its natural *corrugation*, as the masse of liquid meat leavs soaking it.

Digby. Of Bodies, ch. xxxiv.

Extended views a narrow mind extend;
Push out its *corrugate*, expansive make,
Which, ere long, more than planets shall embrace.

Young. The Complaint. Night 9.

The full lips, the rough tongue, the *corrugated* cartilaginous palate, the broad cutting teeth of the ox, the deer, the horse, and the sheep, qualify this tribe for browsing upon their pasture.

Paley. Natural Theology, ch. xii.

CORRU'PT, *v.* CORRU'PT, *adj.* CORRU'PTER, CORRU'PTFUL, CORRU'PTIBLE, CORRUPTIBI'LITY, CORRU'PTIBLY, CORRU'PTING, *n.* CORRU'PTION, CORRU'PTIVE, *adj.* CORRU'PTLESS, CORRU'PTLY, CORRU'PTRESS, CORRU'PTRICE. } Fr. *corrompre*; It. *corrompere*; Sp. *corrompir*; Old English, *corrump*; Lat. *corrumpere*, *ruptum*; (*con*, and *rump-ere*, to break.) *Corrupt*, from the past participle.

To break, to destroy; Cotgrave thus strongly and fully gives the usages;

"Fr. *corrompre*; to corrupt, rot, putrifie, taint, mar, spill, spoyle; deprave, infect, viciate, invert, pervert, mislead; also to bribe, suborn or win by gifts."

The clotered blood, for any leche-craft,
Corrumpeth, and is in his bouke ylaft,
That neyther veine-blood, ne ventousing,
Ne drinke of herbes may ben his helping.

Chaucer. The Knightes Tale, v. 2749.

For nature hath not taken his beginning
Of no partie ne cantel of a thing,
But of a thing that parfit is and stable,
Descending so, til it be *corrumpable*.

Id. Ib., v. 3012.

To distrie hem that *corrumpiden* the erthe.

Wiclif. Apocalips, ch. xi.

Corrupt was all this world for glotonie.

Chaucer. The Pardoneres Tale, v. 12438.

The pipes of his longes gan to swell,
And every lacerte in his brest adoun
Is shent with venime and *corruptioun*.
Chaucer. The Knightes Tale, v. 2756.

For the elementes ben seruisable
To man: and ofte of accidence,
As men maie see the experience,
Thei ben *corrupt* by sondrie weye.
Gower. Conf. Am., book v. fol. 88.

But these men blasfemen whateuer thingis thei knowen not, for whateuer thingis thei knowe kyndeli as doumbe beestis in these thei ben *corrupt*. *Wiclif. First Epistle of Judas*, ch. i.

But these speake euil of those thinges which they know not: and what thyng they know naturally: as beastes whyche are wythout reasō, in thō thinges thei *corrupt* thē selues. *Bible*, 1551.

Nay that is not faith, but rather a folish blind opinion springing of their owne *corrupt* nature, and is not giuē them of the spirite of God, but rather the spirite of the deuill.
Tyndall. Workes, fol. 379.

She should haue bene broght into an high mountaine, & there throne down headlōges, her *corruptour* being biheaded.
Bale. English Votaries, part i. p. 21.

For it bihoueth this *corruptible* thing to clothe uncoruption, and this deedli thing to put awei undeedliness.
Wiclif. 1 *Corinthians*, ch. xv.

For thys *corruptyble* must put on incorruptibilyte: and thys mortall must putte on immortalyte. *Bible. Anno* 1551.

But when our members are fully mortified, that is, when he hath subdued our *corruptible* body, and our flesh cōmitted to rest in the earth, then cease the purgatories that God hath ordeined, & then are we fully purged in his sight.
Frith. Workes, fol. 5.

As though all the false religion that ever was amonge the heathen, was not a *corrupting* & deprauation of the true religiō of God. *Caluine. Four Godlye Sermons*, serm. 1.

For he that sowith in his fleisch, of the fleisch he schal repe *corruptioun*, but he that sowith it in the spyryt, of the spyryt he schal repe euerlastynge lyf.
Wiclif. Galathies, ch. vi.

He that soweth in his fleshe, shall of the flesh reepe *corruption*. But he that soweth in the spirite, shall of the spirite reepe life euerlastynge. *Bible*, 1551.

Though I tary neuer so much, yet the graue is my house, and I must make my bed in the darke. I call *corruption* my father, and the wormes call I my mother & my syster.
Id. Job, ch. xvii.

Alas! Master Pole, what lack of learning & prudence was this, so *corruptly* to judge the matter; without al respect of time & person, so foolishly it to handle?
Strype. Memorials. Starky to Pole.

Hight Lopez he, that was for physick's skill,
Highly respected in the princes grace,
Corrupted was her loued life to spill.
Mirrour for Magistrates, fol. 858.

No, doubtless; for the mind can backward cast
Upon herself, her understanding's light;
But she is so *corrupt*, and so defac'd
As her own image doth herself affright.
Davies. Immortality of the Soul. The Introduction.

They knew them to be the main *corruptors* at the king's elbow; they knew the king to have been always their most attentive scholar and imitator, and of a child to have suck'd from them and their closet-work all the impotent principles of tyranny and superstition. *Milton. Answer to Eikon Basilike.*

Yet can I not my loue haue nathemore;
For, she by force is still from me detained,
And with *corrupted* bribes is to untruth mistrained.
Spenser. Faerie Queene, book v. can. 11.

Ne dare looke up with *corruptible* eye,
On the dread face of that great DEITIE.
Id. Hymn of Heauenly Beautie.

HEN. It is too late, the life of all his blood
Is touch'd, *corruptibly*.
Shakspeare. King John, fol. 21.

But besides their innumerable *corruptings* of the fathers' writings; their thrusting in that which was spurious, and like Pharaoh, killing the legitimate sons of Israel, though in this, &c.
Taylor. A Dissuasive from Popery, ch. i. sec. 1.

The enducing and accelerating of putrefaction, is a subject of a very universal enquiry: for *corruption* is a reciprocall to generation: and they two, are as natures two terms or boundaries; and the guides to life and death.
Bacon. Natural History, Cent. 4. sec. 328.

Whosoever is found variable, and changeth manifestly, without manifest cause, giveth suspicion of *corruption*.
Id. Essays. Of Great Place, ess. 11.

For before God had made up all the rest,
Corruption enter'd and deprav'd the best,
It seiz'd the angels.
Donne. Funeral Elegies. An Anatomy of the World.

Which is so far from being verefied of animals in their *corruptive* mutations into plants, that they maintain not their similitude in their nearer translation into animals.
Sir Thomas Brown, book ii. ch. vi.

In good sooth, this is no true dealing. No maruell it is that you haue not sette downe my booke, seeing you deale thus *corruptely* with it. *Whitgift. Defence*, fol. 89.

And considering thus with myselfe that the end of a lawfull and righteous government, is the profit and welfare of obedient subjects, I have beene evermore, as ye know, inclined to peece and quietnesse, banishing from mine acts and proceedings all licencious libertie, the *corruptrice* of states, and manners both.
Holland. Ammianus. Julianus, fol. 266.

He [Cato the Elder] procured in the senate, that Carneades the Academic, and Diogenes the Stoic, embassadors from Athens, should immediately be dismiss'd, that they might not *corrupt* the youth. *Bentley. Of Free-thinking.*

Tho' the devil and our own *corrupt* natures, may tempt us strongly one way; yet the spirit of Christ, and his invisible attendants, that pitch their tents round about us, do incline us as much the other way. *Sharp. Works. Sermon* 15. vol. iii.

Want of exercise is a great prejudice to their health, and a *corrupter* of their minds, by raising vapours and melancholy, that fills many with dark thoughts, rendering religion, which affords the truest joy, a burthen to them, and making them even a burthen to themselves. *Burnett. Own Times*, vol. iv. p. 417.

Or (darker prospect! scarce one gleam behind
Disclosing) should the broad *corruptive* plague
Breathe from the city to the furthest hut,
That sits serene within the forest shade.
Thomson. Liberty, part v.

——— Then with the spoil
Of cassia, cynamon, and stems of nard,
(For softness strew'd beneath) his funeral bed is rear'd:
The borders with *corruptless* myrrh are crown'd.
Dryden. Ovid. Metamorphoses, book xv.

A reward, which nothing but that necessity which the consumption of my little estate in these wild pursuits had brought upon me, hindered me from throwing back in the face of my *corruptor*. *Johnson. The Rambler*, No. 28.

They systematically *corrupt* a very *corruptible* race (for some time a growing nuisance amongst you) a set of pert petulant literators, to whom instead of their proper, but severe, unostentatious duties, they assign the brilliant part of men of wit and pleasure, of gay, young, military sparks, and daughters at toilets.
Burke. To a Member of the National Assembly.

That the frequency of elections proposed by this bill has a tendency to increase the power and consideration of the electors, not lessen *corruptibility*, I do most readily allow; so far it is desirable.
Id. On the Bill for shortening the duration of Parliaments.

This is the Indian name of the *avocato, avocado, avigato*, or as the English *corruptly* call it Aligator-pear.
Granger. The Sugar Cane, book i. v. 45

CORRUPT. CORSE.

Now, says Mr. Warburton, the consequence of this was, that when the laws were remissly or *corruptly* administered, good and ill would sometimes happen unequally to men.
Warburton. Rem. on occasional Reflections.

The Italian are good for nothing but to *corrupt* the taste of those who had no familiarity with the noble antients.
Hurd. On Chivalry and Romance, let. 9.

CORRUPTION OF BLOOD is where a person is attainted of Treason or Felony, by means whereof his blood is said to be Corrupted, and neither his children nor any of his blood can be heirs to him or any other ancestor. The King's pardon is not sufficient to restore blood that is Corrupted by attainder; an Act of Parliament alone can do so. See ATTAINDER.

CORSAIR, "Fr. *corsaire* or *coursaire*; a courser, a rover, a pyrate, a sea-thief." Cotgrave.

A course not without danger, as well in respect of the Turks' *corsaires*, as likewise smallness of the vessels prepar'd for transport of passengers. *Reliquiæ Wottonianæ*, p. 652.

Long mourn'd his band, whom none could mourn beside;
And fair the monument they gave his bride:
For him they raise not the recording stone—
His death yet dubious, deeds too widely known;
He left a *corsair's* name to other times,
Link'd with one virtue, and a thousand crimes.
Lord Byron. Corsair, can. 3. st. 24.

CO'RSE, *n.* Co'RSELET, *v.* Co'RSELET, *n.* Co'RSE-PRESENT. } Lat. *corpus*, a body. See CORPORAL, and CORPS. A body, a mere body; i. e. a lifeless, a dead body or carcass. *Corselet*; to cover the body. For *Corse-present*, see the Example from Blackstone.

That ye sayd ii. deed *corses* were drawē downe the steyers without pytie, and layed in ye court that all men myght beholde that myserable spectacle.
Fabyan. King John. The eighth Yere.

A sepulchre she builds
(But for a liuing *corse*)
And praide the Gods on sister's soule
To tak a iust remorse.
Gascoigne. The Complaynt of Phylomene.

The 20. day we manned our fiue boats, and also a great boat of the Frenchmen's with our men and the admirals, 12 of them in their murrains and *corslets*, and the rest all well appoynted.
Hakluyt. Voyage, &c. M. Will. Tourson.

Soone as the royall virgin he did spy,
With gaping mouth at her ran greedily,
To haue attonce deuour' her tender *corse*.
Spenser. Faerie Queene, book i. can. 3.

These ranne together for the *corse*, and closde with horrid cryes,
Their armours thundering with the claps, laid on about the prize.
Chapman. Homer. Iliad, book xvi. fol. 229.

1 Qu. The more proclaiming
Our suit shall be neglected, when her arms,
Able to knock Jove from a synod, shall
By warranting moon-light *corslet* thee.
Beaumont and Fletcher. Two Noble Kinsmen, act i. sc. 1.

Oh, it was a noble sight to behold the tent of Timoleon the general, how they environed it all about with heaps of spoiles of every sort: among which there were a thousand brave *corcelets* gilt and graven with marvellous curious works, and they brought thither with them also ten thousand targets.
Sir Thomas North. Plutarch. Timoleon, fol. 233.

——— From his void embrace,
Mysterious heaven! that moment, to the ground,
A blacken'd *corse*, was struck the beauteous maid.
Thomson. Summer.

He said, and pois'd in air the javelin sent,
Through Paris' shield the forceful weapon went,
His *corselet* pierces, and his garment rends,
And, glancing downward, near his flank descends.
Pope. Homer. Iliad, book iii.

No longer seek him east or west,
And search no more the forest thorough;
For, wandering in the night so dark,
He fell a lifeless *corse* in Yarrow.
Logan. The Braes of Yarrow.

CORSE. CORSICA.

And now the world unrivall'd they enjoy'd
In proud security: the crested helm,
The plated greave and *corselet* hung unbrac'd.
Dyer. Ruins of Rome.

It was anciently usual in this kingdom to bring the mortuary to church along with the *corpse*, when it came to be buried; and thence it is sometimes called a *corse-present*; a term which bespeaks it to have been once a voluntary donation.
Blackstone. Commentaries, vol. ii. p. 425.

CORSICA, called *Cyrnos* by the Greeks, and *Corsica* by the Romans, is one of the largest islands in the Mediterranean, lying immediately north of Sardinia, from which it is separated only by a strait. It stretches through about 110 miles from north to south, crosses the forty-second parallel, and projects in a narrow peninsula opposite the Island of Elba, and the coast of Etruria. The breadth is very unequal, being greatest in the middle, where it is about fifty miles, and least towards each extremity; the area is 4300 square miles. The population was lately stated at 175,000 individuals, which is about forty-one persons to each square mile. Corsica has been successively possessed by the Carthaginians, the Romans, the Goths, the Saracens, the Franks, the Pope, the Pisans, the Genoese, the English, and the French, to the last of which it was transferred in 1796. It was incorporated with the Empire, under Buonaparte. It is principally a region of mountains, the two most elevated summits of which, are Monte Rotondo, and Monte d'Oro; the former rising 9000 and the latter about 8720 feet above the level of the sea. Many of the elevated peaks are covered with snow during more than half of the year. The air in the vallies is often foggy, and is in some places considered as unhealthy; but the heats of summer are tempered by the sea breezes; while the mountainous nature of the country renders the winter more severe than is usually experienced in the same latitude. Corsica is watered by numerous streams and rivulets, and by several lakes, the principal of which are Creno, Ino, and Stagno di Diana. The soil, though stony, and but little cultivated, yields corn, wine, oranges, lemons, figs, and various other kinds of fruit. Its principal wealth, however, consists in oil, chestnuts, timber, and minerals; chiefly silver, copper, lead, and iron. Salt-petre and alum are also among the products of the Island. The forests are often extensive, and much silk is also produced, which is sent raw either to Genoa or Lyons. The fisheries near the coast are also valuable.

Situation. Extent and population. Mountains, &c. Productions.

The Corsicans obviously possess many natural advantages, which, in the hands of an industrious and frugal people, might easily be converted into sources of comfort, and ultimately into the means of opulence; but they are poor and indolent, raising scarcely sufficient grain to supply their own wants, having no manufactures of importance, and carrying on but little trade. They are zealous professors of the Roman Catholic religion, and superstitiously attached to its exterior ceremonies. Literature has made but little progress, and the fine Arts are scarcely known among them. Education, however, has lately been improved. The chief Town in the Island is ADJAZZO, (the ancient *Ursinum*,) which has already been described, as has

Manners and customs. Chief Towns. Adjazzo.

CORSICA. CORTUSA

Bastia also, the former Capital of the Island. Porto Vecchio is only a small Town, situated on a Gulf of the same name, but it has an excellent harbour, capable of containing a great number of vessels. It stands about sixty miles south of Bastia, but is so encompassed with marshes as to render the air unhealthy, and the population is therefore only about 1250. Caliri is also another small Town in this Island.

Caliri.

CORSNED, "A. S. *corsned; offa execrata, alias, judicialis;* from *cors*, (curse,) *execratio, maledictio*, and *sned vel snid, offa, bolus*. A piece of bread, first by the Priest execrated, and then offered to the suspected, guilty person, to be swallowed in a way of purgation." Somner. But this bread was also called *Ned-bread*, i. e. *need-bread;* the bread which it was *needful* for the suspected person to take, which he was compelled to take. The form of the *Exorcismus* may be seen in Spelman's *Glossarium*, p. 439.

Another species of purgation, somewhat similar to the former, but probably sprung from a presumptuous abuse of revelation in the ages of dark superstition, was the *corsned* or morsel of execration: being a piece of cheese or bread, of about an ounce in weight, which was consecrated with a form of exorcism; desiring of the Almighty that it might cause convulsions and paleness, and find no passage if the man was really guilty; but might turn to health and nourishment, if he was innocent.

Blackstone. Commentaries, vol. iv. p. 345.

Ingulphus (198) states that Earl Godwin was choked by the Corsned. *Cum Godwinus Comes in mensâ Regis de nece sui fratris impeteretur, ille post multa sacramenta tandem per buccellam deglutiendam abjuravit et buccellâ gustatâ continuo suffocatus interiit.* The same story is told at greater length by Philippus Mouskes in his *Historia Francorum*, and more briefly by Vacces in his *Roman de Rou*. Du Cange, *ad voc.* Barley bread was used in preference to any other, apparently for no reason but that, being more difficult of mastication, it had more chance of choking.

CORTESIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx inferior, ten-toothed; corolla, five-parted; style, two-parted; stigma, globular-peltate; berry, two-seeded.

One species, *C. cuneifolia*, native of Buenos Ayres. Persoon.

CO'RTEX, Co'RTICAL, Co'RTICATED.

Lat. *cortex, ex* corium *et* tego; *quia quasi* corium tegat; because it covers like a hide. See Vossius. The bark or rind, the outward covering.

It being necessary for them that they be furnished not only with what preparations were required in the other, but also with a special hardiness of enduring to see the *cortex* of the Mosaick letter, as it were to break in pieces, to render up this recondite kernal for them to feed upon.

More. Philosophic Cabbala. Appendix, fol. 126. ch. vi.

Much after the same manner, as they have been observed, in the *cortical* and medullary parts of the brain.

Grew. Cosmo Sacra, book i. ch. v.

Which [the salamander] is a kind of lizard, a quadruped *corticated* and depilous, that is, without wool, fur or hair.

Sir Thomas Brown, book iii. ch. xiv.

This tree grows on the tops of hills, as well as in valleys; its hard *cortical* part makes very durable laths for houses.

Grainger. The Sugar Cane, book iv. v. 523.

CORTUSA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Lysimachiæ*. Generic character: corolla wheel-shaped, tube very short, the mouth forming an elevated circle, segments ovate, acute; capsule one-celled, oval, apex five-valved. CORTUSA

This genus of Alpine plants, allied to *Primula*, contains two species, natives of Austria and Siberia. Persoon. CORVA

CORVEN, i. e. *carven*, or cut out. See Carve.

Tho was he *corven* out of his harneis,
And in a bed ybrouht full faire and blive,
For he was yet in memorie, and live,
And alway crying after Emelie.

Chaucer. The Knightes Tale, v. 2696.

CORVETTE, Fr. a small vessel of war, mounting less than twenty guns.

CORUNDUM, in *Mineralogy*, a species which includes the Adamantine Spar from India and China; and the precious Sapphire, the Oriental Ruby, Oriental Topaz, and Oriental Amethyst. Some of its varieties are used for cutting and polishing other hard stones and metals, being itself inferior in hardness only to the Diamond.

CORUNNA, a noted Sea-port of Galicia, in Spain, situated on the north-west coast, and standing on a small peninsula, at the entrance of the Bay of Betanzos. The harbour is safe and extensive, in the form of a crescent, and defended on each side by a castle. The fort of St. Anthony stands on an insulated rock, which commands both the harbour and a part of the road, and is so strong as to be used as a State Prison. A light-house also stands upon the adjacent heights, and is seen from a great distance at sea. The Town itself stands partly at the base, and partly on the acclivity of the hill, and is defended by a strong citadel. The upper part is walled round, the streets are narrow and steep, but in the lower division they are more spacious. The chief objects worthy of notice are the Royal Arsenal and an ancient Tower, which has attracted notice for its height and solidity. The population of Corunna, independent of sailors and military, is said not to exceed 4000, but including these, the total of the inhabitants is nearly three times that number. It is the residence of a Captain-General and a Provincial Intendant, as well as the seat of the supreme Court of Justice for Galicia. The commerce of this Port has greatly increased since the trade between Spain and her late transatlantic colonies was laid open to the public of the mother country; and it was lately the principal channel of communication between the Peninsula and those distant parts of the globe. Packets sailed monthly from Corunna to Havannah and New Spain, as well as every alternate month to Buenos Ayres, Chili, Peru, and the Philippine Islands. The intercourse between Spain and England is also chiefly carried on by the packets, which sail between Falmouth and this place. It was near this place that the engagement took place on the 16th January, 1809, between the French under Marshall Soult, and the English, after their painful and difficult retreat, commanded by Sir John Moore, who, after a most obstinate contest, was killed in the very arms of victory. Corunna is about twenty-eight miles north of Compostella, in latitude 43° 23′ 32″ north and longitude 8° 20′ 23″ west.

CORVORANT, the *Cormorant*, (q. v.) so called. *Corvus marinus.*

We know that the otter, the *corvorant*, and the grebes, soon perish, if caught under ice, or entangled in nets.

Pennant. British Zoology. Swallows.

ORVO-ANT.

ORVUS.

And the two last also frequent the sound. They are of the common sorts; the shags being our *corvorant* or water-crow.

Cook. Voyage, vol. vi. book iv. ch. ii.

CO'RUSCATE, *v.* CO'RUSCANT, *adj.* CORUSCA'TION. } Lat. *coruscare, atum*, to glitter; Martinius thinks from *κόρυς, galea*, a helmet, *quæ splendida erat.*

To glitter, to flash, dart, throw forth or emit, rays or sparks of light.

His praises are like those *coruscant* beams
Which Phœbus on high rocks of cristal streames.

Howell. Letter 49. book iv.

That if burning-glasses could be brought to great strength, (as they talk generally of burning-glasses that are able to burn a navy,) the percussion of the air alone, by such a burning-glass, would make no noise; no more than is found in *coruscations*, and lightnings without thunders.

Bacon. Natural History, Cent. 2. sec. 121.

As flaming fire was more *coruscating* and enlightening than any other matter, they invented lamps to hang in the sepulchres of the rich, which would burn perpetually.

Greenhill. Art of Embalming, p. 331.

But if I did press hard upon it with my finger, at the very instant that I drew it briskly off, it would disclose a very vivid, but exceeding short livid splendor, not to call it a little *coruscation.*

Boyle. Observations on a Diamond that shines in the dark.

Should any man pursue his acquaintances to their retreats, he would find few of them listening to Philomel, loitering in woods, or plucking daisies, catching the healthy gale of the morning, or watching the gentle *coruscations* of declining day.

Johnson. The Rambler, No. 135.

CORVUS, from the Greek *κόραξ*, a Crow, *Lin.*; *Crow*, Pen. In *Zoology*, a genus of animals belonging to the family *Conirostres*, order *Passeres*, class *Aves.*

Generic character. Beak strong, more or less flattened laterally, and having the nostrils covered with stiff, bristly feathers pointing forwards.

The birds which form this genus do not differ from the others in the family *Conirostres* in any material circumstance, except their size; their internal structure being the same. With respect to their habits, they are generally very cunning, and when domesticated are fond of stealing and hiding things for which they have no use, as pieces of money, &c. Some species are gregarious in a wild state, and a kind of government seems formed amongst them: a sentinel is usually set, who warns them of the approach of danger or the attack of an enemy, in which case, if they are strong enough, they muster in a body and repel him; otherwise they avoid him by taking to flight before his too near approach prevents their escape; this circumstance is well known to the sportsman, as the birds fly off before he can get within shot of them, and hence has arisen the vulgar notion of Crows smelling powder; a circumstance, however, probably depending on the extent of their vision, and not the keenness of their scent. Their note is harsh and unpleasant; but most of them may be taught to imitate the human voice, at least in some words. They build usually in trees, and lay from four to six eggs. As to food, they live principally on the grubs of Chafers and other insects, and also upon grain, but they are not such destroyers of seed as is commonly supposed.

They are divided by Cuvier into five subgenera, according to the arching of the beak, the length of the tail, and the existence of a tuft.

a *Crows.*

CORVUS.

Beak stronger in proportion, and its culminating edge more arched than in the others; tail round or square.

C. Corax, Lin.; *le Corbeau*, Buff.; *Raven*, Pen. Is the largest of all the birds belonging to the *Passerine* order, and equals the Domestic Cock in size, being about two feet in length. The beak is arched from the base to the tip, and black; its plumage black, glossed with blue, except the belly, which is dusky; the tail is rounded. The Raven lives more retired than the other species of this genus, amongst the woods in the neighbourhood of towns; he feeds upon carrion and other offal, which he scents at a great distance, and he lives to so great age, that in many languages expressions are borrowed from him to designate longevity. They fly at a great height, and usually in pairs, during fine weather, making a deep loud noise, different from their usual croaking. These birds are much attached to their old habitations; and Mr. White, in his *History of Selborne*, relates, that a pair of Ravens had fixed their residence in an old oak for so many years, that it acquired the name of the "Raven Tree;" nor were they disturbed by any endeavour to get at them, but built in the same tree year after year, till it was cut down, which being done whilst the female was sitting on her eggs, she was thrown out and killed. The female builds early in spring, lays five or six pale bluish eggs spotted with brown, and during the time of incubation (about twenty days) is closely attended by her mate, who provides her with food, and takes her place on the nest when she leaves it. When taken young, the Raven is easily tamed, and becomes very familiar, but is much addicted to thieving. During the times of ignorance, the croaking of the Raven was considered ominous, and portending some calamitous event: examples are too frequent to need citation, and we will refer to Shakspeare only:

"The Raven himself is hoarse,
That croaks the fatal entrance of Duncan
Under my battlements."

C. Corone, Lin.; *la Corneille*, Buff.; *Carrion Crow*, Pen. The Crow is not half the size of the Raven, but very nearly resembles it in colour; its beak, however, is not so much arched, nor the tail so square. They are more numerous than Ravens, and live in pairs in the woods; like them also they live upon carrion, worms, insects, and different kinds of grain. Their croaking was considered by Virgil as foreboding rain:

Tum CORNIX *plenâ pluviam vocat improba voce.*

And like the Raven is believed to be a bird of ill omen.

Sæpe sinistra cavâ prædixit ab ilice CORNIX.

It seems that England is a more favourite residence for Crows than some other countries, as Linnæus mentions that he never knew more than one to be shot in Sweden. During the reign of Henry VIII., Crows were so numerous, and thought to do so much mischief to the farmer, that an Act was passed, by which every village was compelled to furnish Crow-nets for ten years, and the villagers to assemble at stated periods for the purpose of destroying them. Willughby says the Crow can be taught to speak very distinctly.

C. Frugilegus, Lin.; *le Freux*, Buff.; *Rook*, Pen. The Rook in size and plumage resembles the Crow, but it differs from it in having the base of the bill

CORVUS. covered with a rough scabrous skin, which in the old birds is white. Rooks live principally upon insects, or rather upon the grubs of insects, particularly that of the Dor-beetle, or Cockchafer; and it has been observed, that better crops have been obtained from patches of ground on which Rooks have alighted in search of food, than others from which they have been driven; so that they make ample compensation for the mischief they do in corn-fields. Rooks are gregarious, and are the only birds of this genus which are so; during the day they are out in large flocks in quest of food, but at night they return home to the rookery, which has been beautifully described by Virgil:

> ——— *E pastu decedens agmine magno,*
> Corvorum *increpuit densis exercitus alis.*

Before going to roost they may be observed wheeling about, and diving in a playful manner through the air, at the same time exerting their voices in a manner, which by many persons is considered very agreeable, and more particularly if at a distance. During the breeding season, which is about April, they build their nests close to each other, and not unfrequently in large towns. These Rookeries, however, are often disturbed by the contests of their inhabitants, any new settlers being driven away from their nests by the old ones. A curious instance of this occurred at Newcastle, in 1783. A pair of Rooks, after making an attempt to settle in a Rookery near the Exchange, were at last compelled to give up the contest; they, however, took up their residence on the vane of that building, upon which they made their nest, undisturbed by the noise of the passengers beneath, and the motion of the vane, which carried round the nest and its inhabitants with every change of the wind; they returned yearly, and built in the same place till 1793, soon after which the spire was taken down. As they are so much attached to their old haunts, they do not allow other birds to make a settlement among them; and a short account of a fierce contest between a flock of Rooks and Herons, the latter of which were anxious to dispossess the old tenants, has been adverted to, in speaking of the genus Ardea.

C. Cornix, Lin.; *la Corneille mantelée*, Buff.; *Hooded Crow*, Pen. Is rather larger than the Rook; the head, forepart of the neck, wings, and tail, black; the back and all the under-parts pale ash-coloured; it frequents the shores, and lives principally upon shell-fish. They leave us, to breed in other countries, in the spring, but return with the Woodcock, and are often seen mixing with Crows.

C. Jamaicensis, Lath.; *Corneille à duvet blanc*, Daud.; *Chattering Crow*, Sloane. It differs little from the Carrion Crow, but has a white down at the base of the feathers; it utters a chattering noise different from the European Crows.

C. Dauricus, Pall.; *White-breasted Crow*, Lath. About the size of a Jackdaw; has the neck and chest white, but sometimes cinereous. It is a native of Africa and Asia, where it assembles and migrates in vast flocks.

C. Albicollis, Lath.; *le Corbeau Vautourin*, Le Vaill.; *South Sea Raven*, Lath. Rather smaller than the Raven, and having the plumage of a dusky black, with a white patch on the neck, lessening as it comes forward, and forming a narrow collar; tail rather cuneiform, and the wings extending beyond it. The bird, according to Le Vaillant, is very common in the interior of Africa, where it assembles in large flocks, and preys upon carrion. It does not migrate, according to the same traveller; but it is also found in the South Sea Islands. The female is smaller than the male, and of a duller colour. CORVUS.

C. Monedula, Lin.; *le Choucas*, Buff.; *Jackdaw*, Pen. Is a much smaller bird than the Rook, not measuring more than thirteen inches in length; the general colour of the plumage glossy black above and dusky beneath; the head and neck greyish; eyes white; bill and legs black; the head is large in proportion to the body, and Willughby hence "argues them to be ingenious and crafty." The Jackdaw is very common in England, and builds in church towers or ruins, in large flocks; it rarely builds in trees, but has been occasionally found in Rabbit burrows. They are easily tamed, and taught to speak some words.

β Magpies.

Not so large as the Crows; the upper mandible more arched; the tail long and cuneiform.

C. Pica, Lin.; *la Pie*, Buff.; *Magpie*, Pen. Is about the size of the Jackdaw; the head, neck, and breast, of a deep black, whilst the under-parts and scapulars are white, and form a beautiful contrast; as the neck and back feathers are very long, they only leave a small ash grey-coloured space between them, and the tail coverts, which are black; the general colour of the plumage is of an iridescent green and purple, which catches the eye in different lights, and gives the bird a very beautiful appearance; the tail is very long and cuneiform. The Magpie is very careful in building her nest, defending it externally with sharp thorns, and leaving but a narrow entry, whilst she lines it within with wool. The bird is notorious for its mischievous propensities, and is very familiar; it also may be soon taught to speak. The Magpie seems confined to the temperate and northern regions.

C. Senegalensis, Lin.; *le Piapiac*, Le Vaill.; *Senegal Crow*, Lath.; *Senegal Magpie*. Very nearly resembles the Magpie; it is of a violet black colour, and has the tail longer and sharper. It is a native of Africa.

C. Ventralis, Shaw; *la Pie à culotte de peau*, Le Vaill.; *Rose-bellied Crow*, Shaw; *Rose-bellied Magpie*. About the size of a Blackbird; general colour black, with a rose-coloured belly; tail half as long again as the bird, and very cuneiform. Native of the South Seas.

C. Erythrorhynchus, Gmel.; *la Pie bleue*, Le Vaill.; *Red-billed Jay*, Lath.; *Red-billed Magpie*. About the size of the Jay; general colour greyish brown, with a violet cast on the wings and tail; forehead, front of the neck, and breast, deep black; occiput greyish white, under-parts pale ash-colour; edges of wing feathers tipped with white, forming, when closed, a double row of white crescents along the back; tail feathers very long, and of a violet colour, crossed by a broad black bar, and tipped with white; the bill is rather orange-coloured than red. Native of China, where it is domesticated, and much esteemed for its beauty and docility.

C. Cayanus, Lin.; *Cayenne Jay*, Pen.

C. Cyanus, Pall.; *Blue Crow*, Lath.

C. Peruvianus, Lath.

C. Rufus, Lath. All belong to the subgenus Magpie.

γ *Jays.*

Mandibles not very long, and terminating in a sudden curve; when the tail is closed it becomes rather longer; the tuft on the forehead composed of narrow lanceolated plumes, and movable.

C. Glandularius, Lin.; *le Geai*, Buff.; *Jay*, Pen. This, though one of our most common birds, is remarkably beautifully; it is about thirteen inches long; neck, back, and breast of a light cinnamon colour; belly and vent nearly white; bill black; eyes white; the head feathers white, streaked with black, and forming a tuft, which can be elevated or depressed at pleasure; a broad black streak under each eye extending from the junction of the mandibles; lesser wing coverts bay, greater barred with black, little blue and white alternately; quills black, but those next the body chestnut; rump white; tail black and edged with brown. The Jay builds her nest on the top of underwood, laying a foundation of coarse sticks, and afterwards the fine fibres of the roots of trees; and the young follow the parent till the following spring. They live upon acorns during the winter, whence their specific name, but during summer make great havock amongst peas and cherries. Their note is very harsh, but when domesticated they will soon imitate many words and sounds. Bewick mentions one which imitated very completely the sound of sawing; whilst another learnt the trick of whistling a dog upon cattle at their return home. They are very cunning, and give the alarm when a sportsman approaches by their discordant cries.

C. Cristatus, Lin.; *le Geai bleu de l'Amerique Septentrionale*, Buff.; *Blue Jay*, Catesby. Is less than the English Jay; the general plumage a fine blue; the wings and tail barred with black, and the neck having a black collar. It is a native of North America, and said to be a great destroyer of maize.

C. Stelleri, Lin.; *Stellers Crow*, Lath.

C. Sibiricus, Buff.

C. Canadensis, Lin.; *le Geai brun de Canada*, Buff.; *Cinereous Crow*, Shaw.

C. Auritus, Lath.; *le Petit Geai de la Chine*, Sonnerat.

C. Galericulatus, Le Vaill.

All belong to this subgenus.

δ *Nutcrackers.*

Both mandibles pointed and straight.

C. Caryocatactes, Lin.; *le Casse Noix ordinaire*, Buff.; *Nutcracker*, Bewick. This bird is about thirteen inches long; it has been shot in England, but is very rare; the head and back part of the neck are black; the general colour brown spotted with white; the wings black, and the greater coverts tipped with white, as is also the tail, but the rest of it is black; legs and claws black. It lives in the holes of trees in mountainous districts, and feeds on all kinds of fruit and insects.

ε *Temias.*

Beak rounded, and furnished with fine velvet-like feathers at its base; tail similar to the Magpies.

C. Temia, Le Vaill.; *Temia*. Is the only species found in this subgenus; it is about the size of the Thrush, with black bill and legs; the feathers surrounding the root of the bill short and velvet-like, as are also those on the throat; the general colour is a greenish bronze, and the tail long and cuneiform. It is a native of Africa.

The other species described formerly in this genus are by Cuvier assigned to different genera, with the exception of the *C. Eremita*, which he does not believe exists. The *C. Graculus*, or *Red-legged Crow* is an Upupa.

See Linnæi *Systema Naturæ*; Cuvier, *Règne Animal*; Buffon, *Histoire des Oiseaux*; Bewick, *History of British Birds*; and Pennant, *British Zoology*.

CORYBANTICK, *adj.* Cotgrave has, "*Corybanter*; madly to run up and down, playing on a cymbal, and wagging his head like one of Cybele's Priests." Various Etymologies have been offered for this word,—*Corybantes*. Strabo, lib. x., says, that they were so called ἀπὸ τοῦ κορύπτονται βαίνειν, *quia cum saltatione incederent.*

True divine zeal is no *corybantick* fury, but a calm and regular heat, guided and managed by light and prudence.
Cudworth. Sermon, p. 92.

The Mythology of the Corybantes as connected with the Cabiri, has been investigated under the latter head; but the title must generally be understood as descriptive of the Priests of Cybele. He who would fully comprehend the nature of the Corybantick fury, must study it in the *Atys* of Catullus, a Poem not to be surpassed in its kind, and of the spirit of which it were hopeless to attempt any adequate conveyance in translation.

CORYCIUM, in *Botany*, a genus of the class *Gynandria*, order *Monogynia*, natural order *Orchideæ*. Generic character: corolla ringent; petals four, erect, the lateral ones swelling at the base; lip of the nectary inserted into the style, above the adnate anthers, capsule oblong, seeds many.

Four species, natives of the Cape of Good Hope. Willd.

CORYDALIS, in *Botany*, a genus of the class *Diadelphia*, order *Octandria*, natural order *Fumariaceæ*. Generic character: calyx two-leaved; corolla, petals four, irregular, inferior petals linear, superior, with spurs at the base; seed-vessel flat, two-valved.

Twenty-eight species, natives of the Northern Hemisphere. De Candolle, *Reg. Veg.*

Corydalis, in *Zoology*, a genus of insects of the order *Neuroptera*, family *Megaloptera*. Generic character: wings lying horizontally; antennæ simple, mandibula very long, and directed forwards.

Type, *Hemerobius Cornutus*, Fabr.

Native of South America. De Geer, tom. iii. p. 359. pl. 27. fig. 1.

CORYLUS, in *Botany*, a genus of the class *Monœcia*, order *Polyandria*, natural order *Amentaceæ*. Generic character: male flower, calyx, the scale of the catkin three-cleft; corolla none; stamens eight: female flower, calyx cloven, torn; corolla none; styles two; nut ovate, of one cell, clothed with the bark-like calyx.

Five species, natives of Europe and North America. *C. avellana*, the Hazel-nut, of which the Filbert is a variety, is a native of England and of Europe, generally affording with its companion the "hedge row Elm," protection to the farmer.

CORYMBIUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx inferior, two-leaved; corolla funnel-shaped,

CORYMBIUM. CORYPHÆNA.

superior; anthers united; seeds involved in a cottony substance.

Four species, natives of the Cape of Good Hope.

CORYNE, in *Zoology*, a genus of *Polypi denudati* of Lamarck; consisting of animals approaching very near in their affinities to the *Hydræ*, so well known under the name of Fresh-water Polypes, from which, however, they differ by the vesicular club by which the body is terminated.

CORYNOCARPUS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Berberides*. Generic character: calyx five-leaved, inferior; corolla, petals five; nectaries five, petal-formed, alternating with the petals; nut one-seeded.

One species, *C. lævigata*, native of New Zealand.

CORYPHA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Palmæ*. Generic character: calyx three-leaved; corolla, petals three; berry one-seeded; seeds globular, very large, of a bony substance.

Two species, natives of the East Indies.

C. umbraculifera is a magnificent plant, the leaves very large; the natives apply them to the uses of an umbrella.

CORYPHÆNA, from the Greek κορυφη, the top of the head, Lin. In *Zoology*, a genus of animals belonging to the family *Scomberoïdes*, order *Acanthopterygii*, class *Pisces*.

Generic character. Body lengthened, and covered with small scales; tail not carinated; forehead sharp, owing to the ridge on the skull; dorsal fin single, extending along the whole of the back, and partly spiny.

They are divided into subgenera, from the distinctness of the dorsal spines, and the softness or shortness of their ventral fins.

a True Coryphænes.

Dorsal fin extending through the whole length of the back; in some the forehead vertical, and in others more oblique; teeth in tufts in the jaws, palate, and vomer.

C. Hippurus, Lin.; *la Dorade*, Bl.; *Dolphin*. This fish measures nearly four feet and a half in length; its body is compressed as well as the head, which has the forehead vertical; the mouth very large, lips thick, and jaws furnished with four rows of teeth, pointed and curved backwards; the opercule formed of a single piece, covers a large branchial opening. Its colours are extremely brilliant, the back being of a bright golden colour, tinged with blue or green, and relieved with golden spots and lateral line; the belly silvery; pectoral and thoracic fins of a bright yellow, tinged with brown at their base, the caudal of the same colour, and edged with green; the anal golden, and the dorsal azure, with the spines golden. The Dolphin is very ravenous, and pursues with great severity the Gurnards and Flying-fish, which spring from the sea to avoid them, but soon wearied by their flight, drop down into the water, and immediately become the prey of their remorseless enemy. Nothing which it can swallow seems to come amiss to this fish, and it will follow ships, and snap up whatever may be thrown out to it; even iron nails have been found in its stomach. It is common in the Southern Seas, and in the Mediterranean. This fish was well known to the ancients, as the Ἱππουρος, and Χρύσοφρυς, of the Greeks, and the *Hippurus*, or *Aurata*, among the Romans; in consequence of the dorsal fin of one of the species resembling a Horse's tail, and the golden colour of another. By them it was considered a delicacy, and those taken near Ephesus were particularly esteemed: it is still eaten in parts of France during Lent.

CORYPHÆNA. CORYSTES.

C. Equisetis, Lin.; *Horse-tailed Coryphene*. Is similar to the preceding, and differs in having the back and upper part of the tail spotted with brown.

C. Pelagicus, Lin.; *le Caranxomore Pélagique*, Lacep. Belongs to this subdivision, but has the head oblong; it is a common species in the Mediterranean.

β Oligopodes.

Dorsal and anal fins very deep, the latter extending nearly as far as the throat; ventral extremely small, and placed anterior to the pectoral; scales large, and notched to receive the little spine of the next scale.

Of these there is but one species, the

C. Velifera, Pallas; *l'Oligopode Vélifère*, Lacep.; *Sailing Coryphene*, Shaw. This curious fish was first described by Pallas; its body is very much elongated and narrow, so that it is with difficulty distinguished from the dorsal and anal fins, which are very large, and resemble a fan in appearance; the former begins from the forehead, and the latter from between the gills, and extend as far as the tail; and their extent is such, that when expanded, their depth is greater than the whole length of the animal. This fish is not able to fly, as supposed by some Naturalists, which will be readily admitted if the attachment of the fins be noticed; their use seems to be to give the body a more complete balance, and to facilitate lateral motion. It is a native of the Indian Seas.

γ Centrolophes:

Very small spiny prominences anterior to the dorsal fin; body compressed; head oblong; teeth fine, and in a single row; anal shorter than the dorsal fin.

C. Pompylus, Lin.; *le Centrolophe Negre*, Lacep.; *Black Coryphene*. Is about nine inches long, and of a black colour; its snout rounded; the lower jaw longer than the upper; eyes very large; the little spines, which are almost imperceptible, and placed between the back of the head and the dorsal fin, are three in number; both anal and dorsal fin very narrow. Taken near Fecamp.

C. Fasciolata, Pall.; *le Coryphene Ondé*, Lacep.; *Banded Coryphene*. This beautiful fish is of a milk-white colour, and shining like silver, with a greyish tinge on the back; the dorsal and anal fins marked with small transverse brown bands, those on the former wavy; the tail, which is forked, is also striped with brown. It is found in Amboina.

δ Leptopodes.

The dorsal and anal fins terminating in the tail, which is pointed; there is but one ray to each of the ventral fins.

Of this division the only known species is,

C. Leptopodus; *l'Oligopode noir*, Riss. Which is found in the Mediterranean Sea, and is very small.

See Linnæi *Systema Naturæ*; Lacepede, *Histoire Naturelle des Poissons*; Cuvier, *Règne Animal*.

CORYSTES, in *Zoology*, a genus of the class Crus-

tacea, order *Malacostraca*, family *Oxyrynchi*. Generic character: second joint of the internal division of the exterior palpi, becoming insensibly narrowed towards the superior extremity; exterior antennæ as long as the body.

Type, *C. dentatus*, (*Albunea dentata*, Fab.)

Inhabits the European Seas. British.

CORYTHUS, from the Greek κόρυθος, or κόρυς, the same bird sometimes called κορυδαλλὸς, Cuv. In *Zoology*, a genus of animals belonging to the family *Conirostres*, order *Passeres*, class *Aves*.

Generic character. Beak large; the point of the upper curved over the lower mandible.

In this genus may be included the two following species:

C. Enucleator, Cuv.; *Loxia Enucleator*, Lin.; *le Dur bec*, Buff.; *Pine Grosbeak*, Pen. About nine inches in length; bill dusky and very thick at the base; general colour crimson rose; the beak and lesser wing coverts black, each feather edged with reddish brown; greater wing-coverts tipped with white, forming two bars on the wings; belly and vent straw coloured; tail feathers black with pale edges; legs brown. Very common in North America, but occasionally, though not often seen in England.

The *Loxia Flamengo* of Sparrman is probably a variety of this species.

C. Psittaceus, Cuv.; *Loxia Psittacea*, Lath.; *Parrot-billed Grosbeak*. About the size of a Hedge Sparrow; bill pale; the upper mandible long and curved, the under short and truncated; head and neck of male yellow; general colour greenish olive brown, pale beneath; edges of quills and tail feathers yellow; legs pale brown; the head and neck of the female is similar to the rest of the body in colour, except that the sides of the head are tinged with yellowish grey. Native of the Sandwich Islands, particularly of Owhyhee, where it is known to our sailors by the name of Paroquet.

See Cuvier, *Règne Animal*; Latham's *General History of Birds*.

COSCINOMANCY, Gr. κοσκινόμαντις; "She who tells fortunes with the sieve and shears." Fawkes, Theocritus, *Id.* iii. from κοσκίνον, a sieve, and μαντὶς, a diviner.

For a description of Coscinomancy, see CHIROMANCY.

And that ordinary way of divination, which they call *coskinomancy*, or finding who stole or spoiled this or that thing by the sieve and shears, Pictorius Vigillanus professeth he made use of thrice, and it was with success.

More. Antidote against Atheism, book ii. ch. ii.

COSI (Sanscrit, *Kausiki*) River rises in the hills not far from Kat'hmándu, the Capital of Népál, and flowing in a south-easterly, and afterwards in a southerly direction, enters the District of Púrniyà in the Province of Bengal, about twenty miles to the north of Nát'h-púr, forming several rapids in its descent towards the plain. Its bed is full of islands covered with tall grass and tamariaks, and in the rainy season is nearly two miles wide; many of the channels are quite dry in the cold season, but there is always water enough in some for boats carrying between four and five hundred weight. Like other mountain streams, it is subject to a sudden rise and fall; and as some of its tributary waters come from the snowy ridges of Himá-laya, its temperature is low, even in the hot season, as far south as the upper part of Bengal. It flows into the Ganges, nealy in 25° 27′ north, and 87° 24′ east, after a course of about 300 miles. (Hamilton, (Buchanan,) Kirkpatrick, W. Hamilton's *Gazetteer* and *Hindostan*, i. 236.)

COSMEA, in *Botany*, a genus of the class *Syngenesia*, order *Frustranea*. Generic character: receptacle chaffy; down two or four bristled; calyx double, each one-leaved, eight-parted.

Three species, natives of Mexico. Willd.

COSME'TICK, *s.* } Gr. κόσμος, *ornatus* adorned.
COSME'TICK, *adj.* } Κοσμητὴς, Lat. *cosmetæ*, Juve-
COSME'TICAL. } nal, vi. 477, which is rendered by Holliday, "The tiring maids."

No better *cosmeticks* than a severe temperance and purity, a real and unaffected modesty and humility, a gracious temper and calmness of spirit, a sincere and universal charity. No true beauty without the signatures of these graces in the very countenance. *Ray. On the Creation*, part ii.

The learned Vossius says, his barber us'd to comb his head in Iambicks. And indeed in all ages, one of this useful profession, this order of *cosmetick* philosophers, has been celebrated by the most eminent hands. *Tatler*, No. 34.

And I have known a physician of learning and sense, after eight years study in the university, and a course of travels into most countries of Europe, owe the first raising of his fortunes to a *cosmetic* wash. *Spectator*, No. 33.

Sir, may I be so happy as to see again some lines from your hands, to continue or rather begin a correspondence, as to the *cosmetical* (but to my aims truly vital) parts of it.

Mr. Hartwell, to Mr. Boyle. Anno 1647.

This oil [of the cashew] is used as a *cosmetick* by the ladies to remove freckles and sun-burning; but the pain they necessarily suffer makes its use not very frequent.

Granger. The Sugar Cane, (note to v. 137.)

I was never permitted to sleep till I had passed through the *cosmetick* discipline, part of which was a regular lustration performed with bean-flower water and May-dews.

Johnson. Rambler, No. 130.

COSMIBUENA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx deciduous, five-toothed; corolla, tube very long; stamens inserted into the tube; apex of the capsule two-valved, two-celled; seed oval.

This genus, allied to *Cinchona*, contains two species, natives of South America.

CO'SMICAL, *adj.*
CO'SMICALLY,
CO'SMOGONY,
COSMO'GONIST,
COSMO'GRAPHER,
COSMOGRA'PHICAL,
COSMOGRA'PHICALLY,
COSMO'GRAPHY,
COSMO'LATRY,
COSMO'PLASTICK, *adj.*
COSMO'POLITE,
COSMOPO'LITICAL.

Gr. κόσμος, the world. See the quotation from Holland's Pliny.

Of or pertaining to the world.

Cosmogony; κόσμος, and γενέσθαι, *gigni*, *nasci*, to beget.

Cosmography; κόσμος, and γράφειν, to write, to describe.

For, the world, which the Greekes by the name of ornament, called κόσμος, wee for the perfect neatnesse and absolute elevancie thereof, have tearmed *Mundus*. *Holland. Plinie*, vol. ii. fol. 2.

First, your lordship knoweth that the *cosmographers* haue diuided the earth by 360 degrees of latitude, and as many in longitude, vnder the which is comprehended all the roundnes of the earth.

Hakluyt. Voyage, &c. M. Robert Thorne, vol. i. fol. 215.

I and my partener haue one thousand foure hundred duckets that we employed in the sayde fleete, principally for that two English men friends of mine, which are somewhat learned in *cosmographie*, should goe in the same shippes, to bring me certaine relation of the situation of the country, and to be expert in the nauigation of those seas. *Id. Ib.*

COS-MICAL. — COSSACK.

I haue often times (sayd he) and many wayes looked into the state of earthly kingdomes, generally the whole world over, (as farre as it may be yet knowen to Christian men commonly) being a studie of no great difficultie, but rather a purpose somewhat answerable to a perfect *cosmographer*, to finde himselfe *cosmopolites*, a citizen and member of the whole and onely one misticall citie universall, and so consequently to meditate of the *cosmopolitical* gouernment thereof, vnder the King almightie, passing on very swiftly toward the most dreadfull and most comfortable terme prefixed. *Hakluyt. Voyage, &c. Wolstan*, vol. i. fol. 6.

If therefore the dog-star had this effectuall heat which is ascribed unto it, it would afford best evidence thereof and the season would be most fervent, when it ariseth in the probablest place of its activity, that is, the *cosmical* ascent; for therein it ariseth with the sun, and is included in the same irradiation.
Sir Thomas Brown, book iv. ch. xiii.

This name hath bene taken vp in honour of Saint Swithin, the holie bishop of Winchester about the yeare 860, and called the Weeping Saint Swithin, for that about his feast Præsepe and Aselli, rainie constellations do arise *cosmically*, and commonly cause raine. *Camden. Remaines. Names*, p. 88.

It was a most ancient and in a manner universally received tradition amongst the Pagans, as hath often been intimated, that the *cosmogonia* or generation of the world took its first beginning from a chaos, (the divine *cosmogonists* agreeing herein with the Atheistick ones;) this tradition having been delivered down from Orpheus and Linus (among the Greeks) by Hesiod, and Homer, and others. *Cudworth. Intellectual System*, book i. ch. iv.

——————— *Cosmographers*,
By charts and maps exactly that have shown,
All of this earth that ever can be known.
Drayton. To the Noble Lady. The Lady J. S.

I would correct those errors in navigation, reforme *cosmographicall* chartes, and rectifie longitudes, if it were possible.
Burton. Anatomy of Melancholy, fol. 244.

And this no more than what it doth upon the loadstone, and that more plainly upon the terrella or spherical magnet *cosmographically* set out with circles of the globe.
Sir Thomas Brown, book ii. ch. ii.

Cabato—whose *cosmographie*
And selfe proofe brake the ise
To most our late discouerers,
Debtors to his aduice.
Warner. Albion's England, book xi. ch. lxiii.

Therefore the better to expresse the mōsterous tyranny of the Turke, I haue here thought meet to shew the words of Sabastian Munster, as he expresseth the same in his learned booke of *cosmography*. *Grafton. Henry VIII. The twenty-first Yere.*

Besides I came tumbling out into the world a pure cadet, a true *cosmopolite*; not born to land, lease, house, or office.
Howell. Letter 60. book i. sec. 6.

We insist largely, upon an artificial, regular, and plastick nature, devoid of express knowledge and understanding, as subordinate to the Deity: chiefly in way of confutation, of those *cosmoplastick*, and hylozoick atheisms.
Cudworth. Intellectual System. Pref. 10.

I shall express what I call general nature by *cosmical* mechanism, that is, a comprisal of all the mechanical affections (figure, size, motion, &c.) that belong to the matter of the great system of the universe.
Boyle. A Free Enquiry into the received Notion of Nature.

Inferences relate to the general intendments of God in the universe, which I therefore style *cosmical* ends, but do not reach to prove any thing about determinate nature of particular bodies.
Boyle. A Disquisition about the final causes of Natural Things.

We shall pass by what a *cosmographer* would perhaps except against in his doctrine about the generation and motion of the wind upon the surface of the earth, and shall only take notice in the remaining part of that section of thus much.
Id. An Examen of Mr. Hobbes's Doctrine touching Cold.

Now the proper introduction, as well as foundation and support, of this kind of history, is a theistical *cosmogony*.
Warburton. The Divine Legation.

COSMOLABE, an ancient mathematical instrument, applied to the measurement of geographical or astronomical distances. It is somewhat similar to the Astrolabe; and in a Treatise upon its use by Morgard, in 1612, it is termed a Pentacosin, and the Universal Instrument.

COSS, Cossick numbers, a corruption of the Italian name for Algebra, *Regola di* Cosa, *Cosa* being the unknown quality.

COSSAC, an English corruption of the Arabic word *Khássah*, (peculiar, select, excellent,) is the name given to a sort of fine calico or coarse muslin, manufactured in that part of Bengál which lies between the Mahánadi and Isámati rivers, to the north and east of the Ganges. The Serkár or District of Sunár-gángo was famous for this manufacture in the time of Akbar, (*Ayeen Acbery*, ii. 10,) and those cloths were formerly imported in considerable quantities into England; but they have since, like other cotton manufactures of India, been so well imitated by our own workmen, that the foreign articles are now almost entirely superseded. Ours are made principally in Scotland and Lancashire, and form an intermediate texture between calicoes and jaconots. They are generally woven in pieces of 1000 or 1200 reeds of Scotch, and 20 or 30 English measure. They ought to be ⅞ths of a yard (= 33¼ inches) wide, but are frequently not more than 28. They are often woven in double pieces, in which case there is a selvage only on one side; but there is a prejudice against such goods, probably on account of their being suspected of having been damaged, though they are always in reality superior to the narrow pieces with double selvages, which skilful workmen will never undertake. These cloths, which are in fact rather to be considered as coarse muslins than fine calicoes, are chiefly used for printing, and when well struck up with good patterns, form a showy and cheap article of women's dress, seldom fetching at the wholesale price more than one shilling per yard; they are, therefore, a very saleable article, and in general request. (Hamilton's *Hindostan; Edinburgh Encyclopædia.*)

COSSACK.

COSSACK, (or rather *Cazác*, as the word is spelt by the Russians,) is the name of a numerous and warlike people on the southern part of the Russian Empire. Their history and origin are involved in great obscurity; their name, which is a significant term in the Turkish language, and means "a litter," does not indicate a Tátár descent, but it appears to be the appellation which the Greeks changed into *Casachia*; and, if such be really the case, the Cazács were anciently a Circassian tribe inhabiting the north-western declivity of Mount Caucasus. For that name is given by the Emperor Constantine Porphyrogenetes, who reigned in the Xth century, (*De Administr. Imp.* c. 42. p. 133. ed. Lugd. Bat. 1611,) to a part of the country now inhabited by the Circassians; which people are still called Cazákh or Cazác by some of the neighbouring tribes; while the words Cazác and Cherkas (Circassian) are used as convertible terms by the earlier Russian authorities. (Peysonnel, *Observ. Historiques*, p. 125; Klaproth's *Reise*, i. 147; *Asia Polyglotta*, 85, 130.)

SSACK. The first distinct notice of the Cossacks, in history, occurs about the middle of the XIVth century, when the conquest of Red Russia by the Poles led many of the natives of that country to seek a refuge on the banks of the lower Dnïeper, where wandering hordes of Tátárs and Circassians had established an independent State. The destruction of Kïev, and frequent irruptions of the Tátárs into the southern Provinces of Russia, in the beginning of the next century, increased the number of fugitives, and this new State was then extended to the Bog and Dnïester. Of this mixed people, the most powerful body was then established beyond the falls (Zaporog) of the Dnïeper. These were called the Zaporogski, or Zaporovtzi Cossacks, while the older settlers were named from Little Russia, where they had fixed their abode. However probable it may be that the Cossacks owe their name to a Circassian or Caucasian tribe, the language and religion of the present race indicates clearly that they are lineal descendants of the Russian and Polish fugitives, who found an asylum in the Ukraïn and neighbouring Provinces in the XIIIth century.

Under the Tzar Ivan Vasilïevich, in the latter half of the XVth century, a guard of Tátár Cossacks was first employed; and these were called Azovski or Ordinski, according as they came from the Turks at Azov, or the Great Horde, (Orda or Ordú) on the Volga. They had therefore already, if not sooner, established themselves on the lower part of the Don, and may be considered as the root from which the present occupants of that and the neighbouring country sprang; but the more immediate origin of the Donski Cossacks, as a distinct people, was the expedition sent against the Turks by Ivan Vasilïevich II. in 1569, when 5000 of the Zaporogian Circassians (i. e. Cazács) on the Dnïeper were despatched under the command of Prince Michael Vyshnevetzkyi, and with the assistance of their brethren already settled near the Don, drove the enemy out of the territory of Astrakhán. The victors remained in the country near the Don, and appear, in conjunction with the original settlers on that river, to have founded the town of Cherkask, (i. e. Circassian Town,) in or near A. D. 1570; and the disturbances which broke out in Russia soon afterwards, contributed materially to the extension and consolidation of their independence. They soon became a terror to their neighbours, who were under the necessity of securing their good-will by concessions, which would not under any other circumstances have been granted; nor was it till a very late period, that the Imperial Cabinet ventured to make any encroachments on their freedom.

Their country is still to be considered rather as a distinct and feudatory State under the protection of Russia, than as a Province of the Empire.

The various subdivisions of the Cossacks have long been formed into distinct communities, acknowledging a common origin, but differing in government, habits, and position. Those of the Don are the most considerable in number and importance; the Malo-Russians, though of a mixed and more recent origin, are numerous, and may be considered as the second in rank; the Chernomortzi, or Cossacks of the Black Sea, are a branch settled on the river Cúbán, and in the Peninsula of Taman, by an Ukáz of the Empress Catharine, dated in June 1792. Those of the Volga obtained their independence in 1734; but all except a small number are now mixed with the other inhabitants of the Province of Astrakhán. The Grebenskoï Cossacks were stationed on the river Terek, in the middle of the last century, as a protection to what was then the Russian frontier; and notwithstanding their intercourse and intermarriages with the Chechentzes and other mountaineers, they still retain the use of the Russian language.

Don sack. Malo- sian. Tcherno rtzi. Volga.

COSSACK.

5. Grebenskoï.

Another division of the Cossacks is that stationed in the Government of Orenburg on the banks of the Samara, Ural, and Ilek, to watch the movements of the Kirgis, Kaïsaks, and Bashkirs.

6. Orenburg.

The Cossacks of the Ural (who were named from the Yaïk, till after the rebellion of Pugaches in 1773) have occupied the lower part of that river, according to their own traditions, for the last three hundred years. They now enjoy the same privileges as their brethren on the Don, and are spread over the country, from the Ilek to the mouth of the Ural, and maintain themselves by their herds and fisheries.

7. Oural or Uralian.

To the enterprise, which terminated in the establishment of the Siberian Cossacks, the Empire of Russia owes its extension to the shores of the Eastern Ocean. A body of these, settled on the Don, who had long been the terror of the Provinces near the Caspian and of the whole tract of country between that sea and the Volga, were, at length, themselves alarmed by the formidable preparations of Ivan Vasilïevich II., who was marching against them with a very powerful force. The greater part of them dispersed themselves on the report of the Emperor's approach; but about 7000 under the command of their Atamàn, Yermac, retreated along the banks of the Káma into Perm; and, boldly forcing their way through the passes in the Uralian Mountains, entered the plains of Siberia, where they defeated the wild tribes who opposed their progress, and crossed the Tobol, Irtish, and Ob, in quest of some spot, on which they might fix, as the seat of their future dominion. At length, wearied out by the rigour of the climate, and the constant struggle which his little army had to maintain, Yermac wisely resolved to throw himself upon the generosity of Ivan, who magnanimously granted the pardon and protection which he asked; and a few years afterwards, by means of considerable reinforcements of the Don Cossacks which he sent to join their countrymen, extended his conquests to the borders of China.

8. Siberian Cossacks.

The Don Cossacks, as the largest and most completely organized body of this singular people, are those who deserve, and have attracted the largest share of public notice. They are generally stigmatized by the Russians, as "a band of lawless banditti;" but the observations of our own travellers, and of some foreigners, have clearly shown that this evil report is ascribable only to the jealousy of the Russians, and that dastardly spirit which often leads men to seek to screen, as they hope, their own inferiority, by vilifying those whom they feel to be their superiors. The territory of the Don Cossacks occupies an area of about 3600 square miles, and is bounded by the Governments of Saratov, Astrakhán, Caucasus, Taurida, Yekaterinoslav, and Voronezh. Extensive plains of a productive soil, richly repaying the labours of the husbandman, wherever they are reclaimed from the state of uncultivated pasture, form the principal feature in the landscape throughout this part of the Russian dominions. The

COSSACK. spacious *Steppes*, for so the Russians call a level waste, are, for the most part, completely naked. Near the rivers and large towns, however, the country wears a different aspect; the security of finding a sale for their produce, and the facility afforded for its removal by water-carriage, have conquered the disinclination for agricultural employments, prevalent among the Cossacks, and natural to a restless and martial people. Those rivers are, beside the Don, the Donetz, (or Danaetz,) Khoper, Medweditza, Havla, Buzuluk, Sal, and Manych. The Don is compared, by Dr. Clarke, to the Nile; a comparison to which the alluvial soil of the island on which old Cherkask stood, and the annual inundations of the river, must have given rise; for the winters in Southern Russia are too severe to allow, as that writer hastily concluded, a similarity of vegetable productions in both those streams. Its bed consists of sand, marl, and lime, and is remarkably free from stones. The inundation lasts from the middle of April to the end of June, and it is only during that season that it has sufficient depth of water for vessels of any size. It is then navigable as high as Voronezh. The Donetz, which is navigable as far as Isium, falls into the Don about sixty miles above Cherkask. It is called Severnoï Donetz, (Northern Donetz,) to distinguish it from one of the small outlets by which the Don dischages its waters into the Sea of Azov. These rivers abound in fish, of which the most valuable are various kinds of sturgeon, especially the gigantic *Beluga*, (*Accipenser huso*,) the sterlet, (*A. ruthenus*,) trout, rudak, Prussian carp, tench, pike, perch, tortoises, and craw-fish of a very large size.

Among the more remarkable quadrupeds, the *bisòk* deserves to be named, as it is doubtful whether it has been described by Naturalists. It is of a greyish colour, and is probably a variety of the jackal species, though represented as bolder and more ferocious than those animals usually are. A wolf is called *bireg* in the Ossetian Language, from which, perhaps, the word mentioned above may have been borrowed. The wild animals most commonly found are, however, of smaller dimensions, and those of the rat and marmot tribe are most numerous, particularly the *surók*, (*Arctomys Bobac*,) called also Switch, from the cry it utters, and the surlik, (*Arctomys citellus*.) The latter is a beautiful little creature, says Dr. Clarke, about the size of a weasel, with a sort of a deep yellow, spotted with white. These animals are often kept tame in the houses of the Cossacks, but always bury themselves in the earth from September to April. On comparing the different and apparently contradictory accounts of Dr. Clarke and Messrs. Gmelin, Pallas, and Klaproth, it is manifest that the moral and intellectual improvement of the Cossacks have made rapid advances since the earliest of those travellers wrote; and though the last author does not give quite so favourable a report of the state of manners at Cherkask, as our amiable and eloquent countryman, he seems almost unconsciously to substantiate the leading statements of Dr. Clarke; they may, therefore, be safely followed in drawing a rough outline of the character, habits, and occupations of this high-spirited and misrepresented people.

"Polished in their manners, instructed in their minds, hospitable, generous, disinterested, humane and tender to the poor, good husbands, good fathers, good mothers, virtuous daughters, valiant and dutiful sons, such," says that animated writer, "are the natives of Cherkask. In conversation, the Cossack is a gentleman; for he is well-informed, free from prejudice, open, sincere, and honourable." Their superiority to the Russians, in all the estimable qualities both of body and mind, seems now to be acknowledged by every body but the Muscovites themselves. Their noble freedom of spirit also, which contrasts them so strongly with their Russian neighbours, is distinctly noticed by M. Klaproth, (*Reise in Kaukasus*, i. 151;) who also bears testimony to their quickness of apprehension and soundness of judgment. "They are a handsome race, and taller than the Russians," says Bishop Heber, (Clarke's *Travels*, i. 385,) which exactly agrees with the remark of M. Klaproth, "The Cossacks are, in general, much taller and better made than the rest of the Russians, having also, on the whole, handsomer and more expressive countenances." (*Reise*, i. 149.) COSSACK

Their habits, though they are all soldiers, are not hostile to improvement in useful arts and occupations. Their merchants go to war, and their military officers are merchants. "In Cherkask," says Dr. Clarke, (i. 382,) "they live an amicable and pleasant life. Sometimes they have public amusements, such as balls and other assemblies of the same nature. Once they had a theatre, but it was prohibited. In some of their apartments we observed mahogany book-cases, with glass doors; each containing a small library. They are, in every respect, entitled to praise for cleanliness, whether with reference to their persons or to their houses. There is no nation more cleanly in its apparel than that of the Cossacks The dress of the women is singular: it differs from all the costumes of Russia; and its magnificence is displayed in the ornaments of a cap, somewhat resembling the mitre of a Greek Bishop. The hair of married women is concealed under the cap, which is covered with pearls and gold, or it is adorned with flowers. The dress of a Cossack girl is elegant; a silk tunic with trowsers fastened by a girdle of solid silver, yellow boots, and an Indian handkerchief worn as a turban upon the head. The common dress of men in Cherkask is a blue jacket, with a waistcoat and trowsers of white dimity; the latter so white and spotless, that they seem always new. We never saw a Cossack in a dirty suit of clothes. Their hands, moreover, are always clean, their hair free from vermin, their teeth white, and their skin has a healthy and cleanly appearance."

It is not to be supposed that this eulogy can apply universally, or that the national character of the Cossacks is faultless. A love of pleasure and idleness, irascibility, and a passion for boisterous sports, the failings of almost every half-civilized people, are predominant among them. They are not, however, insensible to their want of cultivation; and M. Klaproth, (*Reise*, i. 155,) who was present at a public examination of the boys educated in the Gymnasium, or Public School, expresses his astonishment at the excellent manner in which that institution is conducted. The establishment of an University at Kharkov, in the Ukraïn, barely 200 miles from Cherkask, has also been of great service in promoting the advancement of knowledge among the Don Cossacks.

The continued incursions of the Tátárs from the Steppe, or level country, near the Crimea, had rendered the Ukraïn, otherwise called Little Russia, so insecure towards the latter end of the XVth century,

COSSACK. that it was thought expedient to station all the young unmarried men among the Cossacks, who then occupied that Province, on its southern boundaries, near the mouths of the Dnieper. This measure received the approbation of the Polish Government; and, in 1540, Sigismond I. made a grant to them of the lands above the falls of that River, as the reward of their services. Their numbers were soon augmented by refugees from the Ukraïn; for the Ruzines, or Russian subjects to the Crown of Poland, who were settled there, had been so much harassed on account of their religion, that they were glad to withdraw to any country wherein they could follow the rites of their forefathers without molestation. This little military Republic at first acknowledged the supremacy of the Hetman of the Ukraïn; but when he, in 1654, placed himself and his people under the protection of the Tzar of Muscovy, the Zaporogian Cossacks remained in a state of entire independence. Surrounded, however, as they were, by nations more powerful than themselves, they were obliged to yield to circumstaces, and occasionally submit to one or other of them; and, after the peace of Cainárjí, in 1774, when Russia had driven her rivals out of the field, the Empress Catharine determined finally to disperse this community of freebooters, who, in addition to their predatory incursions upon her subjects, had the audacity to betray an inclination to render themselves independent of her authority. Eight years afterwards, however, it appeared that her orders had not been duly executed; for the Zaporogian Cossacks were still in existence, and, in consequence of the services they had rendered in the war then just terminated by the peace of Yassi, (in 1792,) an Ukáz was issued in the month of June of that year, ceding to them a territory of 4068 square miles in extent, viz. the Peninsula of Taman, and the country lying between the Cúbán and the Sea of Azov, as far as the River Yeya, (the Ae of Dr. Clarke, properly Eyú,) and the junction of the Laba with the Cúbán, part of the territory which Sháhín Girái had abdicated in favour of Russia, in 1783.

On this change of abode, the Zaporogian Cossacks received the names of Chernomortzis, or Cossacks of the Black Sea, (*Cherno more*, in the Russian Language,) and a Constitution similar to that of their countrymen on the Don; but "it was materially altered," says M. von Engelhardt, from whom this summary is borrowed, (*Reise in die Krym*, i. 96,) "by the Ukázes of 1802, 3, and 4;" i. e. the liberties originally granted, were considerably abridged. Their Atamàn, whose post is held for life, instead of being elected by themselves, was henceforth to be chosen by the Emperor, from the candidates whom they presented. This officer, who is their civil and military Chief, presides in the *Voïskovaya Kantzelaría* or Supreme Court of Justice; in which there are, besides the President, two permanent Members, and four Assessors, who are elected every three years. This Bench, as well as the Attorney General (*Procureur*) attached to it, are under the superintendence of the Governor General of Tauria (the Crimea.)

The original population of the Chernomortzis was estimated at 25,000, and the quota of troops required from them amounts to 14,000 men. They are principally employed on the *cordon*, or line of forts along the northern bank of the Cúbán, and in repelling the aggressions of the Circassians; and in time of peace they are called into actual service only one year in three. Their accoutrements are those of the other Cossacks, and their dress the national costume of the Poles; a long jacket, a surtout with slashed sleeves, long wide trowsers, and a long sheep-skin cap. Each man is provided with a cloak of felt, such as is common among the people of Mount Caucasus, and a *Báshlic* or cloth hood, as a protection against rain. They have no distinct uniform, but blue and red are their favourite colours. COSSACK.

The inferior departments of their Government are similar to those of the Don Cossacks; and their Public Revenue, which, in 1811, amounted to 240,000 rubels, (paper money, about £40,000.) annually, arises from the contracts for the brandy manufacture, the produce of the salt lakes, the fishery at Ajuyev, on the Sea of Azov, and the barter trade with the Mountaineers, as well as from an excise duty, and a tax called *poshlin*. The monopolies of the salt lakes and fisheries apply only to a tenth of the quantity taken by each individual; for every one is at liberty to gather as much salt, or catch as much fish as he pleases, provided he gives up the tenth of what he has taken to the contractor. No other taxes are levied, either by the Crown or the local Government; and every person provided with the proper certificates from the officers of the Imperial Government, is at liberty to occupy as much land as he thinks he can cultivate. It is left entirely to his own choice to enter into the corps of Cossacks or not, as he thinks fit. Notwithstanding the vigilance of the agents of Government, the Russian Serfs of the adjoining Provinces, are continually emancipating themselves, by settling clandestinely among the Chernomortzi Cossacks, whose numbers, in the short space of twenty years, have thus increased from 25,000 to 60,000 souls.

This rapid increase of population was not, however, accompanied by a proportionate improvement in the state of the country. "Though blessed," says M. von Engelhardt, "with a fertile soil, and great facilities for the transport of its produce, little cultivation was to be seen, even near their towns and villages, and that little of the worst kind; a valuable orchard, near Taman, the only one in the neighbourhood, was entirely neglected, and the trees cut down for fire-wood; and all trade and commerce was solely in the hands of Greeks, Armenians, and Russians, or other foreigners. This thoughtless inattention to the advantages they possess, can only be ascribed," says the same writer, "to their extreme idleness and love of drinking;" certainly not to their military constitution and habits, for "the contrary is proved by the prosperity and industry of the Don Cossacks, which are both rapidly advancing," although they are removed from their homes by their military duties in greater numbers, and for a longer period than the Chernomortzis." (*Reise*, i. 101.)

"The love of intoxication," he adds, "is more prevalent among the Cossacks of the Black Sea, than among the lower orders of Russians, from whom they are distinguished by their Polish dialect, crescent-shaped mustachios, shorn heads, and, in short, by almost every thing, except the Greek rites, and the use of the Russian characters. They are strongly built, have little change of countenance, and an expression of gloomy gravity, which, among the common people, who utter more oaths than words, often settles into a

COSSACK. decided ill humour, or, where there is less phlegm than usual, into a love of mischief. To this unprepossessing face there is superadded so extraordinary a decree of uncleanliness, that the Chernomortzis of the lower orders are often next to the gypsies of the Steppe, the most disgusting objects which meet the traveller's eye. Even the officers, notwithstanding their superiority to the inferior classes, generally betray something of their national habits; they help themselves from the dishes with their fingers instead of forks, use the table instead of a plate, and are, not a few of them, as much addicted to drinking as the privates. That, indeed, is the sin that most easily besets the Cossacks; and a true Chernomortzi almost thinks himself unworthy of the name of a Christian, if he is not gloriously drunk at Christmas."

It was therefore with great reason that Dr. Clarke affirmed, that "The Cossacks of the Black Sea do not resemble their brethren on the Don, in habits, disposition, or any other characteristic." He did not remain long in their territory, and had not the same means of studying their manners as the writer just cited; his judgment of them was, therefore, more favourable. "They are blunt," he says, "and even rude, and when poor are clad like the wildest mountaineers; having their heads bald, with the exception of one braided lock hanging from the crown, and placed behind the right ear, the distinctive mark of the *clan*, retained even by the officers, and preserved with an almost religious veneration. When rich, they clothe themselves in embroidered silks or velvets of every colour; wear their hair cropped, and give their heads the appearance of the finest Roman busts. They are more cheerful and noisy than the Cossacks of the Don; turbulent in their mirth, vehement in conversation, somewhat querulous, and, if not engaged in dispute, are generally laughing or singing." (Clarke's *Travels*, ii. 8.) They are despised by the Donskoïs as an inferior race, but affect to hold the latter in an equal degree of contempt; saying, that "One Chernomortzi is a match for any three of the Donskoïs." A dance, much resembling the English hornpipe, the music of the bagpipe, and puppet shows, are among the favourite pastimes of the Cossacks. (Clarke, i. 306.) Feats of horsemanship, in which they are only inferior to the Circassians, and excursions on the water, are also frequent amusements. Old Cherkask, which has been replaced by the new Capital since the date of Dr. Clarke's *Travels*, reminds the traveller of Venice, and may be almost said to float upon the water. Its houses are all raised on piles, and accessible only by means of boats or narrow wooden bridges.* Footpaths, running like galleries before them, form a sort of causeway to every quarter of the town. The children play about on the tops of the houses, and "as we sailed into this city," (says Dr. Clarke, i. 361,) "we beheld the younger part of its inhabitants sitting upon the ridges of the sloping roofs, while their dogs were actually running about and barking in that extraordinary situation. During our approach, children leaped from the windows and doors, like so many frogs, into the water, and in an instant were seen swimming about our boat. Every thing seemed to announce an amphibious race; not a square inch of dry land could at seen: in the midst of a very populous metropolis, COSSAC be least one-half of its citizens were in the water, and the other half in the air. The town is divided into eleven *stanitzas*, or districts, and contains 15,000 inhabitants. The number of houses amounts to 3000, allowing, upon the average, five persons to each. Here are six churches; four built of stone, and two of wood." There is also a Mosque for the use of the Tátár inhabitants, who are Mohammedans. The principal Church, which was built by order of Peter the Great, is very remarkable on account of its treasures. Its screen is richly gilt, and painted a bright green colour, which is also that of the wax candles, used in divine service. The treasures consist of presents from different Sovereigns; standard and embroidered flags bearing the Imperial arms; silver-headed staves of the Atamàns, and one an unadorned but massive club, presented by Peter the Great. "Besides a multitude of pictures of the Saints," says M. Klaproth, (*Reise*, i. 152,) "either worked in gold or covered with gold leaf, and adorned with the largest and most beautiful gems, there is a wide and lofty altar-piece all sprinkled over with pearls, very many of them of the largest and finest sorts." The other public buildings, which are all of wood, are 1. the Voiskovaya Kantzelaría, or Public Court, where justice is administered, and all public business is transacted; 2. an inferior Court of Justice; 3. the Gymnasium or Public School, where the learned Languages and the elements of Science are taught; 4. an Apothecaries' Hall; 5. a Town-hall, and six Prisons, four for male and two for female culprits. The shops, which are numerous, are kept chiefly by Greeks, and are supplied from Turkey as well as the eastern parts of Europe. There are two public Baths, and each *stanitza* has its own tavern and cook's shop. The timber used in building, is principally brought from the Volga, as there is not enough near the Don for the demand at Cherkask. The liability to inundation is so great, that Dr. Clarke says, (i. 391,) that he and his companion "could find only one dry place in the whole town," and even that "was traversed by wooden causeways, proving that the usual precaution was requisite there also." In such a swamp, fevers, as might be supposed, are common, and the damage done by extraordinary inundations is often great; the principal part of the inhabitants, therefore, were long exceedingly desirous of removing their Capital to another site; and their wish was realized about seven years after Dr. Clarke visited the place, by the foundation of New Cherkask, on high ground, near an arm of the Don, about four miles from the old city.

Cherkask.

The religion professed by the Cossacks is that of the Greek Church; nor does it appear that there are members of any other sect or creed, except Mohammedans, established among them. Their language is the dialect of Little Russia, nearly approaching to that of Poland. (Engelhardt, i. 102; Scherer, *Annales de la Petite Russie*, i. 17.)

The peculiar form of Government under which these Cossacks live, while it renders them faithful subjects to Russia, effectually secures their personal liberty. It is a sort of Military Democracy, deriving its authority from the Emperor, whose supremacy it acknowledges, and submitting to his direction in all cases which involve the general interests of his Empire. The whole territory of these feudatory Chiefs, for such the Cos-

* See a similar description of the houses on the lake Prasias. Herod. v. 16.

COSSACK. sacks, in all probability, originally were, is divided into 112 *stanitzas*, dispersed along the course of the rivers included within their boundaries :

	Stanitzas
On the Don, including 11 stanitzas of Cherkaski	62
Donetz (or Little Don)	9
Medweditza	11
Khoper	20
Buzuluk	10

As all, except the immediate vicinity of the rivers, is pasture land, (for the Cossacks are a pastoral and military, not an agricultural people,) grain is not raised in sufficient quantities for their wants; a certain allowance of corn, therefore, is annually remitted from Voronezh to each *stanitza*, according to the reported number of its inhabitants; and the area and extent of fishery allotted to each, is also fixed by the Imperial Government. They are, moreover, exempted from all taxes; and the subdivision of the land allotted to each *stanitza*, is settled by the inhabitants and their Atamàn, who is annually chosen by the people. He was formerly the Military as well as Civil Governor of the *Stanitza*; and, in time of actual service, marched out at the head of his contingent; at present his duties are restricted to providing the stipulated quota of troops, who are placed under the command of officers named by the Emperor. The Atamàns of each separate district, are all subject to the Glavnoï Atamàn or Generalissimo of the Cossacks. He presides in the Council at Cherkask, which consists of the Generals, Colonels, and Staff Officers, and to which an appeal lies from the sentence of the local Atamàns. This President was formerly elected by the other Atamàns, and possessed an almost unlimited sway; but all power has been much abridged, and his appointment is now vested in the Crown. The Emperor Paul adopted the plan of giving titles to the children of all who had attained the rank of Colonel; thus creating an aristocracy little consistent with the equality of rank and privileges guaranteed by the Civil Constitution of the Cossacks.

In return for the allowances mentioned above, every man is liable to be called into service for a term not exceeding three years. He must be clothed, armed, and mounted at his own expense; but is maintained, while on duty, by the Government. After three years' service he is exempt from duty abroad, except on extraordinary emergencies; and after twenty years he is no longer liable to be called into service beyond the limit of the Cossack territory, nor in the intervening period are any duties imposed except those required by the Post, Police, and Military stations on the line of Caucasus. Twenty-five years of service give a claim for his final discharge; and the privileges enjoyed by the Cossacks are considered as a very sufficient compensation for their services. Their whole male population is supposed to amount to half a million, and the number liable to be called into action to 200,000; but the whole amount of those usually employed, is, probably not more than 10,000 or 12,000. COSSACK.

Yekaterinodar (spelt Ekaterinedara by Dr. Clarke) is the Metropolis of the Chernomortzi Cossacks; and when he saw it in July, 1800, it bore no resemblance to a town, but was rather a forest of oaks, in which a number of straggling cottagers, widely separated, were concealed, not only from all general observation, but even from the view of each other. (ii. 18.) Its very foundation took place only eight years before. The interval of eleven years, which had elapsed between the visits of the English and the Livonian traveller, had evidently made a considerable change in the appearance of Yekaterinodar; its wide streets, and two spacious market places, were already laid out, and though not yet populous, it contained 2500 inhabitants; but its spacious gardens and many waste spaces continued to make it look "more like a village than a city." A wooden church, of considerable dimensions, abundantly provided with gates and cupolas, had already risen within the walls of the fort on the high bank of the Cúbán, and formed the most conspicuous and ornamental object in the place. However agreeable and interesting a short residence in this nascent city may be in the summer months, it must be a most deplorable abode in winter; when, to borrow the words of M. von Engelhardt, who had experienced its miseries at that season, "the streets are full of grey mire, which often comes up to the horses' belly, and the poor, the only people who go on foot, stalk about in fen-boots, carefully secured half-way up the thigh, lest they should be left behind in the mud, and feeling their way before them with a stick, to guard against the accident which often falls to the lot of their neighbours on horseback, a tumble into a hole concealed by the slough." The want of a drain for the superfluous moisture, is an inconvenience felt every where in the Steppes, even in elevated situations; so that not only in Yekaterinodar, but likewise in Georgievsk, Rostov, Cherkask, and Odessa are the passengers continually in danger of being imbedded in the mud. Ekaterinedara.

The north-western part of the Chernomortzi territory is the best cultivated and most populous; probably on account of the numerous streams running from east to west through those districts into the Sea of Azov. These rivers are properly a chain of small lakes connected with each other by natural channels, which have a fall sufficient to turn a mill. On several of them there are considerable villages, particularly on the Beïsú, (Clarke's *Bey's eau*,) where there is a large convent; and on the Kirpil and Yeya (Eyú) where Medvedovka and Cherbinovka, the chief towns of their respective districts are placed.

See Pallas's *Travels in Russia*, i. 468. ii. 330; Clarke's *Travels*, i. 368. ii. 5. 8vo. ed.; Von Engelhardt und Parrot's *Reise in die Krym und den Kaukasus*, Berlin, 1815, vol. i. 69; Storch, *Tableau de l'Empire de Russie*, i. 25; Tooke's *View of the Russian Empire*, i. 390.

COSSET. COST.

COSSET, *n.* a *cosset* is said, in the Glosse to the *Shepherd's Calendar, November*, to be "a lambe brought up without the dam." Florio has "*Casiccio, cassiccio*, a tame lamb bred up by hand in a *house*." (*Casa*, a cottage.) To the same purport are Ray and Grose. Moor (Suffolk Words and Phrases) adds, that the term is extended to a much indulged child. "'Twas *cossetted* too much by half."

> The fairest May she was that euer went,
> Her like she has not left behind I weene.
> And if thou wilt bewail my wofull teene,
> I shall thee giue yond *cosset* for thy paine.
> *Spenser. Shepheard's Calendar. November.*

COSSINIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Sapindi*. Generic character: calyx inferior, five-parted; corolla four or five petals; capsule three-celled, bursting at the top, cells mostly three-seeded.

Two species, natives of Islands in the Indian Ocean.

COSSONUS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Curculionidæ*. Generic character: ninth joint of the antennæ forming an avoïd or abconic club; the first inserted near the middle of the proboscis, or towards its base; body generally cylindrical.

Type, *C. linearis*, Fab.

COSSUS, in *Zoology*, a genus of insects of the order *Lepidoptera*, family *Bombycites*. Generic character: antennæ setaceous, of the length of the thorax, having only a single series of denticulations in either sex.

Type, *C. lignipoida*, Fabr.

The species given as the type of this genus, is a British insect, well known under its familiar appellation of the Goat Moth. The larva feeds on the wood of the willow, ash, and oak, which it perforates. The larva is strongly and unpleasantly odorous. It remains three years in this state, when it spins a strong web, intermixed with particles of wood, and changes into the pupa state in the month of May; and in June the perfect insect comes forth. It is said that those which feed on the oak are paler than those of the willow. Samouelle, *Compend.* p. 246.

COSSYPHUS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Tenebrionites*. Generic character: head concealed beneath the thorax, which is semicircular, and helmet-shaped; the last five points of the antennæ, forming a perfoliated club; terminal joint of the maxillary palpi securiform.

Type, *C. depressus*, Fab.

The only species of this genus at present known, is a native of the East Indies.

COST, *v.* Cost, *n.* Co'stious, Co'stless, Co'stly, Co'stness. Ger. and Dutch, *kost*; Ger. *kosten*; Sw. *kosta*; Fr. *couster*; It. *costare*, which the Etymologists, with the exception of Junius, derive from the Lat. *constare*. Junius thinks the A. S. *cyste, arca*, a chest, is the primitive word; *quod majores impensas facturi opus habeant* arcâ, *edque bene instructâ*.

In Scotch, to *cose* or to *coss*, Dr. Jamieson says, is to exchange, to barter; and this Ruddiman, in his *Glossary* to G. Douglas, derives from the A. S. *ceosan*, Eng. to *choose*; Dutch and Ger. *kiesen*; Sw. *kesa*; Fr. *choisir*; Lat. *eligere, seligere, æstimare*, to elect, to select, to take or pick out; and thus, to estimate, to value. *Ceos-an, ceos-ed, cos-ed, cost*, follow in a regular course of corruption, and present an obvious etymology.

The *cost* is the price or value given or paid; *cost* is used emphatically, for *great-cost*, high price or value. COS

> To wylne so gret *cost*, and be of so gret mood?
> *R. Gloucester*, p. 33.

> And made hym obligacyon, & *costage* hym gan sende.
> *Ib.* p. 391.

> He esste, "What hii *costende?* þre ssyllyng," þe oþer seyde
> "Fy a debles," quaþ þe kyng, "wo sey so vyl dede,
> Kyng to werye eny cloþ, bote y^t *costenede* more?"
> *Id.* p. 390.

> That they *costened* a marke, and vneth he them so bought.
> Ye Belamie (quoth the king,) [Rufus] they were well bought.
> *Fox. Martyrs*, fol. 173.

> He said for þe barons, þat non of þer homage
> Suld passe for somons, bot at ze kyng's *costage*.
> *R. Brunne*, p. 292.

> And which of you that bereth him best of alle,
> That is to sayn, that telleth in this cas
> Tales of best sentence and most solas,
> Shal have a souper at youre aller *cost*.
> *Chaucer. The Prologue*, v. 801.

> And of a mirthe I am right now bethought,
> To don you ese, and it shall *coste* you nought.
> *Id. Ib.* v. 770.

> For more solempne in every mannes sight
> This feste was, and greter of *costage*,
> Than was the revel of hire mariage.
> *Id. The Clerkes Tale*, v. 8980.

Alas! may not a man see as in our daies, the sinneful *costlewe* array of clothing, and namely in to moche superfluitee, or elles into disordinate scantnesse?
Id. The Persones Tale, v. 2. p. 314.

> That other point I understode,
> Whiche most is worth, and most is good,
> And *costeth* least a man to kepe:
> My lorde, if ye woll take keepe,
> I saie it is humilitee.
> *Gower. Conf. Am.* book i. fol. 26.

> The seconde is, what most is worth,
> And of *costage*, is least put foorth.
> *Id. Ib.* book i. fol. 25.

What thanne is my meede? that I prechynge the gospel putte the gospel withoute otheris *cost*, that I use not my power in the gospel. *Wiclif.* 1 *Corynthians*, ch. ix.

Some law would bee made, such as the lawe was in Rome called Oppius lawe, to bridle and measure women's *costlinesse*.
Vives. Instruction of a Christian Woman, T. viii.

And speeially there was for the queene of Englande, a tapel of pearle called Huges Dike, whiche was much loked at for the *costlines* of the same. *Hall. Henry VIII. The twelfth Yere.*

> Into a felde she brought me wyde and large
> Enwalled about with the stony flynt,
> Strongly enbateld, muche *costious* of charge.
> To walke on this wal, she bed I should nat stint.
> *Skelton. The Crowne of Laurell.*

Nor in *costuouse* pearles in their copes perrours, and chysibylles, when they be in theyr prelately pompouse sacrifices.
Bale. Image, book v. part iii.

The whiche Marquys of Suffolke soon after, with his wyfe and other honourable personages, as well of men as of women, w^t great apparayll of chayris and other *costious* ordenaunce for to conueye the forenamed Lady Margarete into Englande, sayled into Fraūce. *Fabyan. Anno* 1563.

Miserable was Hermon, who, when he had onely dreamed that he had disbursed money, died for woe; likewise Pheidon, who wept not for that he should dye, but that his buriall would *cost* four shillings. *Camden. Remaines. Epitaphs*, p. 383.

I am what I am, and they that prove me shall find me to their *cost*: do you mark me neighbor, to their *cost* I say.
Beaumont and Fletcher. Cupid's Revenge, book iv. sc. 1.

> ——— I know thy trains
> Though dearly to my *cost*, thy ginnes, and toyls.
> *Sutton. Samson Agonistes*, l. 934.

COST. COSTS.

What! had he nought whereby he might be knowne,
But *costly* pilements of some curious stone.
Hall. Satire 2. book iii.

Indeed those who were content to live among the Jews, and enjoy their priviledges and immunities, were bound to undergo the burden and *costliness* of the offerings and sacrifices which, as St. Paul saith, was so great, that they were both to themselves and their forefathers intolerable. *Chillingworth. Sermon* 8.

Glad that so little loyal blood it *cost*,
He grieves so many Britons should be lost:
Taking more pains, when he beheld them yield,
To save the flyers, then to win the field.
Waller. The Duke of Monmouth's expedition.

But as he got it freely, so
He spent it frank and freely too;
For saints themselves will sometimes be,
Of gifts that *cost* them nothing, free.
Hudibras, part i. can. 1.

I have known many (saith Saint Basil) who have fasted, and prayed, and groaned, and expressed all kind of *costless* piety who yet would not part with one doit to the afflicted.
Barrow. Sermon 31. vol. i.

After we had awhile enjoyed this *costless*, and yet excellent musick, both Eusebius and I, chancing to cast our eyes towards Eugenius, obserued, that his eye did very attentively wait upon the motions of a lark.
Boyle. Occasional Reflections. Discourse 2. sec. 4.

Sir John Gates, vice chamberlain to the king, who was now grown into great favour, obtained another part: for the king gave him all the duke's rich furs, and much of his *costly* household stuff.
Strype. Memorials. Edward VI. Anno 1551.

The real price of every thing, what every thing really *costs* to the man, who wants to acquire it, is the toil and trouble of acquiring it. *Smith. Wealth of Nations*, book i. ch. v.

As the proud horse with *costly* trappings gay,
Exulting prances to the bloody fray;
Spurning the ground, he glories in his might,
But reels tumultuous in the shock of fight.
Falconer. Shipwreck, can. ii.

Costs, in *Law*, the expenses which parties necessarily incur in the prosecution and defence of actions: they consist of money paid to the King and Government for Fines and Stamp Duties; to the Officers of the various Courts; and to Counsel and Attornies for their fees and charges. Costs are of two sorts, those between Attorney and Client, and those between party and party; the former are payable in every case to the Attorney by the Client, whether he ultimately succeed or not in the matter intrusted to his care; the latter are only allowed in particular cases to the party succeeding against his adversary. Costs were not professedly allowed to the successful party by the Common Law, but were considered as included in the quantum of Damages. The first Statute which gave Costs under that title to the Demandant in a real action, was the Statute of Gloucester, 6 Edward I. ch. i. No Costs, however, were in any shape allowed a Defendant, even if he prevailed, until the Statute 23 Henry VIII. ch. 15; by this Statute, and those of the 4 James I. ch. 3; 8 and 9 William III. ch. 11; and 4 Anne, ch. 16, he is allowed the same Costs as the Plaintiff would have if he had recovered. In some cases double and treble Costs are given by Statute; these are not understood to mean according to their literal import, twice or thrice the amount of single Costs, but are calculated thus, if double Costs, the common Costs, and then half the common Costs; if treble Costs, the common Costs, half of these, and then half the latter. The King, or any person suing to his use, neither pays or receives Costs; Executors and Administrators also, when suing in right of the deceased, are exempt from paying Costs; Paupers, also, swearing themselves not to be worth £5. are, by Statute 11 Henry VII. ch. 12, and 23 Henry VIII. ch. 15, to have Writs gratis, Counsel and Attornies assigned them without fee, and are excused paying Costs, but shall suffer other punishment at the Judges discretion.

COSTS. COSTA RICA.

Many Statutes have from time to time been passed to explain and regulate Costs. As the intricacies of law increased, it became necessary to define in what cases Costs should be given to Plaintiffs, and in what to Defendants, and also the mode of taxing and recovering them. There is a short and comprehensive Abridgement of the Law of Costs by Mr. Tidd, from which much useful information may be gathered.

Cost, Co'stal. } Lat. *costa*, (of unknown origin.) See Coast.

B. Jonson uses *costs* or *coasts* for the ribs of a ship.

——— Has a nimble taile
Made like an auger, with which taile she wrigles
Betwixt the *coasts* of a ship, and sinks it streight.
Ben Jonson. Staple of Newes, act iii. sc. 2.

Whereby are excluded all cetaceous and cartilagineous fishes; many pectinal, whose ribs are rectilineal; many *costal*, which have their ribs embowed; all spinal, or such as have no ribs, but onely a back bone.
Sir Thomas Brown, book iv. ch. x.

CO'STARD, *n.* Co'stard-monger, Co'ster-monger. } A *costard* is said by the old Lexicons to be a kind of Apple. Drayton (*Poly-olbion*, song 18) mentions it among the sundry fruits, "That have their sundry names in sundry countries plac'd." And it is classed by Evelyn among those in prime in October; *coster* or *costardmonger*, is explained to be a Fruiterer in general. Skinner derives *costard* from *coster*, a head; but there is no authority for such a word. Honeywood (in Skinner) from Dutch, *kost*, *cibus*, and *aerd*, *natura*, *q. d. cibus naturalis*; springing spontaneously from the earth. Its origin is probably historical. *Pomarius*, is rendered by Drant, *Costerdmonger*.

The prodigall, by witte worde hath
ten talentes: in his heate,
He biddes the *costerdmongers*, and
thappothycaries neate.
Drant. Horace. Satyre 3.

Nay, come not neere th' old man: keepe out che vor'ye, or ice try whither your *costard*, or my ballow be the harder.
Shakspeare. Lear, fol. 304.

Fol. Upon my life he means to turn *costermonger*, and is projecting how to forestall the market; I shall cry pippins rarely.
Ford. The Sun's Darling, act iv. sc. 1.

Lady. Pray sister do not laugh, you'll anger him,
And then he'll rail like a rude *costermonger*.
Beaumont and Fletcher. The Scornful Lady, act iv. sc. 1.

COSTA RICA, a Province of the State of Guatimala, an important Republic of the New World, but at present, unfortunately, little known to the Geographer.

Costa Rica is, we believe, its most southern division, being bounded on the south by the Province of Veragua, which some very recent authors assert belongs to Colombia, and others to Guatimala, the first opinion being best supported. It is also limited on the east by the Caribbean Sea, on the west by the Pacific, and on the north is terminated by the boundary of Nicaragua.

Costa Rica, from thus embracing two oceans and a vast inland sea, will, most probably, notwithstanding the general heat of its climate, become of great im-

COSTA RICA.

portance as the New Governments obtain stability. Its name is derived from a pearl fishery which was very abundant on its shores, and from its valuable gold and silver mines. At present it is not very thickly inhabited by people of Spanish origin, as it is a very mountainous country, overspread with dense forests and waste lands, over which roam tribes of the aboriginal race, who are perfectly independent.

The small towns and mining stations occupied by the whites, and Negroes, or their descendants, export cacao, cattle, honey, hides, and wax; and the pearl fishery produces a species of shell fish which affords a purple dye. The pearl muscle and this fish are chiefly found at present in a small bay called Golfo de las Salinas, or Nicoya, which is indeed the chief port of Costa Rica on the Pacific; the port of Carthago also on the Pacific, and the next in importance, being situated at a great distance from the town which gives its name to it, and which is the Capital of the Province.

Carthago.

Carthago, or Cartago, is situated in latitude 9° 42′ north and in longitude 83° 30′ west, 360 miles north-west of Panama; but though the See of a Bishop and the residence of the Governor, it is not a place of importance, or of any considerable population, having been much deserted since the period of its greatest splendour, when it had arrived at the rank of one of the first towns in the New World. Cartago is only about ten leagues from the Atlantic, and seventeen from the Pacific Ocean, and is built on a river of the same name, which runs into the Pacific in latitude 84° 20′ west and in longitude 9° 40′ north.

Nicoya.

Nicoya is the next place of any note; it is built on the peninsula which forms one side of the Gulf of the same name, on the Pacific coast, and in latitude 85° 53′ west and longitude 10° 42′ north; its trade, consisting in the purple dye already mentioned, which is chiefly obtained from the Bay de las Salinas, about thirty miles eastward, and in salt, honey, maize, wheat, and poultry.

The ridge of the Cordillera of Guatimala, which runs through the centre of this Province, will long remain an obstacle to commerce; but it must be recollected that the same causes which once rendered its Capital, built nearly midway between the two Oceans and on the western flanks of the Andes, rich and flourishing, still exist, and that the commerce of Panama, Carthagena, Portobello, and the Havannah, requires only once more to be well-directed to render Guatimala one of the most splendid of the new States.

Despenza, Landeche, Queypo, and San Lorenzo, are the names of the Towns along the Pacific, on the great Gulf of Nicoya and Golfo Dolce; whilst on the eastern side of the Andes, there are no places of any note, and the Atlantic presents a boundary shore, which runs in an almost unvarying straight line from north to south. The rivers of Costa Rica are numerous but small, particularly those on the Atlantic coast, two of which alone, De los Anzuelos and Rio Suere, afford harbours for the vessels from Portobello on the Spanish Main.

But perhaps Gage's description of his Journey in 1637 through Costa Rica, in which he was very near being devoured by an alligator, on the banks of the great Lake of Nicaragua, affords the best picture of the inland parts of this country. "After that we had wholly lost the sight of it, (the Lake,) we began to enter into rough and craggy wayes, declining more to the South than to the North Sea. And in all the rest of our journey, we observed no thing worth committing to posterity, but only mighty woods and trees on the South Sea side, very fit to make strong ships, and many mountains and desert places, where we lay sometimes two nights together, either in woods or open fields, far from any town or habitation of Indians; yet, for our comfort in these so desert places, we had still a guide with us, and found lodges, which by command of the nearest Justices had been set up for such as travelled that way. We came at last through thousand dangers to the city of Carthago, which we found not to be so poor, as in richer places, as Guatimala and Nicaragua, it was reported to be—being well informed that Suere would be the best place for us to travel unto, by reason of more provision in the way, more towns of Indians, and *Estancias* (farms) of Spaniards, we resolved within four dayes after we had rested in Carthago, to undertake a new journey towards the North Sea. We found that countrey mountainous in many places, yet here and there some vallies, where was very good corn, Spaniards living in good farmes, who, as well as the Indians, bred many hogs; but the towns of Indians we found much unlike to those which we had left behind in Nicaragua and Guatimala, and the people in curtesie and civility much differing from them, and of a rude and bold carriage and behaviour towards us; yet they are kept under by the Spaniards, as much as those whom I have formerly spoken of about Guatimala."

Gage was taken prisoner by the Dutch on his sailing from Suere, and being deprived of his hoard of riches, was obliged to return to Carthago, whence he thought of journeying along the Andes to Panama; but having got intelligence of the dangers to be apprehended from the rugged nature of the country, and from the wild Indians of the mountains south of Carthago, he desisted from that intention, and travelled to Nicoya, to embark there on the Pacific for Panama. "The way we travelled from Carthago to Nicoya was very mountainous, hard, and unpleasant, for we met with few *Estancias* of Spaniards and few Indian towns, and those very poor, small, and all of dejected and wretched people; yet Nicoya is a pretty Town, and head of a Spanish Government. About Chira, Golfo de Salinas, and Nicoya, there are some farmes of Spaniards, few and very small Indian towns, who are all like slaves employed by the Alcaide Maior, to make him a kind of thred called *Pita*, which is a very rich commodity in Spain, especially of that colour, wherewith it is dyed in these parts of Nicoya, which is a purple colour, for which the Indians are here charged to work about the sea-shore, and there to find out certaine shels, wherewith they make this purple dye. *Purpura* is a kind of shell-fish, whose usual length of life is seven years, he hides himselfe about the rising of the Dog-star, and so continues for 300 dayes; it is gathered in the spring time, and by a mutuall rubbing of one or other of them together, they yield a kind of thick slime, like soft wax; but its famous dye for garments is in the mouth of the fish, and the most refined juice is in a white vein, the rest of his body is void and of no use: your Segovia cloth died therewith, for the richnesse of the colour, is sold at five or

six pound the yard, and used only by the great Dons of Spain; and in ancient times worn only by the noblest Romans, and called by the name of Tyrian purple."

Anson, Dampier, Wafer, and others, afford in their voyages many details of the coasts of Costa Rica.

CO'STIVE, } Probably a corruption of the Fr.
Co'STIVENESS. } *constipe, constipated*, q. v. It. *costipare, costipato.*

> Egges longe and white, be nutritiue,
> much better then the round:
> Egges roasted hard be *costiue*, yea
> vnholsome and vnsounde.
> *Drant. Horace. Satyre* 4.

I would she should knowe remedies for such diseases as come often, as the cough, the murre, and gnawing in the bellie, the laske, *costifnes*, the wormes, the head ache, &c.
Vives. Instruction of a Christian Woman, X. viii.

> He that courts others ears, may use designs,
> Be coy and *costive*; but my harmless lines,
> If they produce a laughter, are well crown'd.
> *Brome. Epistles.*

> But, trow, is he loose, or *costive* of laughter?
> I'ld know, to fill him his glasse, thereafter.
> *Ben Jonson. Entertainments*, fol. 104.

> While faster than his *costive* brain indites,
> Philo's quick hand in flowing letters writes;
> His case appears to me like honest Teague's,
> When he was run away with by his legs.
> *Prior. Epigrams.*

There is reason to suspect, that children being usually intent on their play, and very heedless of any thing else, often let pass those motions of nature, when she calls them but gently; and so they, neglecting the seasonable offices, do by degrees bring themselves into an habitual *costiveness*.
Locke. Works. Of Education, sec. 27.

> Tis true, sometimes to *costive* brains
> A couplet costs exceeding pains.
> *Lloyd. On Rhyme.*

COSTUME, Fr. *coutume*, custom; habit, manner; continual fashion or order.

Sergius Paulus wears a crown of laurel; this is hardly reconcileable to strict propriety, and the *costume*, of which Raffaele was in general a good observer.
Sir Joshua Reynolds. The twelfth Discourse.

COSTUS, in *Botany*, a genus of the class *Monandria*, order *Monogynia*, natural order *Scitamineæ*. Generic character: calyx three-cleft, gibbous; corolla three-parted, ringent; nectary two-lipped, inferior lip large, three-lobed.

Eight species, natives of South America and the East Indies. The plants of this genus, and of the whole natural order, are very interesting, and much sought for by the cultivators of exotic plants.

CO-SUFFERER, a fellow-sufferer. See to SUFFER.

> For those who yet write on our poet's fate,
> Should as *co-sufferers* commisserate.
> *Wycherly. Prologue to Love in a Wood.*

COSUMEL, or COZUMEL, is an Island on the Coast of Yucatan, in Mexico, forty miles in length, and from three to ten in breadth, in latitude 19° 40′ north and longitude 85° 51′ west; it is very fertile, and abounds with cattle and fowls.

This Island is remarkable as having been the first portion of New Spain visited by Juan de Grijalva. He saw it on the 13th of April, 1518, and gave it the name of *Santa Cruz*, because it was discovered on the day of "the invention of the Holy Cross." In the *Historia de los Hechos de los Castellanos en las Islas y tierra firme del Mar Oceano*, by that celebrated writer Antonio de Herrera, is a very curious and circumstantial account of this discovery, which is also mentioned at large by De Solis in the *Conquista del Mexico*.

Yucatan had been seen before this by Pinzon, De Solis, and Cerdova, and such accounts were current of its extraordinary fertility, extent, and riches, that Velasquez, the Governor of Cuba, fitted out an expedition, which he placed under the command of Grijalva, to explore the country. The currents set the vessels to Cosumel, where Grijalva found an Indian woman of Jamaica, who had been driven there with her husband and nine men, in a canoe by a violent storm. The natives had sacrificed all her party to their Deities, and she gladly embraced the proferred aid of the Spanish Chief. From her, and other sources, he heard an account of the interior, very flattering to that ardent desire for gold and power, which was the only object of the adventurers.

Cosumel had at that time several Temples, one of the largest being in the shape of a tower, hollow at top, with four large windows or wide openings, and galleries, in which were many idols; at the foot was a wall with a kind of battlement, and on this wall was a mark drawn with white lime, three yards high, resembling a cross. From these high buildings and the cross, as well as from the appearance of the coasts, Grijalva named the country New Spain, a name it has ever since borne, but which the late revolution has changed into the more appropriate one of Anahuac, or Mexico.

On the return of this Navigator, Velasquez was again anxious to explore the coast, and an expedition on a large scale was undertaken, of which Cortez made himself the commander, and steered for Cosumel, where he reviewed his troops, and having heard that the word *Castellano* was frequently repeated by the Indians of these coasts in former voyages, Cortez inquired of the Caciques, if any whites dwelt amongst them; and learning that some were to be found, he despatched two ships to Cape Catoche, where the word had been chiefly heard, and sent the Indians to the continent to bring off any European who might be there. Two Spaniards, Alonzo Guerrero and Jeronimo de Aguilar, were discovered, but the former had married an Indian woman, by whom he had several children, and refused to obey the summons; the latter came very cheerfully, after trying to persuade his companion to accompany him. In this, Aguilar lost so much time, that Cortez had sailed when he reached Cosumel; an accident, however, drove the fleet back into harbour, and the unfortunate wanderer was enabled to throw himself at the feet of the Spanish leader; but as he had very nearly forgotten the use of his native language, was bronzed in his complexion by the burning climate, and almost naked, it was with great difficulty he was recognised as a Spaniard. He carried a bow and quiver across one shoulder, and over the other wore a mantle like a cloak, in the ragged corner of which he had tied an old Missal, or book of the *Office of the Virgin*, which he immediately showed to his countrymen, ascribing his deliverance to his devotion. On coming before Cortez, he squatted down on his hams, after the manner of the Indians, and no one could have imagined that he was the European whom they were seeking. At length he was able to relate that he was a native of Ecija, and had been educated for the Church, but had been wrecked eight

COSUMEL — COTCITEPETL.

years before on the shallows of the Alacranes, on a voyage from Hispaniola to Darien; when he and his companions in misfortune, endeavouring to reach Cuba in the ship's boat, were carried by the currents to the coast of Yucatan, and there enslaved. The Indians had sacrificed several to their idols; others, amongst whom were two women, were worn out with disease and fatigue, and soon died. Guerrero and himself were the only survivors, and he had been condemned to die, and to be eaten, (according to De Solis,) but had effected his escape, and wandered into a country where the Chief was an enemy of his enslavers. This Chief saved him, and had ever since protected him. Guerrero had adopted all the Indian customs, but Aguilar, in whom Cortez trusted he should find a competent guide, was found ignorant of the country, having been kept in constant employment and servitude by the natives. This man was, however, subsequently employed with great success in the conquest of Mexico by that leader.

Cosumel was formerly inhabited by the Spaniards, as the ruins of several buildings in a palm wood indicate, but is, we believe, now untenanted by man.

CO-SUPREME, a fellow-supreme. See SUPREME.

> Whereupon it made this threne,
> To the phenix and the dove,
> *Co-supremes* and stars of love;
> As chorus to their tragic scene.
> *Shakspeare. Passionate Pilgrim.*

COTABAMBA, a Province of Peru, reaching from the river Abancay southward for eighty miles to the Apurimac. It begins twenty leagues south-west of Cuzco, and abounds with cattle, maize, wheat, and fruit; has several gold and silver mines, with a population of 10,000 souls. A plant, from whose tendrils the cords and thick ropes used in Peru and La Plata for the construction of extensive rope-bridges, grows plentifully in Cotabamba. This country is filled with high mountains, which are covered with snow during the greater part of the year. Cotabamba, a small unimportant place, is its chief Town.

COTCITEPETL, *The Speaking Mountain; tepetl* being a mountain in the ancient Mexican Language, as *tepec* is in the modern Turkish. In the *Codex Vaticanus*, No. 3738, are exhibited in Mexican painting the four great epochas of Nature according to the Aztec Cosmogony; and in one portion is represented the volcano of Cotcitepetl, which is highly curious, as having been the place of penance, on whose summit Quetzalcoatl, the last great lawgiver of the Mexican nations, did penance after the age of water. It is represented with the hieroglyphic symbols of a mouth and tongue, whence its name, and it will be found on the Chronological Plate XXVIII. of MISCELLANIES.

Quetzalcoalt is the most mysterious personage of the whole Mexican Mythology; he is called God of the Air, and was High-priest of Tula, his reign having been the golden age of the people of Anahuac. On the occasion of a great famine he performed penance on Cotcitepetl, near Tlaxapuchicalco, where he walked barefooted on agave leaves, to appease the Gods. Having succeeded, and having seen his people completely happy, he was made immortal by accepting a beverage from Tezcatlipoca or the Great Spirit. This inspired him with a desire for travelling, and he at length came to Cholula, where he taught the people various arts, amongst others, that of casting metals and regulated the Toltec religion and calendar. His doctrines were entirely those of peace, and he permitted no other sacrifice to the Great Spirit than the first fruits of the harvests. COTC — TEPET — COTE

From Cholula, where a pyramid of vast size was afterwards dedicated to him as God of the Air, which is now extant, he went to the estuary of the river Goasacoalco, or Huasacualco in Tabasco, which flows into the Mexican Gulf, and at that place he disappeared, promising however to return. His migration from the north of Spanish America is clearly traced, and affords another link to the chain of evidence which is daily unfolding towards the developement of the great question of the origin of the American population. His long beard and flowing garments afford strong presumption of his Asiatic derivation, and his wise laws not a little resemble those of Buddha and Brahma.

But the most curious facts connected with this Speaking Mountain are, that the Saint who gave it a name and character was supposed by Montezuma and his subjects to be the common father of those Europeans who were the subduers of the Mexican race; and in his affecting speech to Cortez, Montezuma unhesitatingly informed him, that the Spaniards had been long expected to visit them, from the counsels their ancestors had received in ages gone by from Quetzalcoatl.

With less foundation, and with equal credulity, the Spaniards fancied in their turn that the Mexican High-priest who had delivered this oracular and prophetic advice, must have been no less a personage than the divine Saint Thomas; an opinion which also prevails amongst the Spaniards of La Plata, concerning another Indian lawgiver.

COTE, to cite, now written to *quote*, q: v.

> But as touching the labour nowe lastly bestowed on thys present woorke, thou shalt vnderstande most ientle reader, that the text is throughout *coted* in the margin with much more diligence and treuth, than I haue yet seen in any Newe Testament hitherto sette forth in any tongue. *Udall. Preface.*

COTE, *v.*
COTE, *n.*
COT, *n.*
CO'TSWOLD,
CO'TTAGE, *n.*
CO'TTAGED, *adj.*
CO'TTAGELY,
CO'TTAGER,
CO'TTER, or
CO'TTIER,
CO'TTAGE-CURS,
CO'TTAGE-LOVING.

A. S. *cote, domuncula, casa, tugurium,* a *cote,* a *cottage;* such as that we call a sheep-*cote,* or the like, *forensi nostratium latinitate* cota, *cotta, cottagium,* it. *spelunca, cubile, sella.* A denne, a cave, a bed, a couch, a nest. Somner. In A. S. it is also written *cyte.* Spelman says, *primariè a Græco κοίτη, cubile, lustrum ferarum.* Verstegan seems to think that *cote* (*coat*) a garment may have been transferred from *cot;* as to the little house or *cote* of the body. The common origin may be the Ger. *kutten, tegere,* to cover, to protect; and thus, *cot, cote* or *coat,* may mean

Any thing which covers, shelters or protects the human or any other body,—whether applied to a small place for men to dwell or rest in, or for the shelter and protection of sheep or pigeons.

> Bope princes palcis. and poure menne *cotes.*
> *Piers Ploukman. Vision,* p. 166.
>
> To comforte suche *cotzers.* *Id. Ib.* p. 152.
>
> For hire hadde a childe in the chapon *cote.*
> *Id. Ib.* p. 94.
>
> ——— It ne semeth not by likelinesse
> That she was borne and fed in rudenesse,

COTE.

As in a *cote*, or in an oxes stall,
But nourished in an emperoures hall.
Chaucer. The Clerkes Tale, v. 8274.

At the concludyng of whiche amitie he granted lycence and libertie for certayn *cotteshold* shepe to be transported into the countie of Spayne (as people report) which haue so there multiplied and encreased that it hath turned y^e^ commoditie of England, moche to the Spanish profit, & to no small hynderance of the lucre and gayne whiche was beforetymes in England, raysed of wolle and fell. *Hall. Edward IV. The fourth Yere.*

Moche rather is that servaunt to be commended, whiche haulnge a lyttell reward of his maister, wyll in a small *cotage* make hym hartye chere, with moche humble reuerence.
Sir Thomas Elyot. Governour, p. 161.

And albeit a *cote* in our language is a little slight built country habitation (such as after the French we call a *cottage*) yet as all things begin little, so that which first bore the name of a *cote*, might afterwards come to be the habitation of a worshipfull family, and yet retaine the name of *cote* still, which being no other originally in itselfe than is aforesaid, yet carrieth it honour in the antiquity thereof. We also use this word *cote*, for a garment, but it seemith to have been at first metaphorically brought in use, in regard of being shrowded therein, as in the little house or *cote* of the body, but anciently we so used it not, for our ancient word for a *cote* in this sence, was a reaf.
Verstegan. Restitution of Decayed Intelligence, ch. viii.

——— As when a prowling wolfe,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen thir flocks at eeve
In hurdl'd *cotes* amid the field secure,
Leaps o'er the fence with ease into the fould.
Milton. Paradise Lost, book iv. l. 186.

Diuerse discourses in their way they spent;
Mongst which Cymochles of her questioned,
Both what she was, and what that vsage ment,
Which in her *cote* she daily practiced.
Spenser. Faerie Queene, book ii. can. 6. st. 9.

He followed fast, and chaced him so nie,
That to the folds, where sheep at night do seat,
And to the little *cotes*, where shepherds lie,
In winter's wrathful time, he forced him to flie.
Id. Ib. book vi. can. 9.

But if to my *cottage* thou wilt resort
So as I can, I will thee comfort.
Id. Shepheard's Calendar. September.

They enuy others whatever they enjoy of estates, houses, or ornaments of life, beyond their tenuity or *cottagely* obscurity.
Taylor. Artificial Handsomeness, p. 172.

Himself goes patched like some bare *cottyer*
Lest he might ought the future stocke appeyre.
Hall. Satire 2. book iv.

But what plain fare her *cottage* did afford,
A hearty welcome at a humble board,
Was freely hers; and to supply the rest,
An honest meaning, and an open breast.
Dryden. The Hind and the Panther.

Hail Independence—never may my *cot*
Till I forget thee, be by thee forgot.
Churchill. Independence.

There through the dusk but dimly seen,
Sweet evening objects intervene:
His wattled *cotes* the shepherd plants,
Beneath her elm the milk-maid chants.
Warton. Ode 11.

If a man living in a *cottage*, should behave as if he lived in a palace, if he should order his servants about him, command his tables to be filled with the most costly food, and call for the richest apparel, what would his neighbours who saw things in their true light, say of him? *Gilpin. Sermon* 13. vol. i.

Where'er from time thou court'st relief,
The muse shall still, with social grief,
Her gentlest promise keep:
E'en humble Harting's *cottag'd* vale,
Shall learn the sad repeated tale,
And wild her shepherds weep.
Collins. Ode on the Death of Colonel Charles Ross.

Resolve me, why the *cottager* and king,
He whom sea-sever'd realms obey, and he
Who steals his own dominions from the waste,
Repelling winter blasts with mud and straw,
Disquieted alike, draw sigh for sigh,
In fate so distant, in complaint so near?
Young. The Complaint. Night 7.

COTE. COTE D'OR.

The *cottage-curs* at early pilgrim bark;
Crown'd with her pail the tripping milk-maid sings,
The whistling ploughman stalks a field, and hark,
Down the rough slope the pondrous waggon rings.
Beattie. The Minstrel, book i.

Bring health, that loves at early dawn
To meet the milk-maid on the lawn;
Bring pleasure, rural nymph, and peace,
Meek *cottage-loving* shepherdess!
Warton. Ode 11. *On the approach of Summer.*

COTE. "To *cote*, is to *overtake*. In the laws of coursing, Mr. Tollett says, 'To *cote* is when a Greyhound goes endways by the side of his fellow, and gives the Hare a turn.' This quotation seems to point out the Etymology of the verb to be from the Fr. *côté*, the side." Steevens. See COURSING.

"Fr. *coste a coste*; equally, in even rank, side by side, cheek by jowl." Cotgrave.

She, of the gods and goddesses
Before the wanton noted,
Was of the gods and goddesses
For wantonnesse out-*coted*.
Warner. Albion's England, book vi. ch. xxx.

Æthe, Agamemnonides that was so richly maind,
Gat strength still, as she spent; which words, her worth had prou'd with deeds,
Had more ground beene allow'd the race; and *coted* farre his steeds
No question leaving for the prise.
Chapman. Homer. Iliad, fol. 318.

ROSIN. To thinke, my lord, if you delight not in man, what leaton entertainment the players shall receive from you: we *coated* them on the way, and hither are they comming to offer you seruice. *Shakspeare. Hamlet*, fol. 262.

COTE D'OR, a Department of France, situated in the eastern part of that Kingdom, and deriving its name from a mountain south of Dijon. It is bounded Boundaries on the north by Aube, north-east by Upper Marne, east by Upper Soane, south-east by Jura, south by Soane and Loire, and west by Nyevre and Yonne. It constituted the northern part of the former Province of Burgundy, and is divided into the four Arrondissements of Dijon, Beaune, Semur, and Chatillon sur Seine. Its form is an irregular oval; its greatest length being about sixty-five miles, and its breadth nearly fifty; and it comprises an area of 3500 square miles, with a population of 355,500 individuals. Its surface presents considerable variety, and is watered by the Soane, the Rivers, Ouche, the Tille, and the Seine, the last of which has its source in this Department. The Province of Burgundy has long been noted for its fertility, especially in producing corn and wine, the latter of which is Wines esteemed in most countries of Europe. This constitutes the chief trade of Cote d'Or, which is much facilitated by the great canal uniting the Mediter- Great ranean and the Atlantic Ocean. This canal, which is Canal. called by the same name as the Department, and sometimes by those of the Canal of Burgundy, the *Canal de l'Est*, &c., was first projected by Henry IV., and passes through a space of about 130 miles in length, joining

COTE D'OR.

the Soane and the Yonne. The ridge of hills from which the Department derives its name, runs from north to south nearly its whole length, while a branch diverges towards the west near its southern confines. Its chief mineral productions are iron, porphyry, and mill-stones, but the produce of the surface constitutes the chief wealth of the inhabitants.

Dijon.

Dijon is the Capital of this Department, and was the Metropolis of the Duchy of Burgundy. It stands near the river Ouche, on the margin of a fertile plain, and is nearly a league in circuit, including the suburbs, though the space within the walls is much less. The walls have a handsome appearance, but the fortifications are old, and incapable of much resistance. The streets are in general regular, and well paved, and many of the houses neat and commodious. It is entered by four gates; contains eight Churches, several Hospitals, a Royal College, an Academy of Sciences, a Public Library, consisting of about 40,000 volumes, and a Museum with many beautiful paintings and engravings. There is also a Citadel, which was built by Louis XI. The *Place Royale*, in shape resembles a horse-shoe, and contains the Provincial Palace, the House of Assembly belonging to the ancient Parliament of Burgundy, and other public buildings. Several of the churches were distinguished for their architecture. That of St. Benigne is noted for its spire, which is 370 feet high. St. Michael's is remarkable for the richness of its portal, and that of Notre Dame is esteemed one of the best specimens of Gothic architecture in Europe. The Cistertian Abbey took the lead of all the monastic institutions; and about a quarter of a league from the town stood the *Chartreuse*, which was nearly destroyed at the Revolution. Before this event, the University of Dijon was ranked among the first in France; and though its functions were suspended during that period, it has since been restored, and has Professorships of Theology, Philosophy, Mathematics, Latin, German, History, Rhetoric, Eloquence, and Poetry. The Academy of Sciences was founded a century ago, and has long been one of the first Provincial institutions of the kind in France. Dijon is the See of a Bishop, and has manufactures of silk, cotton, and wool, the produce of which, with corn and wine, form the principal articles of its trade. It has long stood high in the scale of literary and scientific character among the Provincial towns of France; and few places have produced more distinguished characters, among which are Bossuet, Crebillon, Piron, Rameau, Monnaye, and Languet. The population of Dijon was lately stated at 21,600. It is situated about 100 miles north of Lyons, and 175 nearly south-east of Paris, in latitude 47° 19′ north and longitude 5° 2′ east.

Beaune.

Beaune, Semur, and Chatillon sur Seine, are the other three chief Towns, and the heads of the Arrondissements into which the Department is divided. The

Semur.

first of these has already been described. Semur is but a small Town, with a population not exceeding 5000 individuals, but is the place where the Parliament of Burgundy formerly met, and has considerable manufactures of woollen, linen, and leather, with a trade in corn, wine, and cattle. It stands about thirty-five miles nearly north-west of Dijon. Chatillon sur Seine is situated in the mountainous, part of Burgundy, about twenty miles east of Tonnerre, and has nearly 4000 inhabitants. It was the scene of some fruitless negociations between the Allies and Buonaparte in the spring of 1814.

COTERIE, Fr. *coterie*, company, society, association of people. Menage writes *cotereux, coterie*; Mid. Lat. *coterellus*; and this he, with Spelman, thinks is from the Low Lat. *cota*, a *cot*; cotæ *seu tugurii habitator*. See Menage, Du Cange, Spelman, and Vossius, *de Vitiis*. Skinner has "Cottarells, *clientes seu beneficiarii omnium vilissimi, a nostro* cote." See also *cotterie*, in Cotgrave, for the earlier usage of the word.

> Fine B—— observes no other rules
> Than those the *coterie* prize;
> She thinks, whilst lords continue fools
> 'Tis vulgar to be wise.
> *Lovibond. On a very fine Lady.*

COTES DU NORD, a Department of France, which derives its name from its geographical position, and comprises the northern maritime part of the ancient Province of Brittany. It is a rectangular Province, washed by the English Channel on the north, and bounded by Finisterre on the west. Its length from east to west exceeds sixty miles, and its breadth varies from less than thirty to forty-five miles. Its area is about 2800 square miles, and its population 520,000 individuals. This Department, forming a part of the western peninsula, is not watered by any large river, nor is it particularly distinguished for its fertility. Its chief products are hemp, flax, maize, and apples for cider; but little corn is grown, and large districts are covered with heaths. The breed of cattle, however, is good, and the butter superior to that produced in the central departments of the Kingdom. The chief mineral products are lead and iron, and the principal manufactures, linen, woollen stuffs, thread, leather, and hardware. As this Department is much exposed to the influence of the winds both from the English Channel and the Atlantic Ocean, its climate is changeable and moist, and a considerable quantity of rain falls in the course of the year. Cotes du Nord is divided into five Arrondissements, of which St. Brieuc or St. Brieux is the chief,* which has been already described. Dinan, Lannion, and Guingamp are small Towns in this Department, containing 4000 or 5000 people each, and Loudeac is another still less.

COTGAU, refuse Wool so clotted that it cannot be separated, Stat. 13 Richard II. c. 9.

COTILLON, Fr. a petticoat; the word is applied to a figure dance by eight persons, the parent of the modern *Quadrille*.

COTOPAXI, (*The Shining Mountain,*) is the most noted of all the American volcanoes. It is twelve leagues south-east of Quito, and five north of Latacunga, in about 0° 45′ south latitude.

Its name is derived from the language of the Incas, and signifies the brilliant or shining mass or mountain; which it well deserves, being a most perfect and beautiful cone, covered with translucent snow, varied only by the wall of black and scorified rock that surrounds its summit and protects its vast crater, which it is impossible to reach on account of the immense crevices in the sides of the volcano.

Cotopaxi is also the loftiest volcano at present in activity in the world, being 18,891 feet above the Pacific Ocean.

* St. Brieux is described by an error of the Press under the name of St. Briene.

COTOPAXI.

Herrera mentions an eruption of this Mountain in 1533; and after being quiescent for more than two centuries, it burst out again in 1742, and continued its ravages for a long time. Condamine and Bouguer passed nine or ten days on Cotopaxi, in March 1738, to endeavour to constitute it one of the points of their geodesic operations; but they were obliged to quit their hazardous station, at the base of the permanent snow, from the impossibility of retaining their Indians during the festival of Easter. M. Godin and Don George Juan also encamped on it a little lower down with the same views. The latter fell into a ravine nearly thirty feet deep with his mule in ascending it. He was, however, fortunately not wounded. La Condamine returned, alone, in April to make a last effort. He met with the most untoward accidents; and was two days without fire in a tent buried in the snow, and could not therefore procure water. The eye-glass of a telescope, on the first appearance of the sun, gave him the means of softening the rigours of a situation in which cold, darkness, and thirst, simultaneously offered all their greatest horrors, and he succeeded in planting a signal on a higher point than he had before ascended, but Bouguer would not use it, preferring the spot first chosen.

Condamine now (in May) attempted to scale the peak of Cotopaxi, over nearly 3000 feet of eternal snows; but although, perhaps, he might have succeeded if he could have obtained assistance, the Cacique of Mulahala, the Indians, and the Mestizoes of the neighbourhood, would not even listen to his proposals, probably thinking he was deranged.

In 1742 Condamine witnessed, at a distance, the awful spectacle of that eruption which took place after the Mountain had been at rest ever since the arrival of the Spaniards in Peru.

The first eruption of Cotopaxi on record, that of 1533, which took place soon after the invasion of Peru, was, according to Indian tradition, foretold by Huana Capac, father of Atahualpa, who declared that whenever it should occur, Peru must yield to the white and bearded strangers who would overrun the country; Garcilasso, himself of the race of Incas, mentions this circumstance in his *Commentarios Reales de los Yncas*; Pedro de Cieça de Leon relates it in his *History of Peru*; and Herrera, as well as the other Spanish historians comment on it.

The snows which had been amassed on the vast cone for more than two hundred years, suddenly melted on the evening of the 15th of June, 1742, and the most terrible effects followed. The mountain was in incessant action, particularly on the 27th of September, 1743, and on the night of the 30th or 31st of November, 1744. During these tremendous visitations, cataracts of fire poured out from new mouths in its flanks; cascades of half melted snow precipitated themselves on the plains; a sea of boiling water covered in a few minutes many leagues of the surrounding country, and rolled along with its dreadful waves vast inflamed masses, blocks of ice, and fragments of rocks.

In 1742 the noise of the eruption was heard even as far north as La Plata in Colombia, 300 miles distant as the bird flies, whilst on the south it was distinguished at Guayaquil and even at Piura, or more than 120 leagues (of 25 to a degree) distant from the crater. It is said that the waters ejected made several bounds from the cone downwards to the plains, which saved many lives of those over whom they vaulted through the air; vallies were formed and hills created by the force thus exerted, and by the mud which the water deposited when it retired.

COTOPAXI. — COTQUEAN.

In 1744 the rivers swelled so prodigiously, that three or four stone bridges were washed away; and the village of Napo, thirty leagues distant in a straight line, and sixty by the sinuosities of the ground, from the volcano, was swept entirely down between midnight and one in the morning, five or six hours after the great explosion. The ashes were carried as far as the South Sea, or more than 240 miles; and they covered the country for miles round the mountain, so thickly as to destroy all vegetation, even at the distance of sixteen miles, being three or four inches deep. The fall or shower of ashes was preceded by one of fine earth, of a white, red, and green colour, and of a highly disagreeable odour; and this was itself ushered in by a shower of small gravel, accompanied in several places by an immense cloud of large white winged insects, with which the earth was covered in an instant, but they all disappeared before day.

In 1738 the peak of Cotopaxi was measured geometrically, and found to be 3000 feet, at least, higher than the lower line of congelation or of eternal snows; the crater was judged also to be about 4800 feet in diameter. From this vast mouth the fire darted in one grand and awful column to the sky, to the astonishing altitude of nearly 3000 feet above the edges of the crater. It is impossible to imagine a more sublime spectacle.—A body of intense flame darting from the apex of a perfectly conic mountain to the height of nearly a mile, the diameter of which was greater even than the aspiring elevation to which it reached. It was also found that rocks had been shot from the crater to a distance of nine or ten miles around, some of which were as large as the cottages of the Indians.

In 1750 Cotopaxi gave some dreadful threatenings; and in 1768 its eruptions were again most terrific, and such a quantity of ashes were shot out that they completely obscured the sun's light for some hours in the neighbouring town of Hambato. In 1803 the snow on the cone melted, and at Guayaquil, 150 miles distant westward, the thunders of the mountain were distinctly heard. Humboldt attempted in 1902 to reach the crater of Cotopaxi, but found it an impossible task.

COTQUEAN, Mr. Gifford says, is a corruption of Cuck-quean, (q. v.) a woman whose husband is unfaithful to her bed. But in Hall it is evidently applied as explained in Philips's *New World of Words*, quoted by the editor of Hall's Works: viz. "A man that is too busy in meddling with women's affairs." See also the citation below from *The Spectator*.

Vas. Scold like a *cot-quean*, that's your profession.
Ford. 'Tis Pity She's a Whore, act i. sc. 2.

Nur. Go you *cot-queane* go,
Get you to bed, faith you'll be sicke to-morrow
For this night's watching.
Shakspeare. Romeo and Juliet, fol. 72

Whose mannish hus-wives like their refuse state
And make a drudge of their uxorious mate;
Who, like a *cot-queene*, freezeth at the rocke,
Whiles his breech't dame doth man the forrein stock.
Hall. Satire 6. book iv.

COT-QUEAN — COTTES-WOLD HILLS.

OVID. We tell thee thou anger'st us, *cot-queane;* and we will thunder thee in peeces, for thy *cot-queanitie.*

Ben Jonson. Poetaster, act iv. sc. 4.

You have given us a lively picture of that kind of husband who comes under the denomination of hen-pecked; but I do not remember you have euer touched upon one that is of the quite different character, and who, in several places of England, goes by the name of a *cott-quean.* *Spectator,* No. 482.

COTTESWOLD HILLS, (*Cote,* a sheepcote, and *wold,* a hill,) a range of hilly land in the County of Gloucester, stretching nearly thirty miles from Broadway Hill to Tetbury, and twenty from Birdless Hill to Burford, and including an area of 200,000 acres. The soil is chiefly calcareous, and of late years has been converted from sheep-walks into full cultivation. On that part of the range near the ancient Borough of Campden-Chipping were celebrated during the reigns of James I. and Charles I. some rural sports and contests, instituted by Robert Dover, an Attorney of Barton on the Heath, in Warwickshire. The meetings were held and prizes distributed on Whit-Monday, and some of the chief wits of the day, among whom are to be mentioned Ben Jonson and Drayton, wrote verses on the festivities, which were published in a volume entitled *Annalia Dubrensia, upon the Yearly Celebration of Mr. Robert Dover's Olympick Games uvon Cotswold Hills,* 1636. This volume is now of rare occurrence. There are thirty-three contributors of verses, of whom the names of four only have escaped oblivion with posrity, Drayton, Ben Jonson, Owen Feltham, and Thomas Heywood, and not one line which has been furnished by any of these on this occasion deserves preservation, farther than as food for curiosity. Some of the titles are remarkable: Drayton addressed his panegyric "to Robert Dover, on his brave annual assemblies;" William Durham of Oxon, wrote "on his dauncing assembly," and continues in the following strain: COTT WOL HILL — COTT

> The candid winds as they these downes fly over,
> Whistle the praise of praise-deserving Dover.

Ben Jonson contributed a bad epigram in ten lines, "to my Joviall good friend Mr. Robert Dover on his great instauration of his hunting and dauncing at Cotswold." Owen Feltham wrote "to the generous and nobly minded Mr. Robert Dover on his heroick meetings." Timothy Ogle anagrammatized *Robertus Dover, Do robur et virtus,* a sentence of which he might as well have left the interpretation also. William Ambrose following the same course, exhibited the name of his friend Master Robert Dover, "O most rare true bred!" The contributor of the following curious piece, unhappily, is anonymous:

TO HER MODEST MIRTH-MAKING
Friend
Mr. Robert Dover,
This pastorall Pipe, by
The name of a *Syrinx,* dedicates herselfe, with
Her annexed *Anagrams.*
Incerti Authoris opus.
Τῆς ἐκκλησίας ἀγίε οὐρανόθεν φύλακος.
Dos et Robur versu.
Rubor et dos versu.
Robertus Doverus.

Sing, sing, sing, Numen, Lumen, Numen, ...20.
Pretty Lady Nimphs and all yee young men; .....19.
Mirth's deitie: for he laught at his birth, and he will smile at his ending: ..18.
Ballanced rejecteth. But his merry, merry heart doth inherit .....17.
Lowdly ecchoed praises: nor timerously his just merrit, ...16.
For he little valueth the pompious Turk-*like Sopheys* .....15.
This subsideriall rundle: him I deck with Trophies, ...14.
Which whirryeth his Fame in circuit all over ..... 13.
Whose nimble motion is like the first mover, ...12.
Heroick, spritefull, mirth-making Dover, ...11.
Above the rest, my best dearest lover,.....10.
(Richest favours) friendly befriending,.....9.
Showering downe, lovely sweet kisses, ...8.
With more than humane blisses, ...7.
To whom my rayes give light, ...6.
Doe deck, every wight, ...5.
Above the skie,..... 4.
Modesty, ...3.
Lady .....2.
I .....1.

Verus Rubor dotes, Robertus Doverus. } *Ana.*

Syrinx sive fistula pastoricia Constans Ex centum et nonaginta Syllabis.

The *Nympha Libæthris,* or *Cotswold Muse* of Clement Barksdale, 1651, is a collection of Miscellaneous verses not in any way bearing upon Robert Dover or his sports. Barksdale, who taught a private School at Hawley, near Cotteswold, during the Civil wars, and held the living of Naunton after the Restoration, was (according to Antony Wood) "a good disputant, a great admirer of Hugo Grotius, a frequent preacher, but very conceited and vain, a great pretender to Poetry, and a writer and translator of several little Tracts, most of which are mere scribble."

CO'TTON, *v.*
Co'TTON, *n.*
Co'TTON, *adj.*
Co'TTONOUS,
Co'TTON-WICK.

} Fr. *cottoner, cotton;* It. *cottone;* Sp. *coton;* Dutch, *kottoen.* Skinner says, so called from its similitude to the down which adheres to the quince, *malis cydoniis,* which the Italians call *cotogni;* and *cotogni,* manifestly *a cydonio.*

To *cotton; consentire, quadrare, congruere, mallem a* Lat. *coadunare.* Skinner. It is, perhaps, merely

To be or cause to be like *cotton;* as soft, as easy, as yielding as *cotton;* and thus, to take any thing easy

ITTES-
FOLD
ILLS.
—
ITTUS.

or quietly; to assuage, to mitigate, to yield, to accede or agree to. Cotton is the produce of the GOSSYPIUM, *q. v.*

So feyneth he, things true and false
so alwayes mingleth he
That first with midst, and midst with laste
maye *cotten*, and agree.
Drant. Horace. The Arte of Poetry.

The poorer sort do line their clothes with *cottō*-cloth, which is made of the finest wool they can pick out, & of the courser part of the said wool, they make felt to couer their houses and their chests, and for bedding also.
Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 98.

He meanes whatever horseman next he spide,
To take his horse of frend or else a foe,
At this is Discord pleas'd, and said to Pride
That she was glad their bus'nes *cotned* so.
Harrington. Orlando, book xvii. st. 17.

William *Cotton* (of another family) was made bishop of Exeter; the queen merily saying (alluding to the plenty of clothing in those parts) "that she hoped that she had well *cottened* the west."
Fuller. Worthies. Hant-shire.

Oaks bear also a knur, full of a *cottony* matter, of which they antiently made wick for their lamps and candles.
Evelyn. On Forest Trees, ch. iii.

There is a salix near Darking in Surrey, in which the julus bears a thick *cottonous* substance. *Id. Ib.* i. 19. sec. 8.

The chiefest manufacture of the country is *cotton-cloth*; this serves for cloathing the Indians, and even the poorer sort of Spaniards wear nothing else.
Dampier. Voyage. Anno 1675.

There are two sorts of *cotton-trees*; one is called the red, the other the white *cotton-tree*; the white *cotton*-tree grows like an oak, but generally much bigger and taller than our oaks. The red *cotton*-tree is like the other, but hardly so big.
Id. Ib. Anno 1684.

And in the slender part of this funnel, we use to put some *cotton-wick*, to break the violence of the oil that is to be poured in, which might else disorder the experiment.
Boyle. Hydrostatical Paradoxes.

And every sultry clime (yields) the snowy down
Of *cotton* bursting from its stubborn shell
To gleam amid the verdure of the grove.
Dyer. The Fleece, book ii.

Nor should, though small, the anata not be sung,
Thy purple dye, the silk and *cotton* fleece
Delighted drink.
Granger. The Sugar Cane, book iv. l. 535.

Let a weaver, who has received ten palas of *cotton-thread*, give them back increased to eleven by the rice-water and the like, used in weaving; he who does otherwise, shall pay a fine of twelve panas.
Sir William Jones. Institutes of Hindù Law, ch. viii. sec. 397.

COTTUS, from the Greek κοίτη, the bed of a river, Lin.; *Bullhead*, Pen. In *Zoology*, a genus of animals belonging to the family *Percoïdes*, order *Acanthopterygii*, class *Pisces*.

Generic character. Head flattened horizontally, and spiny; pectoral fins very large, and having the ventral placed beneath them; anterior spiny portion of the dorsal fin distinct from the soft posterior part.

This genus derives its name from living under stones in the beds of rivers: it resembles the genus *Scorpæna* in the large size of its pectoral fins, and its ventral fins being placed under them; the head, which is spiny, connects it with that genus, but it approaches to the *Uranoscopi* by being flat; and, like them, it has the spiny portion of the dorsal fin completely distinct from the soft posterior part. The Cotti live some time after having been taken from the water; and when irritated distend the head by filling the gills with air. Some few of them are British species. COTTUS.

α Fresh-water Bullheads.

Head almost smooth; small hooked spine on the preopercule.

C. Gobio, Lin.; *le Chabot Commun*, Bl.; *Bullhead*, or *Miller's Thumb*, Will.; *River Bullhead*, Pen. This fish is about three inches long, and found in all our clear brooks, lying generally at the bottom under a stone; its head is large, broad, flat, and thin at the edges, in order to enable it to get easily under the stones; the fore part of the dorsal fin is very low, and consists of six rays, whilst the posterior part is higher, and composed of seventeen rays; pectoral fins round and scalloped at their edges; tail rounded; the colour of the fish is dusky, mixed with a dingy yellow; the belly whitish.

β Marine Bullheads.

Two or three spines on the preopercule, one on the opercule and two before the eyes; not unfrequently others on the shoulders.

C. Scorpius, Lin.; *le Chabot ou Scorpion de Mer, Crapaud ou Diable de Mer*, Bl.; *Father Lasher*, Will. About eight or nine inches in length; the head large and well covered with spines, which can be erected by swelling out the gill-covers and cheeks; the gill-covers terminated by very long, strong and sharp spines; mouth large, the jaws furnished with a row of teeth and others in the palate; back high and belly prominent; towards the tail the body becomes very slender; the colour is marbled, grey, and brown; the fins transparent, but barred with brown; belly white. It is very common on our coasts, and is taken in the Newfoundland Seas, where it is called *Scolping*.

C. Quadricornis, Bl.; *Four-horned Bullhead*. Has four bony tubercles on the occiput; these, Pallas has observed, are wanting in the young fish. Native of the Baltic Sea.

C. Bubalis, Euph.; *Horned Bullhead*. This species is described by M. Euphrasen in the *Nouv. Mém. de Stockholm*: the head bears two horns, is rough and spiny; the lateral line scabrous and tuberculated. Found in the Western Ocean.

C. Diceraus, and *C. Hemilepidotus*, Pall. Belong to this subdivision, and an account of them may be found in the *Mémoires de l'Académie de Petersbourg*.

Some of the *Bullheads* have the spiny part of the dorsal fin divided into two distinct portions; such are the two following species:

C. Acadianus, Pen.; *Acadian Bullhead*. About five inches long, head and gill-covers very rough and spiny; dorsal fin having the first portion composed of four spines, and very long; the other two gradually shorter, both anteriorly and posteriorly, but longest in the middle; tail rounded. The fish is of a dingy yellow colour, blotched with purple. Caught near Nova Scotia.

C. Hispidus, Schneid.; *Sea Raven*, of New York; *Dirty Bullhead*. Head very spiny, mouth very large; a groove between the eyes; lateral line spiny; four short spines contained in sheaths, running in a line above it from the head to the tail: colour dirty black. Taken near New York.

COTTUS.

COTYLEDON.

β Armed Bullheads.

Body covered with angular scaly plates, resembling armour.

C. Cataphractus, Lin.; *l'Aspidophore Armé*, Lacep.; *Armed Bullhead*, Pen.; *Pogge*, Will. About five inches in length; the body is covered with numerous scaly or bony plates, divided into several compartments, having their extremities projecting in a sharp point, and forming several echinated lines along the back and sides from head to tail; the head is large and bony, and has two small crescent-shaped points on the top; the throat has several white beards; the pectoral fins large and rounded; general colour brown above and white beneath, with black spots on the fins. It is common on most parts of the British coast.

C. Japonicus, Pall.; *l'Aspidophore Lisiza*, Lacep.; *Japanese Bullhead.* About six inches in length; body octangular, of a yellowish white colour, striped transversely with brown; head lengthened, and having a conical tubercle above each eye; the scales with which the body is covered are pointed; no cirrhi or beards on the throat. Found on the Japanese coast.

C. Decagonus; *Agonus Decagonus*, Schneid.; *Decagonal Bullhead.* Body before the vent presenting eight angles, but behind it only six.

C. Monopterygius, Bl.; *Agonus Monopterygius*, Schneid.; *Aspidophoroide Tranquebar*, Lacep.; *Single-finned Bullhead.* This fish differs from the other species, in having the dorsal fin single; the body is thin, octagonal before, and hexagonal behind, and is covered with light scales; two spines upon the forehead; no beards; the colour is brown above, and grey on the sides, with brown transverse bands and spots. Found at Tranquebar

The four preceding species form Schneider's genus *Agonus*, (from the angular shape of the body,) and the *Aspidophorus*, of Lacepede, from their scaly covering.

η Flat-headed Bullheads.

Head very flat and spined; ventral fins behind the pectoral.

C. Insidiator, Forskall; *Platycephalus Insidiator*, Schneid.; *Cunning Bullhead.* About ten inches in length, grey above, spotted with brown and white beneath, with the tail white; head rough, with sharp elevated lines, and two sharp spines on the sides of the head; it hides itself in the sand, where it lays in ambush for its prey.

The other species are,

C. Scaber, Bl.; *Platycephalus Scaber*, Schneid.

C. Spatula; *Platycephalus Spatula*, Schneid.

C. Madagascariensis, Commerson.

See Linnæi *Systema Naturæ*; Bloch, *Icthyologia* à Schneider; Cuvier, *Règne Animal*; Lacepede, *Histoire des Poissons*; Pennant, *British and Arctic Zoology.*

COTULA, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*, natural order *Corymbiferæ*. Generic character: receptacle nearly naked, down marginate; florets of the disk, four-cleft; scarcely any radial florets.

Twenty-two species, mostly natives of the South of Africa.

COTYLEDON, in *Botany*, a genus of the class *Decandria*, order *Pentagynia*, natural order *Sempervivæ*. Generic character: calyx five-cleft; corolla of one petal; nectary of five scales at the base of the germen; capsules five. COTYLEDON.

Thirty-five species of this genus have been described mostly natives of the Cape of Good Hope; the leaves of the plants are succulent, and many of the flowers beautiful; *C. umbilicus*, and *lutea*, are natives of England. COUCE

COUCH, *v.*
COUCH, *n.*
CO'UCHANT, *adj.*
CO'UCHED,
CO'UCHEE,
CO'UCHER,
CO'UCH-FELLOW,
CO'UCHING, *n.*

Fr. *coucher*, which Junius thinks is from the It. *colcare, pro collocare*; for colcarsi *Italis est conferre se in cubitum, collocare se in lecto.* And see a collection of similar usages of the verb, *collocare*, in Menage. Vossius, *de Vitiis*, p. 594, says, culca, *pro quo nunc eliso L, pronuntiant*, couche. Cotgrave furnishes the various applications.

"*Coucher*, to lye (as to lay) down, or along; to go (also to get, bring or have) to bed; also to mention, or set (i. e. lay) down in writing; also to plant, or set a root or slip flat along within the ground."

"*Couched* with perles; laid or trimmed with perles." Tyrwhitt.

Couch is used, by Wiclif, as equivalent to *chamber.*

To *couch* the lance; to lay or place it in the rest.

Couching, in Surgery, the operation by which a cataract is *depressed.*

In jealousie I rede eke thou him binde,
And thou shalt make him *couche* as doth a quaille.
Chaucer. The Clerkes Tale, v. 9082.

His coat armure was of a cloth of Tars,
Couched with perles, white, and round, and grete.
Id. The Knightes Tale, v. 2163.

Now how the fire was *couched* first with stre,
And then with drie stickes cloven a-three.
Id. Ib. v. 2936.

His almagest, and bokes gret and smale,
His astrelabre longing for his art,
His angrim stones, layen faire apart
On shelves *couched* at his beddes hed.
Id. The Milleres Tale, v. 3211.

My father ye shall well beleue
The yonge whelpe, which is affaited
Hath not his maister better awaitted
To *couche*, when he saith go lowe
Than I anone.
Gower. Conf. Am., book i. fol. 15.

He meant as in his bed or in his *couch.*
Chaucer. The Wif of Bathes Prblogue, v. 5670.

The memorie therefore must be cherished, the which is a fast holding both of matter and words *couched* together to confirm any cause. *Wilson. The Arte of Rhetorique.*

And this I sing, in corner closely *coucht*
Like Philomene since that the stately courts,
Are now no place, for such poor byrds as I.
Gascoigne. The Steele Glas.

But whanne thou schalt prei, entre into the *couche*, and whanne the dore is schitt, prei thi fadir in hidlis, and thi fadir that seeth in hidlis schal yelde to thee.
Wiclif. Matthew, ch. vi.

Thei broughten our syke men into stretis, and leiden in litel beddis and *couchis.* *Id. The Dedis of Aposlis*, ch. v.

Whan Palinurus quick from *couche* himself to stere begonne
To feele the winde, and quarters all with eares attentif harks.
Phaer. Æneidos, book iii. p. 80.

Her *couched* harth she steeres.
Id. Ib. book viii. p. 190.

——— Than Juno Queene
Enforst with furious rage vprose: why dost thou me constraine,
Deepe silence now to breake, and to disclose my *couched* paine.
Id. Ib. book x. p. 226.

These things she spake, but he remembring Joue's commandment still:
Dyd stand with fixed eyes, and *couchyd* care his hart dyd fill.
Phaer. Æneidos, book iv. p. 96.

And there was a squyer called Albert of Colayne, he turned and *couched* the spere in the rest, and came rennying agaynst the lorde of Poytrell, and gaue him suche a stroke on the targe that the spere flewe all to peaces.
Froissart. Cronycle, ch. xlviii.

——— Great towers of stone strongly *couched*
Haue heauie falls when they be vndermin'd.
Mirrour for Magistrates, fol. 327.

In these woordes M. Harding hath priuily *cowched* sundrie arguments, which of what value or force they be, I pray thee (gentle reader) to vnderstande.
Jewell. Replie to M. Hardinge, fol. 101.

One that distinctly observes the watry humour of the eye; is so much wiser than one who observes it not; as to know where a cataract is bred; and that by *couching* it, the sight may be restored. *Grew. Cosmo Sacra*, book v. ch. v.

The emperor's ban was already formally *couched*, and ready to put to the print. *Reliquiæ Wottonianæ*, p. 521.

——— Gan eft-soones prepare
Himselfe to battell with his *couched* speare.
Loth was that other, and did faint through feare
To test th' vntryed dint of deadly steele.
Spenser. Faerie Queene, book i. can. 3.

Mean while in Rome (the Mistris once
Of all the world) they view
Such wonders *couch't* in ruins, as
Vnseene might seem vntrew.
Warner. Albion's England, book ii. ch. lxxiv.

This said, he shakes aloft his Roman blade,
Which like a faulcon tow'ring in the skies,
Coucheth the fowl below with his wings shade,
Whose crooked beak threats, if he mount he dies.
Shakspeare. Rape of Lucrece.

——— As through fallow fields,
Blake oxen draw a well-joynd plough, and either evenly yeelds
His thriftie labour; all heads *coucht* so close to earth they plow
The fallow with their hornes, till out the sweate begins to flow.
Chapman. Homer. Iliad, book xiii. fol. 182.

Wherefore, by the immediately proceeding consequence, we find that 125,000 parts of flame may be *couched* in the room of one least part of gunpowder. *Digby. Of Bodies*, ch. viii.

But when the purple morning night bereaues
Of late vsurped rule on lands and seas,
His loathed *couch* each wakeful hermit leaues.
Fairfax. Godfrey of Boulogne, book viii. st. 42.

His crest was couered with a *couchant* hound,
And all his armour seem'd of antique mold.
Spenser. Faerie Queene, book iii. can. 2.

CÆS. I must preuent thee, Cymber,
These *couchings* and these lowly courtesies
Might fire the blood of ordinary men.
Shakspeare. Julius Cæsar, fol. 118.

When to the heavens her spacious front she rais'd
And bellow'd thrice, then backward turning gaz'd
On those behind, till on the destin'd place
She stoop'd, and *couch'd* amid the rising grass.
Addison. Ovid. Metamorphoses. The Story of Cadmus, book iii.

His cataracts are *couch'd*, and then he has the ideas (which he remembers not) of colours, *de novo*, by his restor'd sight convey'd to his mind, and that without any consciousness of a former acquaintance: and these now he can revive, and call to mind in the dark. *Locke. On Humane Understanding*, book i. ch. iv.

We have the strength of the apostle's argument to prove the truth of this mysterious doctrine of the resurrection; although artificially *couched* by way of insinuation and address.
Stillingfleet. Sermon 12. vol. iv.

When the sultan visits his friends, he is carried in a small *couch* on four men's shoulders, with eight or ten armed men to guard him. *Dampier. Voyage. Anno* 1686

Oh then when pious consuls bore the sway!
When *couchant* vice all pale and trembling lay!
Our censors then were subject to the law,
E'en pow'r itself, of justice stood in awe.
Dryden. Juvenal. Satire 11.

COUCH. — COVENABLE.

The king had scarce company about him to entertain him, when the duke's levees and *couchees* were so crowded that the antechambers were full.
Burnett. Own Times. King Charles. Anno 1684.

You wish my subject I wou'd wave,
The preface is so very grave.
Come then, my friend, I'll change my stile,
And *couch* instruction with a smile.
Cotton. Death and the Rake.

Me, O my God! thy piercing eye,
In motion, or at rest, surveys;
If to the lonely *couch* I fly,
Or travel through frequented ways.
Blackloch. Psalm 139. *imitated.*

Like some dread herald, tigers I'll compel
In the same field with stags in peace to dwell,
The rampant lion now erect shall stand,
Now *couchant* at my feet shall lie depress'd.
Jenyns. Ode.

COVE, *v.* } Fr. *couver*; It. *covare*; Lat. *cubare*;
COVE, *n.* } to brood, sit on, *cowre* over. Holland renders *in secretis recessibus*, within secret *coves* or noukes.

A *cove*; a nest or nook; a place so sheltered as to supply a secure nest; and thus applied to,—small bays or inlets.

But being not able to *cove* or sit upon them, nor to remain herself upon the land out of the sea any long time, she [the tortoise] bestoweth them in the gravel, and afterwards covereth them with the lightest and finest sand that she can get.
Holland. Plutarch, fol. 800.

To the end, that embarking himselfe into those vessels which were in readinesse for him within secret *coves* and noukes, against all doubtfull accidents that mought befall him, he might escape.
Id. Ammianus. Constantius and Julianus, fol. 77.

When we had been here about a week, we hal'd our ship into a small sandy *cove*, at a spring tide, as far as she would float.
Dampier. Voyage. Anno 1688.

The watering place, which was in a small *cove* a little within the south point of the bay, bore south by east, distant about a mile. *Cook. Voyages*, vol. i. book ii. ch. ii.

The mosques and other buildings of the Arabians, are rounded into domes and *coved* roofs, with now and then a slender square minaret terminating in a ball or pine-apple.
Swinburne. Travels through Spain. Letter 44.

CO'VENABLE, } "Fr. *convenable*; convenient,
CO'VENABLY. } apt, fit, meet for; agreeable, suitable, according to; proper, comely, decent, beseeming, seemly." Cotgrave. See CONVENIENT.

"The witnessingis weren not *covenable*," in Wiclif, is, in *Bible* 1551, "their witness agreed not together." "Be thou bisi *covenabli* withouten rest," in Wiclif, is, in *Bible* 1551, "*in ceason*."

Dame, quod he, as yet unto this time ye han wel and *covenably* taught me, as in general, how I shal governe me in the chesing and in the withholding of my conseillours.
Chaucer. The Table of Melibeus, vol. ii. p. 93.

For many seiden false witnessing agens him, and the witnessingis weren not *covenable*. *Wiclif. Mark*, ch. xiv.

Be thou bisi *couenabli* withouten rest.
Id. 2 *Timothy*, ch. iv.

Then they agreed that the prelates shuld chose out twelfe persones amonge theym, who shulde haue power by theym; and by all the clergy, to ordayne and to deuise all thynges *couenable* to be done. *Froissart. Cronycle*, vol. i. ch. 170.

So that if he and you togyther myght *couenably* be conioyned, and meanes found to haue a conclusyon of peace, he wolde be therof right ioyfull.
Froissart. Cronycle, vol. ii. ch. 175.

COVENABLE. — COVENANT.

That Christe might vnite euery one of vs within our selues, and with God, although we be distant bothe in bodie and also in soule, yet he hath deuised a meane *covenable* to the counsel of the Father, and to his owne wisdome.

Jewell. A Replie to M. Hardinge.

And, like as your grace thinketh the Earl of Essex to be *covenable* and proper for that room, so am I of semblable opinion.

Strype. Memorials. Henry VIII. Anno 1524.

However, in case the infant may assure this lady a *covenable* dower, we will not let to stretch ourselves to twice as much as her father left her by his testament, peradventure to an 100,000 crowns. *Id. Edward VI. Anno* 1549.

CO'VENANT, *v.*
Co'VENANT, *n.*
COVENANTE'E,
COVENA'NTER,
Co'VENOUS,
Co'VENT,
Co'VENT-SEAL,
Co'VENANT-BREAKER,
Co'VENANT-ENGAGEMENT,
Co'VENANT-INTEREST,
Co'VENANT-KEEPER,
Co'VENANT-MAKER,
Co'VENANT-RELATION,
Co'VENANT-SERVANT,
Co'VENANT-TERMS.

Fr. *convenant, convenir*; Lat. *convenire*; *con*, and *venire*, to come together; *sc.* for some common purpose; and thus,

To agree, to contract, to enter into an agreement, compact or contract.

Convent is, in old Writers, written without the first *n*.

Þo Þe Brutons seye Þys, hii vor bere vaneÞe
Þat hii ne breke Þe *couenant*.

R. Gloucester, p. 185.

Vor he ys bÿuore Þe heye wened alter ybured Þere ÿwÿs,
And of Þe hous of Teuksburÿ Þulke *couent* ys. *Id.* p. 433.

To zorke Þe com ageyn & wrouht Þer worschiply
Cloistre with *couent* pleyn a kirk of our lady.

R. Brunne, p. 81.

A Carm [Carmelite] me hath y*couenant*.

Piers Ploukman. Crede, book i.

His lordes shepe, his nete, and his deirie,
His swine, his hors, his store, and his pultrie,
Were holly in this reves governing,
And by his *covenant* yave he rekening,
Sin that his lord was twenty yere of age;
Ther coude no man bring him in arerage.

Chaucer. The Prologue, v. 602.

Hold ye than me, or elles our *covent*,
To pray for you ben insufficient?

Id. The Sompnoures Tale, v. 300.

This *couenant* woll I alowe
She saith, if any other thynge,
But that thou hast of my teachyng,
Fro deth thy body maie respite,
I wol the of thy trouth acquite.

Gower. Conf. Am., book i. fol. 18.

Whanne these thynges were knowen, there was thanne no longer delay, but these maryages were sworne and *couenaunted*, that Wyllyam of Haynault shulde haue in maryage Margaret of Burgoyne, and Johan of Burgoyne to haue to hus wyfe Margarete of Haynault. *Froissart. Cronycle*, vol. i. ch. 449.

And he wente and spak with the princis of prestis, and with the magistrates how he schulde bitraye hem to hem. And thei joyeden and maden *couenant* to gyue him money.

Wiclif. Luke, ch. xxii.

In token and remembrance wherof, vpon our earnest request to the same John Fox, he hath left here an old sworde wherewith he slewe the keeper of the prison: which sworde we doe as a monument and memoriall of so worthy a deede, hang up in the chiefe place of our *couent*-house.

Hakluyt. Voyage, &c. John Foxe, vol. ii. part i. fol. 135.

It was *couenaunted* that the Romans shoulde præfixe Sabine names before their owne, and likewise the Sabines Roman names.

Camden. Remaines. Surnames, p. 106.

A *covenant* to do any action at a certain time or place is then dissolved by the *covenanter*, when that time cometh, either by the performance or by the violation.

Hobbes. De Corpore Politico, part i. ch. ii.

All *covenants* are dischargeable by the *covenantee*, to whose benefit, and by whose right, he that maketh the *covenant* is obliged. This right, therefore, of the *covenantee* relinquished, is a release of the *covenant*. *Hobbes. De Corpore Politico.*

COVENANT

I am sorry to hear of new oathes in Scotland between the *covenanters*, who they say will have none but Jesus Christ to reign over them: a sacred cover of the deepest impiety.

Reliquiæ Wottonianæ, p. 580.

I wish likewise, first, that some good means were devised for the restraint of making these inordinate and *covenous* leases of lands, holden in chief, for hundreds or thousands of years.

Bacon. Of Alienations.

Whereof the number in any one house is or of late hath been less than a *covent*, that is to say, under thirteen persons.

Strype. Memorials. Henry VIII. Anno 1536.

Whether the *covent-seal*, and the writings of the house, were well kept. *Burnett. History of Reformation. Anno* 1535.

And this I tell you all, I had rather die a *covenant-keeper*, than live a *covenant-breaker*. *State Trials. Trial of Christopher Love.*

And therefore since what God promises in the new covenant infinitely exceeds the merit of what he requires, our performance of what he requires, doth not at all oblige him to bestow the blessings of his promise on us, unless we perform it upon a *covenant-engagement*; and therefore till this engagement is made and sealed in our baptism we can have no promise to rely upon.

Scott. Christian Life, part ii. ch. vii.

In the last place, he is pleased to say, (and that I believe hath carried on this design,) "The *covenant-interest*."

State Trials. Trial of Christopher Love.

So that the church and kingdom of Christ consists of all those people, nations, and kindreds, who have been admitted into this *covenant-relation* to him, wherein by a solemn vow of fealty and allegiance, they have indispensably obliged themselves to serve and obey him. *Scott. Christian Life*, part ii. ch. vii.

I confess it was agreeable to my judgment and conscience, and I thought the interest of godliness would be more promoted, if the king went into Scotland upon *covenant-terms*; it would be more for the good of the nation.

State Trials. Trial of Christopher Love.

'Twas this made the *covenant-makers* to make it,
And this made our Levites to make us to take it,
And this made both makers and takers forsake it.

Brome. The Satire of Money.

Thomas Johnson, *covenant-servant* to Peter aforesaid, succeeded and exceeded his master, casting them clearer and better.

Fuller. Worthies. Sussex.

At least such subtle *covenants* shall be made,
Till peace itself is war in masquerade.

Dryden. Absalom and Achitophel.

Surely they never wanted so much knowledge as to inform, and convince them of the unlawfulness of a man's being a murtherer, and hater of God, a *covenant-breaker* without natural affection, implacable, unmerciful.

South. Sermons, vol. ii. p. 251.

We must first, by our holy lives, make ourselves objects of his mercy; if we do that, Christ will save us. But without our own endeavours, the gospel *covenant* is of no effect.

Gilpin. Sermon 1. vol. i.

In the beginning of the Reformation in Scotland, a National COVENANT appears to have been entered into for the protection of the infant Church. During the administration of the Earl of Arran, a negative confession of Faith, enumerating and renouncing the corruptions of Popery, was framed and subscribed by the Sovereign and his leading subjects. In 1588, on the alarm of the Spanish Armada, this Bond was formally and solemnly renewed. It professed to be framed for the maintenance of true Religion, and for the defence of the King's person and government, in opposition to all enemies, foreign and domestic. After a general confession of Protestantism, and a particular abjuration of Popery, it added the most solemn promises of mutual support of the one, and opposition to the other. (Dunlop's *Collection of Confessions*, ii. 108.)

It was eagerly and universally subscribed by the King, Clergy, Nobles, and People. Leagues of this kind were by no means uncommon among Roman Catholics, and a counter-association was deemed a useful protection against them. It was renewed at different times in the reign of James VI. (Robertson's *History of Scotland*, book vii.)

In 1638, after the institution of the Assembly known as the *Tables*, Alexander Henderson, the leader of the Clergy, and Archibald Johnston, of Wariston, an Advocate, after a preparatory fast, founded on the original Bond the SOLEMN LEAGUE AND COVENANT. In many particulars it essentially varied from the former Bond. After the profession of Faith, and the renunciation in no very measured terms of the *diabolical* mass, the *wicked* hierarchy and the *impious* priesthood, it vindicated at some length its own intolerance. It then prohibited and abjured the Canons and Liturgy, and concluded by a vow to support the Sovereign in the preservation of Religion, Liberty, and Law. After exhortation and prayer, it was adopted and subscribed in the Grey Friars' Church at Edinburgh, on the 1st of March; copies were rapidly transmitted throughout Scotland, and within two months almost the whole Kingdom had submitted to the Covenant, which henceforward became the bloody watchword of misguided enthusiasm. (Laing's *History of Scotland*, iii. 147.)

In 1643, the Scots, during their union with the English Rebels, demanded the adoption of a Religious Covenant between the two Kingdoms. Henderson was again employed, and the extirpation of Prelacy was one of the foundations of the Bond. Sir Harry Vane, however, succeeded in introducing an ambiguous clause, which, as occasion offered, might be interpreted in favour of the Independents. The document itself may be found, among other places, in the VIIth Book of Clarendon's *History*, or in a Tract of less common occurrence, printed "by special order of the House" at the time, and entitled *The Covenant, with a Narrative of the proceedings and solemne manner of taking it, on Monday, 25th of September, by the Honourable House of Commons, and Reverend Assembly of Divines at St. Margaret's, Westminster*. From this last it appears, that Mr. Philip Nye made the Exhortation, Mr. John White prayed before, and Mr. Dr. Gouge after the Exhortation; besides which, Mr. Alexander Henderson made an elaborate and lengthy speech. "Then the Covenant was read, notice being first given to the Assembly, that, after the hearing of it, each person should immediately, by swearing, worship the great name of God, and testifie so much outwardly, by lifting up of their hands; which was all done very solemnly, and with so much joy seen in the countenances, and manifested by clapping of the hands, as was suitable to the gravity of such a worke, and the sadnesse of the present times." It was soon after enforced by penalties in every parish throughout the Kingdom.

Upon this compound of hypocrisy and fanaticism, may be justly charged much of the Tragedy of the succeeding years. Charles I. rejected it, when he unhappily intrusted himself to the Scotch Army, in 1645; but the necessity of the times compelled Charles II. to subscribe to it on his Coronation at Scone, in 1651. After the Restoration, a provision was made against it by Act of Parliament, 14 Charles II. 4; and in 1661 it was burned by the common hangman, the people assisting in the ceremonial with as much drunken joy as they had manifested a few years before, on its adoption.

COVENANT, in *Law*, the Agreement or consent of two or more parties by deed in writing, sealed and delivered, to do or omit a direct act, which is a species of express contract, and the violation of which is a Civil injury. A Covenant is either in *fact*, or in *law*. A *Covenant in fact*, is that which is expressly agreed on between parties, and inserted in the deed; and a *Covenant in law* is that which the law intends and implies, though it be not expressed in words; as if a party grants a lease to another, the law intends a Covenant on the lessor's part, that the lessee should quietly enjoy the premises. There is also a Covenant *real* and *personal*; the former is that whereby a man binds himself to pass a thing real—as lands or tenements, or to levy a fine of lands; the latter is merely annexed to the person, as if one Covenants with another by deed to build a house, or serve him. No set form of words are necessary to be made use of in creating a Covenant; any words expressing a party's concurrence to the performance of a future act will be effectual. All Covenants must be to do that which is lawful, otherwise they will not be binding; and if the thing to be done is impossible, the Covenant is void.

COVENTRY is a City usually described as being situated in the County of Warwick. In conjunction however with certain adjacent villages it constitutes a separate County, by virtue of a charter granted by King Henry VI. in the year 1451. The chief parts of Coventry are seated on a gentle declivity; and the City, which extends about three-quarters of a mile in length, exclusive of the suburbs, is watered by two streams, the Radford and the Sherboura. The streets are in general narrow; and the domestic architecture is principally of an ancient character, the upper parts of the houses greatly projecting, and many having undergone little change since their erection in the XVth and XVIth centuries. It contains three Churches. St. Michael's is a beautiful specimen of the English, or pointed style of architecture, with a fine tower and spire, begun in 1373 and finished in 1395. The tower is 136 feet 3 inches in height, and is superbly enriched. In various niches are introduced the figures of Saints; and each division is adorned with embroidery work, and embossed decorations. An astonishing degree of lightness and elegance is produced by an octagonal prism on the summit, supported by eight springing arches. From the octagon proceeds a spire, 130 feet nine inches in height. The wall of the spire is seventeen inches thick at the bottom, and its total inclination from the perpendicular four and a half inches. The body of the Church, which is in the best character of the decorated English style, is supposed to have been erected in the time of Henry VI. Trinity Church is a respectable structure, having also a lofty spire. Within its walls lie the remains of Philemon Holland, the voluminous Translator, to whom there is a tablet on the south of the Choir; he died in 1636, at the advanced age of eighty-five, having, during the last years of his life, received an allowance from the Common Council of the City, of £3. 6*s*. 8*d*.; "being," as is noted in their book, now "groune weake and decaied in his estate, and being a man of good deserts, in respect of the abilities wherewith God hath endowed him." Our pages are so frequently

COVENTRY. indebted to his versions, that we cannot forbear from citing a contemporary epigram upon him:

Holland with his translations doth so fill us,
He will not let *Suetonius* be *Tranquillus*.

The Church dedicated to St. John, is of a cruciform shape, and is a good specimen of the architectural style that prevailed in the reign of Edward III. St. Michael's and Trinity Churches are Vicarages in the Patronage of the King; St. John's, a Rectory, in that of the Corporation. St. Mary's Hall stands at a short distance south from the Church of St. Michael, and was erected in the reign of Henry VI., as a place of meeting for the Trinity Guild, but is now used for purposes of Civil dignity and festivity, by the Mayor and Corporation. The great Hall is twenty-one yards long, and ten yards broad; and has been esteemed, by judicious Antiquaries, as one of the most interesting architectural vestiges of the XVth century. In the timber-work of the roof are numerous whole-length carvings of Angels, playing on musical instruments. Several of the windows are filled with painted glass, containing armorial devices, and the portraits of early Sovereigns, and of illustrious personages connected with this ancient Guild. Beneath the north window is a piece of tapestry thirty feet in length, and ten feet in height, which has attracted much antiquarian notice, and comprises representations of Henry VI., his Queen, the renowned Margaret, and various persons of their Court. The chair of state, the gallery for minstrels, and many other particulars in this Hall are venerable examples of the grandeur and the fashions of former ages.

Coventry became celebrated at an early period, for the success with which its inhabitants cultivated manufactures. The cloths, caps, and bonnets made here, were articles of considerable traffic at the commencement of the XVth century; and woollen and broad cloths remained the staple manufactures until the destruction of the Turkey trade, towards the close of the XVIIth century. The principal manufactures at present are those of ribands and watches. The former was introduced about a century back, and has progressively risen to great importance; the manufacture of watches was not pursued to any great extent until within the last thirty years; but it is probable that more watches are now made here than in the Metropolis. The Oxford and Coventry canal, the head of which is at the upper end of Bishop-street, afford great facilities to commerce.

This City is divided into ten wards, and is internally governed by a Mayor, ten Aldermen, and twenty Common-councilmen. The Magistrates have a jurisdiction, in criminal matters, extending to capital punishment, under a grant of Henry VI.; but this power they uniformly refer to the Judge who travels the midland circuit. Coventry returned Representatives during the four Parliaments of Edward I. Occasional interruptions afterwards occurred; but since the year 1453, the privilege has remained undisturbed, and two Representatives are now elected by the Freemen, who in number amount to nearly 4000; the freedom being acquired by a servitude of seven years to a trader in Coventry, or its suburbs. A weekly market is held here, and there are several fairs, one of which is called the Great, or Show fair, and continues eight days. This latter celebration is founded on the following story. It is said that Leofric, fifth Earl of Mercia, who possessed the property of the tolls and services of Coventry, exacted his dues with so rigid a hand that the inhabitants were aggrieved to a deplorable degree; and that Godiva, his pious Countess, became their advocate. The Earl, wearied by her solicitations, and thinking to silence her importunity, promised to accede to her wish, if she would ride, unattired through the Town at mid-day. His terms, according to the legend, were accepted; and the Countess rode naked through the Town, veiling her beauties with the flowing tresses of her hair. It is added, that she modestly commanded all persons to keep within doors, and from their windows, on pain of death; but that one person could not forbear taking a glance, who lost his life for such an indulgence of curiosity. In commemoration of this occurrence, a procession occasionally takes place at the show fair, in which a female, of easy purchase, rides in a dress of linen closely fitted to her limbs, and imitating their complexion. A wooden image of the curious person who stole a glance at the passing Countess, and who is to this day called *Peeping Tom*, is to be seen at the corner of a house in High-street, adjoining the King's Head Inn. Mr. Pegge, in some Remarks printed in Gough's edition of Camden's *Britannia*, (ii. 346,) has exploded this tale. He shows that it is first mentioned by Matthew of Westminster, in 1307; that is, 250 years after the time of Leofric, and that numerous preceding authors, who have treated of Leofric and Godiva, have been silent respecting it. A painted window in Trinity Church, which represented the transaction, with an inscription,

I Luriche for the lobe of thee
Doe make Cobentre tol free,

was not set up till the reign of Richard II., and the pageant is supposed not to have originated earlier than that of Charles II. A similar story is told at St. Briavel's Castle, in Gloucestershire. (Rudder's *Gloucestershire*, 307.)

Coventry is a place of great antiquity, the final syllable of its appellation being evidently the British *Tre*, signifying a Town. *Covent* is a Saxon prefix. It does not, however, appear to have possessed any military importance during the ascendancy of the Romans in Britain. Its first great prosperity must be ascribed to a monastic foundation, which took place in the reign of Edward the Confessor, through the pious munificence of Earl Leofric and the Countess Godiva. In the reigns of Edward III. and Richard II. the City was encompassed by walls, which remained until the XVIIth century. In the reign of the latter Monarch, Gosford Green adjoining the City was chosen as the scene of judicial combat between the Duke of Norfolk and the Duke of Hereford, afterwards Henry IV.; the particulars of which may be read with great interest in the graphic accounts of Froissart, and of Holinshed, (494,) and with more brevity, but not less spirit in Shakspeare's *Richard II.* A Parliament was held at this City in 1404, since termed *Parliamentum Indoctorum*, from the circumstance of all Lawyers being prohibited from sitting in it. Henry VI. and his Queen were greatly attached to this place, and eminently advanced its prosperity by their frequent visits and numerous favours. In the year 1459, a second Parliament was held here, in which attainders were passed against many of the leaders on the Yorkist side, and which was afterwards, in consequence, named

COVEN-TRY. COVER.

Parliamentum Diabolicum. Several succeeding monarchs also honoured this City with their presence. Queen Elizabeth was here entertained by the constituted authorities of the City; and here, for a short time, was confined the unfortunate Mary Queen of Scots. In the Civil war of the XVIIth century, Coventry was conspicuous for its activity in the Parliamentary interest, and was threatened with the horrors of assault; but escaped that calamity. In manifestation of displeasure, the walls which surrounded the City were levelled with the ground, by order of King Charles II. From 1102 to 1188, the Bishops of the See of Lichfield resided at Coventry, and signed themselves *Coventriæ Episcopi* only. In the reign of Henry III. it was agreed that the Bishop should be elected from both Cities, with precedence to Coventry in the title; and thus it remained till the Restoration, when Bishop Hacket, who was a staunch Royalist, reversed the form, in consequence of the different parts espoused by the two Cities in the Rebellion. The Cathedral, which occupied the hill close on the north of St. Michael's and Trinity Churches, was destroyed at the Reformation. A splendid Cross used to stand in the centre of the Corn Market. It was erected in the XVIth century by a bequest of Sir William Holleys, sometime Lord Mayor of London; and in the year 1771 the last fragments were removed. Population in 1821, 21,242. Distant eighteen miles south-east from Birmingham; forty-nine north-west from Oxford; and ninety-one north-west from London.

CO'VER, *v.*
Co'VER,
Co'VERCLE,
Co'VERER,
Co'VERING, *n.*
Co'VERLET,
Co'VERT, *n.*
Co'VERT, *adj*
Co'VERTLESS,
Co'VERTLY,
Co'VERTURE,
Co'VER-CHIEF,
Co'VER-PANE,
Co'VER-SHAME,
Co'VER-SLUT,
Co'VERT-BARON,
Co'VERT-FEME,
Co'VERT-WAY.

Fr. *couvrir*; It. *coprire*; Sp. *cubrir*. Manifestly, says Junius, from *co-operire*, (*con*, and *operire*, from *ob*, and *parere*.)

To put, place or lay over, on, against; to overlay, *sc.* so as to hide or conceal, to shelter or protect; and thus, consequentially, to hide, to cloak, conceal, shelter, protect.

Gower uses *covereth*, as equivalent to *re*-covereth. Met.

Coverlet. Fr. *couvre-lict*; It. *copraletto*; so called a cooperiendo lectum; from covering the bed, or couch.

þe kyng controued þer ouer, a brigge forto make,
And of Leulyn to *couere*, Snowdoun forto take.
R. Brunne, p. 240.

Other catel other cloth. to *coueren* with oure bones.
Piers Plouhman. Crede, B. 3.

And Constantyn shal be here cook. and *coverer* of here churche.
Id. Vision, p. 84.

——— If that thou
Threw in a water now a stone,
Wel wost thou it wil make anone
A litel roundel as a cercle
Parauenture, as brode as a *couercle*.
Chaucer. The second Booke of Fame, v. 284.

Whan that my fourthe husbonde was on bere,
I wept algate and made a sory chere,
As wives mowe, for it is the usage;
And with my *couercheje covered* my visage.
Id. The Wif of Bathes Prologue, v. 6171.

Religious folke ben full *couert*
Seculer folke been more appert.
Chaucer. The Romant of the Rose, v. 6149.

But he (which wisdome and prowesse
Hath of the god and the godesse)
The shelde of Pallas gan embrace,
With which he *coucreth* saufe his face.
Gower. Conf. Am. book i. fol. 10.

This maister hath hir euery ioynte,
With certein oyle and balsam anoynte,
And put a licour in hir mouthe
Whiche to fewe clerkes couthe,
So that she *coucreth* at laste.
Id. Ib. book viii. fol. 181.

Where for to kepe hem in *couert*,
The daies when the sonne brent,
A large cloude hem ouerwent.
Id. Ib. book v. fol. 93.

Thei londe, and faile of that thei seche
By *couerture* and slight of speche.
Id. Ib. book viii. fol. 185.

Thinke that the hurtful hooke
is *couered* with such baite:
And that in such a pleasant plot
the serpent lurkes in waite.
Turbervile. An Answer in dispraysc of Wit.

He that doth thus, seeketh not how to slaundre, backbyte, betray and falsely accuse his neibour, but as Christ hath *couered* his faults so spreadeth he furth charitie, which hydeth a multitude of sins.
Strype. Records. Robert Wisdome, vindication of himself.

This apparell is not the *couering* of our Lorde it is the *couer* of antichrist.
Vives. Instruction of a Christian Women, F. 4.

And the wyfe toke and spread a *couerlet* on the top of the well, and strawed theron steaped barley to drye.
Bible, 1551. 2 *Kings*, ch. xvii.

For these places be nothing els but *coverts* or boroughes, wherein if any one search diligently, he may find game at pleasure.
Wilson. The Arte of Logic, fol. 37.

All which time wee could no where set foot on shore, but rested day and night wet and weatherbeaten in our *couertlesse* boate, which was sometimes ready to sinke vnder vs.
Hakluyt. Voyage, &c. M. Laurence Keymis, vol. iii. fol. 674.

I long for Phœbus glade and going down,
My drearie teares more *couertly* to shed.
Turbervile. To his absent Friend, &c.

But yet al the abominaciõs y^t euer were i y^e world haue been cloked with a beautiful title of God himself, and the *couerture* of his religion.
Caluine. Foure Godlie Sermons, serm. 1.

Which bridge was made & *couered* with bordes, onely to kepe of the wether, so that vnder the *couerture*, ther might stand xii. persons on euery syde of the grate.
Hall. Edward IV. The fourteenth Yere.

Still does he glance the fortune of that day
When, drown'd in his own blood Goliah lay,
And *cover'd* half the plain; still hears the sound,
How that vast monster fell, and struck the ground.
Cowley. The Davideis, book ii.

And the better to shew, that this body was model'd in heauen: albeit the several parts of the furniture, viz. the ark, altar, table, and candlestick, had so many several sorts of *covers*.
Grew. Cosmo Sacra, book iv. ch. viii.

Like pictures, or like books' gay *coverings* made
For laymen, are all women thus array'd.
Donne. Elegy 19.

——— Those leaves
They gathered, broad as Amazonian targe,
And with what skill they had together sow'd,
To gird thir waste, vain *covering* if to hide
Thir gilt and dreaded shame.
Milton. Paradise Lost, book ix. l. 1113.

COVER.

Without the bed her other fair hand was,
On the green *coverlet*; whose perfect white
Show'd like an April daisy on the grass,
With pearly sweat, resembling dew of night.
Shakspeare. Rape of Lucrece.

All to be *covered* with a *cover-pane* of diaper of fyne sylke.
Leland. The Inthronization of Archbishop Nevill.

Wherefore Adam and his wife as yet sought no corners, nor *covering-places* to shelter them from the divine light: but, having done nothing amisse, appeared naked in the presence of it without any shame or blushing.
More. Moral Cabbala, fol. 36.

Enforc't to seeke some *covert* nigh at hand.
A shady grove not farre away they spide,
That promist ayde the tempest to withstand.
Spenser. Faerie Queene, book i. can. 1.

Look, sweetest Doris, on my love-sick heart;
In that true mirror see how fair thou art;
There by love's never-erring pencil drawn,
Shalt thou behold thy face, like th' early dawn,
Shoot through the shady *covert* of thy hair.
Carew. To A. D.

You may be sure that the kyng of Englande would not have suffered the French kyng to haue buylded such a *couert* nest so nere his town of Calice, and the territories of the same, except hys league had bound him.
Grafton. Edward IV. The seventeenth Yere.

They which were next about the king, did subborn his foole, to insinuate the vnderstanding thereof by subtiltie of *covert* words which was thus.
Fox. Martyrs, fol. 347. *King Edward III.*

Himself [York] is made protector of the land
A title found, which *covertly* did bear
All-working pow'r under another style;
And yet the sov'reign part doth act the while.
Daniel. History of Civil War, book vi.

That all which did such strangenesse in him see,
By secret meanes gan of his state enquire,
And priuely his seruant thereto hire:
Who, throughly arm'd against such *couerture*,
Reported vnto all, that he was sure
A noble gentleman of high regard.
Spenser. Mother Hubberd's Tale.

Hee after Eve seduc't, unminded slunk
Into the wood fast by, and changing shape
To observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded
Upon her husband, saw thir shame that sought
Vain *covertures*.
Milton. Paradise Lost, book 10. l. 337.

DUKE. It was in her husband's time, when she was *covert-baron*.
State Trials. Trial of the Duke of Norfolk.

In a word, it is love that sanctifies all the actions of our duty, and makes them of a sweet-smelling savour to God; and it is love that will be the best *cover*, and make the best apology, for the worst of our errors. *Sharp. Works. Sermon* 9. vol. iv.

This done the host produced the genial bed,
Sallow the foot, the borders and the sted,
Which with no costly *coverlet* they spread,
But course old garments.
Dryden. Ovid. Metamorphoses, book viii.

Nay, if he be such a man my righteous spirit rises at him! Does he put on holy garments for a *cover-shame* of lewdness?
Id. The Spanish Friar, act iii.

Obscure in *coverts* lie his dreaming hounds
And bay the fancy'd boar with feeble sounds.
Smith. Phædra and Hippolitus, act ii.

A fine time of day for a man to set up an equipage of noise, when he has most need of quiet; instead of her being under *covert-baron* to be under *covert-feme* myself.
Dryden. The Spanish Friar, act iv.

As to what you write in your friend's name perhaps I shall not mistake, If I guess, that, when he seems but to propose a question, he means an objection; and *covertly* intimates, that I, among many others, am reduced to that pass, that to embrace our religion, we must renounce our reason.
Boyle. Of Reason and Religion, part i.

COVE — COVE TURE

And for such as dare not to expose themselves, with what safety are they preserved under the *coverture* of the earth, in their root, seed, or fruit, till invited out by the kindly warmth of the spring.
Derham. Physico-Theology, book x. *Of Vegetables.*

Horrour *covers* all the heath.
Clouds of carnage blot the sun.
Gray. The Fatal Sisters.

For under the *cover* of this word, [simple citizen,] which conveys the idea of a person in lower life, we think very little of the dignity of a free citizen of Corinth.
Hurd. On the Provinces of the Drama.

All sewing is performed by the women, they are the taylors, shoe-makers, boat-builders, or boat-*coverers*.
Cook. Voyage, vol. vi. book iv. ch. ix.

Nor beauteous *covering* was withheld, for streight,
At the divine command, the verd'rous grass
Upsprang unsown, with every seedful herb,
Fruit, plant, or tree, pregnant with future store.
Jago. Edge-hill, book i.

It's [eider down] remarkably light, elastic, and warm qualities, make it highly esteemed for stuffing *coverlets*, by such whom age or infirmities render unable to support the weight of common blankets. *Pennant. British Zoology. The Eider Duck.*

Great Britain was not there. Almost in despair, I hope she will never, in any rags and *cover-sluts* of infamy, be seen at such an exhibition. *Burke. On a Regicide Peace.*

Within the *covert* of a gloomy wood,
Where fun'ral cypress star-proof branches spread,
O'ergrown with tangling briars a cavern stood.
Lloyd. The Progress of Envy.

Vice peoples it [the world] in all its variety of shapes—and in all its variety of guilt—open, and *covert*, from the profligate man of pleasure, who glories in his shame, to the sly old knave, who has nothing but softness on his tongue, and nothing in his heart but a design to cheat you.
Gilpin. Sermon 5. vol. i.

In short, both the notoriously wicked man and the decent man, are equally men of the world, and alike intent to impose on the simplicity of others: the one only acts more *covertly* than the other. *Id. Sermon* 5.

He in this light may be compared to the commander of a numerous army, who, tho' he is obliged to expose many to danger, and some to destruction, yet protects others with ramparts and *covert-ways*: but so long as he exercises this power for the good of the whole, these distinctions amongst individuals ought never to be imputed to partiality or injustice.
Jenyns. The Nature and Origin of Evil.

COVERT-WAY, a space of five or six fathoms on the outer border of the mote in a fortified place.

COVERTURE, in *Law*. By marriage Husband and Wife are in Law one person, that is the legal existence of the Woman is consolidated into that of the Husband, under whose protection and *cover* she performs every thing, and is therefore called a *Feme Covert*, and her condition during marriage is called her *Coverture*. Upon the principle of the union of person in Husband and Wife, depend almost all the legal rights, duties, and disabilities, that either of them acquire by marriage. For this reason a man cannot make a grant to his Wife, for that would be supposing her to have a separate existence; he may, however, bequeath any thing to her by will, for that cannot take effect till the Coverture is determined by his death. The Husband is bound to provide necessaries (but nothing

beyond them) for his Wife. If she is indebted before marriage he is bound to pay those debts, for he has adopted her and her circumstances together. If she is injured in person or property, she cannot bring an action for redress, without his concurrence and in his name, as well as her own; neither can she sue or be sued without making the Husband a defendant, unless indeed the Husband has abjured the realm, or been banished, then he is dead in Law, and the Wife is considered as a *Feme Sole*. In criminal prosecutions the Wife may be indicted and punished separately, for the union is only a civil one. They are not allowed by Law to be evidence for or against each other in trials of any sort; where, however, the offence is against the person of the Wife, as the forcibly compelling her to marry the Husband, her evidence would be received; the Statute 3. Henry VII. ch. 2, making this crime Felony. In Civil Law, Husband and Wife are considered as distinct persons, and may have separate estates, contracts, debts, and injuries; and, therefore, in our Ecclesiastical Courts a Woman may sue and be sued without her Husband.

CO'VET, *v.*
Co'VETING, *n.*
Co'VETINGLY,
Co'VETISE, *v.*
Co'VETOUS,
Co'VETOUSLY,
Co'VETOUSNESS.

Fr. *convoiter*. Menage, Skinner, and Junius, agree from the semi-barbarous, *convotare*; votem *facere*; Menage. *Omnibus* votis *prosequi*; Skinner. *Miro desiderio æstuare, atque omnibus* votis *aliquid cupiscere*. Junius.

"Fr. *convoiter*; to covet, desire, affect greedily; wish or long for, thurst or lust after." Cotgrave.

And ofte wo so *coueyteþ* al, al leseþ ywys.
R. Gloucester, p. 306.

Cassibel, Kyng of Breyteyne, to July sendeþ gretyng.
Wonder it ys sire emperour þat noble gentrise
þat is so noble & eke y fuld with so fyl *couetyse*,
þat worlde's nobleye hast so muche, of eche mon mest,
þat for *couetise* art y come so far fro þe est,
To wilne oure lutel God. *Id.* p. 46.

Boþe riche & pouere he ȝemed in euenhede,
Non suld do oþer wrong for *couitise* no drede.
R. Brunne, p. 37.

They *coueten* confessiones to kachen some hyre.
Piers Ploukman. Crede, D. 1.

For Mede haþ knyt clerkes. and *covetyce* togeders.
Id. Vision, p. 48.

Encombred wt *covetyse*. þei conne nat out crepe
So harde hath averyce hasped hem to geders.
Id. Ib. p. 22.

The difference betwene avarice and *coveitice* is this: *coveitise* is for to *coveit* swiche thinges as thou hast not; and avarice is to withholde and keep swiche thinges as thou hast, without rightful nede. *Chaucer. The Persones Tale*, vol. ii. p. 350.

For ye ben riche ynough, and had no nede of other mennes good: and ye might lightly in this wise gete you a *covritous* name; whiche is a vicious thing, and ought to ben eschewed of every good man: for after the sawe of the apostle, *coveitise* is rote of alle harmes.
Id. The Tale of Melibeus, vol. ii. p. 130.

The *couetous* was wonder gladde,
And to that other man he badde,
And seith, that he firste axe shulde
For he supposeth, that he wolde
Make his axing of worldes good.
Gower. Conf. Am. book ii. fol. 29.

Right so full ofte it stant by loue,
Though thou *coueyte* it euermore,
Thou shalte haue no dele the more.
Id. Ib. book v.

But is this strange? when lords, when knights and squires, (Which ought defende the state of common welth)
Are not afraid to *couet* like a king?
O blind desire: oh high aspiring harts.
Gascoigne. The Steele Glas.

For I wiste not that *coueityng* was synne, but for the lawe seide thou schalt not *coueite*. And thorugh occasioun taken, synne bi the maundement hath wrought in me al *coueitise*.
Wiclif. Romayns, ch. vii.

The *coueting* of the goodes, doth nought but dull the sprete,
And some men chaunce to taste the sower, that gropeth for the sweet.
Vncertaine Auctors. Discription of an Vngodly Worlde.

But the Farisees that weren *coueytous*, herden alle these thingis: and thei scorneden him. *Wiclif. Luke*, ch. xvi.

All these thinges heard the Pharises also which were *couetous*, and thei mocked hym. *Bible*, 1551.

So was he faine
From thence agayne,
To put it in a cup,
And by and by,
Couetously,
He supped it fayre vp.
Sir Thomas More. Works, c. 1.

Mammon, said he, thy godhead's vaunt is vane,
And idle offers of thy golden fee;
To them that *couet* such eye-glutting gaine,
Proffer thy gifts, and fitter seruants entertaine.
Spenser. Faerie Queene, book ii. can. 7.

Sharp, assaulting, piercing weapons, found out and forg'd by the passions and wits of men, to arm their rage, to satisfye their *covetings* and ambitions, to manage all their quarrels that the carnal or diabolical affections of men have commenc'd or inflam'd through the world.
Hammond. Works. Sermon 1. vol. iv.

And in their raging surquedry disdayn'd
That the fast earth affronted them so sore,
And their deuouring *covetise* restrayn'd,
Thereat she sigh'd deepe, and after thus complayn'd.
Spenser. Faerie Queene, book iii. can. 4.

As in the first chaos confusedly
Each element's qualities were in th' other three:
So pride, lust, *covetise*, being several
To these three places, yet all are in all.
Donne. To Sir Henry Wotton.

Hereupon, saith our Saviour to the Pharisees who were *covetous*, If you give your riches to the poor, all things shall become pure unto you: as if he should say—this sin of *covetousness* is the main chain whereby the devil holds you captive at his pleasure; strein and force yourselves only to break this chain, and then you shall be free indeed in perfect liberty.
Chillingworth. Sermon 7.

Let us make the assay vpon him, if he care nor for't, he will supply vs easily: if he *couetously* reserue it, how shall's get it? *Shakspeare. Timon of Athens*, fol. 94.

Desire of riches, *covetousness*, a name used always in signification of blame; because men contending for them, are displeased with one another's attaining them, though the desire in itself be to be blamed or allowed, according to the meanes, by which those riches are sought.
Hobbes. Of Man, part i. ch. vi.

In like manner the more the *covetous* man increaseth his estate, the more his desires are enlarged and extended, and he finds continually new occasions and new necessities; and every day as he grows richer, he discovers new wants; and a new poverty to be provided against, which he did not think of before, comes into his mind: *et minus hæc optat, qui non habet*; and he that is without these things *covets* them less than he that hath them. *Tillotson. Works. Sermon* 37. vol. ii.

Now riches were an admirable thing indeed, and worth our *coveting*, if they would help to cure these distempers of our minds, but they are the least fitted for such a purpose of any thing in the world; for not he that hath the greatest estate, but he that hath the fewest and most reasonable desires, and the best governed passions and the most virtuous inclinations, is the happiest man, and dwells nearest to satisfaction.
Id. Ib. Sermon 33.

COVET. — COVIN.

Th' ambitious youth too *covetous* of fame,
Too full of angels' metal in his frame,
Unwearily was led from virtue's ways,
Made drunk with honour, and debauch'd with praise.
Dryden. Absalom and Achithopel.

The word in Greek is πλεονεξία, which properly signifies *covetousness*, or an intemperate ungovern'd love of riches.
Locke. Works, vol. iii. *Ephesians*, ch. v. 3—20. notes 3 (e.)

Comedy makes all its characters general; tragedy, particular. The *Avare* of Moliere is not so properly the picture of a *covetous* man, as of *covetousness* itself.
Hurd. Works, vol. ii. p. 48. *On the Provinces of the Drama.*

COVEY, *n.* Fr. *couvée*; It. *covata*; Sp. *covada*. "A brood, or hatching of Chickens; as many as come of one sitting." Cotgrave. It is now chiefly applied to Partridges. See Cove.

All this doth she to amuse the fowler after her, until she have trained him a certain way from the *covy*.
Holland. Plinie, vol. i. fol. 287.

Who are they in the corner? As I live, a *covy* of fidlers.
Beaumont and Fletcher. The Elder Brother, act iv. sc. 3.

See how the well taught pointer leads the way:
The scent grows warm; he stops; he springs the prey;
The fluttering *coveys* from the stubble rise,
And on swift wing divide the sounding skies.
Gay. Rural Sports, can. 2.

A partridge followed by a large *covey* of young birds, was surprised by a violent shower of rain. She collected them under her, and to secure them farther, spread her wings to prevent every injury. In vain!
Pennant. British Zoology. The Partridge.

COUGH, *v.* COUGH, *n.* COUGH-BREEDING. "*A vet.* Belg. *kugh*, so called from the sound, *cugh, cugh.*" Minsheu. Skinner agrees that it is *a sono fictum*; Dutch, *kucchen, tussire.*

The harbinger of death,
To me I see him ride,
The *cough*; the colde, the gasping breath,
Doth bid me to prouyde.
Vncertaine Auctors. The aged Louer renounceth loue, &c.

Thou hadst four teeth, good Elia heretofore,
But one *cough* spit out two, and one two more:
Now thou mayst *cough* all day, and safely too,
There's nothing left for the third *cough* to do.
Cartwright. Si Memini Fuerunt.

When all aloud the wind both blow,
And *coughing* drowns the parson's saw,
And birds sit brooding in the snow,
And Marian's nose looks red and raw.
Shakspeare. Songs. Winter.

A priceless treasure, not to be express'd,
A guest too great for thy *cough-breeding* breast.
Sidney. Arcadia, book vi.

She from More-fields, breathless and lame
To see her graceless godson came.
The salutations being past,
Coughing and out of wind, at last
In his great chair she took her place
"How does your brother?"
Somervile. Fable 14. *The Fortune Hunter*, can. 2.

If such authorities prevail,
To varnish o'er this petty sin,
I plead a pardon for my tale,
And having hemm'd and *cough'd*—begin.
Lloyd. The New River Head.

——— Thee, confus'd,
Slow Febris creeps from; thee, the meagre fiend,
Consumption flies, and checks his rattling *coughs.*
Whitehead. To the Nymph of Bristol Spring.

CO'VIN, CO'VINE. "Deceit or collusion. Fr. *couvine, a convenire*; it is a deceitful assent or agreement, between two or more to the prejudice or hurt of a third." Minsheu. See Covenant.

COVI — COUN

Ther n'as baillif, ne herde, ne other hine,
That he ne knew his sleight and his *covine*
They were adradde of hem, as of the deth.
Chaucer. The Prologue, v. 606.

——— Thei treate
With faire behestes and yeftes greate
Of golde, that thei than hane engined
To gether, and whan thei be *couined*
Thei feignen for to make peace.
Gower. Conf. Am., book i. fol. 14.

A man by art of vsarye
by guyle, and treachers trade,
By fraude, and *couin* full of goods,
is veray sore afrayd
To spend amongste good companie.
Drant. Horace. Satyre 2.

When purveyours, prouide not for themselues;
When takers, take no brybes, nor vse no brags;
When customers, conceale no *covine* vsde.
Gascoigne. The Steele Glas

He, because he would not kick against the pricke, framed himselfe to give fairer words and gentler language, yea and confessed the debt which by *covin* and cantelous packing was turned over, as due to the prince's treasurie.
Holland. Ammianus. Constantius and Julianus, fol. 110.

The king could not be made an instrument of *covin* and fraud, but the patent was void.
State Trials. The King against Hampden.

The lawes ouerlashed with *couine* and craft,
And we that did gouerne did wink at this geare:
The worser thereby, our faithful friends were.
Mirrour for Magistrates, fol. 84.

CO'ULTER, or CU'LTER, *n.* Fr. *coultre*; It. *coltro*; A. S. *cultor*; Dutch, *kultor*; Lat. *culter*; of uncertain origin. See the Quotation from Pliny.

To come now unto our ploughs. Of sheares, there be many sorts; first, there is that instrument called a *culter*, which serveth to make way before, cutting and cleaving the hard and thicke ground as it goeth, before it be broken up and turned at one side. this sheweth by the slits and insicions that it maketh (as it were by a true line drawn) how the furrowes shall go.
Holland. Plinie, vol. i. fol. 378.

——— While that the *culture* rusts
That should deracinate such sauagery.
Shakspeare. Henry V. fol. 92.

Vpon a dreadfull scorpion he did ride,
The same which by Dianais doom vnjust,
Slew great Orion: and eke by his side
He had his ploughing share, and *coulter* ready tyde.
Spenser. Faerie Queene, book vii. can. 7.

He wets the rusty *coulter* now,
He binds his oxen to the plough
And wide his future harvest throws.
Akenside. Ode 12.

CO'UNCIL, CO'UNCILIST, CO'UNCIL-BOARD, CO'UNCIL-BOOK, CO'UNCIL-CHAMBER, CO'UNCIL-HOUSE, CO'UNCIL-MAN, CO'UNCIL-TABLE. Fr. *concille*; It. and Sp. *concilio*; Lat. *concilium*. Vossius doubts not *a consulendo*; and *consulo*, from *con*, and *salio*; and Martinius, *Qui* consulunt, *rationibus in unam sententiam quasi* saliunt.

Council appears to be now restricted in its application to a body or assembly of persons met together, to consult, advise or deliberate. *Counsel*, to the advice itself. Our older Writers wrote the word variously, *Council, Councel, Counsel.* See Counsel.

I have not therefore, I confess, read more of the *councils* save here and there; I should be sorry to have been such a prodigal in my time: if ye provoke me (for at no hand else will I undertake such a frivolous labour) I will in three months be an expert *councilist.*
Milton. Apology for Smectymnuus.

From a prince that rules by awe,
Whose tyrannic will's his law;
From an armed *council-board*
And a sceptre that's a sword
Libera nos, &c.
Cotton. The Litany.

The *council-chamber* place of my arrest,
Where chief I was, when greatest was the store,
And had my speeches noted of the best,
That did them as high oracles adore.
Drayton. Legend of Thomas Cromwell.

The lord mayor and alderman, and the sheriffs of the city were often sent to the *council-table* to give an account of their proceedings in raising of ship-money.
Baker. Charles I. Anno 1640.

Sitting in *councell* with his companions in the *councell-house* at Athens about the dispatch of certain causes, he spake unto Sophocles the poet, then present among them, and bad him speak first and say his opinion, being the oldest man of the whole company.
Sir Thomas North. Plutarch. Nicias, fol. 458.

Orange, with youth experience has;
In action young, in *council* old:
Orange is what Augustus was,
Brave, wary, provident and bold.
Waller. Of the Lady Mary Princess of Orange.

Nay and his great friend Paget himself escaped not, but was often by him taken up very short at the *council-board*, where he used to speak freely: insomuch that he told the protector, that he had been discouraged at his grace's hands in open *council* to say his opinion, as much as ever man was.
Strype. Memorials. Edward VI.

How I came to be joined with these two lords, by the king's ordering our names to be struck out of the *council-book* at the same time, I neither knew, nor could ever give any reason.
Sir William Temple. Memoirs, vol. ii. p. 560.

Mr. Hyde asked me one day in the *council-chamber* why I came so seldom in the house or *council*; I told him, it was upon Solomon's advice, neither to oppose the mighty, nor go about to stop the current of a river. *Id. Ib.* p. 452.

Sir Robert wearyd by Will Pultney's teasings,
Who interrupted him in all his leasings,
Resolv'd that Will and he should meet no more;
Full in his face Bob shuts the *council-door*.
Swift. On Mr. Pultney being put out of the Council.

Soon after, by my advice, he was put to the banker in Lombard-street, is now a common-*council-man*, will shortly be deputy of the ward, and may in time bid fair for the chair.
Tatler, No. 249.

Their fury triumphs o'er the men of phlegm,
And, *council-proof* will never baulk a theme.
Fenton. Epistle to Thomas Lambard, Esq.

The star chamber, the high commission court, the court of honour, with some others, were taken away by Act of Parliament; and the power of the *council-table* restrained.
Ludlow. Memoirs, vol. i. p. 11.

Yet frequent now, at midnight solemn hour,
The rifted mounds their yawning cells unfold,
And forth the monarchs stalk with sovereign power,
In pageant robes, and wreath'd with sheeny gold,
And on their twilight tombs aerial *council* hold.
Collins. An Ode on the Superstitions of the Highlands.

COUNCIL, in *Ecclesiastical History*, is a Convention of Pastors, assembled together for the regulation of Ecclesiastical affairs.

igin of ancils.

It may reasonably be supposed that, as Christianity spread, circumstances would arise, which would make consultation necessary among those who had embraced the Gospel, or at least among those who were employed in its propagation. Not long after the ascension of our Saviour, in consequence of a dispute whether the yoke of the law should be imposed on the Gentile converts, an assembly of the "Apostles and Elders" was convened; who, after consultation, having decided the point in question, sent their decree, (which they declared to have been made under the direction of the Holy Ghost,) to all the Churches, and commanded that it should be the rule of their conduct. This is generally considered to be the *first* Council; but it differed from all others in this circumstance, that it was under the especial guidance of the Spirit of God. Although the Gospel was soon after propagated in many parts of Europe, Asia, and Africa, there does not appear to have been any public meeting of Christians, held for the purpose of discussing any contested point, until the middle of the IId century. From that time, Councils became frequent; but, as they consisted only of those who belonged to particular districts or countries, they are usually termed *Provincial* or *National Councils*, in contradistinction to *Oecumenical* or *General Councils*, which were composed of Delegates or Commissioners from all the Churches in the Christian world, and which consequently represented the Church Universal.

Different classes of Councils.

Number of Councils.

The number of Councils, which, according to Chronologers and Historians, have been held at various times, is very great. Dr. Playfair reckons 1504, in all countries, between the years A. D. 33, and 1549; Mr. Baxter computes 481 Provincial Councils; and M. Du Fresnoy a much larger number. Authors are by no means agreed concerning the number of General Councils. The Papists usually reckon eighteen; but Protestant writers will not allow that nearly so many had a right to that name. Bullinger reckons only six; Dr. Prideaux, seven; and Bishop Beveridge, eight. The following are the principal Councils noticed in Ecclesiastical History.

Council of Nice.

1. The *Council of Nice* derives its name from *Nice*, a city of Bithynia, at which it was convened, A. D. 325, by order of the Emperor Constantine, who was present during its deliberations. The Bishops assembled, who were 318 in number, condemned the Arian heresy, and framed the Creed, which is hence called the *Nicene*.

Council of Constantinople.

2. The *Second General Council* was that held at *Constantinople*, A. D. 381, by order of the Emperor Theodosius the Great. In it were condemned the Macedonian heretics, who denied the Divinity of the Holy Ghost. Though usually termed a General Council, this assembly was actually composed of only 150 Bishops of the Eastern Empire. They completed what the Council of Nice had left imperfect, and fixed in a full and determinate manner the Catholic doctrine of three persons in one Godhead; which is still received among all real Christians.

Council of Ephesus.

3. The *Council* held at *Ephesus*, A. D. 431, under the Emperor Theodosius the Younger, is the *Third General Council*. Two hundred Bishops who were convened at this Council, condemned the heretical tenets charged upon Nestorius. Not to dwell on comparatively uninteresting discussions, it may suffice to remark, that the doctrine established at this Council, was that which has always been professed by the Orthodox Christian Church; viz. that Christ was one Divine person, in whom two natures were most closely and intimately united, without being mixed or confounded.

Council of Chalcedon.

4. The *Fourth General Council*, called A. D. 451, by order of the Emperor Marcian, was summoned to assemble at *Nice*, but was afterwards held at *Chalcedon*, in Bithynia. This Council, which was composed of 600, or (according to some writers,) 630 Bishops, established the Catholic faith concerning the mystery

 of the Incarnation of Jesus Christ, in opposition to the errors of Eutyches, who affirmed that there was but one nature in Christ.

Second Council of Constantinople.

5. The *Fifth General Council*, and the *Second* of *Constantinople*, was held A. D. 533, by command of the Emperor Justinian. The principal transaction of this Council, was the condemnation of the "three chapters;" by which are meant, 1. the writings of Theodore of Mopsuestia, who lived 150 years before, and who was said to have led the way to the Nestorian heresy; 2. those of Theodoret against Cyril; and 3. an Epistle of Ibis to Maris the Persian, in which the orthodoxy of the *Council of Ephesus* was attacked.

Third Council of Constantinople.

6. The *Sixth General Council*, and the *Third* of *Constantinople*, was assembled by order of the Emperor Constantius Pogonatus. This Council condemned the heresy of the Monothelites, who allowed only one will to Christ.

Second Council of Nice.

7. The *Seventh General Council* was convened, to compose the disputes which had arisen on the subject of image-worship. It met at Constantinople in 786; but its deliberations being disturbed by the violence of the Iconoclasts or image-breakers, the Empress Irene desired its members to disperse for the present. In the following year the Council resumed its deliberations, whence it is called the *Second of Nice:* it determined that a relative honour was to be given to holy pictures and images, and denounced severe punishments against all who maintained that God was the only object of religious adoration.

Fourth Council of Constantinople.

8. The *Eighth General Council or Fourth of Constantinople* was held at that City in 869. In it the worship of images was confirmed; and the disputes between the Latin and Greek Churches were concluded, or at least suspended.

These are all the Councils, reputed by Protestant writers to be Oecumenical or General; but the Church of Rome has added nine others, whose decrees she pronounces to be obligatory upon the consciences of all men. Of these, the most memorable is the *Council of Trent*, which was convoked and opened under the Pontificate of Paul III. in December, 1545, and continued under Julius III.; and which after sitting, with some interruption, eighteen years, was brought to a close in 1563. This Council, though termed by Romanists a General Council, was so far from being General, that only 196 Bishops were present: they unanimously condemned the Reformation, and confirmed all the doctrinal corruptions of Popery.

The first four Councils, it will be seen, were convoked by the Emperors of the East, whose dominions included the whole, or nearly the whole of Christendom; and they continued to exercise the same power for several centuries afterwards. But, at length, the Popes of Rome, among other usurpations, assumed to themselves the right of summoning General Councils; and the first which met by their authority was the *First Lateran Council*, in the year 1123.

Councils not infallible.

Different General Councils have made decrees directly opposite to each other, particularly in the Arian and Eutychian controversies, which related to fundamental articles of the Christian doctrine. Indeed, neither the first General Councils themselves, nor those who defended their decisions, ever pretended to infallibility. This claim was of a much more recent date, and suited to the dark ages, in which it was asserted and maintained; but it is now considered equally groundless and absurd. If God had been pleased to exempt them from a possibility of error, he would have announced that important privilege in his written word; but no such promise or assurance is mentioned in the New Testament. Since the Scriptures are the only source from which we can learn the terms of salvation, it follows (as the Anglican Church has declared in the XXIst Article of her Confession) that "things, ordained by General Councils as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." Upon this ground the members of that Church receive the decisions of the first four General Councils, in which they find the truths revealed in the Scriptures, and therefore they believe them. They reverence the Councils for the sake of the doctrines which they declared and maintained; but they do not believe the doctrines upon the bare authority of the Councils. The Greek Church receives the decisions of the first seven Councils; but the Coptic and Abyssinian Churches admit only those of the First Council of Nice, the First of Constantinople and of the Council of Ephesus. Much as the authority of Councils has been extolled by the Papists, History shows that, whatever they may be in *theory*, they were, for the most part, in *fact*, very disorderly; their deliberations having been disgraced by violence, disorder, and intrigue, and their decisions formed under the influence of some ruling party. Hence General Councils have been discontinued since the Reformation.

Abstracts of the proceedings of General Councils will be found in the Ecclesiastical Histories of Mosheim, Du Pin, and others, and in Dr. Cave's *Historia Literaria*. There are extant several collections of their Canons: the two most celebrated of these are, 1. the *Concilia Generalia*, edited by Severinus Binius, of which there are three editions, one printed at Cologne in 1606, and again in 1618, in four volumes, folio, and another at Paris in 1638, in nine volumes, folio; and 2. edited by Philip Labbe and Gabriel Cossart, Paris, 1671, 1672, in seventeen closely printed volumes, to which Stephen Baluze published a supplement, in 1683, in one volume. These and some other collections by Popish editors, are confessedly works of great labour and learning; but they must be consulted with suspicion, on account of the fraudulent alterations introduced into them; which have been ably exposed by our learned countrymen, Thomas James, in his *Treatise of the Corruption of Scripture, Councils, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome, for maintenance of Popery*, London, 1688, 8vo.; and Dr. Thomas Comber, Dean of Durham, in his *Roman Forgeries in the Councils, during the first four centuries; together with an Appendix concerning the Forgeries and Errors in the Annals of Baronius*, London, 1689, 4to.

The proceedings of the national Councils of the British Church, were collected by Sir Henry Spelman, and Sir William Dugdale, and printed in one volume, folio, at London, in 1639—64; but the best and most copious edition is that of David Wilkins, London, 1737, in four large volumes, folio.

For the proof and illustration of the judgment of the Church of England, on the authority of General Councils, as delivered in the XXIst Article of her Confession, the works of Bishops Burnet, Beveridge, and Tomline, and of Dr. Hey, may be advantageously consulted.

COUNCIL. The *Privy* COUNCIL, *Consilium privatum Regis*, is the principal Council belonging to the King in his Court or Palace. In ancient times it consisted of twelve or thereabouts; but having increased so that its numbers were inconveniently large, it was limited in 1679 to thirty, whereof fifteen sate by right of office, and the remainder, ten Lords and five Commoners, were named by the King. It is now considered indefinite in number, but only such Members attend as are summoned upon each particular occasion. The *Lord President of the Council* ranks as fourth Great Officer of State. His office is as ancient as the reign of King John. It appears to have been dormant in the reign of Elizabeth, though exercised in that of James I., and formally revived under Charles II., in the person of Anthony, Earl of Shaftesbury. He is appointed by letters patent under the Great Seal, *durante bene placito*. His duties are to propose business at the Council table, and to report the transactions thereof to the King. Privy Counsellors are nominated by the King without patent or grant, and they are removable at his pleasure. Any natural born subject of England is capable of being a Member; but no person is capable if born out of the dominions of England, unless of English parents, even though he be naturalized.

The oath of a Privy Counsellor binds him, 1. to advise the King according to the best of his cunning and discretion; 2. to advise for the King's honour and good of the public without partiality, through affection, love, meed, doubt, or dread; 3. to keep the King's Council secret; 4. to avoid corruption; 5. to keep and strengthen what shall be there resolved; 6. to withstand all persons who should attempt the contrary; to observe, keep, and do, all that a good and true Counsellor ought to do for his Sovereign Lord.

The power of the Privy Council in offences against Government extends only to inquiry, and their committal is not privileged beyond that of an ordinary Justice of the Peace. But in Plantation or Admiralty causes, and in cases of Lunacy and Idiocy, the appeal lies to the King's Majesty himself in Council; so also in disputes of Colonies concerning their Charters, or in any claim in the nature of a feodal grant from the King or his ancestors. A conspiracy among any of the King's Household Servants to take away the life of a Privy Counsellor is Felony, though nothing be done in it. (3 Henry VII. ch. 14.) On the attempt of Guiscard upon Mr. Harley, a statute, 9 Anne, ch. 16, made it Felony, without Benefit of Clergy, for any person who attempted to kill, or who should assault, strike, or wound, a Privy Counsellor in the execution of his office. The Privy Council is dissolved by the Common Law on the demise of the Crown; but by 6 Anne, ch. 7, 8, it continues for six months after the accession of the new Prince, unless he determine it sooner. The King with the advice of the Privy Council issues Proclamations, which if they are consonant to the law of the land, are binding on the subject.

The *Common* COUNCIL of the City of London probably arose out of the *Folkmotes*, or General meetings of the Citizens, which were not discontinued till after the reign of Henry III. Afterwards, when these large assemblies became inconvenient, two Citizens were returned from each Ward, who being added to the Lord Mayor and Aldermen, might form the *Court of Common Council*. In 1347 it was determined that each Ward should send delegates in proportion to its extent, not less than six, nor more than twelve; and the aggregate number thus returned by election on St. Thomas's day is 236. This Court forms the legislative body of the City. Various Committees are appointed out of it, and the nomination of several Officers belongs to it. It assembles in a chamber at Guildhall on every Thursday. COUNCIL. COUNSEL

CO-UNDERSTANDING, a mutual or reciprocal understanding.

I cannot yet get that grammar, which was made for the constable of Castile, who you know was born dumb; wherein an art is invented to speak with hands only, to carry the alphabet upon ones joints and at his fingers ends. which may be learned without any great difficulty by any mean capacity, and whereby one may discourse and deliver the conceptions of his mind without ever wagging of his tongue, provided there be reciprocal knowledge, and *co-understanding* of the art 'twixt the parties; and it is a very ingenious piece of invention.

Howell. Letter 71. book ii.

CO-UNE, } *Co*, and *unus*, one. See UNITE. Con-
Co-UNITE. } joined, combined, united. See ATONE.

These three are Ahad, Æon, Vranore:
Ahad these three in one doth *co-unite*.

More. On the Soul, book i. st. 39.

Our souls be *co-unite*
With the world's spright and body, with these herself she has dight.

Id. Ib. part ii. book iii. can. 2. st. 44.

Not that man hath three distinct souls: for the intellectual in man, containeth the other two: and what are different in plants beasts and man; are in man *one*, and *co-un'd* together.

Feltham. Resolves 95.

CO'UNSEL, *v.*
Co'UNSEL, *n.*
Co'UNSELLABLE,
Co'UNSELFULL,
Co'UNSELLING, *n.*
Co'UNSELLOR,
Co'UNSELLORLIKE,
Co'UNSELLORSHIP,
Co'UNSEL-HOUSE,
Co'UNSEL-KEEPER,
Co'UNSEL-KEEPING,
Co'UNSEL-MEAD.

See COUNCIL, above.

Counsel is applied to advice, consultation, deliberation, design, plan or purpose: and also (elliptically) to him, who is of *counsell*, who gives *counsell* or advice, who aids or assists in consultation or deliberation, in forming plans or designs; to the *counsellor* or adviser; and technically to the pleader or advocate. And see the Quotation from Hobbes.

And in fourty nyȝt hy bylueđ þere abonte
And *conseylde* of bataȝle, & ordeynede her route.

R. Gloucester, p. 359.

And as he and ȝis *counsell* stable *councell* nome,
Þese letres sende to July þe emperour of Rome.

Id. p. 54.

Þe barons þider cam & *counseild* þat beste felle.

R. Brunne, p. 248.

His barons gaf him *conseile* for to take a wyfe
Elfled þe faire.

Id. p. 35.

I purpose not (quod he) to werken by thy *conseil*, for many causes and resons: for certes every wight wold hold me then a fool; this is to sayn, if I for thy *conseilling* wolde change thinges, that ben ordeined and affirmed by so many wise men.

Chaucer. The Tale of Melibeus, vol. ii. p. 79.

I loved hire firste, and told thee my wo
As to my *conseil* and my brother sworne
To forthser me, as I have told beforne.

Id. The Knightes Tale, vol. i. p. 47.

A ful gret fool as any *conseillour*
That serveth any lord of high honour,
That dare presume or ones thinken it,
That his *conseil* shuld passe his lordes wit.

Id. The Marchantes Tale, vol. i. p. 382.

COUNSEL

The kynge *counsailed* in the case
By Antenor and Æneas,
Therto hath youen his assent.
Gower. Conf. Am. book i. fol. 14.

What is his name? It is *daunger*
Which is my ladis *counseller*.
Id. Ib. book iii. fol. 59.

For sothe the prince of prestis and the eldre men *counceiliden* the puple that they schulden axe Barabas, but thei schulden distrie Jhesus. *Wiclif. Matthew*, ch. xxvii.

For whi, who know the witt of the Lord? or who was his *counsilor*. *Id. Romaynes*, ch. xi.

Beware therefore of men, for they shall deliuer you vp to their *counsels*, and they shall scourge you in their sinagoges or *counsel-houses*. *Tyndall. Workes*, fol. 214.

Sothely Farisees geden out anoon and maden a *counseyl* with Herodians agens him hou thei schulden leese him.
Wiclif. Mark, ch. iii.

And the Pharises departed and streyght way gathered a *counsell*, with thē that beloged to Herod, against him, that they might destroy him. *Bible*, 1551.

In the name of the Lord so be it. There was put forth before us the deane and college of the right *counsailful* facultie of decrees of the vniuersitie of Parys this question.
Hall. Henry VIII. The eighth Yere.

In matters of spiritual joy and sorrow, I will if I can, be *counseled* by an heart which once was broken, that I may see how he recovered, and repair my breaches by a pattern.
Hammond. Works. Sermon 10. vol. iv.

The danger of their marching in his rear, and carrying as great an addition of strength to the enemy, as General Goring could carry to the king, except he carried with him the forces of several garrisons, which were then joyn'd to him, made it very *counsellable* to suspend a present obedience to those orders, till his majesty might receive the full and true state of his affairs in those parts.
Clarendon. History of the Rebellion, &c. book ix.

Very few men of so great parts were, upon all occasions, more *counsellable* than he; so that he would seldom be in danger of running into great errors, if he would communicate, and expose all his own thoughts and inclinations to such a disquisition.
Id. Ib. book iv.

Counsel, is where a man saith, Do, or do not, this, and deduceth his reasons from the benefit that arriveth by it to him to whom he saith it.
Hobbes. Leviathan, part ii. ch. xxiv.

He [the Earl of Strafford] moved the lords to have *counsel* allowed him, which was much opposed by the commons, but his accusation having much in it of matter of law, he had permission to have *counsel*. *Baker. Charles I. Anno* 1646.

I would to Jove, Athenia, and Phoebus, I could make
(Of all) but ten such *counsellors*; then instantly would shake
King Priam's city, by our hands laid hold on, and laid waiste.
Chapman. Homer. Iliad, book ii. fol. 24.

To such a passe were things brought, that the greatest part of the common people of Rome came laden with wine into the *counsell-house*, and being drunke, consulted of the safety of the state. *Hakewill. Apologie*, fol. 372.

No *counsel-keeper*, nor no secret thing
Will then be found.
More. On the Soul, part iii. st. 18.

And curtain'd with a *counsaile-keeping* caue.
Shakspeare. Titus Andronicus, fol. 37.

For the great offices and officers of the kingdom, I shall say little, for the most part of them are such as cannot well be severed from the *counsellorship*; and therefore the same rule is to be observed for both, in the choice of them.
Bacon. Advice to Sir George Villars.

To preuent which outrage, by gentle messages intreating of the barons a place and day of meeting, who thereto designed Running-mead, (since called *Counsell-mead*, for such consultations of state.) *Speed. King John*, book ix. ch. viii.

Not Lemuel's mother with more care,
Did *counsel* or instruct her heir;
Or teach with more success her son
The vices of the times to shun.
Waller. Epitaph on Sir George Speke.

As if it were not more advantageous to mankind to be instructed in wisdom and virtue, than in politicks; and to be made good fathers, husbands, and sons, than *counsellours* and statesman. *Spectator*, No. 124.

When wide example bids me be unjust,
False to my word—or faithless to my trust;
Bid me the banefull errour, *counsell'd* see,
And shun the world, to find repose with thee.
Boyse. Address to Poverty.

COUNSEL, COUNSELLOR, in *Law*, a person retained by a client to plead his cause in a Court of Judicature. Of Counsellors there are two degrees, Barristers and Serjeants. From both of which some are selected to be his Majesty's Counsel learned in the law, the two principal of whom are his Attorney and Solicitor General. King's Counsel must not be employed in any cause against the Crown without special licence, which licence, however, is never withheld. Of late years a custom has prevailed of granting patents of precedence, to such Barristers as the Crown thinks proper to honour with that mark of distinction, whereby they are entitled to such rank and pre-audience as are assigned in their respective patents. These, as well as the Queen's Attorney and Solicitor General, rank promiscuously with the King's Counsel, and sit together with them within the Bar of the Courts; they receive no salaries, and are not sworn, and therefore are at liberty to be employed in causes against the Crown. All other Serjeants and Barristers indiscriminately, (except in the Court of Common Pleas, where only Serjeants are allowed to practise,) may be employed by any suitors. The order of precedence and pre-audience at the Bar stands thus: the King's Serjeant, so constituted by special patent; the King's Ancient Serjeant; the King's Advocate General; the King's Attorney General; the King's Solicitor General; the King's Serjeants; the King's Counsel, and Queen's Attorney and Solicitor General; Serjeants at Law; the Recorder of London; Advocates of the Civil Law; Barristers. A Counsel has the privilege of enforcing on the Court any thing of which he is informed by his Client, if pertinent to the matter, and is not bound to examine whether it be true, for that is at the peril of the person instructing him: great latitude of speech is also allowed Counsel, to enable him to discharge his duties efficaciously to his Clients.

COUNT, *v.*
COUNT, *n.*
CO'UNTABLE,
CO'UNTER,
CO'UNTING-HOUSE,
CO'UNTLESS.

Fr. *compter*; It. *contare* Lat. *computare*; from *con*, and *putare*; of unsettled Etymology. See COMPT, and ACCOMPT.

To reckon, to number, to calculate, to compute, to value or estimate.

Countour, in Chaucer, is *counting*-house; also, Arithmetician.

The gretest clerkes ben not the wisest men,
As whilom to the wolf thus spake the mare:
Of all hir art ne *count* I not a tare.
Chaucer. The Rewe Tale, v. 4054.

Up to hire husbond is this wyf ygon,
And knocketh at his *countour* boldely.
Id The Shipmannes Tale, v. 13143.

That though Argus the noble *countour*
Sate to reken in his *countour*,
Yet should he faile to reken euen
The wonders me met in my sweuen.
The Dreame of Chaucer, fol. 241.

Caton *counteth* hit nought and canonistres at lesse.
Piers Ploughman. Vision, p. 163.

Florent behight hir good enough,
Of londe, of rent, of parke, of plough:
But all that *counteth* she at nought.
Gower. Conf. Am. book i. fol. 17.

Curyowsly he can both *counter* and knak.
Skelton. Laureate, againste a comely Coystrowne curiowsly chauntyd, and carryshly cownted, *&c.*

There was *counteryng* of carols in meter and in uerse
So many, that long it were to reherce.
Id. The Crowne of Laurell.

Aulus, my sonne, when thou in youth
counters in purse didste beare.
Drant. Horace. Satyre 3.

He hath abundance of gold and siluer in his owne handes or treasurie: but the most part of his know not a crowne from a *counter*, nor gold from copper.
Hakluyt. Voyage, &c. Description of Russia, vol. i. fol. 320.

But these fancies are now so generally cried downe that to reuiue them would be *counted* no lesse then folly, and to defend them absurdity. *Hakewill. Apology*, fol. 263.

As for an enemy that is long a making: he is much the worse, for being ill no sooner. I *count* him as the actions of a wise state, which being long in a resolving, are in their execution sudden, and striking home. *Feltham. Resolve* 3.

IREN. Sure Eudox. The evils which you desire to be *recounted* are very many, and almost *countable* with those which were hidden in the basket of Pandora.
Spenser. On Ireland, vol. viii. p. 300.

There were taken by the king's armie, 100 knightes and seruitours on horse-backe, and foot-men without number, besides thirtie men of armes, and other inferiour souldiers not *countable*.
Speed. Richard I. book ix. ch. vii. sec. 65.

Nature itself cannot err: and as men abound in copiousness of language; so they become more wise or more mad than ordinary. For words are wise men's *counters*, they do but reckon by them: but they are the money of fools, that value them by authority of an Aristotle, a Cicero, or a Thomas, or any other doctor whatsoever, if but a man. *Hobbes. Of Man*, part i.

But, oh! her mind, that Orcus, which includes
Legions of mischief, *countless* multitudes
Of former curses, projects unmade up,
Abuses yet unfashion'd.
Donne. Julia. Elegy 15.

——— This *counter-caster*,
He (in good time) must his lieutenant be,
And I (blesse the marke) his Mooreship's auntient.
Shakspeare. Othello, fol. 310.

I find in my *counting-house* a manor pawn'd,
Pawn'd, my good lord.
Massinger. The City Madam, act v. sc. 2.

For then to sacrifice a bullock,
Or, now and then a child, to Moloch,
They *count* a vile abomination,
But not to slaughter a whole nation.
Butler. Hudibras, part i. can. 3.

That the same governors take the keys from the proctors and other officers; and to govern the house, and to receive all rents, and make all payments, and to be *countable* to the king's grace thereof. *Strype. Memorials. Henry VIII. Anno* 1535.

[He] thereby no more increases his own knowledge, than he does his riches, who taking a bag of *counters* calls one in a certain place a pound, another in another place a shilling, and a third in a third place a penny.
Locke. On Human Understanding, book iv. ch. viii.

Besides they loll upon their *counters* half an hour longer than they need, to drive away other customers who are to share their impertinencies with the milliner, or go to another shop.
Spectator, No. 156.

Men in trade seldom think of laying out their money upon land, till their profit has brought them in more than their trade can well employ; and their idle bags cumbring their *counting-houses*, put them upon emptying them on a purchase.
Locke. Works. On the lowering of Interest and raising the value of Money.

I would not be that guilty man,
With all his golden store;
Nor change my lot with any wretch,
That *counts* his thousands o'er.
Logan. A Tale.

I soon caught from my fellow apprentices the true grace of a *counter-bow*. *Rambler*, No. 116.

But who the *countless* charms can draw,
That grac'd his mistress true;
Such charms the old world seldom saw,
Nor oft I ween the new.
Granger. Bryan and Pereene.

——— He inspires
Their balmy odours, and imparts their hues,
And bathes their eyes with nectar, and includes,
In grains as *countless* as the sea-side sands,
The forms with which he sprinkles all the earth.
Cowper. The Task, book vi.

And you all remember, that in the same virtuous cause he submitted to keep a sort of public office or *counting-house*, where the whole business of the last general election was managed.
Burke. On the Nabob of Arcot's debts.

COUNT, in *Law*, is properly the Declaration of complaint in a *real* action, the term *Declaration* being strictly applicable to *personal* actions only: the two, however, are often used indiscriminately.

COUNTER, or as it is sometimes spelled more directly from the French *compter*, the name of a prison in London, which Minsheu derives either *a continendo*, or *a computando*, "because whosoever slippeth in there must be sure to *account* and pay well too ere he get out againe."

COUNT, COUNTESS, CO'UNTY. } Fr. *comte*; It. *conte*; Sp. *conde*, Lat. *comes*. *In imperio* comites *olim vocabant, quotquot e* comitatu *principis erat.* Spelman, *Gloss. Arch.*

County, was the ancient general term for a Nobleman. A goodly *Count-comfect*, i. e. a specious Nobleman made out of sugar. Steevens.

BEAT. Princes and *counties!* surelie a princely testimonie, a goodly *count*-comfect, a sweet gallant surelie, O that I were a man for his sake. *Shakspeare. Much Ado about Nothing*, fol. 116.

NER. Then is there the *countie* Palintine.
POR. He doth nothing but frowne; as who should say, 'An you will not have me, choose' he heares merrie tales, and smiles not. I feare hee will proue the weeping phylosopher when he growes old, being so full of vnmannerly sadnesse in his youth.
Id. Merchant of Venice, fol. 163.

I take it, she that carries vp the traine,
Is that old noble lady, Dutchesse of Norfolke.
1. It is, and all the rest are *countesses*.
2. Their coronets say so. *Id. Henry VIII.* fol. 124.

Each [division] contained a hundred freemen, who were subject to an officer called the *centenarius*; a number of which *centenarii* were themselves subject to a superior officer, called the *count* or *comes*.—Shire is a Saxon word, signifying a division; but a *county*, *comitatus*, is plainly derived from *comes*, the *count* of the Franks; that is the earl, or alderman (as the Saxons called him) of the shire, to whom the government of it was intrusted.
Blackstone. Commentaries. Introduction, sec. 4.

COMES, which we render COUNT, COUNTEE, or COUNTY, appears to have been first used as a title of dignity under the reign of Constantine. During the existence of the Republic the inferior officers, as *Tribuni, Præfecti, Scribæ, Medici, Haruspices, Accensi, Præcones*, who accompanied the *Proconsules* and *Proprætores* into their Provincial Governments, were known as the *Co-*

COUNTY. *mites* or *Cohors* of their principal. (Cic. *pro Rab. Post.* 6.) On the establishment of the Imperial Government the name was applied to the Court and household of the Prince; and Dio (53) mentions a Council of Senators selected by Augustus as his *Comites*. (Salmas. ad Sueton. *Tib.* 46.) On the first distribution of his dominions and the foundation of the new Capital under Constantine, ten out of the thirty-five Provincial Generals received the title of *Comes*. The civil officers likewise who were honoured with this distinction, gradually became very numerous, and lists of them may be found in the *Cod. Theod.* vi. 12—20, in the *Notitia Imper.*, and in the *Glossaries* of Spelman and Du Cange.

After the fall of the Roman power the title was retained by the Conquerors, and under Charlemagne it denoted equally a military or civil employment. About the end of the XVth century in Germany and under the last Princes of the Merovingian race in France, the title appears to have become hereditary in families, from the weakness of the Crown, which was unable to recall the dignity which it had once bestowed. Selden, in his *Titles of Honour*, treats the origin and progress of the title at much length, and with his usual learning.

The title *Comes*, though granted in fee to his Nobility by William the Conqueror, became merged in the Saxon Earls, whose territory in like manner was signified by County or *Shire*, a division attributed to Alfred. Three out of the fifty-two English Counties (forty for England, twelve for Wales) are distinguished as *Counties Palatine*. Chester and Durham are such by prescription as old as the Conquest. (Selden, 2, 6, 8.) Lancaster was so created by Edward III. in favour of Henry Plantaganet, whose heiress was married to the King's son, John of Gaunt, (Cart. 36, Edward III. 9.) They are called *Palatine, a palatio*, because the owners of them exercised in these Counties as full regal privileges and rights as the King himself did in his Palace. These high privileges were probably granted to Chester and Durham as border Counties requiring prompt administration of justice; on which account Pembrokeshire and Hexhamshire, were formerly considered Palatine. The rights of the former were entirely taken away in 27 Henry VIII., when the powers of the others were much abridged; and the latter, which belonged to the Archbishop of York, was reduced to a part of Northumberland in 14 Elizabeth. The County Palatine of Durham is the only one remaining in the hands of a subject. The Earldom of Chester was united to the Crown by Henry III., and the title has ever since been bestowed on the King's eldest son. Henry IV., son of John of Gaunt, did not think it safe to annex his hereditary right in Lancaster to the throne which he had usurped; and it was not until the attainder of Henry VI. that this Duchy and County was vested in the Crown, though under separate guidance and governance for its other possessions. Lancaster and Durham have Chanceries, Chester a Court of Exchequer and a Chief Justice.

Counties Corporate are Cities and Towns invested by special grace with the privileges of Counties in themselves. They are London, (the Shrievalty of which is always united with that of Middlesex,) Bristol, Canterbury, Chester, Coventry, Exeter, Gloucester, Kingston-upon-Hull, Lincoln, Lichfield, Newcastle-upon-Tyne, Norwich, Nottingham, Pool, Southampton, Worcester, York. 3 George I. 5.

COUNTENA'NCE, *v.* Countena'nce, *n.* Countena'ncer, Countena'ncing. Fr. *contenance*. *Vultus, aspectus, gestus*, q. d. continentia, *sc. vultus; a rim aut minus severis gestibus et motibus.* Contenancer, *favere, vultu*, sc. *propitio et favorabili intueri.* Skinner. COUN MAN

The *continence*, keeping or composure of the features of the face; the composure or settledness of face, looks or aspect; the firm or fixed aspect of confidence, of assurance, of courage, of encouragement; and thus applied to,

Encouragement, support, power, patronage. And, to *countenance*,

To encourage, to support, to favour, to patronize.

In *Every Man out of his Humour*, upon the expression "I'll give you more than *countenance*," Mr. Gifford has this note. "*Countenance* is a law term, from the French *contenement*, or the Latin *contenementum*, and denotes the credit and reputation which a person hath by reason of his freehold; and most commonly what is necessary for his support and maintenance according to his condition of life." *Observations on the more Ancient Statutes*, p. 11; Ben Jonson's *Works*, ii. 111.

Amiddes of the temple sate Mischance,
With discomfort and sory *contenance*.
Chaucer. The Knightes Tale, v. 2012.

The kynge his hardie *countenance*
Beholde: and his wordes wise,
And saide vnto hym in this wise.
Gower. Conf. Am., book iii. fol. 61.

Wherof first he made *cõtenaunce* as thoughe he had ben in doute whether it hadde ben the ii. bretherne of Constant or none.
Fabyan, vol. i. ch. lxii.

It makes mee laugh agood to see thee lowre
and long to loken sad:
For when thy crabbed *countenance* is so sowre,
thou art to seeming glad.
Turbervile. Of the straunge Countenance of an aged Gentlewoman.

So from himself impiety hath wrought,
That for his prey to pray he doth begin,
As if the heavens should *countenance* his sin.
Shakspeare. The Rape of Lucrece.

He would have pardoned him, [the Earl of Strafford] if it could have preserved him against the tumult raised and *countenanced* by the Parliament itself, for the terrifying of those they thought might favour him. *Hobbes. Behemoth*, part ii. fol. 523.

Rhe. Agelastus, so surnamed for his gravity, was a very wise fellow, kept his *countenance* all days of his life, as demurely as a judge that pronounceth sentence of death on a poor rogue, for stealing a piece of bacon as would serve at a meal with a calf's head. *Massinger. The Lover's Melancholy*, act i. sc. 2.

When Cain, upon the non-acceptance of his offering, was out of *countenance*: God tells him, *Gen.* iv. 7, If thou dost not well, μὴ ὀρθῶς say the Septuagint, Not rightly, or as I have prescribed: Sin lieth at the door: that is, thou art to be dealt with as a contemner of my law. *Grew. Cosmo Sacra*, book iv. ch. iii.

Orl. Are you her grace's *countenancer*, lady.
Beaumont and Fletcher. The Honest Man's Fortune, act iv. sc. 1.

Particularly the said Archibald Marquis of Argyle, at least they, or one or other of them, were authors, aiders, abettors, assisters, promoters, *countenancers*, contrivers, or art and part.
State Trials. Proceedings against the Marquis of Argyle.

Amongst whom it was agreed, the taking of the tower to be very fit for the better *countenancing* of the action.
Id. Trial of Sir Christopher Blunt.

But as to the civil religion, Socrates never opposed it, but always *countenanced* it both by discourse and example.
Bentley. Of Free Thinking, p. 177.

——— Nor with a troubled look,
Or trembling hand, the funeral present took,
Ev'n kept her *countenance* when the lid remov'd
Disclos'd the heart, unfortunately lov'd.
Dryden. Sigismonda and Guiscardo.

The *countenancing* of the rich man against the poor, was occasioned partly from the servants of the king's great officers, who did use to commit the hearing and examining of causes to them.
Strype. Memorials. Edward VI. Anno 1553.

You cannot imagine, as you have not been long enough in your post to know it by your own observation, how great an advantage it is to a man to have the *countenance* of the governor of his province. *Melmoth. Cicero. To Publius Lentulus.*

COUNTER, *adv.* Fr. *contre*; Lat. *contra, pro contera, ut supra pro supera, intra pro intera.* Vossius. Against, in opposition, in resistance, contrariwise.

A hound that runs *counter*, and yet draws drifoot well.
Shakspeare. Comedy of Errors, fol. 94.

For that punishment follows not in this life, the breach of this rule, and consequently that it has not the force of a law in countries, where the generally allow'd practice runs *counter* to it, is in itself evident.
Locke. On Human Understanding, book i. ch. iii.

CO'UNTERACT, *v.* } See *counter*, and *act*. To
Co'UNTERACTION. } act contrary, in opposition, in resistance, in hindrance or prevention. And thus, To hinder, to prevent. Smith writes it, *Contra-act*.

These have no antagonist grinders, nor *contra-acting* milstones.
Smith. Portraiture of Old Age, p. 83.

But in this case we can find no principle within him strong enough to *counteract* that principle, and to relieve him.
South. Sermons, vol. ii. p. 362.

Liberal, not lavish, is kind Nature's hand;
Nor was perfection made for man below,
Yet all her schemes with nicest art are plann'd,
Good *counteracting* ill, and gladness woe.
Beattie. The Minstrel, book i.

The physician who undertakes to cure a disease, must of course, while he administers proper medicines, enjoin his patient to abstain from every thing (however pleasing and agreeable) which may, in any degree, *counteract* those medicines, and nourish the disease.
Bishop Horne. Works. The Duty of Self-Denial. Discourse 1.

They [the beauties of writing] are wholly subject to the imagination, and do not force their effects upon a mind preoccupied by unfavourable sentiments, nor overcome the *counteraction* of a false principle or of stubborn partiality.
Johnson. Rambler, No. 93.

COUNTER is much used in Composition; it may be so used with any word, of which contrariety or opposition may be predicated. A sufficiently copious collection of examples to illustrate the usage is subjoined. For many of them, we are perhaps indebted to the French, e. g. *Contre-ballancer,—changer,—chanter, —gage,—garde,—mander,—miner,—peser,—poison,—scarpe,—signer,—seeler.*

The selly shippe was sows and smitten sore,
With *counter*-buffets, blowes and double blows.
Gascoigne. Hea bes. Voyage into Holland.

Then incontynent the constable, for doute of his men, sent out another company of men of armes, to be a *countergarde* to the foragers that were gone before for the engyn.
Froissart. Cronycle, vol. i. ch. 319.

All these Flēmynges lay in the vale of Cassell in tentes and pauylions, to *coūtegaryson* the French garysons, that the French kynge had layed at Saynt Omars, at Ayre, at Saynt Venaunt, and in other towns and fortresses there about.
Id. Ib. vol. i. ch. lxii.

Vpon the sayde Sonday of Lent, the mayre, aldermen, and shryuys, with the sayde enqueste and foure men of every warde were chargyd to appeare at Westmynster, before the kynge, at whiche appearaunce, they were *coūtyrmaundyd*, tyll upō the nexte morowe. *Fabyan. Anno* 1256.

But the most part of the said mines came to no proofe though they put fire in them, and many were met with *countermines* and hunken by our men. COUNTER
Hakluyt. Voyage, &c. The Loss of Rhodes.

He openly sayed, I cannot holde by the cloudes, for though my horse fayled me, surely I wil not fayle my *countre-paignions*. [In Grafton—*Counter-pannion.*]
Hall. Edward IV. The sixth Yere.

The *counterparte* came in freshly, appareyled euery man after his deuise. *Id. Henry VIII. The second Yere.*

Counterplede nat cōscience. ne holy churche ryghtes.
Piers Ploukman. Vision, p. 138.

I would graunte that, though I should anone die, and by my mouth fight in the quarell, if any wighte woulde *counterpleade*.
Chaucer. The Testament of Loue, book ii.

And she answered, let be thine arguing
For loue ne wol not *counterpleted* be
In right ne wrong.
Id. The Legend of Good Women. Prologue, fol. 200.

Philosophers, (that bookish broode)
maye teache the thinge by sleight,
But skille and practyse *counterpleas*,
and profit it denyes.
Drant. Horace. Satyre 3.

It shall do vs as much good
And to our harte as much auaile
The *counterpeise*, ease, and trauaile
As we had won with labour.
Chaucer. The third Booke of Fame, fol. 283.

And didden all hir might, sens they were one
For to recoueren blisse, and been at ease
And *paised* wo with ioy *counterpaise*.
Id. Troilus, book iii. fol. 174.

All the losses that a man maie haue of any temporall goodes, can not *counterpeise* the least losse of good fame.
Golden Boke, O. 8.

But the whole cause of the remission of our sinnes & our saluation, is the bloud of Christ, which hath fully *counterpayed* the iustice of God the father, & hath pacified his wrath towardes vs that believe. *Frith. Workes*, fol. 22.

Wherfore shortly after was made in Westmynster-hall a scaffolde for the lordes, and a presence for a judge railed and *counterrailed* about, and barred with degrees.
Hall. Henry VIII. The thirteenth Yere.

The 21st, in this latitude of 18 degrees we met with a *counter-sea* out of the north boord, and the last voyage in this very place we had the *counter-sea* out of the south, being very calme weather as now it is also.
Hakluyt. Voyage, &c. M. James Welsh.

Not skilde to *counter-shape* his mournful grace
That men might deeme what art could not supplie,
Deuisde with painted vaile to shroude the face
Like sort my pen shal Gascoigne's praise discrie.
Gascoigne. R. N., in commendation to the Author, &c.

Folweth ecco, that holdeth no silence,
But ever answereth at the *countretaille*.
Chaucer. The Clerkes Tale, v. 9069.

"Now by that other" (quod I) "methinketh thilke iewel so precious, that to no soch wretche as I am wolde vertue therof extende, and also I am to feble in worldely ioyes, any soche iewell to *contreuaile*.
Id. The Testament of Loue, book i.

Where Rome than would assaile,
There might no thing *contreuaile*
But euery contry must obeye.
Gower. Conf. Am., Prologue, fol. 5.

Of all the heauenly gifts that mortal men commend,
What trusty treasure in the world can *counteruaile* a friend.
Vncertaine Auctors. Of Friendship.

Than shuln ye evermo *counterwaite* emboyssements, and alle espiaile. *Chaucer. The Tale of Melibeus.*

COUNTER And sir, I wyll ye knowe the dethe of my son toucheth me so nere, that and it were not for brekynge of this voyage that we be in, I shulde bring the host into suche trouble, that with honour it shulde be amended, and so *counteruenged*, that it shulde be spoken of a hūdred yeres hereafter in Englande.

Froissart. Cronycle, vol. ii. ch. xi.

Counterwaying your busy diligence.

Skelton. The Crowne of Laurell.

Prudent Rebeca, of whom remenbraunce
The Bible maketh, with whose chaste lyuinge
Your noble demenour is *counterwaynge*. *Id. Ib.*

So that for a man to go about to *counterargue* this common belief, is as fruitless as to whistle against the winds.

Glanville. The Vanity of Dogmatizing, ch. ix.

But he had laid a *counter-ambush* for them of his Illyrians, who staying behind the rest did set upon the backs of the Etolians.

Ralegh. History of the World, book v. ch. iv. sec. 2.

In case such authority be made not manifest unto him upon demand, he is no longer obliged: for the covenant made with the author is not valid, without his *counter-assurance*.

Hobbes. Of Man, part i.

It comforteth me in all my distresses, though I have I know not how many personal distresses, yet I draw that comfort out of the news of your faith, which upholds my heart and doth *counterbalance* my afflictions.

Goodwin. Works, vol. i. fol. 235.

Not thy strength is approv'd with words (good friend) nor can we reach
The body, nor make th' enemy yeeld, with these our *counter-braves*.

Chapman. Homer. Iliad, book xvi. fol. 230.

Sir Edward Harbert is return'd, having had some clashings and *counterbuffs* with the favourite Luynes, wherein he comported himself gallantly. *Howell. Letter* 5. book i. sec. 3.

Then came of Laodice another knight,
On him the staffe in pieces three did teare,
Yet was the *counterbuffe* thereof so great,
The knight had much ado to keepe his seate.

Harrington. Orlando, book xvii. st. 67.

So as they past together on their way,
He gan deuize this *counter-cast* of slight,
To giue fair colour to that ladies cause in sight.

Spenser. Faerie Queene, book vi. can. 3.

As touching the sea-hares among the Indians, it is constantly affirmed, that taken they cannot be alive; and that by way of *countercharge*, a man is their poyson.

Holland. Plinie, vol. ii. fol. 427.

And *counter-changeably* writte in the Argent, ATER, and in the sables, ALBVS.

Camden. Remaines. Impresses, p. 225.

In suche maner, that as well by day as by night (whiche came vpon them in thies *counter-chaunces*) they were all deade, partely wyth strokes of arowes, and partlye wyth theire owne hādes.

Nicoll. Thucydides, fol. 107.

Then, thou seducing hope, farewell,
No more thou shalt of sense bereave me,
No more deceive me.
I now can *counter-charm* thy spell,
And for what's past so far I will be even,
Never again to hope for any thing but heaven.

C. Cotton. Hope. Pindaric Ode.

The excrements or bones which the hyæna dischargeth out of the belly at the time that she is killed, serve for *countre-charms* or preservatives against sorceries and practices of magicians.

Id. Plinie, vol. ii. fol. 313.

Nor ready always like as a cock croweth againe when he heereth others, to *counter-chaunt* (as it were) to all those that make any speech. *Holland. Plutarch*, fol. 327.

O thinke vpon the matchlesse valiancie
Of our forefather's deeds in former daies,
And let vs *counter-checke* the memoric
Of their stout acts by that immortall praise,
To which our deeds our names this day may raise.

Mirrour for Magistrates, fol. 766.

If againe, it was not well cut, he wold say, I lie: this is called the *counter-checke* quarrelsome. COUNT

Shakspeare. As You Like It, fol. 206.

Either therefore let him never cite S. Austin against us in this point, or else we must be forced to *counter-cite* him once more then we meant.

Hall. The Honour of the Married Clergie, vol. i. fol. 703.

Now I dare appeal to any one, if he can conceive any thing more subtil or more unitive then the essential notion of a spirit, as it is immediately *counter-distinct* to matter.

More. Preface. General, fol. 14.

But I call it moral, in *counter-distinction* to philosophical or physical; as Philo uses this terme moral in divine matters.

Id. Defence of Moral Cabbala, fol. 153.

If evil angels, by their confederates are permitted to perform such astonishing things as seem so evidently to carry God's seal and power with them, for the confirmation of falshoods, and gaining credit to impostors, without any *counter-evidence* to disabuse the world; mankind is exposed to sad and fatal delusion.

Glanville. Against Modern Sadducism, ess. 6.

Annibal himselfe was present in person to encourage and escort his soldiours, whereas the rouling tower was driven, which was so high, that it overlooked all the mures and *counter-fabrickes* of the cittie. *Holland. Livius*, fol. 400.

Whyche thynge they durst not do, whan they shoulde perceyue themself *contre-gaiged* with any parte of their soulde.

Nicoll. Thucydides, book viii. fol. 207.

The vnhappy & myserable, that haue no hope of goodnes, shulde not be reputed to do more wisely, to *counter-garde* or safe their liue, than they, that be of an other condition, that is better.

Id. Ib. book ii. fol. 56.

And though in this life we have not always such a sensible experience of the evil and mischief of this malignant temper, because now it is *counter-influenced* by those more meek and auspicious ones that are in conjunction with it; yet when we go into eternity, we shall be confined to such a society of spirits as are all thro' out of our genius and temper.

Scott. Christian Life, part i. ch. iii.

If he ask me now, how he shall know her? (I suppose he meaneth, how he should know her to be the true) I must *contre-interrogate* him, who he is? that is, in whose name he speaketh?

Hammond. Works, vol. ii. p. 643.

Sense of pain, if permitted to operate, causeth groans, with many involuntary motions and all endeavours to avoid it. All which are sometimes *countermanded* by the force of mere phancy.

Grew. Cosmo Sacra, book ii. ch. vi.

Then do I thinke there is some greater hand,
Which thy endeavours still doth *countermand*.

Browne. Pastorals, book i. song 1.

Passions kept their place, as servants of the higher powers, and durst not arrogate the throne, as now: no *countermands* come hence, to repeal the decretals of regal faculties.

Glanville. Vanity of Dogmatizing, p. 4.

The English in a fog came within musket-shot of them before they were discried; then the captain commanded a *counter-march*. *Whitelock. Memorials. Charles I. Anno* 1641.

Jeroboam threatens, the prophet stands undaunted; Jeroboam fawnes, and promises, the prophet holds constant, now comes a gray-headed seer, and pleads a *counter-message* from God, the prophet yields, and transgresses.

Hall. Cont. The Seduced Prophet, fol. 1180.

The German powers, false shuffling, and agen
All *countermin'd* by skilfull Italy,
Each one in possibility to win,
Great rests were vp and mightie hands were in.

Mirrour for Magistrates, fol. 528.

Others he employed in a more special nature and trust, to be his pioneers in the maine *countermine*.

Bacon. Henry VII.

In which happy state we shall be no longer ground between those *counter-moving* milstones of the law in our minds, and the law in our members: but being entirely resigned to God, we shall ever obey him *secundo flumine*, with a full current of inclination, and nature.

Scott. Of the Christian Life, part i. ch. iii

 Meeting no joggs, or *countermotions* to interrupt it, the return of the parts is so quick, that the mind cannot take notice of their succession to each other.

Glanville. Vanity of Dogmatizing, ch. ix.

Which observation cannot be thought strange, by men that understand how hard, or almost impossible it is for one prince that is humorous, succeeding many that were goodly and judicious, to work upon the sudden any dangerous effect, by *countermotion* or opposition to the spheres of the former government.

State Trials. Trial of Henry Garnet.

But they are placed in those imperial heights,
Where, *countermur'd* with walls of diamond,
I find the place impregnable.

Kyd. Spanish Tragedy, act iii.

The Frenchmen besieged the towne and bet it with ordinaunce, and they within manfully defended it, and made new *countermures*, so that their enemies could not enter without ieopardie.

Grafton. Henry VIII. The nineteenth Yere.

But before they had with their *countermures* and rampiers stopped up all passages, five horsemen being sent even amongst the guards of the enemies, brought news to Rome, that the consul with his armie was besieged. *Holland. Livius*, fol. 105.

But beyond this some are despisers still and hope to drown the noises of Mount Sinai, the sound of cannons, of thunders and lightnings, with a *counternoise* of revelling & clamorous roarings.

Taylor. Sermon 13. part ii.

But afterwards when *counternews* came that Eumenes was alive and coming homeward againe, Attalus laid aside his diadem, and went to meet his brother.

Holland. Plutarch, fol. 155.

Then may I hope that I have not preach'd in vain, that what I have now only, as a precentor, begun to you, the whole chorus will answer in the *counterpart*, what hath been now proclaimed to your ears, be echoed back again by your hearts, and lives; and the veryest stone in the temple take up its part, the hardest, impenetrablest unmercifullest heart join in the ἀμοιβαῖον.

Hammond. Works, vol. iv. fol. 556.

Let him not copy what in you is writ
Not making worse what nature made so clear,
And such a *counterpart* shall frame his wit,
Making his style admired every where.

Shakspeare. Sonnet 84.

Æneas, not lightly gauled at her impatience whom he still loued more than a little, (howbeit lesser than his own regarde of honour) thankfully acknowledged her great bounty, *counterpleading* to have pretended a departure without leave taken.

Warner. Albion's England. Addition to Book II.

My lord I must confess, as your case lies,
You have great cause your subjects to suspect;
And *counterplot* against their subtelties
Who all good care and honesty neglect.

Daniel. History of Civil War, book ii.

For the courage, wherewith the mariners on both sides brought up their gallies to any part they were bidden, was very great and great was the plotting and *counterplotting*, and contention one against another of the masters.

Hobbes. Thucydides, book vii. p. 429.

Giving by his good demeanour and carriage a *counterpeise* to the ballance for to hold her firm, or a weight rather to make her incline and bend that way which is good for them both.

Holland. Plutarch, fol. 927.

Nor was without example in those days;
Wherein (as in all ages) states do take
The side of public peace, to *counterpaise*
The weight of wrong, which time may rightful make.

Daniel. History of Civil War, book vii.

What saw my life wherein my soul might joy?
What had my days, whom troubles still afflicted,
But only this to *counterpoise* annoy?

Id. The Complaint of Rosamond.

As that it may so fall out that an imposition may be set by a foreign prince that may wring our people, in which case the *counterpoise* is, to set on the like here upon the subjects of that prince. *State Trials. The Great Case of Impositions.*

And you may perceive by the body of the act, that for the *counterpoising* of the imposition of four ducats laid by the Venetians upon our merchants, there was imposed 18*s.* for a butt of malmsey, upon their merchants bringing it hither.

State Trials. The Great Case of Impositions.

The Median apple-tree: the fruit whereof is a *counterpoison* and singular antidote against all venom.

Holland. Plinie, vol. i. fol. 359.

I can liken such a one to him, who being empoysoned will not drinke any antidote or *counterpoison*, unlesse the pot or cup wherein it is be made of colion earth in Attica.

Id. Plutarch, fol. 47.

And what success had Richard himself after all these mischiefs and murders, policies and *counterpolicies* to Christian religion.

Ralegh. Preface, fol. 7.

But against the stroke of Providence all *counterpractices* are vain. *State Trials. Trial of Henry Garnet.*

Notwithstanding all these *counterpreparations*, the Gauls kept on their way; and, entering into Tuscany, destroy, and put to fire and sword all that lay before them.

Ralegh. History of the World, book v. ch. iii. sec. 8.

The cause of sense is the external body or object, which presseth the organ proper to each sense, either immediately, as in the taste or touch; or mediately, as in seeing, hearing, and smelling: which pressure, by the mediation of nerves, and other strings and membranes of the body, continued inwards to the brain and heart, causeth there a resistance, or *counterpressure* or endeavour of the heart, to deliver itself.

Hobbes. Of Man, part i. ch. i.

I do not read of many of our own that agree with him, but Polidor, Bodin, and other strangers, who may well be excused for their ignorance in British antiquities, and deserve not to be laid in ballance to *counterprize* the authoritie of so many learned authors of our country, who with ioynt consent have affirmed the Britane history. *Stow. Preface*, fol. 2.

But the generality and uncertainty of the articles was such, as rendered it a bare show only: no particular being charged, concerning which I might provide for any witnesses or *counterproof*. *State Trials. Trial of Archbishop Laud.*

The second benefit and right, which by denying me a trial *per pares*, you take from me is the benefit of seeing, hearing, and *counterquestioning* the witnesses produced against me; which in such way of trials ought to be *viva voce*.

Id. Proceedings against Colonel Andrewe.

First that this present manner of exercising of this office hath so many testimonies, interchangeable warrants, and *counterrolments*, whereof each, running through the hands and resting in the power of so many several persons, is sufficient to argue and convince all manner of falsehood.

Bacon. Historical Account of the Office of Alienations.

To compare their university to yours, were to cast New Inn in the *counterscale* with Christ Church College, or the Alms-houses on Tower-hill to Sutton's hospital.

Howell. Letters, book i. sec. 1. let. 8.

Letters and messengers from Bristol informed that Prince Rupert having delayed the treaty for surrender of it, till his *counterscarfes*, and inmost lines were finished, and then refused the honourable conditions offered to him by Sir Thomas Fairfax.

Whitelock. Memorials. Anno 1645.

Fabius made not one entire battaile of allies and citizens mingled together, but three battaillons severally by themselves, of three sundry nations, and raunged them along all about the *counterscarpe* and trench of his enemies.

Holland. Livius, fol. 103.

They compared the loss of Weymouth, in the view of his army, after he had been in the town, and when the whole direction was in him, with the *counterscuffle* at Petherton Bridge, when two of his own parties, pursuing the orders they had received, fought with each other, whilst the enemy retired to their own strengths.

Clarendon. History of the Rebellion, book ix.

[He] yeelding to their behest, stood on the bridge of Dublin, and shot to that mole-hill, leauing behind him a monument, rather by his posteritie to be woondered, than possiblie by anie man liuing to be *counterscored*.

Holinshed. Ireland, vol vi. ch. iii.

COUNTER

And you shall beare
A better witnesse backe then words, which we
On like conditions, will haue *counterseal'd*.
Shakspeare. Coriolanus, fol. 28.

They [the States] greatly mistrusting whereat he did aime, bewailed the miseries whereunto their country seemed to be brought, yet they suffered him to choose his counsellors of estate, and to stampe his owne armes both in their great and *counterseale*. *Speed. Queen Elizabeth. Anno* 1585.

Moreover, I find there are some words now in French which are turn'd to a *counterssense*.
Howell. Letters, book iv. fol. 19.

For the present, he [King John] gaue commaund to his seneschall of Normandie, to attempt on them some *counterseruices*.
Speed. King John. Anno 1201.

Heavens thy fair eyes be,
Heavens of ever-falling stars,
'Tis seed-time still with thee,
And stars thou sow'st, whose harvest dares
Promise the earth to *countershine*
What ever makes heaven's fore-head fine.
Crashaw. Steps to the Temple. The Weeper.

They agreed upon a *countersign*, that to know 'twas themselves, and not the ass, they should bray twice together.
Shelton. Don Quixote, book ii. ch. xxiv.

As a curre that goes through a village, if he clap his taile betweene his leggs and runne away, every curre will insult over him, but if he bristle up himselfe, and stand to it, give but a *counternarie*, there's not a dogge dares meddle with him. Much is in a man's courage and discreet carriage of himselfe.
Burton. Anatomy of Melancholy, fol. 355.

If he once will'd adultery should be sinful and to be punisht with death, all his omnipotence will not allow him to will the allowance that his holiest people might as it were by his own antinomie, or *counterstatute*, live unreprov'd in the same fact as he himself esteem'd it, according to our common explainers.
Milton. Doctrine, &c. of Divorce.

'Tis obedience to, and imitation of God, perfectly separated from all sinfull defects, and freed from the clog of *counterstriving* principles. *Scott. Of the Christian Life*, part i. ch. i.

If our belief of the future rewards and punishments be but founded on such evidence, as gives a full satisfaction to our minds, 'twill draw our souls to God like an invincible loadstone, in dispite of all the oppositions of temptations from without, and of all the *counterstrivings* of a corrupt nature from within.
Id. Ib. part ii. ch. v.

One time, when he his weapon fayn'd to shift
As he was wont, and chang'd from hand to hand,
He met him with a *counterstroke* so swift
That quite smit off his arme, as he it vp did lift.
Spenser. Faerie Queene, book v. can. 10.

You haue forc'd your most importunate inclinations, and withstood the most violent *counterstruggling* of a perverse and degenerate nature.
Scott. Of the Christian Life, part i. ch. iv.

The regency yet held, and the miseries of France (being burnt vp by the fiery reflections of two *counterruns*) were nothing diminished. Who should give to them a period?
Speed. Henry VI. Anno 1431.

This he could not more effectually do, than by a *counterassay* of restraint, curbing their wild exorbitance almost into the other extreme; as when we bow things the contrary way, to make them come to their natural straitness.
Milton. Doctrine, &c. of Divorce.

What is the proper *countertype*, or thing which the water figureth in this sacrament.
Mede. Works. Discourse 17. book i.

When Fame yet smiling mildly thus replies:
"Alas," (quoth she) "what labour thou hast lost!
What wond'rous mists thou casts before our eyes,
Yet will the gain not *countervail* the cost."
Drayton. The Legend of Robert Duke of Normandy.

Robert Phillips was so notable a singing man, (wherein he gloried) that wheresoeuer he came, the best and longest song with most *counteruerses* in it, should bee set vp at his comming. COUN
Fox. Martyrs. Persecution in Windsore.

Mean while, ere thus was sin'd and judg'd on earth,
Within the gates of hell sat Sin and Death
In *counterview* within the gates, that now
Stood open wide.
Milton. Paradise Lost, book x. l. 282.

If Wrights had ten fellow-ships of St. John's it would not *counterweigh* with the loss of this occasion.
Ascham. Letters, p. 375.

The falcon charges at first view
With her brigade of talons, through
Whose shoots the weary heron beat
With a well *counterwheel'd* retreat.
Lovelace. Luc. P. p. 23.

Like as a ship, that through the ocean wide
Directs her course vnto one certaine coast,
Is met with many a *counterwind* and tide,
With which her winged speed is let and crost,
And she herself in stormye surges tost.
Spenser. Faerie Queene, book vi. can. 12.

Concerning which he breakes with her,
Indeuoring her consent.
Whereto, amaz'de, she *counterworks*
Nor would for ought relent.
Warner. Albion's England, book x. ch. xviii.

And it is divers times seen, that paternal virtue and vice hath his *counterworking* to these inclinations.
Ralegh. History of the World, book i. ch. i. sec. 11.

Attractions of either kind are less perspicuous, and less perceptible, through a variety of *counterattractions* that diminish their effect. *Shenstone.*

I was extremely glad to find by yours of the 20th and 30th past, that his majesty had resolved to support me in the claim I had made here of a free trade for all our ships, and the merchandize they carry (if not *counterband*) without any exception of their trading from one enemy's port to another.
Sir William Temple. Letter to Sir Joseph Williamson.

It [absent good] indeed may be in the mind, and view'd as present there; but nothing will be in the mind as a present good, able to *counterbalance* the removal of any vneasiness which we are under, till it raises our desire, and the vneasiness of that has the prevalency in determining the will.
Locke. On Human Understanding, book ii. ch. xxi.

But the cause is not the subtilty or too great delicacy, as Mr. Boyle thinks, but the too great lightness thereof, which renders it unable to be a *counterballance* or an antagonist to the heart and all the muscles ministering to respiration, and the diastole of the heart. *Derham. Physico-Theology*, book i. ch. i.

The giddy ship betwixt the winds and tides
Forc'd back, and forwards, in a circle rides,
Stunn'd with the different blows; then shoots amain,
Till *counterbuff'd* she stops and sleeps again.
Dryden. Cymon and Iphigenia.

[Example] makes all things, as it pleases, understood
The good receiv'd for bad, and bad for good;
That slily *counterchanges* wrong and right,
Like white in fields of black, and black in white.
Butler. Satire upon the licentious age of Charles II.

Carnations, whose petala are long and slender, have an empalement of one piece: and others, such as knap weeds, have it consisting of several pieces, and in divers rounds, and all with a *counterchangeable* respect to each other, for the greater strength and security of themselves, and the petala, &c. they include.
Derham. Physico-Theology, book x. (note 7.)

But to this parchment let the drapier
Oppose his *countercharm* of paper,
And ring Wood's copper in our ears,
So loud till all the nation hears.
Swift. On our want of Silver, (1725.)

 What unnatural motions and *counterferments* must such a medley of intemperance produce in the body?
Spectator, No. 195.

No created power can put any difficulty in his way, much less make any effectual resistance; because omnipotency can check and *countermand*, and bear down before it all other powers.
Tillotson. Sermon 40.

Abraham is now in the land of Canaan; and again surrounded with the same idolatrous and inhuman sacrifices. Here he receives the command: and, on the point of performance, has it *countermanded* as a favour.
Warburton. Rem. on occasional Reflections, part ii. rem. 22.

We all stood up in an instant, and Sir Harry fil'd off from the left, very discreetly *countermarching* behind the chairs towards the door. *Tatler*, No. 86.

Turning to the right or to the left, facing about, doubling their ranks, shifting their stations, and throwing themselves into all the figures of *countermarches* of the most changeable and perplexed exercise. *Spectator*, No. 63.

As soon as we heard the noise of their digging, we endeavoured to *countermine* them: but the castle walls being joined with an entire wall at the foundation, the mortar whereof was so well tempered that it was harder than the stones themselves, we could by no means break through it.
Ludlow. Memoirs, vol. i. p. 74.

The devils spring their *mines* of mischief against good men, but the good angels *countermine* them.
Bishop Bull. Works. Sermon 12. vol. i.

Which was a *counterpace* to the despatch I had received by De Cross, and to the consequences of it.
Sir William Temple. Works, vol. ii. p. 463.

He [the verbal copier] is to consider at the same time the thought of his author, and his words, and to find out the *counterpart* to each in another language.
Dryden. Preface to Ovid's Epistles.

The familiar airy muse was privileg'd as a sort of *counterpedagogue*, against the pomp and formality of the more solemn writers. *Shaftesbury. Advice to an Author*, part ii. sec. 2.

In which case surely it concerns us to have somebody to *counterpetition* us, and to ask a fish, while we are begging for a serpent; and to be so kind to us as to keep our prayers from being granted. *South. Sermon* 8. vol. ii.

But see the irresistible strength of that unsuspected creature, a silent woman. Prudentia had *counterplotted* us, and had bespoke on the same evening the poppet shew of the creation of the world. *Tatler*, No. 16.

He found, suitably to my conjecture, so great a pressure against the drums or thin membranes of his ears, which were not sufficiently *counterpressed* from within, as put him to a great deal of pain, till he had found some contrivancies to lessen the inconvenience.
Boyle. New Experiments about the differing Pressure, &c.

The course of sensation, saith he, is an object pressing the organ; which pressure is by means of the nerves conveyed to the brain, and so to the heart; where, by the resistence of *counterpressure* of the heart outwards, is made an image or phantasm, which is sensation.
Clark. On the Attributes, p. 92.

First, that the *counterproject* of England, relating to the places where the states-general may put and keep garrisons, ought to be followed, except Lier, Halle to fortify, and the castle of Ghent. *Swift. Rem. on the Barrier Treaty.*

A second order was got to be signed and *countersigned*, that if the Glencoe men could be separated from the rest of the Highlanders, some examples might be made of them, in order to strike terror into the rest.
Burnett. Own Times. King William and Mary, Anno 1692.

Though it was of the same height and thickness with the rest of it, and also as well flanked; yet it proved not to be lined with earth within as all the other parts were, nor had any *countercarp* without. *Ludlow. Memoirs*, vol. i. p. 319.

Wise people, who believ'd with reason
That this eclipse was out of season,
Affirm'd the moon was sick, and fell
To cure her by a *counterspell*.
Swift. On our want of Silver.

These synods, although reprobated by pope's in *countersynods*, are yet by many Roman Catholick divines retained in great veneration. *Barrow. On the Pope's Supremacy.*

There is a kind of *countertaste* founded on surprise and curiosity which maintains a sort of rivalship with the true. *Shenstone.*

Such were our *countertides* at land, and so
Presaging of the fatal blow,
In their prodigious ebb and flow.
Dryden. Threnodia Augustalis.

EMP. When your triumphant fortune high appears,
What cause can draw these unbecoming tears.
Let cheerfulness on happy fortune wait,
And give not thus the *countertime* to fate.
Id. The Great Mogul, act iv.

Whenever they endeavour to rise to any quick turns and *counterturns* of plot, as some of them have attempted, since Corneille's plays have been less in vogue, you see they write as irregularly as we, though they cover it more speciously.
Id. On Dramatick Poesy.

Thirdly, the catastasis, called by the Romans, status, the hight and full growth of the play; we may call it properly the *counterturn*, which destroys that expectation, imbroils the action in new difficulties, and leaves you far distant from that hope in which it found you. *Id. Ib.*

Now, I beseech you, brethren put all this together, and then consider seriously with yourselves, whether all that you can ever get by the care and pains you take for this world, will *countervail* with the loss of your souls. *Bishop Beveridge. Sermon* 23.

Surely, the present pleasure of a sinful act is a poor *countervail* for the bitterness of the review, which begins where the action ends, and lasts for ever. *South. Sermons.*

I shall very briefly set down some certain principles, by which he is likely enough to play over his own game again, and, if not *counterworked*, to trump up the same religious cheats upon the world, with more advantage than before.
Id. Ib. vol. v. p. 143.

[They] are pleased to think that what I have here to relate is better to be given in my own words, than in the words of another person: especially as it is a work designed for information and not merely for amusement: in which, it is their opinion, that candour and fidelity will *counterbalance* the want of ornament.
Cook. Voyage. Introduction to vol. iii. p. xv.

Hence all your specifick and detailed enumerations: hence the innumerable checks and *counterchecks:* hence that infinite variety of paper chains, by which you bind together this complicated system of the colonies.
Burke. On American Taxation.

I shall never praise confiscations or *counterconfiscations*, as long as I live. *Id. Letter to Richard Burke.*

We have seen the British declaration. This is the *counterdeclaration* of the directory.
Id. On a Regicide Peace.

And now to shew I do him no wrong, I will here give the reader an instance of his dexterity, in the *counterexercise* of his arms.
Warburton. The Divine Legation, book vi. notes, p. 17. [E.]

I received a *counterexpress* from him requiring me to advance no farther, as he should not have occasion, he said, for my assistance. *Melmoth. Plancus to Cicero*, book xiv. let. 21.

[Who] would waste attention at the checker'd board,
His host of wooden warriors to and fro
Marching and *countermarching*, with an eye
As fix'd as marble, with a forehead ridg'd
And furrow'd into storms, and with a hand
Trembling, as if eternity were hung
In balance on his conduct of a pin?
Cowper. The Task, book vi.

COUNTER. — COUNTERFEIT.

These are the marks of a profligate fellow in low life, who corrupts only his equals. But his full *counterpart* is as often seen in a higher station; distinguished from him only in having the means of access to higher modes of dissipation.

Gilpin. Sermon 42. vol. ii.

They instantly broke up the negociation, as soon as they had obliged our ambassador to violate all the principles of treaty, and weakly, rashly and unguardedly to expose, without any *counter-proposition*, the whole of our project with regard to ourselves and our allies. *Burke. On a Regicide Peace.*

As this paper is become in a manner the only visible maintenance of the whole people, the dread of a bankruptcy is more apparently connected with the delay of a *counterrevolution* than with the duration of this republick.

Id. Thoughts on French Affairs.

Cambon, incapable of political calculation, denounced incessantly as *counterrevolutionists*, those intelligent persons who are desirous, at least of having things discussed.

Id. Appendix to vol. vii. p. 343.

Montagu the father of publick credit *countersecuring* the state by the appearance of the city with the lord mayor of London at his side, was obliged, like a solicitor for an hospital, to go cap in hand from shop to shop, to borrow an hundred pounds and even smaller sums. *Id. On a Regicide Peace.*

This reads the stoics, and from them
Learns all misfortunes to contemn;
But a bare nose, or finger's bleeding,
Shall *countervail* his ten years reading.

Cambridge. Learning. A dialogue between Dick and Ned.

There is not, there never was, a principle of government under heaven, that does not in the very pursuit of the good it proposes, naturally and inevitably lead into some inconvenience, which makes it absolutely necessary to *counterwork* and weaken the application of that first principle itself.

Burke. For shortening the duration of Parliaments.

CO'UNTERFEIT, *v.* Co'UNTERFEIT, *adj.* Co'UNTERFEIT, *n.* Co'UNTERFEITER, Co'UNTERFEITRESS, Co'UNTERFEITING, Co'UNTERFEITINGLY, Co'UNTERFEITLY, COUNTERFE'SANCE. Fr. *contrefaire*; It. *contrafare*; Lat. *contra*, and *facere*. Menage says, *contrefait*, contrafactus, factus contra *quam oportuit*. From this Etymology to *counterfeit* is,

To form or make any thing wrongfully; as, to forge the legal coin of the realm: and then, more generally,

To assume or pretend to a sameness, similarity or likeness; to copy, to imitate, to resemble; to follow in imitation, to follow as an example.

This messenger drank sadly ale and wine,
And stolen were his letters prively
Out of his box, while he slept as a swine:
And *contrefeted* was full subtilly
Another lettre.

Chaucer. The Man of Lawes Tale, v. 5467.

This letter, as thou haste herde deuise
Was *counterfete* in such a wise
That no man shulde it apperceiue.

Gower. Conf. Am., book ii. fol. 33.

And as in y^{e} begynning he had put forth Christ as the cause, and author of our righteousness and saluation, euen so here setteth he hym forth, as an ensample to *counterfate*, that as he hath done to vs euē so should we do one to another.

Tyndall. Workes, fol. 49.

Euery Christian mā ought to haue Christ alwayes before his eyes, as an ensample to *counterfate* and follow, and to do to his neighbour as Christ hath done to him. *Id. Ib.* fol. 83.

And sprincles eke the water *counterfet*
Like vnto blacke Auernus lake in hell.

Surrey. Æneis, book iv.

She had of mine (whereof few folkes did knowe)
A *counterfayte*, a thing to me deare bought,
Which thing to haue I many times had sought,
And when she knew how much I did esteeme it
Shee vowde that none but I should thence redeem it.

Gascoigne. The Fruites of Warre.

The deuyll, whiche is a *counterfetter* of God's workes imagineth by all meanes that he can, to set vp and stablyshe all maner of intolerable errours, and to augment his kyngdome.

Udall. Revelacion, ch. viii.

Neither is Thomas Cardinal's life any thyng save a *counterfaytyng* of Saint Thomas of Canterbury.

Tyndall. Workes, fol. 361.

In whose [Christ] syghte nothing is acceptable, that is *counterfaytely* done or els by *coaction*. *Udall. Ephesians*, ch. vi.

But for that dame nature, the *counterfeitresse* of the celestiall workemen, eftsoones breedeth barnacles, therefore their brood is accompted more maruellous than to be maruelled, more woonderfull than woondered. *Holinshed. Ireland*, ch. ii.

The prating parrot comes to them abroad,
And is not heard to *counterfeit* a word.

Drayton. Noah's Flood.

And when at euen he came to the flock,
Fast in the folds he did them locke,
And tooke out the woolfe in his *counterfeit* cote,
And let out the sheepes blood at his throte.

Spenser. Shepheard's Calendar. September.

Extreme was his audacity,
Little his skill that finish'd thee;
I am asham'd and sorry
So dull her *counterfeit* should be,
And she so full of glory.

Davies. Hymn 12. *The Picture.*

Counterfeiters of money he punished with pulling out their eyes. *Baker. Henry I. Anno* 1112.

The Frēch kyng fayning that he was thicke of hearyng, caused him to repete his saiyng agayn whiche so *counterfeited* the very guesture of the duke's angry countenance and roryng voyce, that no man hath sene a better *coūterfaytor* or player in any comedie or tragedie. *Hall. Edward IV. The fourteenth Yere.*

Lying and *counterfeiting* my soul abhorreth; for I am not desperate nor void of grace, now to speak falsely.

State Trials. Trial of Earls of Essex and Southampton.

And since the wisedome of their choice is rather to haue my hat than my heart, I will practice the insinuating nod, and be off to them most *counterfetly*. *Shakspeare. Coriolanus*, fol. 12.

Such then (said Vna) as she seemeth here,
Such is the face of falshood, such the sight
Of foule Duessa, when her borrowed light
Is layd away, and *counterfesaunce* knowe.

Spenser. Faerie Queene, book i. can. 9.

Him needed not instruct, which way were best,
Himselfe to fashion likest Florimel,
Ne how to speake, ne how to vse his gest:
For he in *counterfeisance* did excell;
And all the wyles of wemen's wits knew passing well.

Id. Ib. book iii. can. 8.

This proclamation also took notice, how persons beyond sea had of late attempted to *counterfeit* testons, shillings, groats, and other the king's coin of silver, and in great multitudes brought them into the realm; such *counterfeits* were to forfeit their lives and lands, goods, and chattels.

Strype. Memorials. Edward VI. Anno 1548.

For birds in cages have a call,
To draw the wildest into nets,
More prevalent and natural
Than all our artificial pipes and *counterfeits*.

Butler. Upon an Hypocritical Nonconformist.

Think freely on all the various pretenses to Revelation: compare the *counterfeit* Scriptures with the true; and see the divine lustre of the one, to which all others serve as a foil.

Bentley. On Free Thinking, p. 65.

Hark, from afar the feather'd matron [the hen turkey] screams,
And all her brood alarms, the docile crew
Accept the signal one and all, expert
In th' art of nature and unlearned deceit:
Along the sod, in *counterfeited* death,
Mute, motionless they lie; full well appriz'd,
That the rapacious adversary's near.

Smart. On the Omniscience of the Supreme Being.

COUNTERPANE — COUNTERPOINT.

COUNTERPANE, "one part," Cole says, "of a pair of deeds or indentures." It is the legal term. *Counter-pana* indenturæ. Gifford.

Contra-schedula forte, q. d. *contra pannus; pannus*, by an easy metaphor, began in succession of time to signify *parchment;* and hence, the

"Fr. *panne*, skin or hide." Skinner.

"*Contreschedule*, the counterpane of a schedule." Cotgrave.

Thys Duke of Aumerle went before from Westminster to see his father the Duke of Yorke, and sittynge at dyner had his *counterpaine* of the endenture of the confederacye wherof I spake before in his bosome. *Hall. Henry IV. The first Yere.*

Read, scribe; give me the *counter-pane.*
Ben Jonson. Bartholomew Fair. The Induction.

Which the Apostle having perfected, he proceeds in the first seven verses of this chapter to finish the *counterpane* or second draught, the antitype, which answereth to this original.
Goodwin. Works. Sermon 2. part ii. fol. 2.

CO'UNTERPOINT, or Co'UNTERPANE. } Fr. *contrepoint;* It. *contrapunto, instratum, stragulum*, q. d. contrapunctum; i. e. *contrariis seu se invicem decussantibus suturis* compunctum *seu consutum.*

"Fr. *contrepoinct;* the back stitch, or quilting stitch; also, a quilt, counterpoint, (quilted,) covering; also, a crossing, difference, opposition; also, a ground, or plain song, (in musick.") Cotgrave.

He shrunk down into his bed all covered with the clothes and hid with the sheets and *counterpoint.*
Shelton. Don Quixote, vol. iv. p. 223.

For no man is so madly disposed or simple witted, as to bring into so poor and mean houses, bedsteads with silver feet, imbroidered coverlets, or *counterpoints* of purple silk.
Sir Thomas North. Plutarch. Lycurgus, fol. 39.

Here M. Hardinge by *counterpointes*, and by sundrie circumstances of difference, compareth the state of the primitiue churche, and his churche of Rome together.
Jewell. A Replie to M. Hardinge, fol. 203.

On which a tissue *counterpane* was cast,
Arachne's web the same did not surpass,
Wherein the story of his fortunes past,
In lively pictures neatly handed was.
Drayton. The Barons' Wars, book vi.

A tester of scarlet, embroidered with a *counterpoint* of silks ay belonging to the same, and curtains of crimson taffata, two *counterpoints* of imagery for the nurse's bed.
Strype. Memorials. Edward VI. Anno 1548.

Where the voices join they move exactly together in plain *counterpoint*, which shows little more than a single air.
Malone. Life of Dryden. Hughes to Steele.

Pray hand him in and let him stain
Each curtain, and each *counterpane;*
Yes, he shall roost upon my toilet,
Or on my pillow, he can't spoil it.
Smart. Fables. Madam and the Magpie.

COUNTERPOINT signifies, in *Music*, a part or parts added to a given melody. In ancient times, musical sounds were represented by certain letters of the alphabet, and a great improvement was made, on the old system, by the celebrated Guido D'Arezzo, who substituted *points*, or dots in the place of the letters.

The simple harmony of that remote period, consisted of notes equal in length; and the term *Contrapunctus*, or Counterpoint, was applied to it, in consequence of the *points*, by which it was represented, being placed under, or, as it were, *against* each other on the staff. By Counterpoint, therefore, we understand the several parts which compose musical harmony, and the science of Counterpoint consists in a knowledge of the rules according to which those parts must be constructed; on this account the term is frequently used for composition in general. When the notes employed are of equal duration, the Counterpoint is called simple. When notes of various lengths are used, the Counterpoint is said to be figurate, or florid.

COUNTER-POINT — COUNTRY.

COUNTERSCARP, Fr., the outer slope of the mote in a fortified place.

COUNTERTENOR, so called, because in vocal compositions it is found to be above, or *against* the Tenor: this is the highest of male voices, and therefore it is called *Alto* (high) by the Italians. It may be observed, that the human voice in singing proceeds either from the chest, or from the head. These voices have very different qualities, which we distinguish by the terms Natural and *Falsetto;* and one of the chief difficulties which a singer encounters, is so to unite them that no difference may be perceptible, save that which is felt in proceeding from grave to acute, or contrariwise. Few men, in their natural voice, can sing higher than G, on the second line of the treble staff; but the Countertenor frequently rises to the C, and sometimes to the D above: of course, those who perform this part are obliged to use their *falsetto.*

COUNTOR, Fr. *conteur*, the ancient legal name for a Serjeant at Law retained to plead a cause. In the *Grand Customarie*, 63, 64, the following distinction is drawn between *Plaideurs* and *Conteurs.* "*Plaideurs* be another sort of spokesmen, in the nature of Counsellors at Law, for one that is himselfe present, but suffereth another to tell his tale." "*Conteurs* be those which a man setteth to speake for him in Court."

CO'UNTRY, Co'UNTRIFY. } Fr. *contree;* It. and Sp. *contrada;* D. *kontreye.*

Spelman;—*Contrata. Patria, Italic. a* con, *id est, simul, et* strada, *via, quasi regio vel tractus in quem plures congrediuntur.* Skinner. Q. d. Lat. conterrata, i. e. tractus *terrarum proximè invicem sitarum, vel, ut nos loquimur, adjacentium. Contrata*, in low Latin, appears to have been a common word. Others say from *Contracta.* See Menage, and Du Cange.

A space, a tract, a region of land; applied also, to the inhabitants collectively. Opposed to the town; also, to the Court.

It is much used in *Composition.*

Ful wel beloved, and familier was he
With frankeleins over all in his *contree.*
Chaucer. The Prologue, v. 216.

In *countries* some must rule, some must obey, euery man may not beare lyke stroke, for euerye man is not lyke wise.
Sir John Cheke. The Hurt of Sedition, B. 2.

Wherefore the gouernours, in the stede of physitions attendynge on their cure, oughte to knowe the causes of the decay of theyr publike weale, whiche is the healthe of theyr *countrey* or cytie, and than with expedition to procede to the mooste spedy and sure remedy. *Sir Thomas Elyot. Governour*, p. 231.

I might haue learn'd this by my last exile
That change of *countries* cannot change my state
Where euer that my bodie seeke a seate,
I leaue my heart in Albion's glorious yle.
Stirling. Aurora. Sonnet 56.

And you! brave Cobham, to the latest breath,
Shall feel your ruling passion strong in death.
Such in those moments, as in all the past,
"Oh, save my *country*, heaven," shall be your last.
Pope. Moral Essays. Epistle 1.

God made the *country*, and man made the town.
What wonder then that health and virtue, gifts,
That can alone make sweet the bitter draught,

COUN-TRY.

That life holds out to all, should most abound
And least be threaten'd in the fields and groves.
Cowper. The Task, book ii.

Well to be sure it must be own'd
It is a charming spot of ground;
So sweet a distance for a ride,
And all about so *countrified*.
Lloyd. The Cit's Country Box.

But though she ne'er adorn'd his brows,
She had a vast contempt for spouse,
As being one who took no pride,
And was a deal too *countrified*.
Id. The Temple of Favour.

COUNTRY, in *Composition*.

But what neede we to goe into Egypt to fetch an exãple to proone this? Looke of mine own *countreymen*, if they be not openly indurated and so blynded that no mã is able to defend them by any reason. *Barnes. Workes*, fol. 282.

Whan from the town the prince himself descending there we vew,
King Helenus, king Priam's son, with lordes a stately train,
His *countrymen* he knew, and vs to towne he brought ful fayne.
Phaer. Æneides, book iii. p. 75.

Nay, such an one perhaps would be more pleased with the streperous noise of a single fiddle, or the rustical musick of the *country-bagpipes*, or the dull humming of a Jew's trump, than the fullest and most exquisitely composed harmony.
Cudworth. Concerning eternal and immutable Morality.

Have a good heart, man; a cuckold, though he be a beast, wears invisible hornes; else we might know a city-bull from a *country*-calf. *Ford. The Fancies*, act iii. sc. 3.

In all sects and institutions of the world, the professors did in some reasonable sort conform to the rules of the profession, (as appears in all the schools of philosophers, and religions of the world and the practices of the Jews, and the usages and the *country-customs* of the Turks.) *Taylor. Sermons*, part i.

Diogenes having observed them, and all the other funninbrums that make a compleat *country-fair*, he said to his friend, "Lord, how many things are there in this world of which Diogenes hath no need!" *Walton. Angler*, part i. ch. xxi.

One Hespernis, a man of quality in the city, whereof Austin was Bishop, who by the affliction of his cattle and servants, perceiving his *country-grange* liable to some malignant power of spirits, be intreated our Presbyters, in my absence, that some one of them would goe to the place; through the prevalency of whose prayers he hoped the evil spirits would be forced away.
Mede. Works, book ii. ch. 7.

As for this apparrell, his shooes and other habits, he wore neither after his owne *country-guise*, nor in a civile fashion, no nor so much as in manlike manner, nor yet alwaies, I may tell you, sorting with the state and condition of a mortal wight.
Holland. Suetonius. Caligula, fol. 147.

She should (for more eschuing of resort)
Not any longer in the city stay,
But at his *country-house*, where in good sort
Till his return the season passe she may.
Harrington. Orlando, book xliii. st. 86.

And on the panting billowes bravely rides,
Whilst *country-lasses*, walking on the sides,
Admire her beauty [the swan] and with clapping hands,
Would force her leave the streame, and tread the sands,
When she regardlesse swims to th' other edge,
Until an envious bryer, or tangling sedge,
Dispoils her plumes.
Browne. Britannia's Pastorals, book i. song 5.

As *country-maidens* in the moneth of May,
Merrily sporting on a holy day
And lusty dancing of a lively round
About the May-pole, by the bag-pipes sound.
Bartas, in Hakewill's Apologie, fol. 111.

The queene grip't hard her Hector's hand, and said, O worthiest sonne,
Why leav'st thou field? in't not because the cursed nation
Affict our *countrimen* and friends?
Chapman. Homer. Iliad, book vi. fol. 89.

——— Nor *country-parsons*
O' the inquisition, nor busie justices
Trouble the peace, and both torment themselves.
Ben Jonson. The Staple of Newes, act i. sc. 5

The most of these [knives] for common use of *country-people* are made in this county; whereof the bluntest, with a sharp stomach, will serve to cut meat, if before them.
Fuller. Worthies. Yorkshire.

COUN-TRY.

On this warrant, I have in these our *country-proverbs* alleged more than I allow, branding some with a note of infamy, as fit to be banished out of our discourse.
Id. Ib. Local Proverbs.

RIXUS. I was saying, the shepherd's life had some goodness in it, because it borrowed of the *country-quietness*, something like ours, but that is not all; for ours, besides that quiet part, doth both strengthen the bodies, and raise up the mind with this gallant sort of activity.
Sidney. Works. The Lady of May, vol. iii.

That at another time I pressed him hard to lend money, the king being present: at which he conceived that I favoured Alderman Harrison for *country-sake*; because himself was committed, and not the other. *State Trials. Trial of Archbishop Laud.*

Our author makes the Norman invasion a reuniting of severall kindred, rather than a conquest by a mere stranger, taking argument as well from identity of *countryship*, (being all Germans by original, and the people of the Cimbrica Chersonesus, now Denmark, anciently called Saxons,) as from contingency of blood 'twixt the Anglo-Saxon kings and the Norman dukes.
Selden. Illustrations of the Poly-olbion, song 4.

This while Adoni looking pale and wan,
As erst I told, and overgrown with haire,
To travell to his *country-ward* began.
Harrington. Orlando, book xliii. st. 89.

When a *country-wench* cannot get her butter to come, she says, the witch is in her churn. We have been churning for peace a great while, and 'twill not come, sure the witch is in it.
Selden. Table-talk, p. 83.

P. Jovius commends his Italian *country-women*, to have an excellent faculty in this kinde, aboue all other nations, and amongst them the Florentine ladies.
Burton. Anatomy of Melancholy, fol. 479.

When I have been once or twice at court, I begin to value myself again, and to despise my *country-acquaintance*.
Dryden. Marriage A-la-mode, act iii. sc. 1.

Then I must tell you, that the subject we discourse of was a neck of veal, which as I learned by enquiry, had been bought of a *country-butcher* on the Tuesday preceding.
Boyle. Observations about Shining Flesh, &c.

A court-clock does not go so well, in his opinion, as a *country-clock*. But what then? they are both still but clocks: and the *country-clock* cannot reproach the court-clock, or vaunt its own perfections; because the court-clock is governed by necessity in going amiss, therefore can be guilty of no crime; and the *country-clock* is governed by the same necessity in going better, and therefore can boast of no virtue.
Hoadley. Letters signed Britannicus, &c. Letter 23.

Give me an honest home-spun *country-clown*
Of our own growth; his dulness is but plain,
But theirs embroidered.
Dryden. The Spanish Friar, act ii.

A treasure, which if *country-curates* buy,
They Junius and Tremellius may defy:
Save pains in various readings and translations,
And without Hebrew make most learn'd quotations.
Id. Religio Laici. An Epistle.

At Bartholomew fair ne'er did bullies so justle,
No *country-election* e'er made such a bustle:
From garret, mint, tavern, they all post away,
Some thirsting for sack, some ambitious of bay
Buckinghamshire. The Election of a Poet Laureat.

At the first *country-gentleman's* he visited, he saw three tailors cross-legg'd upon the table in the hall, who were tearing out as loud as ever they could sing,
——— After the pangs of a desperate lover, &c.
Dryden. Marriage A-la-mode, act iii. sc. 1.

Long galleries of ancestors, and all
Those follies which ill-grace a *country-hall*,
Challenge no wonder or esteem from me,
Virtue alone is true nobilitie.
Dryden. Juvenal. Satire 8.

Having often received an invitation from my friend Sir Roger de Coverly to pass away a month with him in the *country*, I last week accompanied him thither, and am settled with him for some time at his *country-house*, where I intend to form several of my ensuing speculations. *Spectator*, No. 106.

Assert thy client's freedom, bawl, and tear
So loud, thy *country-judge* at least may hear,
If not discern; and when thy lungs are sore,
Hang up the victor's garland at thy door.
Dryden. Juvenal. Satire 7.

How happy is the harmless *country-maid*,
Who rich by nature, scorns superfluous aid.
Roscommon. Guarina's Pastor Fido, act ii. sc. 5.

Here's Wolston's tract, the twelfth edition,
'Tis read by every politician:
The *country-members* when in town,
To all their boroughs send them down.
Swift. On the death of Dr. Swift.

The *country-party* was something greater yet in number, and kept in more credit upon the corruption of others, and their own pretence of steadiness to the true interest of the nation, especially in the points of France and popery.
Sir William Temple. Memoir

The *country-people* live either on breeding heads of cattle, but most for their own use, or fowls, especially they who live near the city, which they send thither to sell.
Dampier. Voyage. Anno 1688.

I could not but observe with a great deal of pleasure the joy that appeared in the countenances of these ancient domesticks upon my friend's arrival at his *country-seat*.
Spectator, No. 106.

Ye *country-vicars*, when you preach in town,
A turn at Pauls to pay your journey down,
If you would shun the sneer of every prig,
Lay by the little band and rusty wig.
Pitt. On the Art of Preaching.

For never could their mighty spirits yield,
To see themselves and *country-men* in chains;
And earth's kind bosom hides them in the field
Of battle, so the will supreme ordains.
Smart. The famous general Epitaph from Demosthenes.

There were hardly any Pagans then, except peasants, *country-slaves*, and barbarous soldiers, who were more moved by miraculous stories than by syllogisms.
Jortin. Ecclesiastical History, vol. iii. p. 170.

How ill mean neighbourhood your genius suits?
To live like Adam 'midst an herd of brutes!
Leave the meer *country* to meer *country-swains*,
And dwell where life in all life's glory reigns.
Harte. Eulogius, or the Charitable Mason.

CO'UPLE, *v.* Co'UPLE, *n.* Co'UPLEMENT, Co'UPLET, *n.* Co'UPLING, *n.* Co'UPLE-BEGGAR. Fr. *coupler, accoupler*; It. *accopiare*; Lat. *copulare, atum*; to brace together. Vossius says *συμπλοκη, a πλοκη, sive πλοκα*, (from *πλεκ-ειν, plect-ere, nect-ere*, to knit together,) and by metathesis, *copla*; or, he adds, it may be from the Hebrew. Schedius thinks, *copula* is *co-apula*, from *apio*, i. e. *necto*.

To connect, to conjoin, to combine, to brace; generally restricted to the conjunction or union of *two* only. See BRACE.

The Bible bereþ witnesse. a book of þe olde lawe
Þat a corsede alle *couples* þat no kynde forth brouhte.
Piers Ploukman. Vision, p. 316.

I have a wif, the werste that may be,
For though the fend to hire y*coupled* were,
She wolde him overmatche I dare wel swere.
Chaucer. The Marchantes Prologue, v. 9095.

——— The great Antiochas,
Of whom that Antioche toke
His firste name, as saith the boke,
Was *coupled* to a noble quene.
Gower. Conf. Am., book viii. fol. 175.

The fier and ayre agreed, and to this *couplyng* gaue their light
In signe of ioye, and ouer head the mountain fairies shright.
Phaer. Æneidos, book iv.

And to masons and carpēters to bye hewed stone, & tymbre for to make *couples* and beames for the houses which the kynges of Juda had destroyed. *Bible. Anno* 1551.

Even to the artificers and builders gave they it, to buy hewen stone, and timber for *couplings*, and to floor the houses, which the kings of Juda had destroyed.
Bible. Modern Version. 2 *Chronicles*, ch. xxiv. v. 11.

When one saith, a man is a body, he intendeth that the name of body is necessarily consequent to the name of man; as being but several names of the same thing, Man; which consequence is signified by *coupling* them together with the word *is*.
Hobbes. Leviathan, part iv. ch. xlvi.

For Christ is the head, whereby the whole bodie being compacted and *coupled* by every ioynt of gouernment, dothe according to the operation in the measure of euery member, increase to a perfect bodie. *Whitgift. Defence*, fol. 469.

One I could hear appointing with his sweeting
A place convenient for their secret meeting:
Others when winter shortly should decline,
How they would *couple* at Saint Valentine.
Drayton. The Owl.

And with all remember that Hierapolis was the city of Magog, which also is seated directly north from Judea: with whom also Ezekiel *coupleth* Gomer and all his bands of the north quarters.
Ralegh. History of the World, book i. ch. viii. sec. 4.

The hardy *couple* on their way forth wend,
And met an host that on them rore and gape,
Of sauage beasts, tofore vnseene, vnkend,
Differing in voyce, in semblance, and in shape.
Fairfax. Godfrey of Boulagne, book xv. st. 51.

A sorry *couple* certainly they be.
The man a bloody knife holds at his heart
With cheerlesse countenance; as sad as shee.
More. On the Soul, book i. st. 74.

Where making ioyous feasts, their dayes they spent,
In perfect loue, deuoid of hateful strife
Allide with bands of mutuall *couplement*.
Spenser. Faerie Queene, book iv. can. 3.

For he desiryng nothing more than to pass ouer the remnat of his life in peace, rest, and tranquilitie, imagined in himselfe that by thys conjunction and *couplement* of matrimonie, no warre or hostilitie hereafter should be attempted eyther against him or his dominions. *Grafton. Henry VII. The twenty-seventh Yere.*

Anon as patient as the female doue,
When that her golden *cuplets* are disclos'd;
His silence will sit drooping.
Shakspeare. Hamlet, fol. 279.

Some independent ideas, of no alliance to one another, are by education, custom, and the constant din of their party, so *coupled* in their minds, that they always appear there together.
Locke. On Human Understanding, book ii. sec. 18.

By this account the duke and the divine are represented as a *couple* of bloody wretches, combining together to make an innocent man guilty of treason, and then cry out for execution against him. *Strype. Memoriale. Edward VI.* vol. iii. ch. xxviii.

No *couple-beggar* in the land
E'er join'd such numbers hand in hand;
I join them fairly with a ring;
Nor can our parson blame the thing.
Swift. Riddles.

But in this necessity of our rhymes, I have always found the *couplet* verse most easy, (though not so proper for this occasion,) for there the work is sooner at an end, every two lines concluding the labour of the poet. *Dryden. Annus Mirabilis.*

The noble hater of degenerate rhyme
Shook off the chains and built his verse sublime
A monument too high for *coupled* sounds to climb.
Watts. The Adventurous Muse:

Such were our *couple*, man and wife,
Such were their means and ways of life.
Lloyd. The Spirit of Contradiction.

The Persian poets, Sadi, Hafez, Jami, and others, frequently extol his virtues, and one of them has this *couplet*.
Sir William Jones. Works, vol. i. *Mr. Jones to B. D.*

CO'URAGE, *v.*
Co'URAGE, *n.*
Co'URAGE, *adj.*
COURA'GEOUS,
COURA'GEOUSLY,
COURA'GEOUSNESS.

Fr. *courage*; It. *coragio*; Sp. *corage*. *Cordis actio*, says Minsheu. Q.d. coratio *seu* cordatio, i. e. cordis *robur et erectio*. Skinner.

Courage, the verb, is used in our old writers as we use *encourage*; and the noun, as *encouragement*.

Courage, the noun, is applied to a hearty desire, a hearty devotedness, a deep fixed resolution;—as distinguished from fortitude, it is applied to express a more active spirit of bravery, of boldness, daring or hardihood. Dr. Cogan observes, "*Courage* is active fortitude. It meets dangers, and attempts to repel them." And see the quotation from Hobbes.

Harald, a man wyþ grete herte *corageus* ỳ nou.
R. Gloucester, p. 359.

But though this mayden tendre were of age,
Yet in the brest of hire virginitee
There was enclosed sad and ripe *corage*.
Chaucer. The Clerkes Tale, v. 8096.

Befelle, that, in that seson on a day,
In Southwerk at the Tabard as I lay,
Redy to wenden on my pilgrimage
To Canterbury with devout *corage*.
Id. The Prologue, v. 22.

Were it for holinesse or for dotage,
I cannot sain, but swiche a gret *corage*
Hadde this knight to ben a wedded man,
That day and night he doth all that he can
To espien, wher that he might wedded be.
Id. The Marchantes Tale, v. 9130.

Of man's herte the *courage*
Was shewed then in the visage.
Gower. Conf. Am. Prologue, fol. 2.

Thou mayst see how diligently (as a mother careth for her childe if it be in perill) Paule writeth vnto Timothy to instruct him, to teach hym, to exhort, to *courage* hym, to stirre him vp, to be wise, sober, diligent, circumspect, sad, humble and meeke.
Tyndall. Workes, fol. 252.

Moreouer charge Josua: and *courage* him & bolden him.
Bible, 1551. *Deuteronomie*, ch. iii.

Thus the warre was renewed, wherby many great myschyefes haue fallen, to the distruction of moche people and countreys, and the faythe of Christ so febled and decayed, and the enemyes of God rysen and *coraged*.
Froissart. Cronycle, vol. ii. ch. 204.

Likewise as of men, he who so is most like stomacked vnto a woman, nor lusty *couraged*, wil remember iniury longest, and seeke for reuenge most violently, nor can be content with a meane reuengaunce. *Vives. Instruction of a Christian Woman.*

O most *couragious* youth, how much the more thou dost receede
In valient herte: so much the more 'tis meete I shulde indeede
Giue graue aduice, and charely for chaunces all prouide.
Phaer. Æneidos, book xii.

Then the Bretons closed togyder with grete *courage*, and pytched theyr speres and glayues in the erthe, and helde strongly theyr place, and fought *couragyously*.
Froissart. Cronycle, vol. ii. ch. xlvii.

This Henry yet, as wytnessyth Ranulfe, was not all bareyn of vertues, for he was of so great *courageousness*, yᵗ he wolde often saye yᵗ all the worlde suffysyth not to a *coragyous* harte.
Fabyan, vol. i. ch. 236.

Thou shalt warne the elders of the people that they be sobre, watchful and dilygent to all godly workes. And that they ouercome the vnlustyness of their age with the *couragiousness* of faith.
Udall. Titus, ch. ii.

And alas my lord this is a pitious case, that having so much business as ye have, these inward disorders should be added unto them to the *courage* of such as would this realm any ways evil.
State Trials. Proceedings against Bishop Gardiner

For thy great wonder were it, if such shame
Should euer enter in his bounteous thought,
Or euer doe that mote deseruen blame:
The noble *courage* neuer weeneth ought,
That may vnworthy of it selfe be thought.
Spenser. Faerie Queene, book iii. can. 2.

——— Theire discipline,
(Now mingled with their *courages*) will make knowns
To their approuers, they are people, such
That mend vpon the world.
Shakspeare. Cymbeline, fol. 378.

SAM. Be of good *courage*, I begin to feel
Some rouzing motions in me which dispose
Of something extraordinary my thoughts.
Milton. Samson Agonistes, l. 1382.

Courage, in a large signification, is the absence of fear in the presence of any evil whatsoever; but in a strict and more common meaning, it is contempt of wounds and death, when they oppose a man in a way to his end. *Hobbes. Human Nature*, ch. ix.

With this victory the women became most *couragcous* and proud, and the men waxed as disgracefull, fearefull, & desperate.
Stow. The West Saxons.

Yet since that other men's iniquity
Calls on the sword of wrath against my will,
And that themselves exact this cruelty,
And I constrained am this blood to spill:
Then on, brave followers; on *courageously*.
Daniel. History of Civil War, book iv.

The self-same individuals that
Did run, as mice do from a cat,
When we *courageously* did wield
Our martial weapons in the field.
Butler. Hudibras, part i. can. 3.

To secure the honours which are bestowed upon *courage* by custom, it is indeed necessary that this danger should be voluntary. for a *courageous* resistance of dangers to which we are necessarily exposed by our station, is considered merely as the discharge of our duty, and brings only a negative reward, exemption from infamy. *Adventurer*, No. 1.

Wouldst thou then raise thy patriot office higher,
To something more than magistrate aspire?
And left each poorer, pettier chace behind,
Step nobly forth, the friend of human kind?
The game I start *courageously* pursue.
Langhorn. The Country Justice.

COURIER, Fr. *courier*; It. *corriere*; Sp. *correo*, from the Lat. *currere*, to run.

A runner; a running messenger; generally, a messenger.

The same Saturdaye the prince and his cõpany dysloged fro a a lyttell vyllage therby, and sent before hym certayn *currours* to se if they myght fynde any aduẽture, and to here where the Frẽchmen were. *Froissart. Cronycle*, vol. i. ch. 159.

But finding his defeat, his enterprize so lost,
He his swift *couriers* sends, to will his valiant brother,
And Oxford, in command being equal to the other,
To charge with the right wing, who bravely up do bear.
Drayton. Poly-olbion, song 22.

Whereupon, he addressed aforehand his letters and *courriers* to the chiefe of the Barchine faction, to frame and prepare the minds of that side, so as they of the other part might not gratifie, or do any thing in favour of the Romanes.
Holland. Livius, fol. 398.

RIER. — UR-ND.

The court was resolved to expedite the passes in the very same form with that agreed upon by the confederates; and were absolutely of opinion, that the clause for liberty of *couriers* was necessary, and particularly as to themselves.
Sir William Temple. Works, vol. iv. p. 170.

The most celebrated of these is the carrier, which from the superior attachment that pigeon shews to its native place, is employed in many countries as the most expeditious *courier*: the letters are tied under its wings, it is let loose, and in a very short space of time returns to the home it was brought from with its advices. *Pennant. British Zoology. The Common Pigeon.*

COURLAND was formerly a Duchy dependent upon Poland, but now forms a Government of the Russian Empire, to which it was annexed in 1795. It borders on the southern shores of the Gulf of Riga, and is separated from Livonia on the north-east by the Dwina. On the other sides it joins the Governments of Wilna and Witepsk. The superficial content of Courland is about 11,000 square miles, and the population 450,000. The surface of the country is diversified; and the climate, though generally considered as healthy, is variable, and subject to frequent fogs. In some places the soil is fertile, but the state of society has yet prevented cultivation from making that progress which is essential in rendering it productive. Far less grain is therefore grown than the country is capable of yielding, and flax and hemp constitute its chief productions. Much of the interior is covered with extensive forests, which abound with wild boars, wolves, elks, and most kinds of game. They also supply large quantities of timber. Though the Dwina flows along one side of the Province, but little advantage is taken of it to increase the commerce of the country, which is chiefly carried on at the ports of Liebau and Windau, where flax, hemp, timber, wax, honey, tallow, resin, and other produce are exported. Amber is also found on some parts of the coast, and forms one of the exports. Manufactures are scarcely known, except as they relate to a few articles for domestic consumption.

Courland is now divided into five circles, and its
m. chief Town is Mittau, which stands on the river Aa, in the former Province of Semigallia. It is an extensive town, including many gardens and open spaces, with a population of about 12,000 individuals. None of the streets can be considered handsome, and the walls and ditches are falling into decay. The Palace, which stands out of the town, and was formerly the Ducal residence, is a large pile of building, and was for a time inhabited by Louis XVIII., during his exile. Many of the inhabitants of Mittau are Germans, and about 1000 of them Jews. The Capital of this Province contains a Calvinistic, a Catholic, and two Lutheran Churches, in one of which the service is performed in Lettonian, which is the general language of the country, though in many of the towns German is currently spoken. Mittau is about 140 miles north of Koningsberg, and in latitude 56° 39′ north and longitude 23° 43′ east. The most important of the other towns in this Government are the two seaports of
n. Liebau and Windau. The first is situated nearly seventy miles west of Mittau, and has a commodious harbour for small vessels, with a population of 5000 individuals. It is the chief trading place in the Government, and exports the produce of the surrounding country; a commerce for which it was distinguished as early as the XIIIth century; but it afterwards suffered greatly during the wars of the Swedes in this quarter. Latitude 56° 32′ north, longitude 20° 55′ east. Windau more than seventy miles west of Mittau, on the southern shore of the Baltic. It was the Capital of a Palatinate, and has a castle, once the residence of the Livonian Knights; the States of Courland likewise held their meetings here; but it is now much decayed, and is chiefly supported by ship-building, and exporting corn, pitch, tar, wax, and timber. The population is only about 1000 persons.

COURLAND. — COURSE. Windau.

The peasants of Courland like those of the other Russian and Polish Provinces, were till lately held in a state of complete vassalage, from which they have now been released by an ukáz of the Emperor.

COURSE, *v.*
COURSE, *n.*
CO′URSER,
CO′URSING, *n.*
CO′URSITOR,
CO′URSER-BREEDING.

Fr. *course*; Lat. *cursus*, from *currere, cursum*, to run. A race or running, pursuing; also, the space run over, passed over; the passage or progress; the way, the manner or method, the order or series of proceeding or succeeding; the order or train; *sc.* of events.

To *course*, is,—to run, to run after, to pursue.

Right welcome be thou faire freshe May,
I hope that I some grene here getten may.
And from his *courser*, with a lusty herte
Into the grove ful hastily he sterte.
Chaucer. The Knightes Tale, v. 1516.

So besily vpon the note
Thei herken, and in such wise assote,
That thei their right *cours* and weie
Foryete, and to their eare obeie.
Gower. Conf. Am., book iv. fol. 11.

And to that one the same tide
A *courser*, that he should ride
Into the felde anon he badde,
Wherof this man was wonder gladde.
Id. Ib. book vi. fol. 134.

But when we came on shore, and had *coursed* them twice about the island, they tooke the sea and swamme towards islands distant from that three leagues.
Haktuyt. Voyage, &c. M. John Davis, 3.

Also wheras they haue desyred for the *course* of marchaundyse, we haue cõsented that they haue all theyr auncyent *course*, payeng custome of olde tyme contynewed.
Froissart. Cronycle, vol. ii. ch. xx.

A *courser* faire he thought to graue, barded for the field,
And on his back a semely knight well armed with spear and shield.
Vncertaine Auctors. The Tale of Pygmalion, &c.

Caius Cesar beyng yong, fleyng the company of Sylla, bicause he was perteigning to Marius, he being among the Rhodiens, wan his meate with *coursyng* and cunnyng of horses, with his handes bound behind him. *Golden Boke*, G g. 2.

And somouche the more, that the armye by sea, the whiche was at Ye, hauyng takene the poorte and soiourne at Epidaure, made manye *coursynges* and pillages, in the lande of Egyne.
Nicoll. Thucydides, fol. 219.

And euery while, that mighty yron man,
With his strange weapon, neuer wont in warre,
Them sorely vext, and *courst*, and ouer-ran,
And brake their boawes.
Spenser. Faerie Queene, book v. can. 4.

They so framed the mouable roofes of their dining roomes that one face succeedes another, which they vary as often as they serue in a new *course*. *Hakewill. Apologie*, fol. 407.

Therefore this sin of kind not personal,
But real and hereditary was;
The gilt thereof, and punishment to all
By *course* of nature and of law doth pass.
Davies. The Immortality of the Soul, sec. 8.

The mayster of hys horse folowed hym with a spare horse, the henxmen folowed bearyng the kyng's pecces of harnesse, euery one mounted on a great *courser*.
Grafton. Henry VIII. The fifth Yere.

COURSE. — COURSING.

Methinks your years should promise no ill meaning.
FATH. I am no bawd, no cheater, nor a *courser*
Of broken-winded women.
Beaumont and Fletcher. The Captain, act v. sc. 1.

It would be tried also in flying of hawks, or in *coursing* of a deer, or hart, with greyhounds. *Bacon. Natural History.*

Mercvrie, Lat. *Quasi medius currens inter Deos et homines*, as the grammarians etymologize it, a mediate *courrier* betweene Gods and men. *Camden. Remaines. Names*, p. 80.

Now turning from the wintry signs, the sun
His *course* exalted through the ram had run,
And, whirling up the skies, his charriot drove
Through Taurus and the lightsome realms of love.
Dryden. The Flower and the Leaf.

Through the wide caves the blast is heard afar:
With speed two more provide his azure car,
A concave shell; two the finn'd *coursers* join:
All wait officious round, and own the accustom'd sign.
Hughes. The Court of Neptune.

Of all that Ithaca's rough hills contain,
And all wild Elis' *courser-breeding* plain;
To me alone my father's arms descend,
And mine alone they are, to give or lend.
Pope. Homer. Odyssey, book xxi.

The same horse [Childers] has also ran the round *course* at Newmarket, (which is about 400 yards less than four miles) in six minutes and forty seconds.
Pennant. British Zoology. The Horse.

A valiant son springs from a valiant sire,
Their race by mettle sprightly *coursers* prove;
Nor can the warlike eagle's active fire
Degenerate to form the timerous dove.
Lyttelton. Horace. Ode 4. book iv.

Arrian, who flourished under Hadrian and the Antonines, is the first author who has made any specific mention of COURSING. In the *Cynegeticus* of Xenophon this sport is wholly omitted, and therefore, probably, was unknown to him; in the work of Arrian under the same name, many particulars of it are described with great precision. Arrian professed, indeed, to supply the *lacunæ* of his predecessor. The Gauls, he says, had a breed of dogs which they called ὀυετραγοι: so named (we know not why) from their swiftness; they were of extraordinary beauty, and the classical sportsman dilates with much keenness on their breeding, training, and general treatment. The mode of hunting the hare with them was as follows. Early in the morning persons were sent out to mark the *forms*, and when these were ascertained, the huntsmen on horseback followed with the hounds; the hare was allowed due law, and not more than two dogs were loosed to follow her; for the Gauls, it should be remarked, with a degree of civilisation which could scarcely be expected from them, pursued their game much more for the sake of the sport than for the animal itself; and if the Course were good they rejoiced whenever the hare was able to escape. It is somewhat remarkable that Arrian, however closely in many points agreeing in this description with the modern system of Coursing, never once affirms or implies that the dogs employed in it ran not by scent but by eye. There is a translation of his *Cynegeticus* into French, with critical notes and dissertations, by M. Gail, published at Paris in 1801, of which we have not been able to procure a copy; but which, it is probable, may contain further information connected with this subject.

Greyhounds were well known in England in the Xth and XIth centuries, and they were employed not only in Coursing the Hare but also the Deer and Fox. COURSING

"The Coursing of Deer formerly was a recreation in high esteem, and was divided into two sorts, the *Paddock*, and the *Forest* or *Purlieu*. For the Paddock Coursing, besides the Greyhounds, which never exceeded two, and for the most part consisted of one brace, there was the Teazer or mongrel Greyhound, whose business it was to drive the Deer forward before the real Greyhounds were slipt.

"The Paddock was a piece of ground generally taken out of a Park, and fenced with pales or a wall; it was a mile in length, and about a quarter of a mile in breadth, but the further end was always broader than that which the Dogs started from, the better to accommodate the company in seeing which Dog won the Match. At the hither end was the Dog-house, (to enclose the Dogs which were to run the Course,) which was attended by two men, one of whom stood at the door to slip the Dogs, the other was a little without the door to let loose the Teazer to drive away the Deer. The Pens for the Deer intended to be Coursed were on one side, with a Keeper or two to turn them out; on the other side, at some distance, stood the spectators. Along the Course were placed *Posts*. The first, which was next the *Dog-house* and *Pens*, was the *Law-post*, and was distant from them one hundred and sixty yards. The second was the *Quarter of a Mile*, the third the *Half Mile*, the fourth the *Pitching Post*, and the fifth marked distance, in lieu of a post, was the *Ditch*, which was a place made so as to receive the Deer, and keep them from being further pursued by the Dogs. Near to this place were seats for the Judges who were chosen to decide the Wager.

"So soon as the Greyhounds that were to run the match were led into the Dog-house, they were delivered to the keepers, who, by the Articles of Coursing, were to see them fairly slipt; for which purpose there was round each Dog's neck a falling Collar, which slipt through rings. The Owners of the Dogs drew lots which Dog should have the wall, that there should be no advantage; the Dog-house door was then shut, and the keeper turned out the Deer; after the Deer had gone about twenty yards, the persons that held the Teazer loosed him, to force the Deer forward, and when the Deer was got to the *Law Post*, the Dogs were led out from the Dog-house and slipt. If the Deer swerved before he got to the *Pinching Post*, so that his head was judged to be nearer the *Dog-house* than the *Ditch*, it was deemed no match, and was to be run again three days after; but if there was no such swerve, and the Deer ran straight until he went beyond the Pinching Post, then that Dog which was nearest the Deer, (should he swerve) gained the contest; if no swerve happened, then that Dog which leaped the Ditch first was the Victor; if any disputes arose, they were referred to the Articles of the Course, and determined by the Judges.

"In Coursing Deer in the *Forest* or *Purlieu*, two ways were used; the one Coursing from wood to wood, and the other upon the lawns by the Keeper's Lodges. In the first some hounds were thrown into the cover to drive out the Deer, whilst the Greyhounds were held ready to be slipt when the Deer were expected to break; if the Deer was not of a proper age and size,

 the Dogs were not let loose; and if, on the other hand, he broke at too great a distance, or was otherwise deemed an overmatch for one brace, it was allowable to *way-lay* him with another brace of fresh Greyhounds.

"For the Coursing upon the *Lawn*, the Keeper had notice given him, and he took care to lodge a Deer fit for the purpose, and by sinking the wind of him, there was no danger of not getting near enough to slip the Greyhounds, and having a fair Course.

"In Coursing the Fox, no other art was necessary but to get the wind, and stand close on the outside of the wood, where he was expected to come out, and to give him law enough, or he instantly returned back to the cover; the slowest Greyhounds were speedy enough to overtake him; and all the hazard was the Fox spoiling the Dog, which frequently happened; for the most part, the Greyhounds used for this Course were hard-bitten dogs, that would seize any thing." Daniel's *Rural Sports*, vol. i. p. 487.

In Vele's *Booke of Hawkyng, Hunting, and Fishing*, and in the *Jewel for Gentry*, the following are represented as the qualifications of a good Greyhound:

"A Grehoūd should be
hedded like a snake,
necked like a drake,
foted like a catte,
tailed like a ratte,
syded like a breme,
chined like a beme.
the first yere he must lerne to feed,
ye second yere to feeld him lede,
the thirde he is felow lyke,
the fourth yere he is none lyke,
the fifth yere he is good enough,
the sixth yere he shall holde to plough,
the seventh yere he wyll avayle
great bytches for to assayle,
the eighth yere lick ladell,
the ninth yere cart sadel,
and when he is comen to that yere,
have hym to the tannere,
for ye best hounde that ever bytch had,
at the ninth yere he is ful bad."

The Greyhound should not be *tried* till it is twelve-months old, at two years it is full grown; the diet, when a dog was engaged to run, consisted in old times of bread made of half a peck of oatmeal and a peck of wheat, both ground and bolted through a fine sieve. Anniseeds beaten and liquorice were to be scattered amongst it, and it was then kneaded up into small loaves with the whites of eggs and new ale, and thoroughly baked. This bread, soaked in broth, was given after having aired and walked the dogs out morning and evening. Upon Coursing days a toast and butter or oil was given early in the morning.

The Laws of Coursing were established by the Duke of Norfolk in the reign of Elizabeth, and they are thus given by Gervase Markham in his 1st Book of *Country Contentments*:

"These underwritten were held for authenticall once, and invented, received, and subscribed unto, by many noble and worthie personages, suting fully with the reasons and grounds of the pastime.

"First, therefore, it was ordered that he which was chosen Fewterer or letter loose of the Greyhounds, should receive the Greyhounds matcht to runne together into his leashe as soon as he came into the field, and to follow next to the Hare-finder till he came to the forme: and no Horseman nor Footman on pain of disgrace to goe before them or on either side, but directly behind, the space of forty yards or thereabouts.

"Item, that not above one brace of Greyhounds to Course a Hare at one instant.

"Item, that the Hare-finder give the Hare three sollowes before he put her from her seat, to make the Greyhounds gaze and attend her rising.

"Item, that the Fewterer shall give the Hare twelve-score lawe ere he loose the Greyhound, except it be in danger of loosing sight.

"Item, that Dogge which giveth the first turne, if after the turnes be given and neither coat, slip, nor wrench extraordinary, then he which gave the first turne shall be held to winne the wadger.

"If one Dogge give the first turne, and the other beare the Hare, then he which beare the Hare shall winne.

"If one Dogge give both the first turne and last turne, and no other advantage between them, that odde turne shall winne the wadger.

"If a coate shall be more than two turnes, and a goe by, or the bearing of the Hare equall with two turnes.

"Also, if neither Dogge turne the Hare then he which leadeth last at the covert shall bee helde to winne the wadger.

"If one Dogge turne the Hare, serve himselfe, and turne her againe, those two turnes shall be as much as a coate.

"Also, if all the course be equall, then he only which beares the Hare shall winne, and if she bee not borne, then the Course must be adjudged dead.

"If he which comes first into the death of the Hare, takes her up and saves her from breaking, cherrisheth the Dogs and cleanseth their mouths from the wooll or other filth of the Hare, for such curtesie done hee shall in curtesie challenge the Hare; but not doing it he shall have no right, priviledge, or title therein.

"Item, if any Dog shall take a fall in the course, and yet performe his part, he shall challenge the advantage of a turne more than he giveth.

"Item, if one Dogge turne the Hare, serve himselfe, and give divers coats, and in the end stand still in the field, the other Dogge without turne giving running home to the covert, that Dogge which stood still in the field shall be then adjudged to loose the wadger.

"If any man shall ride over a Dogge and overthrow him in his Course, (though the Dogge were the worse Dogge in opinion,) yet the party for the offence shall either receive the disgrace of the field or pay the wadger, for between the parties it shall be adjudged no Course.

"Item, those which are chosen Judges of the leashe, shall give their judgment before they depart from the field, or els he in whose default it lieth shall pay the wadger by a general voice and sentence."

These Laws, with very slight variation, still form the Code of the principal Coursing Meetings in England; among which, the chief is that held at Swaffham, in Norfolk. The Wiltshire Downs, and the Tiverton Wolds in Yorkshire, are also celebrated for this sport.

COURSING. — COURT

The following authenticated instance of the speed of two Greyhounds is recorded by Daniel, i. 515. In February, 1800, a brace of Greyhounds in Lincolnshire ran a Hare four miles, measured straight, in twelves minutes, and during the Course there were several turns. The Hare was dead before the Dogs touched her.

COURING. — COURT

COURT

COURT, *v.*
COURT, *n.*
CO'URTEOUS,
CO'URTEOUSLY,
CO'URTEOUSNESS,
CO'URTESY, *v.*
CO'URTESY, *n.*
CO'URTEZAN,
CO'URTIER,
CO'URTIERY,
CO'URTING,
CO'URTLIKE,
CO'URTLY, *adj.*
CO'URTLY, *adv.*
CO'URTLINESS,
CO'URTLING,
CO'URTSHIP.

Court; *area circà ædes:* from Lat. *cohors*, or *cors*; see COHORT. Spelman says, As bands or troops of soldiers were called *cohorts, ab avium* cohorte; so more modernly, The family or company of Princes was called *Cors*, and *Curs*; Gall. *court*; It. and Sp. *corte*.

In Low Lat. *Curtisanus*, was one who followed the *Court*; now *Courtier*; and thus, *Courtman* in Chaucer.

Courtezan; Fr. *courtisane*; It. *cortegiana*; q. d. *Aulica*; more commonly applied to *Harlots, quia tales urbanæ plerumque et ad* aulicos *mores compositæ sunt.* Skinner.

For *courtesy*, see the Quotation from Spenser.

A *courtesy*; a *courteous* act of demeanour.

To *court*, is,—to practise the art of a *Courtier*, or attendants upon *courts*; to endeavour to please, or to gain or win favour, to woo.

Court is much used in *Composition.*

It peined hire to contrefeten chere
Of *court*, and ben estatelich of manere.
And to ben holden digne to reverence.
Chaucer. The Prologue, v. 140.

He on his courser, sterting as the fire
Is ridden to the feldes him to play,
Out of the *court*, were it a mile or twey.
Id. The Knightes Tale, v. 1506.

Curteis he was, lowly, and servisable,
And carf before his fader at the table.
Id. The Prologue, v. 99.

For, brother min, take of me this motif,
I have now ben a *court-man* all my lif.
Id. The Marchantes Tale, v. 9366.

A knight ther was and that a worthy man,
That fro the time that he firste began
To riden out, he loved chivalrie,
Trouthe and honour, freedom and *curtesie.*
Id. The Prologue, v. 46.

There was whylom by daies olde
A worthy knight, as men tolde;
He was neuew to the emperour,
And of his *court* a *courteour.*
Gower. Conf. Am., book i. fol. 16.

Wherein I see, a corps of comely shape
(And such as might beseeme the *courte* full wel)
Is cast at heele by *courting* al to soone.
Gascoigne. The Steele Glas.

If Demetrie and the werkmen that ben with hym han cause aghen ony man, there ben *courtis* and domes & iugis, accuse thei ech othire.
Wiclif. The Dedis of Apostles, ch. xix.

But still the *court* must not be fild with wordes, and vayne report
Which in abundance great from thee do flie.
Phaer. Æneidos, book xi. fol. 261.

This good emperour was strong in vertue, meke in woordes, attemperate in his exercises, homely with euery man, sad among sad men, hasty among hasty men, mery with mery men, and wise among wise men, as it is conenable for a *curteous* prince to be.
Golden Boke, H 2.

Yet fearing that by the castynge out of mo deuils they might afterward happely lese mo of theire hogges, they prayed hym *courteisely* to geate hym quickly thense.
Sir Thomas More. Workes, fol. 540.

Ile wayte my opportunitie,
to meete him in the ways,
To leade him home, to *curtesy* him,
and cap him when he stayes.
Drant. Horace. Satyre 9.

Yet *coortsye* him and worshipp him,
and if he would it so,
Thou maist not staye to wayte on him
in place where he shal go.
Id. Ib. Satyre 5.

But now let no man require of me that I should (vnto such an abhominable & detestable deuill, as hath brought in this wicked and shamefull learnying and maners) put off my cappe, & make low *curtesie*, and geue fayre wordes, and say: God geue you good morow, syr deuill, how fare you. *Barnes. Workes*, fol. 193.

And he saith also that hys belief is so necessary to saluacion, y^t the contrary beliefe is damnable, for elles he woulde not of hys *courtesie* cry oute sore vpon the clergye for teaching y^e contrary. *Sir Thomas More. Workes*, fol. 389.

And being come near to Greenwich (where the *court* then lay) presently vpon the newes thereof, the *courtiers* came running out, and the common people flockt together, standing very thicke vpon the shoare. *Hakluyt. Voyage, &c. Richard Chanceler.*

And *courtlike* life is thought another heauen.
Gascoigne. The Steele Glas.

His youth, his sport, his pleasant chere,
His *courtly* state and company,
In him so strangely alterd were.
Vncertaine Auctors. A comparison of his Loue, &c.

It is the parte of godly menne vtterly to endeavour themselues, that they be at debate with no man, whether they be good or euill: they muste moue and allure all menne with *courtiousnesse*, ientlenesse and beneficialnesse as muche as maye be to loue and to concorde. *Udall. Matthew*, ch. v.

Thus left by thee, and by him *courted* still,
Thy grace with-drawn, his favours mustred faire,
How could poor wretches wrestle with self-will
But soone be catch'd by such a subtle snare.
Stirling. Doomes-day. The tenth Houre.

The *court's* a school indeed, in whiche some few
Learn vertuous principles but most forget
What ever they brought thither good and honest.
Trifling is there in practice, serious actions
Are obsolete and out of use.
Beaumont and Fletcher. The Custom of the Country, act ii. sc. 1.

Vpon her front her lockes were curled new,
Her eies were *courteous*, full of peace and loue;
In look a saint, an angell bright in shew,
So in her visage grace and vertue stroue.
Fairfax. Godfrey of Boulogne, book xiv. st. 4.

Whence softly sallying out as loth the place to leave
She Sence a pretty rill, doth *courteously* receive.
Drayton. Poly-olbion, song 26.

COURT. That so knowledge may not be a *courtezane* for pleasure, or as a bond-woman for gaine; but as a spouse for generation, fruit, and honest solace.

Bacon. On Learning, by G. Wats, book i. ch. v.

MAL. Toby approaches; *curtsies* there to me.
To. Shall this fellow liue?

Shakspeare. Twelfth Night, fol. 263.

Of *court*, it seemes, men *courtesie* do call
For that it there most vseth to abound;
And well beseemeth, that in princes hall
That vertue should be plentifully found,
Which of all goodly manners is the ground
And root of ciuil conversation.

Spenser. Faerie Queene, book vi. can. 1.

LAD. Shepherd, I take thy word,
And trust thy honest offer'd *courtesy*,
Which oft is sooner found in lowly sheds
With smoaky rafters, than in tap'stry halls
In *courts* of princes, where it first was nam'd
And yet is most pretended. *Milton. Comus*, l. 323.

But tydings there is none I you assure,
Saue that which common is, and known to all
That *courtiers* as the tide doe rise and fall.

Spenser. Mother Hubberd's Tale.

Cause he is no common strainer,
After painted nymphs for favours,
Or that in the garb he savours
Little of the nicety,
In the sprucer *courtiery*.

Ben Jonson. Entertainment, fol. 96.

For he is practiz'd well in policie
And thereto doth his *courting* most apply:
To learne the enterdale of princes strange,
To mark th' intent of counsells, and the change
Of states, and eke of priuate men some-while
Supplanted by one falshood and faire guile.

Spenser. Mother Hubberd's Tale.

Before array'd in sumptuous bravery
Deck'd *court-like* in the choice, and newest guise.

P. Fletcher. The Purple Island, can. 8.

CALIS. How dost thou like my gown?
MIRT. 'Tis rich and *courtlike*.

Massinger. Guardian, act i. sc. 2.

CRI. Indeed, I must declare myselfe to you no profest *courtling*; nor to have any excellent stroke, at your subtle weapons.

Ben Jonson. Cynthia's Revels, act. v. sc. 4.

DAU. On what *courtly* lap hast thou late slept, to come forth so sudden and absolute a *courtling*?

Id. The Silent Woman, act iv. sc. 1.

The French are passing *courtly*, ripe of wit,
Kind, but extreme dissemblers.

Ford. Love's Sacrifice, act i. sc. 1.

Needs a shipwreck'd seaman be *courted* to come to shore, or a weary traveller to a place of rest?

Bishop Beveridge. Sermon 116.

In that sweet isle where Venus keeps her *court*
And every Grace and all the Loves resort.

Dryden. Cymon and Iphigenia.

We cannot omit to observe this *courtly*, (shall I call it?) or good quality in him; that he was *courteous*, and did seem to study to oblige.

Strype. Memorials. Henry VIII. Anno 1530.

I endeavoured to clothe virtue, though not in a gaudy, in a fashionable habit, and divesting her not only of her sack-cloth, but her blacks, where I saw she appeared in them with disadvantage, I endeavoured to give her as much of the modern ornaments of a fine lady, as I could, without danger of being accused to have dressed her like a *courtezan*.

Boyle. Occasional Reflections, the Last Section, reflec. 1.

Courtesy and condescension is another happy quality, which never fails to make its way into the good opinion, and into the very hearts of those who are under the good magistrate's inspection.

Atterbury. Sermon 3. vol. ii.

Now, Proteus! now (to truth compell'd)
Speak and confess thy art excell'd.
Use strength, surprise, or what you will,
The *courtier* finds evasion still;
Not to be bound by any ties,
And never forc'd to leave his lyes.

Gay. Fable 33. *The Courtier and Proteus.*

The day would fail me, should I reckon oe'r
The sighs they lavish'd, and the othes they swore
In words so melting, that compar'd with those
The nicest *courtship* of terrestrial beaux
Would sound like compliments, from country clowns
To red cheek'd sweet-hearts in their home-spun gowns.

Tickell. Kensington Gardens.

They *courteously* invited him ashore, and conversed with him by signs, but very little of the meaning of either party could be understood by the other.

Cook. Voyage, vol. ii. book iii. ch. viii.

One [historian] relates that Robert Bruce was (in chacing these animals) preserved from the rage of a wild bull by the intrepidity of one of his *courtiers*, from which he and his lineage acquired the name of *Turn-bull*.

Pennant. British Zoology. The Ox.

For, with all the *courtliness* and gallantry you make me master of, I never intended by the good company, I mentioned with so much respect, either those foolish men, or women, who prefer the forward assurance of their boys to every other consideration.

Hurd. Works, On the use of Foreign Travel, dial. 8.

The patience of their pride seems to have been worn out with the importunity of our *courtship*.

Burke. On a Regicide Peace.

COURT, in *Composition*.

CAL. Why, has this *court-air* taught me knavish wit?

Massinger. The Great Duke of Florence, act iii. sc. 1.

——— Nor in *court-amours*,
Mixt dance, or wanton mask, or midnight bal.

Milton. Paradise Lost, book iv. l. 767.

——— How much did Stallion spend
To have his *court-bred-fillie* there commend
His lace and starch. *Ben Jonson. Under-woods*, fol. 185.

To know the will of God better then his whole kingdom, whence should he have it? Certainly *court-breeding* and his perpetual conversation with flatterers was but a bad school.

Milton. Answer to Eikon Basilikè.

Ne'er talk to me, you are no men but masquers; shapes, shadows, and the signes of men, *court-bubbles*, that every breath or breaks or blows away.

Beaumont and Fletcher. The Elder Brother, act iv. sc. 1.

——— Howsoever, you should say so for your credit
Being the only *court-bull*.

Massinger. The Picture, act v. sc. iii.

SANAZ. What is't?
CAL. That you would give me
A subtle *court-charm*, to defend me from
The infectious air of the country.

Id. The Great Duke of Florence, act iii. sc. 1.

But when the church can make use of the king's power, then to bring all under the king's prerogative, the Catholicks of England go one way, and the *court-clergy* another.

Selden. Table Talk, p. 23.

There is no little comfort left in that:
And—then my three *court-codlings* that look parboil'd,
As if they came from Cupid's scalding-house.

Massinger. The Old Law, act iii. sc. 2.

Another hiding his *court-compliance* with a grave sentence, commended the choice of certain before uncertain, upon due examination; to like purpose answer'd all the rest of his sages, none openly dissenting from what was likely to be the king's [Edwin] creed. *Milton. History of England*, book iv.

To play his master's prize against all masters whatsoever in this subtile mysterie, at these foure, the choice, and most cunning weapons of *court-complement*: viz. the bare accost, &c.

Ben Jonson. Cynthia's Revels, act v. sc. 3.

SER. Away with the joyntstooles, remoue the *court-cub-bord*, looke to the plate. *Shakspeare. Romeo and Juliet*, fol. 57.

COURT. He says Sir Henry Martin came and saw it, and said it would make a good *court-cupboard*. If Sir Henry did say so, the scorn ill became either his age or profession; though a *court-cupboard* be somewhat a better phrase than a dresser.

State Trials. Trial of Archbishop Laud.

This was very usual, whensoever the *court* was full of business, to hold one *court-day* out of term. This is warranted by the commission; and warning of it was always publicly given the *court-day* before, that all whom it concerned might take notice of it. *Id. Ib.*

And for his purpose to promove his hate,
Into the plot he his *court-devile* drew,
Cunning in all the strategems of state,
Which he suborn'd my father to pursue.

Drayton. The Legend of Matilda the Fair.

A parcell of *court-dirt*, a heape, and masse
Of all vice hurl'd together, there he was,
Proud, false, and treacherous, vindictive, all
That thought can adde.

Ben Jonson. Under-woods. A little shrub growing by.

The king's age was abused by dame Alice Peirs (a most busie *court-flie*) who (after queene Philip's death) kept the old man warme. *Speed. Edward III. Anno* 1375.

——— He, Sir Diaphanous,
And Mr. Bias, his *court-friend's* desire
To kisse his neice's hands, and gratulate
The firme recovery of her good fame.

Ben Jonson. Magnetick Lady, act v. sc. 7.

He then discovered the whole plot; which he had scarce done, when his father came rapping at the *court-gates*, and coming to the king shewed him the indenture of confederacy which he had taken from his son. *Baker. Richard II. Anno* 1400.

But. Nay he can make obligations and write *court-hand*.

Shakspeare. Henry VI. Second Part, fol. 139.

Sawcy pedantic wretch, go chide
Late school-boys or sour prentices,
Go tell *court-huntsmen*, that the king will ride,
Call country ants to harvest offices.

Donne. The Sun Rising.

The parlament therefore, to clear themselves of aspersing him without cause, and that the people might no longer be abus'd and cajol'd, as they call it, by falsities and *court-impudence*, conceiv'd it most expedient and necessary that those letters should be made public. *Milton. An Answer to Eikon Basilikè.*

Let me have service methodically tendered; you are now one of us, your *courtesy!* [Grilla *courtesies*] Good. Remember that you are to practise *courtship*.

Ford. The Lover's Melancholy, act i. sc. 2.

Such sweet discourse, such ravishing behaviour,
Such charming language, such enchanting manners,
With a simplicity that shames all *courtship*
Flow hourly from her.

Massinger. The Great Duke of Florence, act i. sc. 2.

Beauf. Sen. You amaze me.
Your daughter's safe; and now exchanging *courtship*
With my son, her servant.

Id. The Unnatural Combat, act ii. sc. 3.

These successes did not mitigate the severity of the rulers at Westminster, who about the end of September, appointed a *court-marshall* to sit at Chester, for the tryal of the Earl of Derby.

Baker. Charles II. Anno 1651.

Lie. What *court-newes* is there? any proclamations,
Or edicts to come forth. Tho. Yes, there is one.

Ben Jonson. Staple of Newes, act iii. sc. 2.

By this instance, Henry acknowledged his power to be limited, and no wayes arbitrary: against the doctrine of our new *court-parasites*. *Knox. History of Reformation. Preface* 41.

We have a little above seen, how that by the flattery of some *court-preachers*, the custome is brought into the Church, to give into the prince, not onely swelling, but blasphemous titles in the publike prayer. *Id. Ib. Preface*, fol. 48.

That the commons have their commodities daily taken from them for the purveyance of the king's household, for which they are not paid, nor any assurance for payment thereof given, but only *court-promises*. *Baker. Henry VI. Anno* 1450.

That this our guest, may giue his friends to know
In his returne: that we as little owe
To fights, and wrestling, leaping, speed of race,
As these our *court-rites*; and commend our grace,
In all, to all superiour.

Chapman. Homer. Odyssey, fol. 112.

It is [said by holy Job, that God places kings in their thrones, "*in perpetuum*," then far from these weak tenures by copy of *court-roll*, at will or *courtesie*.

State Trials. Trial of Henry Garnet.

Another *courtier* of former times said hee had borne off many *court-stormes* in dangerous times, by suffering iniuries, and giuing thankes for them.

Camden. Remaines. Wise Speeches, p. 299.

Robert Passelve, an especiall favourite of Henry the Third, was afterwards by a *court-tempest* so shaken as he was glad to be Parson of Derham in Norfolk. *Id. Allusions*, p. 161.

I am confident of your Lordship's noble interpretation, since I seek no ends, no acquaintance, no other thanks, being one that have no *court-suits* to your lordship.

Cabbala. Mr. Ch. Th. to the Duke of Buckingham.

All men except *court-vassals*, opposed him and his tyrannical proceedings; the cry was universal; and this full parlament was at first unanimous in their dislike and protestation against his evil government. *Milton. An Answer to Eikon Basilikè.*

A discretion? A prettie *court-wager!* would any discreet person hazard his wit so?

Ben Jonson. Cynthia's Revels, act v. sc. 4.

Mor. In sadnesse; for using your *court-weapon*; me thinks you may. *Id. Ib.* act v. sc. iii.

After victorie in the warre against Pompy, Cæsar enclosed the temple of the said Venus, within a *court-yard* and a cloister, which Hadrian afterwards repaired and built new.

Holland. Livius, fol. 1365.

Yea, peers and mighty dukes with ribands blue,
(True blue, fair emblem of unstained breast)
Others I see, as noble and more true,
By no *court-badge* distinguish'd from the rest.

Gay. To Mr. Pope. Epistle 6.

A *court-clock* does not go so well, in his opinion, as a country-clock. But what then? they are both still but clocks: and the country-clock cannot reproach the *court-clock*, or vaunt its own perfections; because the *court-clock* is governed by necessity in going amiss, and therefore can be guilty of no crime; and the country-clock is governed by necessity in going better, and therefore can boast of no virtue.

Hoadley. Letters signed Britannicus, &c. Letter 23.

How many long-headed men do I know, both in the *court-end* and the city, with five times Plato's sense, who care not one straw what notion their sons have of God or virtue.

Bishop Berkeley. Works. The Minute Philosopher, dial. 2.

Nothing so monstrous can be said or feign'd,
But with belief and joy is entertain'd,
When to his face the worthless wretch is prais'd,
Whom vile *court-flattery* to a God has rais'd.

Dryden. Juvenal. Satire 4. l. 116.

Twice told the period spent on stubborn Troy
Court-favour, yet untaken, I besiege.

Young. Night Thoughts. Night 4.

The wise commander of the boat and lines,
For our high-priest the stately prey designs;
For who that lordly fish durst sell or buy,
So many spies and *court-informers* nigh.

Dryden. Juvenal. Satire 4. l. 76.

I had, not long since, the honour to be known to a very great *court-lady*, who was much troubled, that having frequent occasion to write letters, she could scarce handle her pen without blacking her fingers with ink.

Boyle. The usefulness of Experimental Philosophy, sec. 4.

The constitution of this parliament, that had sat seventeen years, was grown into two known factions, which were called that of the *court* and country; the *court-party* were grown numerous, by a practice introduced by my lord Clifford, of down right buying off one man after another, as they could make the bargain.

Sir William Temple. Memoirs, vol. ii. p. 141.

COURT.

COURT. Giving them to understand, that most of that noise, which they have so often heard ringing in their ears, about grievances and arbitrary power, popery and tyranny, persecution and oppression to tender consciences, *court-pensioners*, and the like, had been generally nothing else but mere flam and romance.

South. Sermon 1. vol. v.

——————— I return'd,
Hopeful in affluence of domestic joy
To reign, encircled with my offspring dear,
And *court-retinue*. *Fenton. Homer imitated.*

All this Latymer thought not amiss to say in one of his *court-sermons*, the more to expose this evil of racked rents.

Strype. Memorials. Edward VI. Anno 1563

Vain insect! know the time will come,
When the *court-sun* no more shall shine,
When frosts thy gaudy wings benumb,
And damps about thy wings shall twine.

Somervile. The Ant and the Fly. Fable 3.

——————— If best chance!
Court-zephyrs sweetly breathe, they launch, they fly,
O'er just, o'er sacred, all-forbidden ground,
Drunk with the burning scent of place or power.

Young. The Complaint. Night 5.

The historians tell us, that chancellor Hyde was brought into his master's contempt by this *court-argument*.

Warburton. To the Free Thinkers.

Your *court-broom*, that gathers
Motes, chaff, straw, and feathers,
And sweeps up all trash from the surface of life.

Brookes. Air 29.

By slavish methods must he learn to please
By smooth tongu'd flatt'ry, that curst *court-disease*,
Supple to ev'ry wayward mood strike sail,
And shift with shifting humour's peevish gale.

Churchill. Night. An Epistle to Robert Lloyd.

The councils even of the same reign were continually fluctuating, as opposite *court-factions* happened to prevail.

Burke. English History, book i. *A. D.* 84.

I shall spend my time more innocently, at least; and, I presume to think, more usefully in those studies, than in that slippery station, if it may deserve to be called one, of *court-favour* and dependance. *Hurd. Works. On Retirement*, dial. 2.

These essays, which are to give entire satisfaction to his *court-friend* in the affair of his retirement, went on very slowly.

Id. Ib. (*Note.*)

The squire only insisted that so much scholarship was indispensably necessary as might confer ability to draw a lease, and read the *court-hand*. *Johnson. The Rambler*, No. 198.

His majesty, I doubt not, had given credit to the calumnies which the *court-insects* had buzzed into his ears, of my being a favourer of republican principles, because I was known to be a supporter of revolution principles, and had a pleasure in letting me see what he thought of me.

Anecdotes of the Life of Bishop Watson, p. 314.

I'm told, your generals often fly,
When danger and when death are nigh:
Nay, when nor death nor danger's near,
As your *court-martials* make appear.

Cotton. The Scholar and the Cat. Fable 2.

Each method of weaving
Court-nets for enslaving;
Your chaffer for conscience, by barter and lure.

Brookes. Air 29.

There let him sleep, whilst we survey
The preparations for the day,
That day on which was to be shown
Court-pride by city-pride outdone

Churchill. The Ghost, book iv.

Nay, I might further say, and with much truth, that the politeness, in your lordship's, at least the *court-sense* of the word, is not to be attained by the ablest men.

Hurd. Works. On the Uses of Foreign Travel.

Of independence now he talks no more,
Nor shakes the senate with his patriot roar,
But silent votes, and, with *court-trappings* hung,
Eyes his own glitt'ring star, and holds his tongue. COURT.

Jenyns. The Modern fine Gentleman.

Courtesie *of England*, a legal tenure by which, if a man marry an heiress seised of Land, and issue is born of them, although neither the mother nor the child live, the husband keeps the Land during life. Bracton, v. 5, 30; Glanvil, vii. 18; Fitzh. *Nat. Br.* 140. The same holds good in Scotland, where the tenure is called *Curialitas Scotiæ*. Skene, *de verbor. signif. ad voc.* Curialitas.

Court is, in a *Law* sense, defined to be a place appropriated to the judicial administration of Justice. The Law has appointed a considerable number of Courts, some having a limited, others an extensive jurisdiction: some are appropriated to inquire only; others to hear and determine; some to adjudicate absolutely in the first instance; others upon appeal, and by way of review. Courts may be further divided into those of Record, and those not of Record; in the former, the acts and judicial proceedings are enrolled on parchment, for a perpetual memorial and testimony, which rolls are called the Records of the Court, and are of such high authority, that their truth is not to be questioned. These Courts may hold Pleas, according to the course of the Common Law, of real personal and mixed actions, where the debt is 40*s.* or upwards, as the King's Bench, Common Pleas, &c. Courts not of Record, cannot hold Pleas of 40*s.*, nor are their proceedings according to the course of Common Law, nor are they enrolled.

The King's Bench is the supreme Court of Common Law in the Kingdom, and is so called because the King used to sit there in person, and is still supposed to do so: it consists of a Chief Justice, and three Puisne Judges, or Justices, who are by their office the sovereign Conservators of the peace, and supreme Coroners of the land. This Court has a peculiar jurisdiction, not only over all capital offences, but also over all other misdemeanours of a public nature, tending either to a breach of the peace, or to oppression or faction, or any manner of misgovernment. It has a discretionary power of inflicting exemplary punishment on offenders, either by fine, imprisonment, or other infamous punishment, as the nature of the crime committed may appear to require. The jurisdiction of this Court is so great, that it keeps all inferior Courts within the bounds of their authority, and it may either remove their proceedings to be determined here, or arrest their progress below: it superintends all civil Corporations; commands Magistrates and others to do what their duty requires; in every case where there is no specific remedy, protects the liberty of the subject by summary interposition; takes cognizance both of Criminal and Civil causes, the former being called the Crown side, the latter the Plea side of the Court. This Court has cognizance on the Plea side of all actions of trespass or other injury alleged to be committed *vi et armis*; of actions for forgery of deeds, maintenance, conspiracy, deceit, and actions on the case which allege any falsity or fraud. In proceedings in this Court, the Defendant is surmised to be arrested for a supposed trespass, which, in reality, he never committed, and being thus in custody of the Marshal of the Court, the Plaintiff is at liberty to proceed against him for any other personal injury, which surmise the Defendant is not at liberty to dispute.

COURT. This Court is also a Court of Appeal, into which may be removed by writ of error all determinations of the Court of Common Pleas, and of all inferior Courts of Record in England.

The Common Pleas is also a Law Court of Record next in rank to the King's Bench. It derives its name from being the place wherein Civil actions, or those between subject and subject were originally litigated in contradistinction to Pleas of the Crown, or criminal proceedings, which were within the jurisdiction of the King's Bench. Real actions, or actions relating to the right or realty of freehold, must originally be brought here; personal pleas between man and man may be determined here, as well as in the King's Bench, and it consists, like the King's Bench, of a Chief and three Puisne Justices.

The Exchequer is a Court both of Law and Equity. It is a very ancient Court of Record, said to be established by William the Conqueror, as a part of the *aula regia*, though regulated and reduced to its present state by Edward I., and intended principally to order the revenues of the Crown, and to recover the King's debts and duties. This Court is said to derive its name from the Chequed cloth, resembling a chess board, (see CHECK,) by which the table is covered, and on which, when certain of the King's accounts are made up, the sums are marked and scored with counters. It consists of two divisions, namely the Receipt of the Exchequer, which manages the Royal revenue, and the Judicial, which is again subdivided into a Court of Equity and a Court of Common Law. The Court of Equity is held in the Exchequer, before the Lord Treasurer, the Chancellor of the Exchequer, the Chief Baron, and three Puisne Barons; its original business was confined to calling the King's debtors to account by bill filed by the Attorney General, and to recover lands, goods, chattels, or other profits belonging to the Crown. Now, however, it is thrown open, so that by a suggestion of privilege, namely, being an Accountant to the King, any person may be admitted to sue here, as well as the King's Accountant. An Appeal from the Equity side of this Court, lies immediately to the House of Lords; but from the Common Law side a writ of error must, in pursuance of the 31 Edward III. c. 12, be brought into the Court of Exchequer Chamber, from whence there lies an Appeal to the House of Lords.

The High Court of CHANCERY has already been noticed.

The Exchequer Chamber is merely a Court of Appeal, and was created by the 31 Edward III. c. 12, to correct the errors of the Court of Exchequer, and consists of the Lord Chancellor, Lord Treasurer, and Justices of the King's Bench and Common Pleas. By the 27 Elizabeth, c. 8, judgments given in the Court of King's Bench, if supposed to be erroneous, may be reversed on a writ of error being brought into the Exchequer Chamber: the Court is then composed of the Justices of the Common Pleas and Barons of the Exchequer. If a Cause upon argument in the Court below, is considered by the Judges of that Court to be of great difficulty, it may be removed into the Exchequer Chamber for decision, before any judgment is pronounced on it; in this event, the Court of Exchequer Chamber is composed of the twelve Judges, and occasionally, but rarely, the Lord Chancellor.

The House of Lords is the supreme Court of Judicature in the Kingdom; it has no original jurisdiction over Causes, but only upon Appeals and Writs of Error. The Lords are, in all Causes, the last resort, from whose judgment no farther appeal is allowed; every subordinate tribunal must conform to their determination. They are assisted in all dubious points of law by the opinions of the Judges, who are summoned by Writ to advise them. COURT.

Courts of Assize and Nisi Prius consist of two or more Commissioners, who are sent by the King's special Commission all round the Kingdom, London and Middlesex excepted, where Courts of Nisi Prius are holden in and after every term, before the Chief or other Judge of the several superior Courts, to try, by a Jury of the respective Counties, the truth of such matters as are then in dispute in the Courts of Westminster Hall. Justices of Assize, as the Commissioners are called, sit by virtue of five several authorities, viz. the Commission of the Peace, a Commission of Oyer and Terminer, a Commission of General Gaol Delivery, a Commission of Assize; that is, to take the verdict of a peculiar species of Jury called an Assize, and summoned for the trial of landed dispute; and of Nisi Prius, which is a consequence of the Commission of Assize, by which the Justices so commissioned are empowered to try all questions of fact issuing out of the Courts at Westminster, which are then ripe for trial by Jury.

The Court of Marshalsea is a Court of Record, originally instituted to determine causes between the Servants of the King's household and others within the verge; and hath jurisdiction of things within the verge of the Court, and of Pleas of Trespass, where either party is of the King's family, and of all other actions personal, wherein both parties are the King's servants: this Court hath now also the power of trying all personal actions, as debt, trespass, slander, trover, actions on the case, &c. between party and party, the liberty whereof extends twelve miles about Whitehall.

Court of Requests, and *Court of* CONSCIENCE, have already been described.

Besides these Courts, which are the chief Courts in the Kingdom for the adjudication of legal matters, there are various other Courts; such as the *Court of Admiralty*, for the decision of all maritime controversies, and the trials of malefactors who have committed offences on the High Seas.

The Court of Arches (so called because it used to be held in *Bow* Church, *Sta. Maria de Arcubus*,) is the chief Consistory Court belonging to the Archbishop of Canterbury, for the debating of Spiritual Causes. The Judge of this Court is called the Dean of the Arches'; he hath jurisdiction in all Ecclesiastical causes, except those which belong to the Prerogative Court, and also in all matters of Appeal from Bishops, or their Chancellors or Commissaries, Deans and Chapters.

Court of Peculiars is a Spiritual Court annexed to the Court of Arches, held in such parishes as are exempt from the jurisdiction of Bishops, and are peculiarly belonging to the Archbishop of Canterbury.

Court Prerogative is established for the trial of all Testamentary causes.

Court of Delegates, wherein Delegates or Commissioners are appointed by the King's Commission upon an appeal to him from either the Court of Admiralty, the Court of Arches, the Court of Peculiars, or the Prerogative Court

 Court of Commission of Review is formed by a Commission granted by the King as a matter of favour to revise the sentence of the Court of Delegates, when it is apprehended they have been led into any material error in their decision.

Court, Bishop's, or *Consistory Court,* is held in the Cathedral of each Diocese, for the trial of Ecclesiastical causes within that Diocese.

Court of Archdeacon is the lowest Court in the whole Ecclesiastical Polity; its jurisdiction is sometimes in concurrence with, and sometimes in exclusion of the Bishop's Diocesan Court.

Court of Faculties belongs to the Archbishop of Canterbury; its power is to grant dispensations for the marriage of persons without the publication of Banns, to ordain a Deacon under Canonical age, to enable a son to succeed his father in a Benefice, or one person to hold two or more Benefices incompatible with each other.

Courts Baron, are Courts which all Lords of Manors have within their respective precincts: they are inseparable incidents to a Manor, and are composed of the Lord's Tenants, who are bound by their tenure to assist him in the dispensations of justice within the Manor: their jurisdiction extends to the trial of controversies relating to the rights of land within the Manor; the holding plea of any personal actions of debt; trespass on the case, or the like where the damages do not exceed 40*s.*

Court Hundred is a larger Court Baron held for all the inhabitants of a particular Hundred, instead of a Manor.

Court Leet, or view of Frankpledge, a Court of Record, said to be the most ancient in the land, for criminal matters. It is usually held twice in the year, within a particular Hundred, Lordship, or Manor, before the Steward of the Leet, being the King's Court, granted by Charter to the Lords of those Hundreds or Manors. Its original intent was to view the Frankpledges, that is, the Freemen within the liberty, who were, according to the institution of Alfred, pledges for the good behaviour of each other; besides this, the preservation of the peace, and the correction of minute offences against the public good were the objects of this Court; there also, by immemorial usage, the Constables of the Hundred are elected and sworn. The business of this Court has, however, in great measure devolved upon the Quarter Sessions; and this is owing to the Statute 52 Henry III. c. 10, discharging Prelates, Peers, and Clergymen from their attendance on these Courts, and the Statute 1 Edward IV. c. 2, which expressly directed parts of their business to be transacted at the Quarter Sessions.

Court of General Quarter Sessions of the Peace, is a Court which must be held in every County once in every quarter of the year, which by Statute 2 Henry V. c. 4, is appointed to be in the first week after Michaelmas-day, the first week after Epiphany, the first week after the close of Easter, and in the week after the translation of Saint Thomas the Martyr, or the 7th of July. It is held before two or more Justices of the Peace, one of whom must be of the *quorum.* The jurisdiction of this Court, by the 34 Edward III. c. 1, extends to the trying of all felonies and trespasses whatsoever, though they seldom, if ever, try any greater offence than small felonies within the Benefit of Clergy. There are many offences also, which, by particular statutes, belong properly to their jurisdiction; as, small misdemeanours which do not amount to felony, especially offences relating to Game, Highways, Alehouses, Bastard Children, the Settlement and provision for the Poor, Vagrants, Servants' Wages, and Apprentices. The Records or Rolls of the Sessions are committed to the custody of a Special Officer, denominated the *Custos Rotulorum.*

Court, County, is an ancient Court of Justice, held monthly in each County by the Sheriff thereof, or his Deputy; it may hold Plea of many real actions, and of all personal actions under the value of 40*s.* and, indeed, to any amount by virtue of a Special Writ, called *Justicies,* which empowers the Sheriff, for the sake of despatch, to do the same justice in his County Court, as might otherwise be had at Westminster. The Freeholders of the County are the Judges in this Court, the Sheriff being only the Ministerial Officer.

Court of Hustings, the principal Court in the City of London, of great antiquity, mentioned by Edward the Confessor; held before the Lord Mayor and Aldermen in London, the Sheriffs, and Recorder, in Guildhall, for the trial of all pleas, real, personal, and mixt. Appeal lies to this Court from the Sheriffs' Court.

Court for the Relief of Insolvent Debtors. The crowded state of the Prisons in England drew the attention of the Legislature to the case of Insolvent Debtors in the year 1809, when an Act of Parliament, 49 George III. ch. 115, was passed for liberating Prisoners on surrendering their effects to their Creditors. This was the basis of the present Court, although since that period not less than ten Acts of Parliament have been passed to mould it into form. As at present constituted, it consists of a Chief Commissioner, and three others, a Chief Clerk, and a Provisional Assignee, in the latter of whom the Insolvent Debtor's property is vested for the benefit of the Creditors: three of these Commissioners are directed to go circuits three times in the year, if requisite, for the discharge of Debtors throughout the Kingdom. Debtors are at liberty, after remaining a stated period in prison, to apply to this Court for their discharge, on rendering to the Court an account of their property, and giving it up for the benefit of their Creditors. It is the Creditor's duty to apprise the Court of any malpractice, as to concealment of property or any fraud in contracting the debt, of which the Debtor may have been guilty; and it then remains in the breast of the Commissioners, either to remand him back to prison or to grant his discharge.

Court of the Lord High Steward of Great Britain. A Court instituted for the trial of Peers indicted for Treason or Felony, or for misprision of either. The office of Lord High Steward was formerly hereditary or held for life, or *dum bene se gesserit,* but now it is granted only *pro hâc vice,* and it hath been the constant practice of late, (and therefore seems now to have become necessary,) to grant it to a Lord of Parliament, otherwise he is incapable of trying such delinquent Peer. When such an indictment is found by a Grand Jury of Freeholders in the King's Bench, or at the Assizes before the Justices of Oyer and Terminer, it must be removed by writ of *certiorari* into the Court of the Lord High Steward, which alone has power to determine it. On the trial of a Peer, all the Peers who have a righ to sit and vote in Parliament, are by the 7 William III.

COURT. ch. 3, required to be summoned at least twenty days before such trial, to appear and vote thereon; and every Peer appearing shall vote in the trial of such Peer, first taking the oaths of allegiance and supremacy, and subscribing the declaration against Popery. During the session of Parliament, the trial of a Peer is not in the Court of the Lord High Steward, but before the Court of our Lord the King in Parliament. A Lord High Steward is, however, appointed in this case to regulate the proceedings, but he acts rather as Speaker or Chairman of the Court than as Judge; for the collective body of the Peers are therein the Judges, both of law and fact, the High Steward having a vote with the other Peers in right of his peerage. In the Court of the Lord High Steward, which is held in the recess of Parliament, he is the sole Judge of matters of law, as the Lord triors are of matter of fact; and as they may not interfere with him in regulating the proceedings of the Court, so he has no right to intermix with them in giving any vote upon the trial. Bishops are not summoned to the Court of the Lord High Steward, nor are they entitled to vote on trials in full Parliament, the extent of their privilege being to stay and sit in Court in capital cases, till the Court proceeds to the vote of guilty or not guilty. See Danby's Case, *Lords' Journals*, 15 May, 1679.

Court of the Lord Steward, Treasurer, or Comptroller of the King's Household, instituted by Statute 3 Henry VII. ch. 14, to inquire of Felony by any of the King's sworn servants in the cheque-roll of the Household, under the degree of a Lord, in confederating, compassing, conspiring, and imagining, the death or destruction of the King, or any Lord or other of his Majesty's Privy Council, or the Lord Steward, Treasurer, or Comptroller, of the King's Household. The inquiry and trial thereupon must be by a jury of twelve of the King's household.

The Court of the Lord Steward of the King's Household, or in his absence of the Treasurer, Comptroller, and Steward of the Marshalsea, was erected by 33 Henry VIII. ch. 12, with a jurisdiction to inquire of and determine all treasons, misprisions of treasons, murders, manslaughters, bloodsheds, and other malicious strikings, whereby blood should be shed within the limits (that is, 200 feet of the gate) of any of the Palaces or Houses of the King, or any other house where he should reside. The proceedings are also by a Jury, both grand and petit, of the Officers and sworn servants of the Household; the Statute referred to, sets out with minuteness the form and solemnity of cutting off the delinquent's hand, which was part of the punishment for shedding blood in the King's Court.

Court, University. The Courts of the Universities of Cambridge and Oxford are of a particular nature, granted by Charters which have been confirmed by Parliament, and they are now called the *Chancellor's Courts*. These two Universities enjoy the sole jurisdiction, in exclusion of the King's Courts, over all civil actions and suits when a Scholar or privileged person is one of the parties, excepting in cases where the right of freehold is concerned; and these, by their Charters, they are at liberty to try either according to the Common Law of the land, or according to their local customs. The jurisdiction of their Criminal Courts is equally extensive with that which concerns the redress of their Civil injuries; they have authority to determine all criminal misdemeanours under the degree of treason, felony, or mayhem, in a Court called the Court of the Lord High Steward of the Universities. See Charter, 7 June, 2 Henry IV., confirmed by the Statute 13 Elizabeth, ch. 29. When an Indictment is found against any Scholar of the University, or other privileged person, the Vice-Chancellor may claim the cognizance of it; which, when allowed, is tried in the Chancellor's Court by the ordinary Judge if the offence be only a misdemeanour, but if it be treason, &c. then it must be determined before the High Steward, under the King's special Commission to try the same. The oldest Charter mentioned in Blackstone is a Grant to the University of Oxford, 28 Henry III. 1244; the same privileges were confirmed and enlarged by almost every succeeding Monarch down to Henry VIII., in the seventeenth year of whose reign the most extensive of all the Charters was granted. A similar Charter was granted to the University of Cambridge in the third of Queen Elizabeth. COU

Court of Inquiry in Military Matters. A Meeting of Officers who are authorized to inquire into the conduct of a Commander of an expedition, a corps or a party, to investigate whether there be ground for a *Court Martial*, on such part of a person's conduct as is submitted to their consideration. Courts of Inquiry cannot award punishment, but must report the result of their investigation to the Officer by whose orders they are assembled.

Court Martial. A Court instituted for the trying and punishing offences committed by all persons subject to Martial Law. Its powers and authorities are regulated by the Acts of Parliament, passed for the enforcement and preservation of discipline in the Army and Navy, especially the Mutiny Act, 1 William and Mary. The judgments of a Court Martial are subject to the review of the King, and are never propounded till they are submitted to his consideration.

Court of Commissioners of Sewers. A Court erected by virtue of a Commission under the Great Seal; its jurisdiction is to overlook the repairs of Sea Banks and Walls, the cleansing of Rivers, Public Streams, Ditches, and other Conduits, by which waters are carried off. The Commissioners form a Court of Record, may fine and imprison for contempt, may make orders for the removal of any annoyance, or the safeguard and conservation of Sewers within their Commission. They have also the power of assessing and levying rates to be expended on the Sewers.

Courts, Stannary, are Courts of Record in Devonshire and Cornwall, for the administration of justice among the Tinners. They are held before the Lord Warden and his substitutes; the privileges of the Tinners are confirmed by Charter, 33 Edward I., and fully expounded by a private Act, 50 Edward III., and since explained by a public Act, 16 Charles I. ch. 15.

Courts of the Counties Palatine of Chester, Lancaster, and Durham, and of the Royal Franchise of Ely, are a species of private Courts, with a limited and local jurisdiction, having at the same time an exclusive cognizance of Pleas, both in matters of Law and Equity. In these, as well as in the Principality of Wales, the King's ordinary Writs, issuing under the Great Seal out of Chancery, are of no avail; and since the privilege of these Counties and Franchises have been abridged, all process issuing in the King's

name must be witnessed in the name of the owner of the Franchise. The Judges of Assize who act here, sit by virtue of a special Commission from the owners of the several Franchises, and under their seal, and not by a commission under the Great Seal.

Court of the Duchy Chamber of Lancaster, a Court of special jurisdiction, held before the Chancellor of the Duchy, or his Deputy, concerning all matters of equity relating to lands holden of the King, in right of the Duchy of Lancaster. The proceedings of this Court are the same as on the Equity side in the Courts of Chancery and Exchequer

Courts of Forest are Courts of special and private jurisdiction, instituted for the government of the King's Forests in the various parts of the Kingdom, and for the punishment of all injuries done to the King's deer, to the vert, or greensweld, and to the covert wherein such deer are lodged.

Court Pie Poudre, (*pedis pulverisati*, because Fairs being held mostly during the Summer, the suitors have dusty feet; or, as others say, because justice is done so speedily that the dust cannot be wiped from the feet before the decision is given; or, as Barrington says, (*Anc. Stat.* 337,) from *Pied—poudreaux*, a Pedlar.) An ancient Court, noticed in several of the Statutes, held in Fairs for rendering justice to buyers and sellers, and the redress of grievances arising in them.

Court of Augmentation: A Court created 27 Henry VIII. for determining suits and controversies relating to Monasteries and Abbey lands. This Court was dissolved by Parliament, 1 Queen Mary; the *Augmentation Office*, however, still exists, in which there are a variety of valuable records, as connected with lands formerly belonging to Monasteries and Abbeys.

Court of Star Chamber. A Court of ancient origin, new modelled by the Statute 3 Henry VII. ch. 1, and 21 Henry VIII. ch. 20; it consisted of divers Lords Spiritual and Temporal, being Privy Counsellors, together with two Judges of the Courts of Common Law, without the intervention of a Jury. Their jurisdiction extended legally over riots, perjury, misbehaviour of Sheriffs, and other notorious misdemeanours contrary to the laws of the land; but in the course of time the powers usurped by this Court became so illegal and oppressive, that it was abolished by the 16 Charles I. ch. 10. The just odium into which it had fallen before its dissolution, has caused few memorials of its nature, jurisdiction, and practice, to be handed down to us, except such as on account of their enormous oppression, are recorded in the histories of the times. There is, however, in the British Museum, (*Harleian MSS.* vol. i. No. 1226,) a very full account of its constitution and course, compiled by William Hudson, which treatise is also published at the beginning of the second volume of *Collectanea Juridica.*

CO'USIN, *n.* } Fr. *cousin*; It. *cugino*; Belg. *kosun*. *Cognatus, alii a* consanguineus, *alii a* congenius *deflectunt.* Skinner.
Co'USIN, *adj.* }
Co'USINAGE. }

The word was anciently applied to a *kinsman* generally; and *cousinage*, for *kin*.

Þis kyng was enticed so, þat he nom atte laste
Ys ost, and vp hys *cosyn* bi gan to werre faste.
R. Gloucester, p. 38.

Oon of the bissehopis seruauntis, *cosyn* of him whos eere Petir kitte of, seide, sigh I thee not in the gherd with him?
Wiclif. John, ch. xviii.

For I myself desiride to be departid fro Crist for my britheren that ben my *cosyns* after the fleisch that ben men of Israel.
Id. Romaynes, ch. ix.

Eke Plato sayeth, who so can him rede,
The wordes moste ben *cosin* to the dede.
Chaucer. The Prologue, v. 719.

And for as mochel as this goode man
And eke this monk, of which that I began,
Were both two yborne in o village
The monk him claimeth, as for *cosinage*.
Id. The Shipmannes Tale, v. 12966.

And he resigned in this cas
Thempire of Rome vnto Louis
His *cosin*, whiche a Lombarde is.
Gower. Prologue, fol. 6.

——— But remembrance,
That thei toke of his worthines,
Of knighthode, and of gentilnes,
And how he stode of *cosinage*
To themperour, made them assuage,
And durst not slaine hym for fear.
Id. Conf. Am. book i. fol. 16.

For the benefites of God are not ginen for the respecte of kynred, but for the good herte of a man: not to the *cosynage* of the fleashe, but to the promptnesse of the spirite. not to the nacion, but to the feyth. *Udall. Luke*, ch. iv.

And her neighboures & her *cosins* hearde tel how y^e Lord had shewed greate mercy vpon her, and they reioysed with her.
Bible, 1551. *Luke*, ch. i.

And then his grace did aske how our queenes graze did, calling her *cousin*, saying that he was glad that wee were come in health into his realme.
Hakluyt. Voyage, &c. George Killingworth, vol. i. fol. 263.

. Egbert his son succeeded, whose quiet government for a long season was afterwards defaced by the cruel murther of Ealbert and Egilbright his *cousins* Germans.
Stow. Kentish Saxons. Anno 66

Her dolour soone she ceast, and on her dight
Her helmet, to her courser mounting light:
Her former sorrowe into suddaine wrath,
Both *coosen* passions of distroubled spright,
Converting, forth she beates the dusty path.
Spenser. Faerie Queene, book iii. can. 4.

The other branch of the act, for taking away all prohibitions of marriages within any degrees but those forbidden in Scripture, was to make way for the king's marriage with Catharine Howard, who was *cousin-germen* to Queene Anne Boleyn; for that was one of the prohibited degrees by the canon law.
Burnett. History of the Reformation. Anno 1540.

To make his character entire,
He weds a *cousin* of the squire,
Not over weighty in the purse,
But many doctors have done worse:
And tho' she boasts no charm divine
Yet she can carve, and make birch wine.
Warton. Progress of Discontent.

A COUSIN *German* is a Cousin in the first degree. In England, the Sovereign in writs, commissions, and other formal instruments, whenever he mentions any Peer of the degree of Duke, Marquess, or Earl, usually styles him COUSIN. A Duke is "right trusty and right entirely beloved Cousin;" a Marquess, "right trusty and entirely beloved Cousin;" an Earl, "right trusty and well beloved Cousin." The custom is as

COUSIN. — COW.

ancient as the reign of Henry IV.; who, being either by his wife, his mother, or his sisters, actually related or allied to every Earl then in the kingdom, artfully and constantly acknowledged that connection in all his letters and public acts; whence the usage has descended to his successors, although the reason has long ago ceased. (Blackstone, *Commentaries*, i. 12.)

This title descending as low as an Earl was of course given to the higher grades. It is used also by the King of England to all reigning Princes below the degree of Crowned Heads. To style them Brother would not sufficiently accord with regal dignity; whilst from the intermarriages of the reigning Houses of Europe, Cousinhood may be securely predicated in almost every case.

COUTH, or COULD, past participle of *conne*; to know, to understand, to be able. See CAN.

Could is now used merely as a grammatical auxiliary.

This clerk was cleped hendy Nicholas;
Of secret loue he *coude* and of solas,
And therto he was slie and ful prive,
And like a maiden meke for to se.
Chaucer. The Milleres Tale, v. 3200.

[The Pater Noster] It is more digne than any other prayer; for that Jesu Crist himself made it: and it is short for it should be *coude* the more lightly.
Id. The Persones Tale, vol. ii. p. 384.

To dauncen well *couthe* they the guise.
Id. The Romant of the Rose, fol. 120.

This kynge had in subiection
Jude, and of affection
Aboven all other one Daniell
He loueth, for he *couth* well
Diuine, that none other *couthe*,
To hym were all thinges *couthe*,
As he it had of God's grace.
Gower. Conf. Am., book i. fol. 24.

But whē the kyng had abused her, anon her husband beyng an honest manne and one that *could* his good, not presuming to touch a kynges concubyne, [Jane Shore] left her vp to hym altogether. *Hall. Edward V.*

When a simple man saw him, that *could* no skill of service, he said: Good Gods! how every thing becometh noble men.
Sir Thomas North. Plutarch. Pompeius.

All as the sheepe, such was the shepheard's looke
For pale and wanne he was, (alas the while!)
May seeme he lov'd, or else some care he took,
Well *couth* hee tune his pipe and frame his stile.
Spenser. The Shepheard's Calendar. January.

COUTH-UTLAUGH, A. S. one who willingly and knowingly receives, cherishes, and conceals an Outlaw, for which offence in ancient times he was liable to the same punishment as the Outlaw himself. Bract. iii. 2, 3.

COUTOUBEA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx four-cleft; corolla of one petal, four-cleft; scales four, hood-shaped; stigma two-lipped; capsule two-valved, many-seeded.

Three species, natives of Africa. Persoon.

COW, *v.* "*Cow* a person, *imbellem et timidum reddere*; to render a man peaceful and timid. Swe. *kufna*, from Isl. *kuga*, to suppress, to subjugate. I know not whether I may not refer hither, *coward, imbellis, meticulosus*." Addenda to Junius.

To *cow*, may merely be to cause to *cower*, q. v.

——— I do shame
To think of what a noble train you are,
And of how *cow'd* a spirit.
Shakspeare. Pericles, Prince of Tyre, act iv. sc. 4.

I believe it is not in the power of Plowden to dastardize or *cow* your spirits, until you have overcome him, at leastwise have so much of him as will serve your turn. *Howell. Letter* 9. book i. sec. 1. COW

I would dye with you, but first I would so torture ye,
And *cow* you in your end, so despise you;
For a weak and wretched *coward*, you must end sure;
Still make ye fear, and shake, despised, still laugh at ye.
Beaumont and Fletcher. A Wife for a Moneth, act v. sc. 1.

Low in pocket, *cow'd* in courage,
Safely glad to sup their porridge.
Swift. Helter Skelter.

I would have you take notice, I am not only able to vanquish a people already *cowed*, and accustomed to flight; but I could Almanzor-like drive the British general from the field, were I less a Protestant or had ever been affronted by the confederates.
Spectator, No. 167.

Cow, *n.* (*Vacca.*) A. S. *ku*; Dutch, *koe*; Ger. *kuhe*; Swe. *ko*. The Etymologists incline to the Gr. κνέω, κύω, *uterum gesto*. One reason (Ihre says) is that this name is not given to the animal till it has brought forth. But if our ancestors had resorted to the Greek for a name for this animal, they would most probably have taken the Greek name itself.

Cow-boy, Cow-dung, Cow-eye, Co'wheard, Co'wheardess, Cow-hide, Cow-like, Co'wslip, Co'wslip-bank, Co'wslip-flower, Co'wslip-covered, Co'wslip-painted, Co'wslip-posies.

"*Cowslip*, A. S. *cuslippe*; flowers so called, because *Cows* delight in them, or, as others think, from their similitude or likeness to the lips of a *Cow*. Dr. T. H. thinks from their scent, rivalling the sweet breath of the *Cow*; such a scent as *Cows* breathe, from their mouth and lips." Skinner.

Ther ne was *kow* ne *cowkynde*.
Piers Ploukman. Vision, p. 223.

——— The goddesse
Of Io torned the likenesse
In to a *cowe* to go there oute
The large feldes all aboute.
Gower. Conf. Am., book iv. fol. 82.

To work hir will and all his fraud to find,
She craude the *cowe* in gift at loue his hande,
Who could not well his sister's suite withstande.
Turbervile. Against the ielous Heads, &c.

How often woold she flowers twine?
How often garlants make
Of *cowslips* and of columbine
And al for Corin's sake.
Vncertaine Auctors. Of the Mutabilitie of the Worlde.

MIRTH. I my gossip Tattle knew what fine slips grew in Gardiner's Lane; who kist the butcher's wife with the *cowes* breath; what matches were made in the Bowling Alley, and what bettes wonne and lost. *Ben Jonson. Staple of Newes*, act iii. sc. 3.

MALEF. Rather than as now,
(Though I had drown'd thee for it in the sea,)
Appearing, as thou dost, a new Pandora,
With Juno's fair *cow-eyes*, Minerva's brow.
Massinger. The Unnatural Combat, act iv. sc. 1.

An example of rising from so meane or meaner estate may appeare in Earle Goodwin, who being at the first but the sonne of a *cowheard*, came to be (as I take it) the greatest subject that England ever had.
Verstegan. Restitution of Decayed Intelligence, ch. x.

The *cowheardesse* comming in, and seeing him mind more his bow than his bread, in a great fury cast away both his bow and arrowes, checking him [King Elfred] as her groom, said, Thou fellow, doest thou see the bread burn before thy face, and wilt not turn it? and yet art thou glad to eate it before it is half baked? Little suspecting him to be the man that had beene serued with farre more delicate cates. *Speed. Elfred. Anno* 876.

At midnight the appointed hour,
And for the queen a fitting bow'r,
Quoth he, is that fair *cowslip-flower*,
On Hipent-hills that groweth.
Drayton. The Court of Fairy.

Whilst from off the waters fleet,
Thus I set my printless feet
O'er the *cowslip's* velvet head,
That bends not as I tread.
Milton. Comus, l. 898.

So fine a gown, a band so clean,
As well become St. Patrick's dean,
Such reverential awe express,
That *cow-boys* know you by your dress.
Swift. A Panegyric on the Dean.

Delany reports, and he has a shrewd tongue,
That we both act the part of the clown and *cow-dung*.
Id. A left hand Letter to Dr. Sheridan.

In a robe of *cow-hide*
Sat yesty Pride,
With his dagger and his sling.
Butler. A Ballad upon the Parliament.

His be yon Juno of majestic size,
With *cow-like* udders and with ox-like eyes.
Pope. The Dunciad, book ii. l. 162.

Soft on a *cowslip-bank* my love and I
Together lay; a brook ran murm'ring by:
A thousand tender things to me she said;
And I a thousand tender things repaid.
Philips. The Sixth Pastoral.

So from every flower and plant
Gather first th' immortal paint.
Fetch me lilies, fetch me roses,
Daisies, violets, *cowslip-posies*.
Hughes. The Picture.

——— Oh! when my friend and I
In some thick wood have wander'd heedless on,
Hid from the vulgar eye, and sat us down
Upon the sloping *cowslip-cover'd* bank.
Blair. The Grave

Near some *cowslip-painted* mead,
There let me doze out the dull hours,
And under me let Flora spread
A sofa of her softest flow'rs.
Smart. Idleness. Ode 1.

CO'WARD, *v.*
Co'WARD, *n.*
Co'WARD, *adj.*
Co'WARDICE,
Co'WARDIZE,
Co'WARDLIKE,
Co'WARDLINESS,
Co'WARDLY, *adj.*
Co'WARDLY, *adv.*
Co'WARDSHIP,
Co'WARDNESS,
Co'WARD-HEARTED.

"*Coward*, i. e. *cowred*, *cowered*, *cower'd*. One who has *cower'd* before an enemy. It is of the same import as *supplex*. *Coward* is the past participle of the verb to *cowre*, or to *cower*, a word formerly in common use." Tooke. See the first example from Chaucer, and to Cow, and to Cower. Also the various Etymologies, which have been proposed for this word, collected in Tooke.

But natheles, I say not thou shalt be so *coward*, that thou doute wher as is no drede.
Chaucer. The Tale of Melibeus, vol. ii. p. 99.

Ther may no man clepen it *cowardie*.
Id. The Knightes Tale, v. 2732.

Thine hert full sore thou wolt dispise
And eke repreue of *cowardise*,
That thou so dull in euery thing
Were domme for drede, without speaking.
Id. The Romant of the Rose, fol. 127.

A nyce herte, fie for shame.
A *cowarde* herte of loue vnlered,
Wherof arte thou so sore afered.
Gower. Conf. Am., book iv. fol. 67.

Lo thus vpon the worldes fame
Knighthode hath euer yet beset,
Whiche with no *cowardis* is let.
Gower. Conf. Am., book iv. fol. 74.

——— Come on, and let vs goe
And still through dastard *cowardice* continew not to flee.
Phaer. Æneidos, book xi.

I canne make no warrauntise of my selfe, seyinge that Sainte Peter so sodaynely faynted at a womannes woorde, and so *cowardlye* forsooke his maister, for whom he had so boldlye foughte within so fewe houres before.
Sir Thomas More. Workes, fol. 1235.

The false Scottes for dred
With the Duke of Albany,
Beside the water of Twede
They fled full *cowardly*.
Skelton. The Duke of Albany and the Scottes.

And as, syr, I knowe well that many men and women shoulde be therthrowe greatly troublid and sclaunderid, and as I said syr to you before, for myne vntrewthe and false *cowardness* many a one sholde be put into full greate reprefe
State Trials. Trial of Master William Thorpe.

Yf he be so good a man, and so valyant in armes as it is sayde, he wyll nat refuse it for his ladyes sake: yf he do, it shall tourne hym to moche blame, for I shall repute whersoeuer I go, that for *cowardnesse* he hath refused to ryn with me one course with a spere. *Lord Berners. Froissart. Cronycle*, vol. i. ch. 324.

Truly I think, ne vain is my belefe,
Of Goddish race some ofspring should he be:
Cowardry notes hartes swarued out of kind.
Surrey. Æneis, book iv.

Therefore he that professed himselfe chiefe prelate of religion, being more wicked than all other, blameth the *cowardship* of them that with deliberate counsell, did further debate the matter, whether Jesus were to be put to death or nay.
Udall. John, ch. xi.

This sleep betokens that which *cowardeth* a man's heart from ghostly comfort, and to stand in the same through a deceauable sleepe is this that lets a man of the blisse of heauen.
Fox. Martyrs. Letter of William Swinderby.

They went about with impudent words to smother his vertues, rayling at him as a slow-backe and *coward*, and delicate carpet knight, and one that knew how with trim words to set out deedes that were amisse. *Holland. Ammianus*, fol. 93.

Why do I name the lordly creature man?
The weak, the mild, the *coward* woman can,
When to a crown she cuts her sacred way,
All that oppose with manlike courage slay.
Cowley. On the Government of Oliver Cromwell.

And seeing none behold us, there will be much less any one to take notice of our *cowardize*; the rather because I heard oftimes the curate of our village, whom you know very well, preach, That he which seeks the danger, perisheth therein.
Skelton. Don Quixote, vol. i. book iii. ch. vi. p. 157.

Thou, that in counsels dost abound, O Laertiades,
Why stayst thou? why thus *cowardlike*, shunst thou the honour'd prease;
Take heed thy backe take not a dart.
Chapman. Homer. Iliad, book viii. fol. 107.

One of the souldiers when Harold was slaine did cut him in the legge with a sword, for the which deede Duke William, blaming him for his *cowardlinesse* and shameful act, put him out of the wars. *Stow. Harold. Anno* 1016.

So those men that are prodigal of their lives in base quarrels, peradventure would be *cowardly* enough; if either public service, or religion did call for their help; I scarcely believe any of them would die martyrs, if the times so required it.
Hale. Rem., p. 94.

His dishonesty appeares, in leauing his friend heare in necessity, and denying him, and for his *cowardship* aske Fabian.
FAB. A *coward*, a most deuout *coward*, religious in it.
Shakspeare. Twelfth Night, fol. 270.

Griev'd to behold his bear pursued,
So basely by a multitude,
And likely to fall not by the prowess,
But numbers of his *coward* foes.
Butler. Hudibras, part i. can. 3.

COWARD. — COWL.

He saw that, by the drowning of the master, (whom he himself treacherously knocked on the head, as he was swimming for his life) by the flight and dispersion of others, and *cowardly* patience of the remaining company, all was abandoned to his pleasure.
Cowley. On the Government of Oliver Cromwell.

Both Hockleyhole and Marybone,
The combats of my dog have known:
He ne'er, like bullies, *coward-hearted*,
Attacks in public to be parted.
Gay. The Mastif. Fable 34.

ARCHB. By heaven, 'tis Harry's plot to fright you hence,
That *coward-like*, you might forsake your friends.
Dryden. The Duke of Guise, act v.

Now, pusillanimous, deprest with fear,
He checks his virtue in the mid-career;
And of his strength distrusted, *coward* flies
The contest, though impowr'd to gain the prize.
West. Nemean Odes. Ode 11.

——— When honour'd urns
Of patriots and of chiefs, the awful bust
And storied arch, to glut the *coward-age*
Of regal envy, strew the public way
With hallow'd ruins.
Akenside. Pleasures of Imagination, book ii.

Cowardice, considered as distinct from the occasional panic mentioned above, is that habitual temper and disposition, which disqualifies from opposing the dangers and difficulties, which it is our duty or interest to combat. Every indication of *cowardice* is an indication of culpable and unmanly fear.
Cogan. On the Passions.

To which the loose improvidence, the *cowardly* rashness, of those who dare not look danger in the face, so as to provide against it in time, and therefore throw themselves headlong into the midst of it, have exposed this degraded nation, beat down and prostrate on the earth, unsheltered, unarmed, unresisting.
Burke. Speech at Bristol previous to the Election.

COWER, *v.* Fr. *couver*; (It. *covare*; Lat. *cubare*;) to brood, sit on or *cowre* over. See COVE.
To stoop or bend down, to stoop or shrink from.

——— Vp in an balke
There lurked, and there *coured* she
For poore thing where so it be
Is shamefast.
Chaucer. The Romant of the Rose, fol. 118.

They were compelled to lie many together, smothered vp in little tents and cabines, remaining there all day long, *cowring* downwards, and doing nothing, where before they lived in the country in a fresh open air and at liberty.
Sir Thomas North. Pericles, fol. 147.

As thus he spake, each bird and beast behold
Approaching two and two, these *cowering* low
With blandishment, each bird stoop'd on his wing.
Milton. Paradise Lost, book viii. l. 350.

——— See there with countenance blithe
And with a courtly grin the fawning hound
Salutes thee *cow'ring*, his wide opening nose
Upward he curls, and his large sloe-black eyes
Melt in soft blandishments, and humble joy.
Somervile. The Chase.

Pride rears her giant form aloft and treads
Injurious o'er the *cow'ring* gazers heads.
Cambridge. The Scribleriad.

COWL, *n.* / COWL, *v.* / COWL-STAFF, / CO'WLED, *adj.*

"*Cagoule*, a monk's hood or *cowle*." Norman. Cotgrave. It. *cuculla*; Sp. *cogulla*; Lat. *cucullus*; (Gr. κύκλος, *circulus*. Vossius.) A. S. *cugle*. *Pars vestis a tergo pendentis*, with which the head was covered against the weather.

And therefore all our monkes, whose profession was neuer to eate fleshe, set vp the Pope & tooke dispensations, both for the fast, and also for their straite rules, & made their straite rules as wide as y^e^ hoodes of their *cowles*.
Tyndall. Workes, fol. 230.

Who coming young to reign protected by the peers
Until his non-age out: and grown to riper years,
Prov'd upright, soft and meek, in nowise loving war;
But fitter for a *cowl*, than for a crown by far.
Drayton. Poly-olbion, song 17.

For so did two of their kings, Ethelrald and Kenred; the one *cowled* in Bradney and the other in Rome.
Speed. The Saxon Kings of Mercia. Anno 582.

Our *cowle-man's* foresay'd actor so
Preuailed that the fryer
In pulpets durst affirme him king,
And aids for him requier.
Warner. Albion's England, book viii. ch. xxxviii.

In vain the solemn *cowl* surrounds her face,
Vain all her bigot cant, her sour grimace.
Brown. Essay on Satire, part ii.

They will tell you that they see no difference between the idler with a hat and a national cockade, and an idler in a *cowl* or in a rochet. *Burke. On the Revolution in France.*

CO-WO'RKER, / Co-WO'RKING. } A fellow-worker, a fellow-labourer.

When we consider this, it will be then plain to us, that God doth nothing without an *vs*; and that his Son was an original *co-worker* with him in all things; which he accordingly sheweth unto him: for it follows, That doth the Son likewise.
Goodwin. Works, vol. ii. part ii. fol. 7.

I will answer thee speaking to this objection, so far as it relateth to the point in hand, viz. the power of God *co-working* within us.
Id. Ib. vol. iv. part iii. fol. 113.

And therefore in all acquired gifts, or habits, such as are those of philosophy, oratory, or divinity, we are properly συνεργοι *co-workers* with God. *South. Sermons*, vol. iii. p. 415.

For God is the principal agent, who first moves us, and then we act and move, and are said to be *co-workers* with God: and so are these words to be understood. *Id. Ib.* vol. vi. p. 401.

Again, the state of religion under the Gospel is the Kingdom of Heaven; Christ our Lord is the King of the Church; it he visibly governeth and ordereth by the spiritual governors as his substitutes and lieutenants, whence they peculiarly are styled his ministers, his officers, his stewards, his legates, his *co-workers*.
Barrow. Sermon 25.-vol. iii.

COWRY, (*Kaurī* supposed to be derived from the Sanscrit word *Kapurdda*,) is the Indian name of the shells commonly called Blackmoor's teeth, which are used as the small currency, not only in India but on all the southern coasts of Asia and Africa, and have thence been denominated *Cypræa Moneta* by Conchologists. In Bengál 4 karis (as they are there named) =1 gandà, 80 karis=1 pan, and 320 karis=1 ana or dām, so that 1 tākā or rupee=27*d.*=5120 karis. They are said to be found in the greatest abundance on the shores of the Maldive Islands.

COXCOMB, / Co'XCOMBLY, / Coxco'MICAL, / Coxco'MICALLY. } "A *cock's-comb* or *coxcomb*, because it groweth gagged like the teeth of a *combe*. English-men used to call vain and proud braggers, and men of mean discretion and judgement, *Coxcombes*. Because natural idiots and fooles haue and still do accustome themselves to weare in their cappes, *cockes* feathers, or a hat with a necke and head of a *cock* on the top, and a bell thereon, &c. and thinke themselves finely fitted and proudly attired therewith." Minsheu. See COCK. It is also applied
To the head or skull alone.

There ben white gees, rede aboute the nekke, and thei han a gret crest, as a *cokkes-comb* upon hire hedes.
Sir John Maundevile. Travaile, ch. xix.

Well geue him cloth and let the foole
goe like a *cockescome* still.
Drant. Horace. Epistle to Sceua.

COX-COMB.

A collier being drunk jostled a knight into the kennel, and cried, 'Twas his humour; the knight broke his *coxcomb*, and that was his humour. *Ford. The Sun's Darling*, act iii. sc. 1.

COXCOX.

Hir. Nay, who can say any citizen is an ass for loading his own back with money till his soul cracks again, only to leave his son like a gilded *coxcomb* behind him.
Massinger. The Virgin Martyr, act ii. sc. 3.

Cal. My looks terrifie them, you *coxcombly* ass you! I'le be judg'd by the company whether thou hast not a worse face than I.
Beaumont and Fletcher. The Maid's Tragedy, act i. sc. 1.

It is so far otherwise that a general fame for falsehood in this kind is a recommendation; and the *coxcomb* loaded with favours of many others, is received like a victor that disdains his trophies to be a victim to the present charmer. *Spectator*, No. 157.

For though hereditary wealth, and the rank which goes with it are too much idolized by creeping sycophants, and the blind abject admirers of power, they are too rashly slighted in the shallow speculations of the petulant, assuming, short-sighted *coxcombs* of philosophy. *Burke. Reflections on the Revolution in France.*

But this *coxcombically* mingling
Of rhymes, unrhyming, interjingling,
For numbers genuinely British
Is quite too finical and skittish. *Byron. Remarks.*

COXCOX, the Noah of the Mexican nations, is represented (Miscellanies, Plate XXVIII.) as floating on the waters of a deluge, under the peak of a mountain, on the trunk of a tree or ark.

In other Mexican paintings he is described as having saved himself, after having floated a long time on the waters, by reaching the top of the high mountain Colhuacan. Besides Coxcox he bore also the name *Teo-cipactli*, (Divine fish or sea monster;) the hieroglyphic *Cipactli* being one of the signs of the Mexican Calendar, answering to the Capricorn of the Greeks, which the Hindùs and other nations of the East call the sea monster in their Zodiacs. It is represented by the Mexicans as a sort of fish or crocodile with a horn in its front, and was therefore called *Espadarte*, or the *Narwhal*, by the early Spanish writers Gomera and Torquemada. The Capricorn of the Hindùs, depicted as the fish *Maharan* or *Souro*, and so celebrated in their mythology, is a fish with the head of an antilope. In Humboldt's *Antiquities of America*, a very learned and highly interesting discussion is given concerning the singular resemblance of the Hindù and Mexican divisions of time. The characters of the days of the Mexican month correspond with the signs of a Zodiac in use from the remotest antiquity in the East, whilst the system of division of periods into great cycles, and the denomination of the years that compose them, is also singularly coincident with those employed by the Japanese and the people of Thibet.

In the *Codex Vaticanus*, No. 3738, copied in 1566 by a Dominican monk, (Pedro de los Rios) is a Mexican drawing representing the four great destructions and renovations of the world; and in one compartment is drawn the age of water, which is the fourth cycle of Aztec cosmogony; Coxcox is depicted with his wife Xochiquetzatl, seated on a trunk of a tree covered with leaves, and floating amidst the waters of the deluge. In Mechoacan the Indians preserve a tradition, according to which Tezpi, as they call Teo-cipactli, or Coxcox, embarked in a spacious *acalli* or ark, with his wife, his children and several animals, and grain, the preservation of which from the deluge was of importance to mankind. When the great spirit, Tezcatli-poca, ordered the waters to withdraw, Tezpi sent out the zopilote (*Vultur aura*) from his bark. This bird, which fed on carcasses, never returned, on account of the number it found strewed on the recently dried parts of the earth. Tezpi then sent out other birds, one of which, the humming-bird, alone returned, holding in his beak a branch covered with leaves. Tezpi, thus observing that fresh verdure began to clothe the soil, quitted his bark near the mountain of Colhuacan.

COXCOX. — COY.

In another Mexican painting, preserved in the Borgian Museum, at Veletri, (fol. 24, MSS. No. 98,) Coxcox, the Mexican Noah is singularly depicted, as in venerable old age, with a long beard, and was thus named Huehuetonaca-teo-cipactli, from *hue* old, *tonacayo* our flesh, *teott* God, and *cipactli* sea monster; and this same figure is again found in folio 60.

COY, *v.*
Coy, *adj.*
Coy-bred,
Co'ying,
Co'yish,
Co'yly,
Co'yness.

Fr. *coy*, or *quoy*, corrupted from the Lat. *quietus*; It. *cheto*; Sp. *quedo*. "Fr. *quoy*; quiet, still, peaceable, restful, ease-affecting, husht, calm." Cotgrave; to which may be added Affecting ease, affecting indifference, affecting reserve.

To *coy*, to quiet, to still, to soothe, to calm, to assuage, to appease, to caress, to allure, to entice, to *decoy*.

Coy, in Chaucer, frequently, says Junius, is, "Silent, quiet, modest, bashful; to *coie*, to play the demure and modest man; also, to assuage, to appease.

Cambinhoy beres him *coy*, þat fendes whelp,
þer with craft he has þam raft, it may not help.
R. Brunne, p. 281.

Of her smiling she was simple and *coi*.
Prior. Prologue.

Ye ride as still and *coye*, as doth a maide
That were new spoused, sitting at the borde.
Clerk of Oxenford's Prologue, v. 2.

Jason is as *coye* as is a maide,
He loketh pitously, but naught he saied.
Chaucer. Hypsipyle, v. 181.

He kept him *coye* and eke prive,
Lest that in him she hadde se
Any lite foly continuance,
For she knew all the olde daunce.
Id. The Romant of the Rose, v. 4297.

In worde nor dede nedeth him not to *coie*.
Id. Prologue, v. 71.

He nist how best her hart for to *acoie*.
Id. Troilus, book v. v. 782.

How busie (if I loue) eke must I be
To pleasen hem, that tangle of loue, & demen
And *coyen* hem that they say no harme of me.
Id. Ib. book ii. fol. 162.

And oft eke him, that doth the heauens gide,
Hath loue transformed to shapes for him to base:
Transmuted thus, sometime a swan is he,
Leda to *coy*; and eft Europe to please.
Vncertaine Auctors. The Power of Loue ouer Gods themselues.

Some other when a bull,
some other time a showre
Of golden drops: as when he *coyde*
the closed nunne in towre.
Turbervile. To a late acquainted Friend.

But Phillida was al to *coye*,
For Harpalus to winne:
For Corin was her only joye
Who forst her not a pinne.
Vncertaine Auctors. Harpalus. Complaint of Phylidais.

So fares it, with oure fondlyng (lo)
though he desyres to go
And wolde this *coyithe* paramour,
vnbodden wende vnto.
Drant. Horace. Satyre 3.

COY — COZEN.

Who shall now lead ye fortunate? whose valor
Preserve ye to the glory of your country?
Who shall march out before ye, *coy'd* and courted
By all the mistresses of war.
Beaumont and Fletcher. Bonduca, act iv. sc. 3.

Pleasure is like a dog which being *coyed* and stroaked, follows us at the heels, but if rated and beaten off is driven away from us with ease. *Hall. Of Contentation*, vol. iii. fol. 519.

I argue not of her estate,
But set my rest on this,
That opportunitie can win
The *coyest* she that is.
Warner. Albion's England, book ii.

The mother's o'erjoying
Makes by much *coying*
The child so untoward.
Drayton. Ode to Cupid.

A yeare was past, and I past hope
Through *coyish* chaste denyall,
And yeat I could but not persist
In quest of further tryall.
Warner. Albion's England, book vi. ch. xxx.

Then while ye *coyley* stand
To hide me from those eyes,
Sweet, I would you advise
To choose some other fan than that white hand.
Drummond. Love suffers no Parasol.

By differing means both sexes grace their state,
I scorne men's *coynesse*, women's stoutnesse hate.
Stirling. Doomes-day. The sixth Hour.

As Eske her farth'st, so first, a *coy-bred* Cumbrian lass,
Who cometh to her road, renowned Ravenglass.
Drayton. Poly-olbion, song 30.

That smooth deceiving tongue of his can charm,
The *coyest* ear, the roughest pride disarm.
Fenton. Sappho to Phaon.

How long must Peneus chide in vain
His daughter's *coyness* and disdain?
Hughes. Apollo and Daphne.

Though, various as the flowers which paint the year,
In rainbow charms the changeful Nine appear,
The different beauties *coyly* they admit,
And to one standard would confine our wit.
Whitehead. A Charge to the Poets.

Though my opinion of your grace's integrity was but very little affected by the *coyness* with which you received Mr. Vaughan's proposals, I confess I gave you some credit for your discretion.
Junius. Letter 33.

COZ, a contraction of *cousin*, q. v.

Go now and seek the crowner, and lett him sitte o' my *coz*; for he's in the third degree of drink; hees drown'd: go looke after him. *Shakspeare. Twelfth Night*, fol. 258.

And though dear *coz*, no folks of taste
Their idle hours with you will waste,
Yet many a grist comes to your mill
Which helps your master's bags to fill.
Jago. Labour and Genius.

CO'ZEN, Co'ZENAGE, Co'ZENER, Co'ZENING. Minsheu derives this verb from the noun, *cousin*, q. d. to deceive any one *per speciem affinitatis*. Junius notices this Etymology, but prefers the Dutch, *koosen, lief koosen. blandiri, adulari*, to fawn upon, soothe or flatter. The primitive probably is the A. S. *costnian*, to try, to tempt; *costning*, trial, temptation. And ne gelædde thu us on *costnung*; And lead us not into temptation.

To entice, to allure, delude, deceive, defraud, cheat, (to chouse, q. v.)

COZE — CRAB

Whereupon when he had played the *cosining* mate with others, (for oftentimes deceit and lying are ioyned together, and he hath sufficiently proued himselfe to be a liar, by this triall of his wit,) peraduenture himselfe was beguiled by them whom he beforetime had defrauded.
Hakluyt. Voyage, &c. The true state of Island, vol. i. fol. 586.

And therefore let me beseech you to represent this condition to yourselves, and not any longer be flattered or *cousened* in a slow security: To day if you will hear his voice, harden not your hearts. *Hammond. Works. Sermon* 6. vol. iv.

If you stir far in this I'le have you whipt, your ears nail'd for intelligencing o' the pillory, and your goods forfeit: you are a stale *cozener*, leave my house.
Beaumont and Fletcher. The Scornful Lady, act iii. sc. 1.

The number of concealers are indeed a number of *cousteners* which the law may easily correct.
Hobbes. Dialogue on the Common Law.

It is true, he delivered it [the staff] into his hand, desiring that he would hold it till he had sworn; but that artifice was a plain *cousenage*, and it was prettily discovered: for the injured person, in indignation at the perjury, smote the staff on the ground, and broke it, and espied the mony. *Taylor. Rule of Conscience.*

In doctrine, and in discipline,
Rome hath, and now doth guide,
With still prouisoes from the laie
The Scriptures' light to hide,
Least should (as would, and cleerely doth)
Their *cosning* be espide.
Warner. Albion's England, book ix. ch. i.

All eyes were *cozen'd* by the borrow'd vest,
And Ajax (never wiser than the rest,)
Found no Pelides there; at length I came
With proffer'd wares to this pretended dame.
Dryden. Ovid. Metamorphoses.

But Christ was to be a light to the Gentiles, and there is no *cozenage* in the light, no fallacy in the day; wheresoever he shines, mists presently vanish, and delusions disappear.
South Sermon 3. vol. xi.

So some of these *coseners* of the king in their officers under him, were so touched in conscience, that they, privately some and some openly, made restitution to him.
Strype. Memorials. Edward VI. Anno 1553.

——— Great Xerxes on the stage
Of glorious war, amid the din of arms,
Can hear thy *coz'ning* artifice no more.
Glover. The Athenaid, book iv.

CRAB, *v* — A. S. *crabba*; Dutch, *krabbe*; Ger. *krabbe, krebs*; Fr. *écrevisse*. Wachter thinks, from the Ger. *krupen*; A. S. *creopan, reptare*, to creep. Other Etymologists from the Gr. καραβὸς; Lat. *carabus, cancri genus*. Junius thinks, that from this unpleasant little animal (*animalculo inamæno, horrente, minuci,*) various things bitter, difficult, rough, grim or gloomy, are in English called *crabbes* or *crabbed*, e. g. a kind of bitter and unpleasant apple; a *crabbed* look, a grim or gloomy look. Skinner derives the apple, *pomum sylvestre*, from the Dutch, *schrabben, schrappen*, to scrape, to bite; from its biting, sharp and rough taste; and *crabbed*, metaphorically, either from the hardness of the wood, or harsh taste of the fruit. To *crab* is,

CRAB, *n.*
CRAB, *adj.*
CRA'BBED, *adj.*
CRA'BBEDLY,
CRA'BBEDNESS,
CRA'BBY,
CRAB'S-EYES,
CRAB'S-HOUSE,
CRAB-TREE,
CRAB-TREE-CUDGEL,
CRAB-STICKS.

To imbitter or cause to be bitter, to be or cause to be difficult, harsh, sour, morose.

Ne dredè hem not, doth hem no reverence,
For though thin husbond armed be in maille,
The arwes of thy *crabbed* eloquence
Shal perce his brest.
Chaucer. The Clerkes Tale, v. 979.

Those nedest not to wrest good woorkes out of hym, as a man would wryng veriuce out of *crabbes* Nay they flowe naturally out of hym, as springes out of rockes.
Tyndall. Workes, fol. 10.

Such as with oten cakes in poor estate abides,
Of care haue they no cure, the *crab* with myrth they rost.
Vncertaine Auctors. The Pore estate best.

For whyies the hope of mine vnyolden herte
In endlesse toyles did labor for reliefe,
Came *crabbed* Chance and marrde my merry marte.
Gascoigne. Weedes. The Fruite of Fetters.

For there abideth and remaineth in vs yet of the olde Adam, as it were the stock of the *crabe-tree*, and euer among when occasion is geuen hym, shoteth forth his braunches and leues, budde, blossome, and fruit. *Tyndall. Workes*, fol. 90.

And 'tis easie to observe how age or sicknesse sowers and *crabbes* our natures.
Glanville. Preexistence of Souls, ch. iv.

Content, and if thou'lt come to my poor cote,
Although, God knows, my cheer be very small,
For wealth with me was never yet aflote:
Yet take in gree whatever do befall,
We'll sit and turn a *crab*, and turn a madrigal.
Drayton. Eclogue 5.

And with the sun doth fold againe;
Then iogging home betime
He turnes a *crab*, or turns a round
Or sings some merrie ryme.
Warner. Albion's England, book iv. ch. xx.

Methinks there is a kind of moral influence from faith on any wise and prudent heart, enough to enliven, and animate, and give it spirit against the force and threatnings of any the strongest temptation, and to encourage him in the most *crabbed*, uncouth, disconsolate undertakings of goodly obedience.
Hammond. Works. Sermon 1. vol. iv.

But in our daies they haue so acquainted themselues with the Irish, as they haue made a mingle mangle or gallimaufreie of both the languages, and haue in such medleie or checkerwise so *crabbedlie* iumbled them both togither, as commonlie the inhabitants of the meaner sort speak neither good English nor good Irish. *Holinshed. Ireland*, ch. i.

He [Appius Claudius] kept the same sower countenance still, the very same forwardnesse and *crabbedness* of visage, the same spirit of boldnesse in his appologie and defence.
Holland. Livius, fol. 85.

The mathematics with their *crabbedness* and intricacy, could not deter you, but that you waded through the very midst of them, and arriv'd to so excellent a perfection.
Howell. Letter 9. book i. sec. 1.

Persius is *crabby*, because antient; and his jerks, being particularly giuen to private customs of his time, dusky.
Marston. Scourge of Villainy.

It grows upon *crab-stocks*, and the lust itselfe is soure and unwholsome. *Taylor. Sermon* 19.

Yee have heard how humbly all good men alwaies have thought of themselues, and so thinke and iudge of themselves, are taught of God their Creatour by his holy word: for of ourselues we be *crab-trees*, that can bring forth no apples.
Homilies. Second part of Sermon, The Misery of Man.

CLOWN 3. Some shall have but a sour welcome of it, if my *crab-tree-cudgel* hold here.
Ford. The Sun's Darling, act v. sc. 1.

Your *crabbed* rogues, that read Lucretius,
Are against Gods, you know; and teach us,
The Gods make not the poet; but
The thesis, *vice versa* put,
Should Hebrew-wise be understood;
And means, the poet makes the God.
Prior. An Epistle to Fleetwood Shepherd, Esq. May 14, 1689.

As when the hungry *crab* in India's main,
Whose body two unequal legs sustain,
Intent some oyster's op'ning shell to spoil,
Moves to the gaping prey with awkward toil.
Cambridge. The Scribleriad, book iv.

What might have been well enough, and have been received with a veneration mixed with awe and terrour, from an old, severe, *crabbed* Cato, would have wanted something of propriety in the young Scipios, the ornament of the Roman nobility, in the flower of their life. *Burke. To a Noble Lord.*

This fruit, which is peculiar to the East Indies, is about the size of a *crab-apple*, and of a deep red-wine colour.
Cook. Voyage, vol. ii. book iii. ch. xi.

This, however, is certain, that at that time [moulting] they have no gall, but in its stead, the petrifaction called a *crab's-eye* is found. *Granger. The Sugar Cane*, book i. v. 342.

They should never be dressed till they have fed for some weeks in a *crab-house*, after being caught by the Negroes. *Id. Ib.*

This storm, which no soul can endure,
Requires a very different cure;
For such sour verjuice dispositions,
Your *crabsticks* are the best physicians.
Smart. Madam and the Magpie. Fable 10.

CRABRO, in *Zoology*, a genus of insects of the order *Hymenoptera*, family *Crabronites*. Generic character: antennæ, with the first joint long and cylindrical; upper wing with only one complete submarginal cell.

Type, *C. cribrarius*, Fab.

CRABRONITES, in *Zoology*, a family of insects of the order *Hymenoptera*, containing the following genera, *Crabro, Stigmus, Pemphredon, Mellinus, Alyson, Cerceris, Philanthus.*

The insects of this family are almost always black, with yellow bands or spots. Many of the males have the anterior legs furnished with a large scaly appendage, rounded at the edges, concave beneath, of a whitish or yellowish colour, and sprinkled with little transparent dots, which give it the appearance of being pierced with minute holes.

The females form little holes in the sand, in old wood, or in walls; they lay their eggs at the bottom, over which they deposit the larva of some insect, to form the nourishment of the future young, and then close the opening of the nest. The perfect insects are found about flowers, of which they suck the honey.

CRACK, or CRAKE, *v.* CRACK, *n.* CRA'CKER, CRA'CKLE, CRA'CKLING, CRA'CKNEL, CRA'CK-BRAINED, CRA'CK-HEMP, CRA'CK-ROPE. Dutch, *kracken*; Ger. *krachen*; Fr. *craquer*; It. *crocchiare*; Sp. *crurir*; all formed from the sound. Skinner. A source of Etymology, Wachter observes, not to be resorted to without necessity.

Crack is applied to the noise made, when any thing brittle partially bursts or breaks asunder; also, to the breach or separation itself; also, metaphorically, to bragging, i. e. *breaking* or bursting out, *sc.* in noisy threats or boastings, in clamorous pretensions. See to BRAG. And thus, to *crack*, is

To break or burst asunder partially; and consequently, metaphorically, to weaken, to injure, to destroy.

To send forth, utter or emit a sharp and sudden sound.

To brag or boast: in older authors written *crake*. Bale uses the expression *brag boasting*; and Chaucer, He *cracked bost*. See BRAG.

Crackle is a diminutive and frequentative of *crack*.

CRACK. *Cracknel*, a kind of cake, which, when broken, *edit crepitum*, sends forth a *crack*.

For which the wardein chidde and made fare,
But therof set the miller not at tare;
He *cracked* bost, and swore it n'as not so.
Chaucer. The Reves Tale, v. 3999.

It thinketh me, I sing as wel as thou,
For my song is both true and plaine,
And though I cannot *crakel* so in vaine
As thou doest in thy throte, I wat neuer how.
Id. The Cuckow and Nightingale, fol. 334.

What heauines did me pange
Wherwith my handes I wrange
That my senowes *cracked*.
Skelton. The Boke of Philip Sparow.

——————— Mynos hath assignde
Prometheus to the rack,
With hand and foote ystrecht awide
till all his limmes doe *crack*.
Turbervile. Of the Torments of Hell, and the Paines of Loue.

He says we are but *crakers*
He calleth vs England men
Strong harted lyke an hen.
Skelton. Why come ye not to Court.

Then cease for shame to vaunt,
and crowe in *craking* wise
Of her that least deserues to haue
her beauties fame arise.
Turbervile. The Louer against one that compared; &c.

These proud *crakes* can not there excuse you, nor yet help you.
Barnes. Workes, fol. 307.

If this be so, (as it is) then answere thou me, which art a Jewe, where be thy *crakes* become? They are vndoubtedly taken from the, and dispatched arte thou of them, synce the tyme that it hath pleased God, in the gospel of Christ to make all nacions equal.
Udall. Romaines, ch. iii.

When cutlers leaue, to sel old rustie blades,
And hide no *crackes*, with soder nor deceit.
Gascoigne. The Steele Glas.

If *crackling* cartes, if tauernes noyse,
if stifling dust disease the:
Auoyde the towne, and goe abrode.
Drant. Horace. Epistle to Sceva.

And fast some water fetch, some *cracklinge* fier brynge in their hand. *Phaer. Æneidos*, book xii. p. 280.

And whan the plate is hote, they caste of the thyn paste thereon, and so make a lytle cake in maner of a *crakenell*, or bysket, and that they eate to comfort with all theyr stomakis.
Froissart. Cronycle, vol. i. ch. xvii.

And take with thee ten loues and *cracknelles*, and a cruse of honye, and go to him. *Bible*, 1551. 2 *Kings*, ch. xiii.

I need not of honor or dignitie boast,
Or tell of my triumphes, or *crake* of my crowne:
The vaunt of vsurpers is void of renowne.
Mirrour for Magistrates, fol. 83.

Well, let all pass, and trust him who nor *cracks*
The bruised reed, nor quencheth smoking flax.
Donne. Letter to Ben Jonson.

When they were arrested, other of like cuill disposition began to *crake* and face. *Grafton. Henry VIII. The fourth Yere.*

In the meane time the stout bragges that are vsed by some, might well be spared: but we haue oftentimes seene greate clouds and small rayne, and heard great *crackes* of thunder, and (thanks be unto God) small harme done. *Whitgift. Defence*, fol. 44.

On the other, Rinaldo was a franke natured man, valient and courteous; Ferraw stout but too full of *cracking*, and thereby procuring himselfe enemies.
Harrington. Allegorie of Orlando Furioso, p. 413.

In the meane season, yea and at all times, let us learne to know ourselves, our frailty and weaknesse, without any *craking* or boasting of our own good deeds and merits.
Homilies. Second part of the Sermon of the Misery of Man.

He was a man of *crack'd brain*, great grand-son of Richard Fienes, of the ancient family of the earls of Bononia. **CRAC**
Camden. Elizabeth. Anno 1594.

As for the *crackers* of the brain, and tongue-squibs, they will die alone, if I shall not revive them. *Feltham. Resolve* 2.

'Twill heat the braine, kindle my imagination, I shall talke nothing but *crackers*, and fire-worke, to night.
Ben Jonson. Every Man out of his Humour, act v. sc. 4.

These barking whelps were never good biters,
Ne yet great *crakers* were ever great fighters.
Edwards. Damon and Pithias.

VIN. Come hither *crack-hempe*.
BION. I hope I may choose, sir.
Shakspeare. Taming of the Shrew, fol. 226.

Such short composures as are these at best, are but as fire-works at tryumphs. They *crackle*, shine and offer at heaven itself, but in a moment they fall and are extinct unprofitably.
Feltham. Letter 9.

The Pye's *crackling*, and rumour horrible
Of the contending wind, as it doth beat
The sea.
Shelton. Don Quixote, vol. i. book ii. ch. vi.

SPA. Very, very well: if I die in thy debt for this *crack-rope*, let me be buried in a coal sack.
Ford. The Fancies, act i. sc. 3.

The *crack-rope* Sancho, had enough to do to hold laughter, hearing his master's madness, that was so delicately gull'd.
Shelton. Don Quixote, vol. iii. book ii. ch. x.

By these, the springs of property were bent,
And wound so high, they *crack'd* the government.
Dryden. Absalom and Achitophel.

I do not meane that mysterious, extraordinary (and of late so much studied) book, called the Revelation, and which, perhaps, the more it is studied the less 'tis understood, as generally either finding a man *crack'd*, or making him so; but I mean those other writings of the prophets and apostles, which exhibit to us a plain, sure, perfect, and intelligible rule.
South. Sermons, vol. ii. p. 422.

When the night was fallen as black as ever I saw it, it soon began to clear up with the most violent flashes of lightning, as well as *cracks* of thunder, that I believe have ever been heard in our age and climate.
Sir William Temple. Memoirs, vol. ii. p. 273.

I remember, in particular, after having read over a poem of an eminent author, on a victory, I met with several fragments of it upon the next rejoicing-day, which had been employed in squibs and *crackers*, and by that means celebrated its subject in a double capacity. *Spectator*, No. 85.

He was then a lively, hopeful young man, getting into that company, and into their notions he became a *crack-brained* enthusiast. *Strype. Memorials. Charles II. Anno* 1679

For lo! the board with cups and spoons is crown'd,
The berries *crackle*, and the mill turns round.
Pope. The Rape of the Lock.

We'll see when 'tis enough, when both eyes out,
Or if it wants the nice concluding bout;
But, if it lies too long, the *crackling's* pall'd,
Not by the drudging-box to be recall'd.
King. Art of Cookery.

To which I may likewise add all those little *cracklings* of mirth and folly that are apter to betray virtue than support it.
Spectator, No. 382.

In vengeance rous'd the soldier fills his hand
With sword and fire, and ravages the land,
A thousand villages to ashes turns,
In *crackling* flames a thousand harvests burns.
Addison. The Campaign.

I have in store a pint or two of wine,
Some *cracknels*, and the remnant of a chine.
Swift. A Town Eclogue, 1710

CK. — DLE.

Then, as many of them as could get round me began to squeeze me with both hands, from head to foot, but more particularly on the parts where the pain was lodged, till they made my bones *crack*, and my flesh become a perfect mummy.

Cook. Voyage, book iii. ch. iii. vol. vi.

He was grave, but not sullen; would *crack* a joke, talk on different subjects, and endeavour to understand us and to be understood himself.

Id. Ib. vol. iii. book ii. ch. ii.

It has a method of obtaining its food by putting the point of its bill into a *crack* or the limb of a large tree, and making a quick tremulous motion with its head, it occasions a sound as if the tree was splitting, which alarms the insects and induces them to quit their recess.

Pennant. British Zoology. The Woodpecker.

They are more frugal of their glass than the English, and will often, in houses not otherwise mean, compose a square of two pieces, not joining like *cracked* glass, but one edge laid perhaps half an inch over the other.

Johnson. Journey to the Western Islands.

Freedom—at that most hallow'd name
My spirits mount into a flame,
Each pulse beats high, and each nerve strains,
Even to the *cracking*.

Churchill. The Ghost, book iv.

CRACOW, (the ancient *Cracovia* and *Corrodunum*,) and once the Capital of Poland, founded by Craco I., in 700, is now a free Town, surrounded by a small similarly free district. It stands on an extensive plain near the banks of the Vistula, about 150 miles south of Warsaw, near the borders of Austrian Galicia. Like many of the other cities in the eastern parts of Europe, it contains an extensive, but thinly peopled space. Its high walls, steeples, antique towers, and spacious area, give it an imposing appearance on a distant prospect; but on passing the gates, the illusion vanishes, and ruins and empty openings meet the eye in every direction. Its buildings, however, are still superior to those of Warsaw. Its Cathedral is noted as the former depository of the crown and regalia of Poland, as the cemetery of some of the Polish Kings, and as the prescribed place of their coronation. It is the See of a Bishop, who was also formerly the Duke of Sivaria, and one of the richest prelates in Poland. Cracow at the most flourishing period of its existence contained a population of nearly 80,000 individuals; but prior to the peace of 1814, it had only about 25,000 inhabitants. After participating in the changes consequent upon the dismemberment of the Kingdom of Poland, it was made a free City by the Congress of Vienna, with a surrounding District of 413 square miles, and 61,000 inhabitants; and the late change has been favourable, both to its commercial prosperity and population. Many of the inhabitants are either Germans or Jews; the suburb of Casimir being almost exclusively inhabited by the latter. Cracow is well situated for trade, and the chief articles of its commerce are wood, fish, Hungarian wines, wax, honey, and linen. The government is Republican, and the religion Catholic. The University of Cracow was founded in 1364, and is considered as the first in Poland; it consists of four faculties, and possesses the superintendence of a number of Grammar-schools dispersed through the City. Latitude 50° 4′ north, longitude 19° 57′ east. Coxe's *Travels in Poland*, &c.

CRA'DLE, *v.*
CRA'DLE, *n.*
CRA'DLE-CLOTHES,
CRA'DLE-TIME.

A. S. *cradele*. Lye thinks it a diminutive of *cræt*. Skinner is more decided: cræt, *carrus, addità terminatione diminutivâ*: q. d. carrulus, i. e. *vehiculum infantile*. *Cræt* or *Cart*, (by transposition,) from the A. S. *cyrran*, to turn. See CART.

CRADLE, — CRAFT.

To place, to lay, to repose, to nurse;—in a cradle, and generally, (and met.) to lay, to repose, to nurse.

——— To rocke þe *cradel*.

Piers Ploukman. Vision, p. 151.

And ys twei brepren were brogt out of *cradel* vnnethe.

R. Gloucester, p. 107.

In her *credille* ȝing telle Inglond scho game.

R. Brunne, p. 243.

And up he rose, and softely he went
Unto the *cradel*, and in his hand it hent,
And bare it soft unto his beddes fete.

Chaucer. The Reves Tale, v. 4210.

Fabius Quintilian in his booke where he doth instruct and teach an oratour, willeth his beginning and entrance to be taken from the *cradle*.

Vives. Instruction of a Christian Woman, B.

And so her *cradled* child the moist-red eyes
Had never shut, nor slept, since it saw light.

Donne. The progress of the Soul.

For from my *cradle* (you must know that) I
Was still inclin'd to noble poesy.

Drayton. Elegies. To Henry Reynolds.

Hercules: whose famous acts
We orderly shall tell,
Whereof the first but not the least,
In *cradle-time* befell.

Warner. Albion's England, book i. ch. iii.

See how he feeds th' Iberian with delays,
To render us his timely friendship vain:
And, while his secret soul on Flanders preys,
He rocks the *cradle* of the babe of Spain.

Dryden. Annus Mirabilis, st. 8.

The bed of sickness (after cares and strife)
Is weak man's *cradle* for a second life:
Death's but a moment; and before we die,
We touch the threshold of eternity?

Harte. Religious Melancholy.

——— Foster'd thus
The *cradled* hero gains from female care
His future vigour; but, that vigour felt,
He springs indignant from his nurse's arms.

Mason. The English Garden, book i.

CRAER, see CRAYER.

CRAFT, *v.*
CRAFT, *n.*
CRA'FTILY,
CRA'FTINESS,
CRA'FTLESS,
CRA'FTY,
CRA'FTSMAN,
CRA'FTSMASTER.

A. S. *cræft*; Ger. and Swed. *kraft*; power, strength. Wachter thinks the word was originally *krat*, from the Gr. κράτος. Of this Ihre doubts. Junius observes that *craft* is frequently used by Chaucer, for *strength*. Transferred from bodily strength to mental; and thus applied, to Art, to Science, to any trade, requiring art or dexterity; and (by the fault of those possessed of this mental power) applied to the power of deceiving, to artifice, to fraud. And see the Quotation from Hobbes.

Somner;—*Cræft, Ars scientia, peritia, artificium*, craft, art, science, skill, cunning; though now adayes it have almost lost the primitive signification, and for the most part is taken for fraud or deceit. *Cræftig*, crafty; *cræft-lease*, i. e. craftless; *cræftlic*, craftely. *Craftes-man*, in Chaucer, a skilful man.

"Trade or *Craft*" is a common legal and mercantile expression; and certain small vessels employed in *trade* are called *Craft*; i. e. *crafters* or *traders*; for by this latter name they are also signified.

CRAFT.

——— Mỳ werkes were þe beste
And konnyngest of mỳ *craft*.
Piers Plauhman. Vision, p. 89.

And colers of *crafty* werke. *Id. Ib.* p. 9.

But of his *craft*, fro Berwike unto Ware,
Ne was ther swiche an other pardonere.
Chaucer. The Prologue, v. 694.

Than I anon did all my *craft*
For to ydrawen out the shaft.
Id. Romant of the Rose.

——— ——— Sire, trusteth me,
And ye him know al so wel as do I,
Ye wolden wondre how wel and *craftily*
He coude werk, and that in sondry wise.
Id. The Chanones Yemannes Tale, v. 16071.

For in the lond ther n'as no *craftesman*,
That geometrie, or arsmetrike can,
Ne portreiour, ne kerver of images,
That Theseus ne yaf him mete and wages
The theatre for to maken and devise.
Id. The Knightes Tale, v. 1899.

This Dedalus, whiche fro his youthe
Was taught, and many *craftes* couthe,
Of fethers, and of other thynges
Hath made to flee diuers wynges
For hym, and for his sonne also.
Gower. Conf. Am., book iv. fol. 69.

For he abood a citee hauynge foundamentis whos *crafti* man and maker is God. *Wiclif. Hebrewis*, ch. xi.

The voice of harperis and of men, of musik and syngynge with pipe and trump schal no more be herd in it. And ech *craftie* man and ech *craft* schal no more be sounden in it.
Id. Apocalips, ch. xviii.

And the voyce of harpers, and musicions, and of pypers, and trumpetters, shal be herde no more in thee: and no *craftesman*, of whatsoeuer *craft* he be, shal be founde any more in the.
Bible, 1551. *Reuelacion*, ch. xviii.

Now iudge good reader, whether I haue rayled, or sayde the trueth, but all this doth Rastell leaue out full *craftely*: he reciteth full diligently both the head and tayle, but the middle, which expoundeth the matter wil he not let you see.
Frith. Workes, fol. 67.

That we hence forth be no more chyldren, wauerynge and caryed wyth euery wynde of doctrine, by the wylynes of men and *craftynes*, wherby they laye awayte for vs to deceiue vs.
Bible, 1551. *Ephesians*, ch. iv.

——— You haue made faire hands
You and your *crafts*, you haue *crafted* faire.
Shakspeare. Coriolanus, fol. 24.

To prudence if you add the use of unjust or dishonest means, such as usually are prompted to men by fear or want; you have that crooked wisdom, which is called *craft*; which is a sign of pusillanimity. *Hobbes. Of Man*, part i. ch. viii.

For thus, the king violated that oath which he ought most religiously to have sworn to, but that he might not seem openly and publicly to violate it, he *craftily* adulterated and corrupted it; and lest he himself should be accounted perjur'd, he turn'd the very oath into a perjury.
Milton. In Answer to Salmasius's Defence of the King.

The LL. of the senate and people set all other matters aside, and had a principall care above all things, to create consuls as soone as possibly they could. and such, especially, whose vertue and valour should be thought secured and safe enough, from Punicke *craftinesse* and deceitfull traines.
Holland. Livius, fol. 653.

It [covetousness] devours young heirs, and grinds the face of the poor, and undoes those who specially belong to God's protection, helpless, *craftless*, and innocent people.
Taylor. Holy Living. Of Covetousness, sec. 6.

——— And straight her tongue had teeth in it that wrought
This sharp invective: who was that (thou *craftiest* counsellor
Of all the Gods) that so apart, some secret did implore?
Chapman. Homer. Iliad, fol. 12.

Craftesmen, for gettinge of theyr lyvinge, very muche leysure have not. *Ascham. Works*, p. 79. CRAFT

This [damnation] is certain and this is more then all the torments, pains and miseries that this world hath, though Phalaris and his *craftsmaster* were alive againe to invent new ones. CRAG
Mede. Works. Discourse 44. book i.

Right against the bay, where the Dutch fort stands, there is a navigable river for small *craft*.
Dampier. Voyage. Anno 1688.

And does not Christ himself call Herod, that murdered John Baptist, fox? a beast notable for his *craft*, as well as for sucking of blood. *South. Sermon* 2. vol. ii.

This was necessary caution in those days and so it is in ours, there being as much slight and cunning *craftiness* used now. to pervert and draw men from the church, if not much more than ever. *Bishop Beveridge. Sermon* 51

Although you'll find it a hard province,
With all your *crafty* frauds and covine,
To govern such a numerous crew,
Who, one by one, now govern you.
Butler. The Lady's Answer.

They judged that the tide arose about four or five feet, and that boats and such *craft* might at high water enter the river, which seem'd to be pretty deep and broad within.
Cook. Voyage, vol. iv. ch. vii. book iii.

The light of the truth indeed is sure to expose the vanity of all those popular systems and prejudices, which are to be found in every country; derived originally from error, fraud and superstition; and *craftily* imposed upon the many, to serve the interest of a few. *Middleton. Miscellaneous Works*, pef. i. viii.

CRAG, *n.*
CRA'GGED, *adj.*
CRA'GGEDNESS,
CRA'GGINESS,
CRA'GGY.

Minsheu from Cam. Br. *cracg, rupes.* Skinner derives both from Ger. and Dutch, *kraeghe, jugulus, cervix*, (the neck,) *ut summitas montium, quæ sæpius præruptis rupibus obsita est.*

Rough or rugged, broken, jagged, points or projections of a rock; it is also applied to The neck; to a part of a neck of mutton.

Upon the which also stode
Of squared stone, a sturdy wall
Which on a *cragge* was founded all.
Chaucer. Romant of the Rose, fol. 135.

Takynge of vthers oute of our realme, prisonet and cheinet by the *cragges* in your cõtre.
Hall. Henry VIII. The fifth Yere. A Letter of the Kyng of Scottes.

Now being come to the watering place the sayde Wednesday by breake of day we tooke the fort of the fountaine which were certaine *cragges* or rocks hanging ouer the same, betweene which there was an opening or deepe valley through which this water runneth. *Hakluyt. Voyage, &c. Francisco de Vlloa.*

My sortes are such, that waying well my trueth,
They might prouoke the *craggy* rocks to rueth
And moue these walles with teares for to lament,
The lothsome life wherein my youth is spent.
Gascoigne. A Lady being both wronged by, &c.

That skip from *crag* to *crag*, and leap from rock to rock.
Drayton. Poly-olbion, song 30.

——— On a huge hill,
Cragged and steep, Truth stands, and he that will
Reach her, about must and about it go;
And what the hill's suddennesse resists, win so.
Donne. Satire 3.

That *craggedness* or steepness of that mountain, maketh many parts of it in a manner inaccessible.
Brerewood. On Lang. p. 176.

Besides, they may often seeme broken, when they are not, because they are formed *craggy* by nature, or the wind, and the raine having long since beaten away the earth from them, may thus have left them to appeare the very true anatomies of themselves.

Verstegan. Restitution of Decayed Intelligence, ch. iv.

The *cragginess* and steepiness of places up and down is a great advantage to the dwellers, and makes them inaccessible.

Howell. Instruction for Travellers, p. 132.

The island being generally mountainous, steep, and *craggy*, full of risings and fallings; 'tis very troublesome travelling up and down in it, unless in the cool of the mornings and evenings.

Dampier. Voyage. Anno 1699.

We had, as at all other places, some difficulty in landing. The *crags* were irregularly broken, and a false step would have been very mischievous. *Johnson. Journey to the Western Islands.*

At last through many a bog and lake,
Rough *craggy* road and thorny brake,
It led the easy fool, till night
Approach'd, then vanish'd in his sight.

Wilkie. The Boy and the Rainbow.

CRAIL, a Royal Burgh, Parish, and Seaport of Scotland, situated near the north entrance of the Frith of Forth, in the county of Fife. It stands on a steep shore, about two miles south-west of Fifeness, and has a small harbour, to which a few sloops and fishing boats belong. The town itself chiefly consists of two parallel streets, but several of the houses are falling into decay. The charter of a Royal Burgh was granted to Crail by Robert Bruce; and it still joins with Kilrenney, East and West Anstruther, and Pittenweem in sending a Member to the Imperial Parliament. An ancient Priory formerly stood at the east end of the town, the ruins of which are still visible. Near the harbour are also to be seen the remains of a Castle, in which David I. frequently resided, and wherein he finally closed his career. The Church is an ancient structure; and the neighbouring bulwark, called the *Dane's Dyke*, is supposed to have been built by the Danes, after their defeat at the water of Leven, in 874. The population of Crail, at the last census, gave 1854 inhabitants.

CRAKE, see CRACK.

CRAM, "A. S. *cramman, farcire, infarcire, densare, constipare*, to stuff or cramme." Somner.

To stuff or stow, to pack or press, or squeeze close; to stuff or stow, *sc.* the stomach with excess of food.

Yet they which *cram* them so with worldly pappe,
And neuer care to giue them heauenly crummes,
Shall see them sterue, when happe of hunger comes.

Gascoigne. From the Glasse of Gouernement. Chorus to Act i.

But whā we be coũsailled to liue tẽperately, & forbere our delicates & our glotonye, y^{t} will we not here of: but fain wold we haue sõe medicines, as purgacions & vomites, to pul doun & auoid y^{t} we *cram* in too much.

Sir Thomas More. Workes, fol. 100.

CEL. Spur bravely
Your firie courser, beat the troops before ye,
And *cramb* the mouth of death with executions.

Beaumont and Fletcher. The Humorous Lieutenant, act i. sc. 2.

For pigeons flesh he seems not much to care;
Cramm'd chickens are a more delicious fare.

Dryden. The Hind and the Panther.

Those endless readers may *cram* themselves in vain with intellectual food, and without real improvement of their minds, for want of digesting it by proper reflections.

Watts. Works. Of Books and Reading, vol. v. part i. ch. iv.

CRAMBE: Mr. Gifford quotes, in explanation, "A play at short verses, in which the word is given, and the parties contend who can find most rhymes to it." *Dict.* Strutt (*Sports and Pastimes*, iv. 4,) explains *Crambo* similarly.

So that nobody hath reason to call it a *crambe*, who considers, that there are multitudes, even of scholars that have never seen or heard of any thing of this nature.

Glanville. Preexistence of Souls. Preface, book iv.

Where every jovial tinker, for his chink,
May cry, mine host, to *crambe!* Give us drink.

Ben Jonson. The New Inn, act i. sc. 1.

His similes in order set,
And every *crambo* he could get,
Had gone through all the common places,
Worn out by wits, who rhyme on faces.

Swift. To Stella.

Or (if he strives true patriots to disgrace,)
May at the second table get a place,
With somewhat greater slaves allow'd to dine,
And play at *crambo* o'er a gill of wine.

Churchill. Independence.

Whether ye guide the poet's hand
To easy diction or the grand,
Forbid the Gallic namby pamby
Here to repeat its crazy *crambe.*

Byrom. Remarks on a Pamphlet, &c.

CRAMBE, in *Botany*, a genus of the class *Tetradynamia*, order *Siliculosa*, natural order *Cruciferæ*. Generic character: pouch leathery, globular, without valves, deciduous, containing one seed; the four longer filaments with a tooth near their summit.

Thirteen species, natives of both hemispheres, *C. maritima*, the Sea Kale, is a native of the sea shores of England.

CRAMBITES, in *Zoology*, a family of insects of the order *Lepidoptera*, consisting of the following genera, *Botys, Aglossa, Galleria, Crambus, Alucita.* From the division *Tinea* of the Linnæan *Phalænæ.*

CRAMBUS, in *Zoology*, a genus of insects of the order *Lepidoptera*, family *Crambites.* Generic character: tongue distinct; the four palpi very conspicuous; the inferior ones very large; wings incumbent, giving a cylindrical appearance to the insect.

Type, *C. carneus*, Fabr.

CRAMP, *v.*, CRAMP, *n.*, CRAMP, *adj.*, CRA'MPISH, CRAMP-RINGS, CRAMP-STONE. Ger. *krumpen*, contrahi, h. e. *per lineam curvam in se retrahi*; Swe. *krympa, krumpna*; Dutch, *krimp*, indigence, narrow or contracted circumstances; *krimping*, contraction; *kramp*, spasm, because it contracts. Wachter.

To contract or draw together, to constrain, to confine, restrain or restrict; to hold or keep in confinement, bonds or fetters, to bind or fetter.

Cramp, the adjective, crabbed, difficult.

For *Cramp*, the spasmodic disease, see the Quotations, from Holland's Pliny, and from Bacon.

Ich catche ȝe *crampe.*

Piers Ploughman. Vision, p. 91.

To ground dead she falleth as a stone,
Crampisheth her limmes crokedly.

Chaucer. Of Queene Annelida, fol. 256.

And many a sodayn *crampe* my hart hath pinched so,
That for the time my sences all, felt nether weale nor wo.

Vncertaine Auctors. The Complaint of a Louer, &c. for pitie.

The *crampe* dyuers nightes grypeth hym in hys legges.

Sir Thomas More. Workes, fol. 1434.

HUNT. ——————— Pish! then I see
Thou dost know the flexible condition
Of my apt nature; I can laugh, laugh heartily
When the gout *cramps* my joints.

Ford. Perkin Warbeck, act iii. sc. 2.

CRAMP. — CRANE.

The *cramp* (no doubt) cometh of contraction of sinews; which is manifest in that it cometh either by cold, or drinesse; as after consumptions and long agues; for cold and drinesse do (both of them) contract and corrugate. We see also, that chafing a little above the place in pain, easeth the *cramp*, which is wrought by the dilatation of the contracted sinews by heat.

Bacon. Natural History, Cent. 10. sec. 964.

Say the *crampe* take either feet or legges, plucking and stretching the sinews when one is in bed, the next way to be used, is to set the feet upon the floore or the ground where the bed standeth: or put case the *crampe* take the left side, then be sure with the right hand to catch hold of the great toe of the left foot; and contrariwise, if the *crampe* come to the right leg, do the like by the right foot. *Holland. Plinie*, vol. ii. fol. 305.

HILL. What do you think
Were best to apply to it? a *cramp-stone*, as I take it,
Were very useful.

Massinger. The Picture, act v. sc. 1.

I lived in the same house with a learned and judicious person, that was subject to be paralytic, who being frequently tortured by violent *cramps* was ordinariiy and spedily relieved by wearing or handling the tooth of a true hippopotamus or river horse.

Boyle. Of the Reasonableness of Specific Medicines, &c.

There are many receipts in the book, to dress *cramp-fish*, that numb the hands of those that touch them.

King. The Art of Cookery.

The late king used to bless *cramp-rings*, both of gold and silver, which were much esteemed every where; and when he was abroad, they were often desired from him.

Burnett. History of Reformation. Anno 1547.

Admire the magic of his [Dryden's rhyme] song,
See how his numbers roll along,
With ease and strength and varied pause,
Nor *cramp'd* by sound, nor metre's laws.

Lloyd. On Rhyming.

The flesh of this bird [Grebe] is excessively rank; but the fat is said to be of great virtue in rheumatic pains, *cramps*, and paralytic contractions.

Pennant. British Zoology. The Great Crested Grebe.

The power of curing CRAMP, by means of rings consecrated on Good Friday, was a gift formerly claimed by the Kings of England; the origin of this custom is thus given by Hospinian:

Reges denique Angliæ consueverunt, in die Paresceues, multâ ceremoniâ sacrare annulos, quemadmodum Pontifices Romani sequente die Cereum Paschalem, quos qui gerunt Comitiali morbo non vexari creduntur. Mos hic inde natus est quod in Templo Westmonasterii annulus multâ veneratione per diem servatus fuit, quòd salutaris esset membris stupentibus *valeretque adversus Comitialem morbum, quum tangeretur ab iis qui ejusmodi tentarentur morbis. Annulus hic allatus dicitur Eduardo Rege a quibusdam Hierosolymâ venientibus, quem ipse diu antea pauperi clam dederat, qui præ amore quem ergo D. Joannem Evangelistam habebat, eleemosynam petierat, sicut Polyd. Vergilius scribit*, lib. 8, *Hist. Angl.* Hospinian, *de Orig. Festor. Christian.* fol. 61, B.

CRAN — CRAN

Among the Harleian MSS. (295, fol. 1196,) is a letter from Lord Berners, at that time Ambassador to the Emperor Charles V. "to my Lord Cardinall's Grace from Saragoze the xxi. day of June, 1518," in which he says, "If yo^r g'ce rememb'r me w^t some Crampe-ryngs ye shall do a thing muche looked for; and I trust to bestowe theym well w^t Godd's g'ce who ev'more p's've & encrease yo^r moost rev'ent astate."

In the *Breviarie of Health*, by Andrew Board, *Doctor of Phisicke, an Englishman*, 1598, (fol. 106.) The Cramp is distinguished into four kinds, the last of which only (*spasmos*) is that to which the name is commonly applied. This, he says, principally affects the amorous; "it may come also thereon debilitie and weaknes for lacking of bloud and nature, and it doth come after a great sicknesse. The Kyng's Majestie hath a great helpe in this matter in hallowing Crampe-ringes, and so given without mony or peticion. Also for the Cramp take of the oyle of Lillies and Castory, if it doe come of a cold cause. If it doe come of a hot cause anoynt the sinewes with the oyle of Water Lillies, and Willowes, and Roses. If it doe come of any other cause, take of the oyle of Euforbium, and Castory, and of Piretory, and confect a compound all together, and anoynt the place or places with the parts adjacent."

Dr. Pegge, in his posthumous work, *Curialia Miscellanea*, (164) has given "The Ceremonies of blessing Cramp-rings on Good Friday, used by the Catholick Kings of England." It consists of certain Psalms and Prayers, besides the recital of which the King rubbed the Rings between his hands.

CRANE.

CRANE, *v.* } A. S. *craen*; Dutch, *kraene*; Ger.
CRA'NAGE. } *kran* Gr. γέρανος, *grus animal*, and *grus machina*.

Γέρανος *aiunt, quia γῆν ἐρευνᾷ, terram scrutatur, semina in arvis satis legens, est enim ex σπερμολόγοις, aut quia* cinereo *et* cano *est colore, tanquam senex,* γέρων. Martinius.

Applied to a machine for raising weights, as well as to the bird, both in the ancient and modern languages.

The king not being risen out of his bed, did giue one commandement that I should ride on hawking with many gentlemen of his court, and that they should shew me so much game and pastime as might be: which was done, and many *cranes* killed.

Hakluyt. Voyage, &c. M. Authony Jenkinson.

——— Crying out, in comming rudely on
At all parts like the *cranes* that fill, with harsh confusion,
Of brutish clanges all the aire: and in ridiculous warre,
(Eschewing the unsuffered stormes, shot from the winter's starre)
Visite the ocean, and conferre the pygmie souldiers death.

Chapman. Homer. Iliad, book iii. fol. 37.

——— Such clang is heard
Along the skies, when from incessant show'rs
Escaping, and from winter's cold, the *cranes*
Take wing, and over ocean spread away;
Wo to the land of dwarfs! prepar'd, they fly
For slaughter of the small pygmæan race.

Cowper.

Let the pleasure as it came with meat so also pass away with it. Philoxenus was a beast, ἤυξατο ποτὲ τὴν γέρανε αὐχένα ἐχεῖν, he wished his throat as long as a *crane's* that he might be long in swallowing his pleasant morsels. *Taylor. Sermon* 16. part i.

To this objection it might serve for a full answer, that there are other duties then customs and subsidies due upon the landing of wares; for example, wharfage, *cranage*, scavage, and such like.

State Trials. The great cause of impositions on an information in the Exchequer.

 The use of the Crane, considered simply as an elevator, appears to have been known in very early ages. Quintus Curtius asserts, that the Tyrians employed it during the siege of their Capital by Alexander, about whose time it is stated to have been invented; long afterwards Callias introduced it on a small scale at the siege of Rhodes, where it failed in its intended effect; and Caristion appears to have employed it at the siege of Samos. Archimedes at the siege of Syracuse produced his celebrated machine, which Polybius states to have been compounded of a powerful lever and balance. There are but few passages in any of the ancient authors which allude to the acting principle of the Crane; and wherever a description is attempted, it is evident, from the confused and vague mode of expression, that the writers did not comprehend it. Hence we are only able generally to infer the form and principle of the machine from the effects which we find described, after due allowance for exaggeration. From these descriptions it may be concluded, that up to, and after, the time of Archimedes, the Crane was merely an application and extension of the primitive contrivance for raising water from a well, by means of a bucket appended by a slender pole to the lighter end of a large beam or lever, movable on an upright post, or trunk, as its fulcrum, (*κηλώνειον, tolleno.*) Such, doubtless, was the mode of drawing water from the wells of the Patriarchs, and such may still be seen in many parts of England. Or to trace the invention to a simpler origin, the common fishing rod, which, it may be presumed, was among the very early contrivances in society, may have first suggested the idea. Follard considers the *louve* of the French fishermen to have resembled the ancient Cranes.

Upon this principle most of the military machines of the Greeks and Romans, known under the general name of *γέρανος* and *corvus*, were formed; and although the latter word is very extensively applied, both to machines and to the objects suspended from them, it would rather seem that the different names arose from the variety in the application of this same principle; wherein the substitute for the water bucket was varied as an object of attack and defence, from a simple obstruction of the effects of the battering ram to the formidable elevator of Archimedes. Among these, the construction of the double *Corvus* was very similar to the mode of elevating the drawbridge of a fortress.

The Crane used in the Ancient Theatres, wherein the stage apparatus was very complicated, was, probably, of this kind; being a contrivance for introducing the Deities upon the scene, either suspended by concealed cords, or sustained on artificial clouds. (See Bulenger, and Julius Pollux.) When these enormous levers, particularly those of Archimedes, were put into action, there is reason to believe, that the extremity to be depressed was acted upon by the united efforts of many men hauling ropes dependent from the extremity of the beam; and a lively idea of this action may be formed, by those who have seen the crew of a collier discharging her cargo in the River Thames.

Hitherto the substitute for the *jib* of the Crane was the capability which the balanced lever possessed of moving horizontally; but the Consul Duillius constructed for his vessels a machine, which, from the description, must have been very similar to the French *Grue*; and the offensive appendage to this was, from its effects, called the *Corvus Demolitor*. The *Carchesium*, mentioned by Vitruvius as being within the capacity of every soldier to make, was, probably, a lever moving simply on a fulcrum. The machines described by Vitruvius were for raising stones for building; he says they were also applied to the lading and unlading of vessels. One of them is expressly mentioned to have been put in motion by men walking within a large wheel, raising the weight with the aid of a combination of pulleys; the action of the capstan is described in another of the machines; and a third seems to have combined both: but in no one of these was there any jib or horizontal movement.

Cranes are of two kinds: in the first, called the Rat-tailed Crane, the whole machine with the load turns upon a strong axis; in the second kind, the jib alone turns.

Up to the middle of the last century Cranes were commonly constructed as follows; the principal member was a strong upright beam firmly fixed in the ground, and sustained by eight arms coming from the extremities of four pieces of wood laid across, through the middle of which passed the foot of the beam. About the middle of the upright the arms met, and were mortized into it; the top ended in an iron pivot, on which was borne a transverse piece advancing out to a good distance, something after the manner of a Crane's neck, (whence, probably, the name of the machine.) This projecting piece is now called the jib. The middle and extremities of the jib were again sustained by arms from the middle of the upright; and over it came a rope or cable, to the end of which the weight was fixed; the other end of the rope was wound about a barrel attached to a wheel, which, when turned, (commonly by means of men walking upon the inside of the rim of a wheel,) drew the rope, and this heaved up the weight, which might afterwards be applied to any side or quarter by the movement of the transverse piece on its axis.

The *Walking Crane* (as it is termed when the machinery is put into motion by men *walking* within or upon a wheel) was formerly in almost universal use in this country, particularly with the men *within* the wheel; and dreadful accidents continually occurred to the labourers employed, from the reaction of the machinery. Many skilful mechanics have turned their attention to the subject, with a view to devise a machine safer and more powerful than the common Walking Crane; and the Society of Arts annually offer their gold medal for improvements in this respect.

One of the largest and simplest of these Walking Cranes is erected in the Navy-yard at Brooklyn, in the State of New York. It is full thirty feet in diameter, and about four feet wide, admitting two men only abreast, who, with ease, draw up from the water heavy pieces of fir timber along an inclined plane, a distance of several hundred feet, without lifting them from the ground; the friction, and the smallness of the angle of ascent, prevent the timber from slipping back, when the motion of the wheel is stopped.

The Crane may be considered as a combination of the wheel and axle, and the pulley; and in its construction, the two most important *desiderata* are, to proportion the force employed to the weight to be raised, and to guard against accidents arising in the lowering of the burthen.

Mr. Padmore, of Bristol, made some of the first im-

CRANE. provements in Cranes, which were followed up by the late Mr. Ferguson, who in his *Lectures* has described several; and machines constructed on the principles suggested by these gentlemen, are still in use in many of the London warehouses.

Desagulier, in his *Philosophical Experiments*, has described several improvements on the Crane, and observes that Mr. Padmore was the first who combined the ratchet wheel and the brake; the brake is a lever pressing the arc of a circle strongly upon a wheel fixed to the principal axis of the wheel-work, to regulate the descent of bodies.

To Mr. Padmore is also due the merit of having first affixed cogs all around the outside of the walking wheel, and applying a trundle to turn it, which increases the power as much as the number of cogs in the wheel, is greater than the number of staves in the trundle. By a ratchet wheel with a catch Mr. Padmore provided against the great wheel running back by the force of the weight, even if all the men in the wheel should cease walking. By this, and the contrivance of the brake, heavy weights were enabled to be let down without danger.

Mr. Ferguson invented a Crane with four different powers, adapted to different weights. In this, trundles, with different numbers of staves, are applied to the cogs of a horizontal wheel with an upright axle, round which is coiled the rope that draws the weight. A winch is fixed to the axis of either of these trundles, and applied to the one or the other, according as the weight is smaller or larger. While in action the ratchet teeth of a wheel slip round below the catch that falls into them, and prevent the wheel from running back, and detain the weight in any part of the ascent, when the hold is quitted from the winch. If very heavy burthens are to be raised, additional action is given by the application of handspikes shipped into a circular drum upon the vertical axle below the great horizontal wheel.

Mr. Gottlieb, about thirty years since, constructed large Cranes for warehouses, one of which was put up in a sugar-house in Old Gravel-lane; and another on the same principle is erected in the East India Docks, where it is used for shipping and unshipping the masts of Indiamen, &c.

In these one or more horses turn an upright axis, carrying a horizontal cog wheel of large circumference, which turns a wheel of half the diameter, having an upright axis turning with it and carrying another wheel of the same diameter with upright cogs. Sometimes the upright axis carrying these two wheels is continued to the ground, and has a capstan head to receive handspikes, to regulate or increase the force. The upper wheel, with vertical cogs, turns two pinions, of diameters in the proportion of eight to five (in inches) both fixed in one axis. The latter turns a wheel of similar diameter to the wheel with vertical cogs, to which is fixed the rope, barrel, and a wheel at the opposite axis. The rope winds round the barrel, and comes over a sheaf wheel at the requisite height, and over a pulley in the head of the jib, drawing up the weight suspended by a hook at the extremity. When the goods are raised to the proper height, (which is known by marks on the rope,) the pinion turning the barrel wheel is thrown out of gear, and the machinery is stopped by a catch or pall falling into a ratchet wheel fixed on the axis of the barrel wheel.

Mr. Smeaton erected, in 1789, a Crane for the wool quay of the Old Custom-house; and the contrivance of the grooved barrel appears to have been first applied to this Crane by that great engineer. The grooved barrel is of infinite use, as the chain, substituted in heavy works for the rope, otherwise lies in such a manner that the action of the load tends to twist open the links laterally. Mr. Gilbert Gilpin was rewarded in 1803 by the Society of Arts for the same invention, and he has well described the advantages of the chain and grooved barrel. From his experiments it appears, that the pulleys used with a chain should be of cast iron, and deeply grooved to receive the vertical links. The horizontal ones are also confined between the lips of the pulley. The barrels should be of cast iron, and grooved of dimensions similar to the grooves of the pulleys—at such a distance as to admit the chain to bend without the danger of a double coil: by these means the links are retained at right angles with each other, the only position for free and uniform motion. The links of the chain should be as short as possible, to increase their flexibility. Brass guards should also be rivetted to the blocks, with grooves opposite to those in the pulleys, to prevent the chain slipping out. Mr. Gilpin found, from a variety of experiments, that the flexibility of a chain, reeved in grooved pulleys and over grooved barrels, to the flexibility of a rope, to be as thirty-one to twenty-six; and to the flexibility of a chain reeved in the ordinary way, as thirty-one to twenty-four. CRANE

To Mr. Ferguson is due the application of the vertical rollers above the axis or upper gudgeon of the jib; their use is to let the rope bend upon them, as the jib is turned to either side. The rollers ought to be so placed, that if the rope be stretched close by their outermost sides, the half thickness of the rope may be perpendicularly over the upper gudgeon of the jib; for then the length of the rope, between the pulley in the jib and the axle of the great wheel of the machine, will be always the same, in all positions of the jib; and the jib will consequently remain in any position to which it may be turned. Almost all the jibs of Cranes on the outside of the London warehouses are constructed in this mode; the wheelwork of the Cranes being generally at a distance in the interior building. A very great increase of friction, however, ensues by the angle in which the rope is bent; and consequently, rapidly wears it out. Mr. Bramah invented a jib to obviate this inconvenience. The support for his jib is a hollow pipe or column, firmly fixed by a square flanche bolted to beams in the ground; the rope for the Crane passes through this pillar. The jib of the Crane has two sockets fitting to the pillar, so that it can turn all round. A pulley is fixed on the back of the jib, and its edge hangs just over the centre of the column. The Crane rope, after going over the pulleys, passes down the hollow column, and goes round another pulley to convey it to the Crane-work. This ingenious contrivance does not, however, appear to have been so extensively adopted as might have been anticipated. When the chain is used instead of the rope, the old method is equally in use.

A simple Crane, whose power is very great, is still much used; it consists of a frame-work having a strong beam supported horizontally, ten or twelve feet from the ground, on the top of several vertical posts, braced with stays, &c. At the extremity of the

CRANE. horizontal beam, next the part whence the goods are to be moved, the upper pivot of the jib is supported; the lower pivot resting on a post in the ground. The jib, is a triangular frame of wood, the perpendicular sides moving upon the pivots as a vertical axis of motion. Near the upper end of the perpendicular post of the jib, a beam proceeds at an angle of 90° or more, but never less, forming the upper side of the triangle; the third side, or hypothenuse, is a strong brace, proceeding from near the foot of the perpendicular post, towards the extremity of the upper beam, from which extremity the weight is suspended by a rope passing over a pulley: the other end of the rope is wound round a vertical roller or capstan turning on pivots, one of which is supported by the horizontal beam first mentioned; the other on a post in the ground. The capstan is turned by long horizontal levers, capable of taking many men to it at once, or, in some cases, horses. The levers being of a great length, in proportion to the diameter of the windlass, the power of the machine is very considerable, and is doubled by the application of a pair of blocks, or pulleys, at the jib.

A very safe application of the principle of the walking wheel to a Crane was the subject of a patent to Mr. Hardie, in 1803, viz. the placing of the men upon the outer circumference of the wheel. The treadmills now used as a substitute for prison labour, are only extensions of this principle to a large scale; and these being well known, a description of Mr. Hardie's Crane is not necessary. Some of the Cranes of this kind, erected by Mr. Hardie, at the East India warehouses, were placed on the top floors so as to allow the Crane rope to drop directly down from the barrel in front of the loop-holes; and at the upper floors, where the shortness of the rope diminishes the swing of the goods, a sliding platform was provided immediately under the floor of the warehouse, which one man, by pulling a cord, drew in and out with the greatest ease, to receive and deliver the goods by a truck at the loop-hole. The part of the warehouse floor immediately above the sliding platform, consisting of a thin plate of cast iron, allowed the truck to run off in any direction without obstruction. A jib thus became unnecessary, and a saving of one man's labour in five was attained by getting rid of the friction of the pulley, besides what was gained by accelerating all the movements at the loop-holes.

Mr. Robert Hall, of Brasford, contrived a compound barrel, consisting of two cylinders of different radii, to be applicable as a Crane or windlass for raising weights; this allows the body to stop in any part of its progress, without a ratchet wheel and catch, as the two parts of the rope pull on opposite sides of the barrel.

Mr. Hall is also the ingenious inventor of a method of expanding the set of bars parallel to the axis of a Crane, by which means the velocity of the rope in raising weights may be increased or diminished, in proportion to the load to be raised.

The rope, in this case, instead of coiling round a cylinder, is wound over a reel consisting of two flat circular pieces, or plates, forming each end of the reel, and held fast on the axis or spindle by pins. The outer circular plate of each end of the reel has a spiral groove cut in it, and the inner circles have each eight radial grooves, or mortices, cut quite through them: the outer plates have also an iron tube made fast to them by a flanche or collar. When the parts are all joined, the axis passes through these tubes, connecting the ends of the reel. In fixing the transverse bars of the reel, the tenons at each of their extremities slide in the mortices of the inner circular plates; the smaller ends of the tenons going fairly through the inner plates, and entering the spiral grooves of the outer plates. The inner and outer circular plates are locked together by a catch, the stationary part of which is kept in a notch on the edge of the outer plate. When the diameter of the reel is to be enlarged, or diminished, the inner circular plate is kept in one position by a mechanical contrivance, and the adjustment is made by lifting the catch from the notch of the outer end plate to be disengaged; the winch moving the Crane is then worked; and the outer plate only turned round, and the tenons of the cross bars (being prevented from being carried round with the outer plate, by the mortices of the inner plates through which they pass being stationary) are obliged to change their distance from the axis by the spiral groove sliding over them, while they are able to move nearer or further from the axis by sliding in the radial grooves of the inner end plate. It is proper to remark, that the tenons must be cut so that the outside of all the bars next the rope shall be at an equal distance from the centre. CRANE.

Among other ingenious machines which have been brought forward by the patronage of the Society of Arts, is the Crane of Mr. Abraham Andrews, of Higham Ferrers, which weighs the body suspended at the time it is raising. The jib of this Crane is placed upon a horizontal beam movable upon a centre, a short distance from the bearing of the upright of the jib; and at the other extremity of the horizontal beam weights are placed. The distance of the centre of suspension of the horizontal beam, from the bearing of the upright, being to the distance from the centre of position to the other extremity of the horizontal beam in any given proportion; the weight placed at that extremity, determines that of the body suspended from the end of the jib in the same proportion.

Much of the moving power of the common walking Crane is lost, by not being able to employ the additional weight of the men working them; this advantage appears to have been insured, in some degree, to mechanists in Germany many years since, by causing the labourers to walk upon an inclined plane turning upon an axis. In Bockler's *Theatrum Machinarum*, an immense number of curious applications of wheels to turn machinery are described; and from some of these, probably, Mr. James Whyte, of Chevening, prepared his Crane, the prime mover of which is a circular inclined plane moving on a pivot, and carrying round with it an axis, over which the rope raising the weight is coiled. The supposed advantages of this Crane were simplicity, comparative small friction, consequent durability, safety, and variety of powers; its safety being insured, as it can move only while the workmen are pressing on a gripe lever attached to it. By the labourer walking nearer or further from the centre, smaller or larger weights may be raised, as is required.

Notwithstanding these advantages Mr. Whyte's Crane derives less use than might be wished from the weight of the man or men, for a great part of that weight lies

CRANE. directly upon the plane, and has no tendency to produce motion. If it is constructed on a small scale, the power applied is unequal, and the barrel too small for a large rope; and when large it is unwieldy and very apt to get out of order, as has been found by experience. A variety of other objections might be pointed out, but it is not considered necessary, as walking Cranes are now every where getting out of use, however ingenious in their construction.

The common method of lowering goods by the brake and brake wheels, even with the assistance of a counter weight, is liable to accidents to the men and to the goods also, when consisting of fragile articles. Mr. Hardie, whose Crane we have already described, has invented an ingenious method, to obviate these defects, which he calls a *lowering regulator*. Plate XXX., *Miscellanies*, fig. 5, is a section of the regulator; fig. 6, is an elevation of one end of the regulator: the same letters of reference being put to the corresponding parts in these figures.

a a is a cast iron box fixed to the floor *b*, divided into two compartments, each ten inches long, one of four and the other of two inches diameter; these are both filled with oil, a liquid not subject to any material change by frost, or they may be filled with water in summer and mild weather, and some spirituous liquor in frosty weather. The two cylinders communicate with each other by *c* an aperture at their top, and *d* an aperture at their bottom; the smaller compartment having a cock *e* with its axle passing through the side of the iron box, guarded by a stuffing-box; *f* is a quadrant, with notches fixed at its end, to receive *g* the iron claw, which keeps the cock in its proper situation, and shows the extent of its aperture when opened. The larger compartment has a piston *h*, with its rod passing through *i*, the top of the iron box (guarded here also by a stuffing-box) and passing through a guide; this rod is connected with a joint moved by a crank, which is turned by a pinion *p*, of about six teeth; and this pinion is moved by a wheel, of a size suited to the diameter of the barrel of the Crane, and the weight of the goods commonly lowered: this latter wheel is fixed to the axle of the Crane by a simple mode of connection, which admits of it being disengaged during the operation of rising; it is also provided with the barrel rope and counterweight, which are commonly used for the purpose of winding up the slack Crane rope on the barrel of the Crane, to be ready to repeat the operation of lowering.

If the cock *e* were quite shut, the oil or other liquid confined between it and the piston would prevent the piston from moving, and of course hinder the goods hanging from the wheels, &c. connected with *p* from descending; but if the cock were opened a very little, the oil would pass freely through it, and would therefore allow the piston *h* to move up and down slowly, and the goods to descend slowly also; and, in like manner, a further opening of the cock will permit the load to descend with greater velocity: thus the cock, by being more or less opened, gives the precise velocity desired to the descent of the goods, whatever their weight may be. When a small pinion, turned by a winch, is applied to the tooth wheel, occasionally employed to turn the pinion of the crank, one man with ease raises the goods an inch or two, in order to be swung from the floor preparatory to lowering; the natural defect of the winch, as a raising instrument, being of no consideration in such case, where the goods are raised merely to clear the floor: so that this Crane and lowering apparatus possesses a much higher degree of perfection in lowering than any of the other Cranes. The means afforded of regulating it to lower either small or great weights with facility, expedition, and safety, and without depending, during the operation, on the precarious attention and management of a man, render it far preferable to the hazardous and limited mode of lowering goods by the brake; while, with respect both to safety and great saving of labour, it obviously surpasses the modes of lowering by the capstan and the walking wheel, which require nearly the same number of men to lower, that they take to raise any weight. CRAN

Another kind of walking wheel Crane, formerly very common, has the barrel for the rope horizontal, and a large vertical wheel fixed on it. This is made of two wheels fixed on an axis at a distance apart, and united so as to form a large hollow drum. Several men get into this wheel, and by constantly walking upwards on the inside, give it a tendency to revolve and wind up the rope on the barrel. Some representations of ancient carriages show the progressive movement to have been obtained by similar wheels.

Many other constructions of wheel-work are in common use for Cranes. When they are turned by a winch, it is proper to apply a fly wheel to the axis, both to equalize the efforts of the labourer who turns it, and in case he should let go, to prevent the load from running down with dangerous velocity. It is convenient to have several powers to a Crane of this kind, in order to adapt it to the different burthens to be raised. This is best done by employing a train of several wheels, each turned by a pinion smaller than itself. Thus, suppose the barrel on which the rope or chain winds to be twelve inches diameter, a cog wheel of ninety-six teeth should be fixed on the end of it; this is turned by a pinion of twelve levers; on the same axis with this, is a wheel of thirty-two teeth moved by a pinion of eight, situated on a third axis, which should carry the fly wheel. A winch of one foot radius can be applied to any of these three axes in the Crane, and will give three different powers. Thus, if it be applied to the gudgeon of the barrel, it will double the power of the labourer, because the winch describes a circle which is twice as large as the barrel on which the chain winds. If the winch is fixed on the end of the axis which carries the pinion of twelve and wheel of thirty-two, it will give a purchase of sixteen times. And, lastly, when the winch is applied to the pinion of eight, the efforts of the labourer will be multiplied sixty-four times. This simple mechanism is rendered very complete, by fixing a fly wheel upon the axis of the pinion of eight, to prevent all danger of accidents, for which purpose it is more effective than a ratchet wheel, and requires no attention. The spindles of all the wheels are made capable of sliding endways, for the purpose of disengaging the whole from each other at pleasure, that when the wheels are not employed there may be no unnecessary friction in turning them round.

A Crane mounted on four trucks, capable of removal from place to place, was employed on Ramsgate pier for lifting stones used in the building, and is extremely well adapted for such a situation, as it requires no

 fixture, and will enable four men to take up four tons without any danger of upsetting; which is a sufficient power for the purposes to which it was applied. It was designed and executed by Mr. Peter Kier. Its base consists of a cast iron frame, nine or ten feet square, and about two tons weight, supported on four cast iron wheels, one pair of which are fixed on a common axle, which moves round on a centre fixed to one side of the frame. This axle has an arm projecting across beneath the frame to the opposite side, where a rack or segment of a wheel is fixed on it, engaging a pinion on the top of the axis of which a winch is applied. By turning this pinion it twists the wheels round upon their centre, to steer the Crane when moving from place to place. A vertical cast iron shaft, weighing twenty-three hundred weight, is erected on the centre of the iron frame, and is supported by oak braces stepped into boxes cast out of the iron frame at its angles, so as to form a very strong perpendicular column, round which axis the whole Crane traverses. The weight of the framing and wheel-work is supported by a steel pivot, or gudgeon, on the top of the shaft; and is guided by a collar embracing the shaft between the braces and the point of support. The framing of the jib consists of a long beam, bearing a pulley at the extremity, resting on the pivot of the upright pillar in the middle and the other end supporting the frame for the wheel-work. Into this beam are framed uprights, suspending a platform on which the men who work the Crane stand. The jib is braced by a diagonal stay, and a cross piece, or strut, to prevent its bending.

The figure of this Crane bears so close a resemblance to the *Grue* and *Gruau* of the French, as to induce a belief that it was copied from it. In the third volume of Follard's *Polybius*, a wood-cut is given of a French *Grue* precisely resembling Mr. Kier's movable Crane, except the carriage.

Mr. Bramah has applied the hydrostatic principle of obtaining power in several ways to the raising of weights; and it has been frequently employed in powerful Cranes, but more particularly when a very heavy weight is to be raised a small height. The hydrostatic principle is applied to the working of a Crane by the injection of water from a small pump into a large Cylinder, which is fitted with a piston beneath which the water is injected, the piston having a rack attached to it, for the purpose of turning a pinion upon the axis of a large drum wheel or barrel. The pump has valves to prevent the return of the water. The power of the cylinder is in proportion to its size, compared with the pump; for if the diameter of the cylinder be six inches, and the diameter of the piston of the small pump, or injector, only a quarter of an inch, the proportions between the two surfaces or ends of the pistons, will be as the squares of their diameter, which are as 1 to 24. Therefore the areas will be as 1 to 576; and supposing the intermediate spaces between them to be filled with water, any force applied to the small piston will operate on the other in the above proportion. And the force of any machine acting upon this principle can be increased *ad infinitum*, either by extending the proportion between the diameter of the injector and the great cylinder, or by applying greater power to the lever actuating the small pump.

The greatest advantages of the hydrostatic principle is, that its power can be transmitted to any distance, and in any direction, by means of pipes: practical objections however interpose, and the general adoption of the hydrostatic principle to Cranes has not been followed. The late Mr. Heriot, who organized the Thames Police, put forth this principle to the world in a crude state; but to Mr. Bramah, either as an original inventor or an improver upon Mr. Heriot's idea, is due the mechanical perfection of the application. It would not be possible to give a full explanation of Mr. Bramah's Crane without Plates, and we have reserved our graphic illustrations for machines of a more practical and more general use.

Cranes have been generally constructed of timber, but cast and wrought iron have been lately introduced, and in some cases with advantage, as they are generally exposed to the variations of the weather.

Mr. Jessop, Junior, has projected several very ingenious Cranes, all upon the principle of the whole machine moving upon the pivots of the jib. The post turning in a collar fixed level with the ground, and the bottom part going down several feet below the surface, and turning in a socket, the lateral pressure being eased by friction rollers. Cast iron Cranes erected by this gentleman, have had the upright and the jib generally cast separately; and in the jib the stay or braces has usually been cast in one piece. A variety of these Cranes, capable of lifting weights from one to ten tons, are in use.

There is, however, no person in England who has devoted so much skill and attention to the perfection of Cranes as Mr. John Lloyd, of Nelson-square. Uniting much practical experience to complete theoretical knowledge, his Cranes are universally considered as the best constructed in England. We have been particularly favoured by this gentleman with permission to take drawings of some of his principal Cranes; but the variety to be found is great, and the reader desirous of pursuing the subject of this article deeper than our limits permit, will find ample gratification in paying a visit to Mr. Lloyd's well-regulated manufactory.

In Plate XXX., fig. 1 is the plan, fig. 2, side elevation, and fig. 3, end elevation, of Mr. John Lloyd's Wharf Cranes. The same letters of reference answer to all the figures. Fig. 4 is a perspective view of a larger Crane, having, however, precisely the same parts.

An upright iron post *a a*, is sunk about nine feet below the ground, and works on a pivot in a brass socket *b*, let into a circular iron toe plate *c*, this plate is sometimes of stone. The brick work of the well *d d* is built upon the plate, and the upright return of the plate keeps it steady, as more particularly shown in the plan, fig. 1. At the surface of the ground, the curb plate *e e* is securely bolted over the transverse timber covering the well, and a circular projection on the under side of the plate is turned true for the friction rollers *f f* to work against. The side rollers are for keeping the Crane steady and upright, the pressure acting against the front rollers. On the surface of the outer periphery of the curb, is a toothed ring *g*, into which works the pinion *h* at the end of the spindle *i*. This spindle has at its upper end a bevelled wheel *k*, moving horizontally, into which works a pinion *l*, placed upon a spindle, one end of which is fixed to the upper part of the carriage bolted

CRANE. to the Crane, and to the other end, on the outside of the collar, is attached a winch. This part of the machinery, fully shown in the perspective view, fig. 4, is for the purpose of trying the Crane upon its vertical axis of motion. This is easily moved round by the effort of one man, with the heaviest weight suspended to the Crane.

The upright post of the Crane, at about two feet from the ground, branches into two cheeks *m m*, which receive the opposite ends of the axles of the wheel-work. Immediately above the steering tackle the pall spindle *n n*, is passed through the cheeks of the Crane, having three pinions *o o o*, of different diameters. This spindle is made to slide endwise, either to throw the whole out of gear, or to vary the power of the machine, according to the weight to be raised. The spindle is retained in the required position by the pall *p* falling in between the collars *q*. At each end of this spindle, winches *r r* are attached of 18 inches radius. The pinions upon the pall spindle work into toothed wheels *s s s* of different radii. On the axis carrying these wheels a pinion *t* is fixed, which turns the wheel *u* attached to the grooved cast iron barrel *v*, round which the chain winds, and passes forwards over the jib, and round the wheel pully *w*; at the end of the chain *x* a ramhead hook *y*, is attached for lifting the weight; when the chain is slack it falls easily upon the rollers *z z*. The jib A is composed of sound English oak, about 12 inches square, 21 feet long, and somewhat tapering towards the lower end, which is let into a cast iron socket between the cheeks, the back of which socket is seen at B. Strong wrought iron straps C C clasp the timber, and have their ends passed through the socket at D D From the iron upright at the ground line, an oak brace E springs from a similar socket, and meets the jib a few feet from its upper extremity, and is mortized into it, and further secured by bolts from the iron rib on the upper side of the jib, passing through to a similar rib on the under side of the brace. An oak stay F is occasionally placed to strengthen the brace, and prevent it from springing.

The well is built with steps descending, as shown in fig. 2, for the convenience of getting at the toe to oil it, &c. and the top is covered with an iron plate for security, and to prevent the accumulation of dirt.

When the weight is to be lowered, the brake handle G is depressed in the upright chased hole, in which it moves vertically, and is secured by a pin passing through the holes in the cheek at H, and pressing against the brake ring in the usual manner secures the load at the necessary height, while the Crane is moved round to the required position.

In very heavy weights it is considered prudent to lower the load by the men at the winch moving the wheels gently backwards.

The Crane described is capable of lifting a weight of eight tons, and the jib describes a circle of 18 feet radius. Cranes are constructed on this principle to lift a weight of twenty tons and upwards by the effort of six men. The perspective view in fig. 6 will show the whole of the acting parts more completely. A lowering apparatus on the hydrostatic principle is sometimes applied to these Cranes. The one described in a preceding paragraph has been much improved by Mr. Lloyd; who, to Cranes made for very heavy burthens, applies a double apparatus, with the cranks at right angles, and a parallel motion, which enables the load to be let down uniformly by the alternate motion of the cranks, and an improved cock. CRAN

Plate XXXI., fig. 1, is a Crane used in Mr. Lloyd's Engine Manufactory, in which the jib is horizontal, with a rack on the top, upon which works a traveller and carries a double block, moved upon the rack either by a winch applied at the head of the spindle at *a*, or otherwise as convenient. The upright has the lower gudgeon let into a block on the ground, and the upper one moving in a beam of a building. The Crane is worked by a cross lever acting upon a pinion which drives the barrel wheel. The whole is of cast iron, and will lift five tons easily by the effort of two men. It is a machine exceedingly useful in an iron foundery, or where weights have to be lifted small distances in a manufactory. The circle described by the jib is 15 feet radius.

Fig. 2 and 3, are the side and end elevation of a Portable Crane, consisting of a block of solid wood, beneath which are the wheels, and iron arms under the blocks to receive the brass step for the toe of the upright of the Crane. This upright passes through the block, and through an iron collar, supported by cross arms on the top of the block; the usual wheel-work and jib are attached, and immediately above the collar a counterpoise is placed, projecting as a long beam, to the end of which is suspended a movable weight. The figures sufficiently explain this.

Fig. 4 is a perspective view of a Portable Crane of a different description, made altogether of iron. The construction is sufficiently explained by the drawing. Above the collar the counterpoise is placed in the form of a box of the most convenient shape, attached to the upright, to receive movable weights. The box is made heavy in itself, and the weights are added according to the load to be lifted.

The jibs of the Cranes are made of wrought iron, and varied either with or without travellers as considered necessary.

A Crane for an Anchor Factory is manufactured by Mr. Lloyd, combining the wheel-work of the first described Crane, with the horizontal jib and traveller of the second one. The jib is made 30 feet long, and weights of 20 tons are lifted with ease from place to place within the sweep of its arm.

Farther information respecting Cranes may be found in Gregory's *Mechanics*; Ferguson's *Lectures*; Desagulier's *Experiments*; *Transactions of the Society of Arts*; Nicholson's *Journal*, &c. &c.

CRANGON, in *Zoology*, a genus of the class *Crustacea*, order *Malacostraca*, family *Astacini*. Generic character: second pair of legs didactyle, of the same length with the third pair; pedipalpes with their last joint obtuse at the point.

Type, *C. vulgaris*, Fabr.

The type of this genus (the Common Shrimp) is too well known to need any particular observation. See Leach, *Mal. Podophth. Brit.* t. 37. B.

CRANIA, in *Zoology*, a genus of bivalve *Mollusca*, respecting the true nature of which no inconsiderable doubt has existed, till it was elucidated by an admirable paper on *Orbicula* and *Crania*, in the thirteenth volume of the *Linnæan Transactions*. In this paper the genus is referred to the *Branchiopoda* of Cuvier, the family *Terebratulidæ* of Sowerby.

Generic character: "shell bivalve, inequivalve, nearly orbicular, compressed, fixed; upper valve patelliform, with four internal muscular impressions, two near the centre, approximating and nearly united, and two near the posterior margin, distinct; no hinge."

Mr. Sowerby gives the character of two distinct species, the first of which (*C. personata*) is the *Anomia Craniolaris*, Lin.; the second, (*C. antiqua*,) is a fossil species from Normandy.

Trans. Lin. Soc., vol. xiii. p. 465, t. 26.

CRANICHIS, in *Botany*, a genus of the class *Gynandria*, order *Monogynia*, natural order *Orchidiæ*. Generic character: corolla resupinate, ringent; lip of the nectary arched, anther parallel to the style, affixed behind, erect, acuminate, two-celled.

Six species, natives of Jamaica. Willd.

CRANK, *v.* / CRANK, *n.* / CRANK, *adj.* / CRA'NKLE, / CRA'NKLING. Dutch, *kranck-en, krenck-en, debilitare*, to debilitate or weaken. Kilian. Ger. *kranken, ægrotare*. Wachter. Swe. *kraencka, deteriorem reddere*, to deteriorate or cause to be worse. Howell (see the Example from him) considers the English *crank*, though used in a directly opposite signification, to be the Dutch word. Skinner dislikes such antiphrases; and prefers *un* or *onkranck*, *non æger*, the initial syllable being lost through the ravages of time. *Crank*, to wind, and, the diminutive *crankle*, are from the Dutch *kranckel-en, crispare, sinuare, flectere*; to crispen or curl, to wind, to bend. Warton, (on Milton,) considers the word to be unexplained, and that we are to understand by it *cross-purposes*. Minsheu calls it an old word, and still in use among country people for *lustie, couragious, spiritful*. He adopts the antiphrases rejected by Skinner. This consequential usage of *crank*, seems with as little difficulty to be traced to the Dutch *kronck-el*, to wind, to bend, as the English *buxom* or *bough-some*, to the English verb to *bow* or *bend*. The applications seem perfectly similar. See BUXOM.

> Remoone thy pecocks plumes
> thou *cranck* and curious dame:
> To other trulls of tender yeares
> resigne the flagge of fame.
> *Turbervile. To an olde Gentlewoman that painted hir face.*

> He, who was a litle before bedred and caried lyke a dead karkas on fower mannes shoulders, was now *cranke* and lustie.
> *Udall. Mark*, ch. ii.

> And when thou hast on foot the purblind hare,
> Mark the poor wretch to overshut his troubles,
> How he out-runs the wind, and with what care
> He *cranks* and crosses, with a thousand doubles.
> *Shakspeare. Venus and Adonis.*

> For prince's fauors often make
> The fauored to *cranke*.
> *Warner. Albion's England*, book vii. ch. xxxvii.

Jodocus Damhoderius, a lawyer of Bruges, hath some notable examples of such counterfeit *cranks*, and every village almost will yeeld abundant testimonies amongst us; we have Dummerers, Abraham-men, &c.
Burton. Anatomy of Melancholy, fol. 159.

We use the Dutch word *crank* in English to be *well-dispos'd*, which in the original signifieth to be *sick*.
Howell. Letter 6. book iv.

> She lodg'd him neere her bower, whence
> He loued not to gad
> But waxed *cranke* for why? no heart,
> A sweeter layer had.
> *Warner. Albion's England*, book vii. ch. xxxvi.

> Now on along the *crankling* path do keep,
> Then by a rock turns up another way,
> Rising tow'rds day, then falling tow'rds the deep,
> On a smooth level then itself doth lay.
> *Drayton. The Barons' Wars*, book vi.

> Meander, who is said so intricate to be,
> Hath not so many turns, nor *crankling* nooks as she.*
> * Wye or Gwy, so called (in the British) of her sinuosity, or turning. *Drayton. Poly-olbion*, song 7.

In plying down the river, the Resolution was found to be very *crank*, which made it necessary to put into Sheerness in order to remove this evil, by making some alteration in her upper works.
Cook. Voyage, vol. iii. book i. ch. i.

In the quotation from Captain Cook's *Voyages*, CRANK is used in its strictly maritime sense. A vessel is said to be Crank or Crank-sided, when (as is sometimes the case) from the build, the insufficiency of ballast, or other causes, she is incapable of carrying sail without danger of upsetting.

CRA'NNY, / CRA'NNIED. A *crannie*, crame or cleft. Fr. *cren, cran*; It. *crena*; Lat. *crena*; perhaps from the Gr. κρήνη, i. *fons*, sc. a fissure or chink, through which water may pass or issue. Minsheu. Skinner prefers the old Fr. *creneau*, though to this he assigns the same origin, the Lat. *crena*.

> I call you once, I call you twice;
> I beat you againe, if you stay my thrice:
> Through these *cranyes*, where I peepe,
> I'le let in light to see you sleepe
> *Ben Jonson. Witches' Charme*, charme 6.

> Ye work and work like moles, blind in the paths
> That are bor'd thro' the *crannies* of the earth,
> To charge your hungry souls with such full surfeits,
> As, being gorg'd once, make ye lean with plenty.
> *Ford. The Lover's Melancholy*, act ii. sc. 2.

> As towards Craven-hills, I many have of those
> Amongst the *crannyd* cleves, that thrugh the cavern creep.
> *Drayton. Poly-olbion*, song 28.

> Revealing day through every *cranny* spies,
> And seems to point her out where she sits weeping.
> *Shakspeare. Rape of Lucrece.*

> And therefore beat and laid about
> To find a *cranny* to creep out.
> *Butler. Hudibras*, part iii. can. 1.

> A bee of most discerning taste
> Perceiv'd the fragrance as he pass'd,
> On eager wing the spoiler came,
> And search'd for *crannies* in the frame.
> *Cowper. The Pine-apple and the Bee.*

CRANTARA, Gael., *Craan Tarigh*, the Cross of Shame; because, says Sir Walter Scott, in his note on the passage of the *Lady of the Lake*, (canto iii.) in which he has made such fine use of it, "disobedience to what the symbol implied, inferred infamy." The Highlanders of Scotland appear to have borrowed its

CRANTARA. CRAPLE.

use from the ancient Scandinavians, concerning whose customs we have this account from Olaus Magnus. "*Quoties imminent hostes in littore maris seu limitibus regnorum Septentrionalium, tunc illicò, jussu Præfectorum Provincialium, accedente consensu et consilio veteranorum in simili negotio valde peritorum, baculus tripalmaris communi eorum aspectui, agilioris juvenis cursu præcipiti ad illum pagum seu villam hujusmodi edicto deferendus committitur, ut* iii. iv. *vel.* viii. *die, unus, duo vel tres, aut viritim omnes et singuli, ab anno trilustri cum armis et expensis* x. *vel* xx. *dierum, sub pœnâ combustionis domuum (quæ usto baculo) vel suspensionis Patroni, aut omnium (quæ fune alligato signatur) in tali ripâ vel campo, aut vallo comparere teneantur subito, causam vocationis, atque ordinem executionis prædicti Præfecti Provincialis, quid fieri debeat audituri. Itaque nuntius ille quovis postâ seu veredario celerior, peractâ commissione lentè revertitur, signum afferens, omnia legaliter se fecisse: continuoque momento vicatim unus et item alius cursor, qualiter agendum sit præscripto loco demonstrat. Talique modo, qui vel habitudine corporis vel ætatis vigore idonei ad pugnam videntur, diurnali vel octiduano spatio, innumera multitudo cum armis et expensis congregatur, imò agricolæ grandæviores, propter consilia, et experientiam priorum conflictuum acceptorum campos accedunt, sicut et fœminæ in mœnibus urbium vel arcium, ut ejiciant saxa vel calcineas pultes.*" Olai Magni *Gent. Sept. Hist. Brevi-arium*, v. 3.

As late as the Rebellion of 1745, the Crantara, or Fiery Cross, was circulated in Scotland, and on one occasion it passed through the district of Breadalbane, a tract of thirty-two miles, in three hours. After Charles Edward had marched forward into England, two of the King's frigates threatened the coast of Appine with descent. The Crantara was sent round by Alexander Stuart, of Invernahayle, (who related the circumstance to Sir Walter Scott,) and in a few hours a sufficient force was collected to render the attempt of the English hopeless.

CRANTS, Dutch, *krants*; Ger. *kranz*; Swe. *krans*, *corona*, *corolla*; a crown or garland. See *Crance*, in Jamieson.

Mr. Malone says, that in the first folio of Shakspeare, *Rites* was substituted by the Editor for *Crants*, the reading of the 4to., 1604.

——— For charitable prayers
Shards, flints and pebbles should be thrown on her,
Yet here she is allow'd her virgin *crants*, [Rites]
Her maiden strewments, and the bringing home
Of bell and burial.
Shakspeare. Hamlet, fol. 278.

CRAPE, Fr. *crespe, cre'pe*; It. *crespo*; Lat. *crispus*, crisp. So called from its *crisp* texture.

Round a young vestal's blooming face
Plain *crape* or other simple stuff
With happy negligence enough.
Cooper. Ver-Vert, can. 1.

The *crape-clad* hermit, and the rich rob'd king,
Levell'd, lie mix'd, promiscuous in the tomb.
Cunningham. On a Pile of Ruins.

Du Cange explains *crippa* in conformity with the derivation given above, as *Bombycinus pannus* crispus, *tenuisque*. Crape is made of raw silk, gummed, twisted in the mill, and woven in the crossing. It is supposed to have been invented at Bologna; but the date of its introduction appears to be uncertain.

CRAPLE, or *Grapple*, from the A. S. *grip-an*, to gripe, *prehendere*. See Gripe, and Grapple.

But sodainly the Regent *crappeled* with her along boord, and when thei of the Carike perceiued that thei could not depart, thei let slip an ancre, and so with the streme the shippes turned. CRAH. CRASH.
Hall. Henry VIII. The fourth Yere.

Soone as they did the monstrous scorpion view,
With ugly *craples* crawling in their way,
The dreadfull sight did them so sore affray,
That their well knowen courses they forewent.
Spenser. Faerie Queene, book v. can. 8.

CRAPULA, Lat. *crapula*; Gr. κραιπάλη, παρὰ τὸ κάρα πάλλειν, *dolor caput vibrans*; a giddiness of the head.

The drunkard now supinely snores,
His load of ale sweats through his pores,
Yet, when he wakes, the swine shall find
A *crapula* remains behind.
Cotton. Night. Quatrains.

CRASH, *v.* CRASH, *n.* CRA'SHING, *n.* CRA'SHING, *adj.* } *Dentibus stridere*, perhaps from the Dutch, *schrantsen*, to break with the teeth, to comminute, (to crush;) or rather from the Fr. *escraser*, to bruise, *croissir, croquer, crepitare*. Minsheu from the Ger. *rauschen, strepitum edere*, to send forth a noise. All, Skinner adds, from the sound.

Weepe if thou canst a litle *crashe*,
dissemble al thy ioy,
Uppon his toumbe in hansome cost
and laboure eeke employ.
Drant. Horace. Satyre 5.

Their ores with *crashing* breake, & keele on ground with danger strikes. *Phaer. Æneidos*, book v.

The prince, (whose lookes his sdainfull anger show,)
Now meant to vse his puissance euery deele,
He shak't his head, and *crasht* his teeth for ire,
His lips breath'd wrath, eyes sparkled shining fire.
Fairfax. Godfrey of Boulogne, book vii. st. 42.

——— Atrides on his brow
(Aboue on th' extreme part of the nose) laid such a heauie blow,
That all the bones *crasht* under it, and out his eyes did drop
Before his feet, in bloudy dust.
Chapman. Homer. Iliad, book xiii. fol. 181.

By the violent force whereof, the mountaines were so beaten upon, that they groned againe, and there was heard the *crashing* noise of the sea shore dashed violently upon.
Holland. Ammianus. Constantius and Julianus, fol. 88.

——— Down th' extensive seat
Of this fair city, down her buildings sink!
Sinks the full pride her ample walls enclos'd
In one wild havoc *crash'd*, with burst beyond
Heavens loudest thunder.
Mallet. The Excursion.

The gilded roofs and towers of stone
Now instant all around
With sudden *crash* and dreadful groan
Rush thund'ring to the ground.
Mickle. On his Brother's Death.

We shall, if it be our lot to meet that great day of his coming, foretold by our sacred oracles, not only stand, with the man of morals, serene and fearless amidst the *crash* of falling worlds, but, with the religious man, become partaker of the glories of the Lamb, rise triumphant over them in those happier regions of perpetual stability and peace.
Warburton. Sermon 18. vol. x.

——— Mountainous in bulk
They roll to Delphi with a *crashing* sound,
Like thunder nigh, whose burst of ruin strikes
The shatter'd ear with horrour.
Glover. The Atheniad, book i.

CRASIS, Gr. κράσις, *mixtura, temperamentum corporis*. Κεκράσαι, (κράσις,) the second person of the preter perfect of κερά-ειν, *miscere*, to mix or mingle. Applied to The temper or temperature, produced by the mixture of various qualities.

SIS. I answer that then among many other great priviledges, he had transmitted downwards, by way of natural generation, that excel-
SA- lent and blessed and happy temper of body, which should haue
A been like his own happy *crasis*.
Glanville. Preexistence of Souls, ch. iv.

Among the Greek Grammarians, CRASIS is a contraction by which two consecutive vowels, or one of the two, are changed, as in τείχεα, τείχη· τριήρεες, τριήρεις: or when one is exploded, as in τειχέων, τειχών. Crasis is opposed to *Synæresis*, by which two vowels coalesce without any exclusion, as in τείχεϊ, τείχει. In French, Crasis has occasionally a somewhat different application. It is used, as by the Greeks, in the words *pan, fan*, for *paon, faon*; *l'homme, l'honneur*, for *le homme, le honneur*; but it is also used when *au* and *du* are substituted for *a le, de le*. (*Enc. Mét. Grammaire. ad voc.*)

CRASPEDIA, in *Botany*, a genus of the class *Syngenesia*, order *Segregata*. Generic character: common calyx imbricated; florets somewhat depressed; all the hermaphrodite florets tubular; down feathery; receptacle chaffy.

One species, *C. uniflora*, native of New Zealand.

CRASS, *adj.*
CRA'SSIMENT,
CRA'SSITUDE,
CRA'SSNESS.
} Lat. *crassus, a multâ* carne, *quasi* carassus *vel* creassus, *a* caro *vel* κρέας, flesh. Vossius. Gross, heavy, thick, dull, stupid.

And must needs be therefore as a void solitude and empty space, a mere vacuum as to the search of any created sense; which roving up and down could finde no *crassitude* any where but what these perfect Parvitudes have.
More. Appendix to Defence of the Philosophic Cabbala, fol. 141.

He was a man of stature conuenient, of countenaunce amiable and louely, of body somewhat *crasse* and corpulēt, quycke wytted, bold and hardy stomaked.
Hall. Henry VII. The twenty-first Yere.

For whatsoever is *crass* and external leaves stronger impress upon the phansie, and the remembrance of it strikes the mind with more efficacy.
More. Antidote against Atheism, book iii. ch. vi.

But when the passive affections of the soul are looked upon not as things really existing without the mind, but only as pictures of sensible things in the mind, or more *crass* or corporeal cogitations, then they are called phantasms or imaginations.
Cudworth. Immutable Morality, book iv. ch. i.

Now, as the bones are principally here intended, so also all the other solid parts of the body, that are made of the same *crassiment* of seed, may be here included.
Smith. Portraiture of Old Age, p. 179.

Scaliger finding a defect in the reason of Aristotle, introduceth one of no less deficiency himself; *Ratio materialis* (saith he) *sanguinis, crassitudo simul et multitudo*; that is, the reason of the vigour of this side, is the *crassitude* and plenty of blood, but this is not sufficient; for the *crassitude* or thickness of blood, affordeth no reason why one arm should be enabled before the other, and the plenty thereof, why both not enabled equally.
Sir Thomas Brown, book iv. ch. v.

For the ætherial body contracts *crassness* and impurity, by the same degrees as the immaterial faculties abate in their exercise.
Glanville. Preexistence of Souls, p. 150.

CRASSATELLA, in *Zoology*, a genus of bivalve shells, of the family *Mactraceæ*. Generic character: shell inequilateral, suborbicular or transverse, closed; hinge, teeth two, slightly divergent, with a lateral cavity; lateral teeth wanting or obsolete; ligament internal, inserted in the cavity of the hinge.

The shells of this genus are considerably allied to the *Mactræ* and *Lutrariæ*, differing from them, however, in the important particular of having the valves completely closed.

CRASSINA, in *Zoology*, a genus of bivalve shells of the family *Nymphaceæ tellinariæ*, of Lamarck. Generic character: shell suborbicular, transverse, equivalve, somewhat inequilateral, closed; hinge with two strong divaricate teeth in one valve, and two very unequal ones in the other; ligament external, on the longer side of the shell. CRASSINA. CRATCH.

This genus ought to be called *Astarte*, which is the name first applied to a fossil species by Mr. Sowerby, in his *Mineral Conchology*. *Venus Danmoniensis*, of Montague, a species by no means rare on our coast, especially in Devonshire, may be considered as the type.

C. Scotica is to be considered only as the same species in a different state of growth. The fossil species are numerous.

CRASSULA, in *Botany*, a genus of the class *Pentandria*, order *Pentagynia*, natural order *Sempervivæ*. Generic character: flowers in a cyme; corolla, petals five, expanded, joined at the base; five nectariferous scales at the base of the germen, germens five; capsules five.

More than sixty species of this interesting genus have been discovered near the Cape of Good Hope, to which district this genus is almost exclusively confined; many species are beautiful, others have singular succulent foliage: the species most worthy of cultivation in the greenhouse, are

C. coccinea, versicolor, perfoliata, odoratissima, columnaris, and *imbricata*; all the species yet known, are ably elucidated in the works of A. H. Haworth.

CRATÆGUS, in *Botany*, a genus of the class *Icosandria*, order *Digynia*, natural order *Rosaceæ*. Generic character: calyx five-cleft; corolla, petals five; berry inferior, two-seeded.

Thirty-two species are described, mostly natives of Europe and North America.

C. torminalis, the Wild Service Tree, is a native of England. *Eng. Bot.*

CRATÆVA, in *Botany*, a genus of the class *Dodecandria*, order *Monogynia*, natural order *Capparides*. Generic character: calyx four-cleft; corolla, petals four; berry one-celled, many-seeded.

Five species, natives of the tropical climates.

C. religiosa is considered a sacred plant by the inhabitants of the Society Islands, and is planted in their burial-places.

CRATCH, scratch, *sculpere, insculpere*. See *Scratch*, Junius.

So gret a weping was ther non certain,
Whan Hector was ybrought, all fresh yslain
To Troy, alas! the pitee that was there,
Cratching of chekes, rending eke of here.
Chaucer. The Knightes Tale, v. 2836.

CRATCH, Fr. *creicche, cresche*; a rack, ox-stail or crib. Cotgrave. Unless I am deceived, says Skinner, from the Lat. *cratica, craticula, crates*, a hurdle.

And sche baar her firste borun sone, and wlappide him in clothis, and leyde him in a *cracche* for ther was no place to him in no chaumbir. *Wiclif. Luke*, ch. ii.

But the Lorde answerde to him and seyde, Ypocrite, wher ech of you untieth not in the saboth his oxe or asse fro the *cracche*: and ledith to watir? *Id. Luke*, ch. xiii.

Shine happy star; ye angels sing
Glory on high to heaven's king:
Run shepherds, leave your nightly watch,
See heaven comes down to Bethleem's *cratch*.
Hall. Anthems. Christmas-day,

CRATCH. — CRAVE.

The shepherds and the *cratch* accorded well; yet even they saw nothing which they might not contemne; neither was there any of those shepherds that seemed not more like a king, then that king whom they came to see.
Hall. Cont. The Sages and the Starre, vol. iii. fol. 15.

Begin from first, where he encradled was,
In simple *cratch*, wrapt in a wad of hay
Between the toylefull oxe and humble asse.
Spenser. Of Heauenly Loue.

Selden, in his *Table Talk*, remarks that "The Coffin of our Christmas Pies, in shape long, is in imitation of the CRATCH," that is, the manger in which our Saviour was laid. To the same source, Archdeacon Nares (*Glossary, ad voc.*) refers the well-known Children's play, corruptly called *Scratch-cradle*, in which he describes the packthread twisted round the hands, to be a rude representation of a manger.

CRATE, *n.* Lat. *crates, ἀπὸ τῦ κρατεῖν, quia lignum unum alterum tenet.* Vossius.

I have seen a horse carrying home the harvest on a *crate*. Under his tail was a stick for a crupper, held at the two ends by twists of straw. *Johnson. Journey to the Western Islands.*

CRATE is now chiefly used for the open wicker or wooden case in which earthenware is packed.

CRATERIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*. Generic character: calyx five-parted; corolla none; nectary cup-shaped, with ten bristles crowned with hairs, in which the stamens are inserted; stigmas three; seed-vessel one-celled.

Two species, natives of Peru. Persoon, *Syn.*

CRAVAT. Skinner writes it *crabbat*, or rather *crabat*, a word then recently introduced into this country: *collare Croaticum*, because the *Croats* first used this kind of collar, or neck-cloth. Menage says, the *Croats* were commonly called *cravates*; and he names the year 1636, for the time of the introduction of this article of dress into France, about twenty-seven years before Butler published the three first Cantos of his *Hudibras*. Ihre has no doubt the word is of Gothic origin, compounded of *craw*, the neck, and *wad*, cloth.

The handkerchief about his neck
Canonical *crabat* of smeck,
From whom the institution came,
When church and state they set on flame,
And worn by them as badges then
Of spiritual warfaring men.
Butler. Hudibras, part i. can. 3. l. 1166.

Smectymnuus was a club of five parliamentary holders-forth; they wore handkerchiefs about their necks for a note of distinction, (as the officers of the parliament army then did,) which afterwards degenerated into carnal *cravats*.
Grey. Note on the above.

His sword-knot this, his *cravat* that design'd;
And this the yard long snake, he twirls behind.
Dryden. Epilogue 7.

CRAVE, *v.* CRA'VER, CRA'VING, *n.*

Swe. *kraef-wa*; A. S. *craf-ian, rogare, petere, implorare*, to ask, to beg, to desire. Somner.

Junius says, to beg with all eagerness, to beg again and again, earnestly, vehemently, incessantly.

And non so bold beggar. to bydden an *craue*.
Piers Ploughman. Vision, p. 89.

——— For ich borwe nevere
Ne *crave* of my comune. *Id. Ib.* p. 391.

He bad that one of hem shuld saine,
What thing is him levest to *craue*,
And he it shall of yefte haue.
Gower. Conf. Am., book i. fol. 29.

She geues no gift, but *craues* as fast;
She soone repentes a thankful dede;
She turneth after euery blast;
She helpes them oft, that haue no nede.
Vncertaine Auctors. Of Fortune and Fame.

I would, but they enioye,
I *craue*, that is debard:
They haue, but what will you more I say?
their seruice is prefard.
Turbervile. The Louer finding his loue flitted from wonted troth, &c.

Whereupon I cūming backe myselfe againe vnto Basile, was in suche wise on eche side continually called vpon of my maisters the Germaines, beeing *crauers* not of y^e^ lest importune sort, that because I would in ani wise discharge both his promise, and mine own honestie to, I finished vp the worke with litle more thē a monethes labour. *Udall. Preface to Matthew.*

All what ye *crav'd* was compast by my care,
Who onely labour'd to content your mind;
There wanted not a creature that was fayre,
When curious thoughts to wantonnesse inclin'd.
Stirling. Doomes-day. The eleventh Houre.

And beg besides, you'd hither bring
Only the mercy of a king,
And not the greatness; since they have
A thousand faults must pardon *crave*.
Carew. To the King, at his entrance into Saxham.

PER. I did but *crave*.
2. FISH. But *crave?* Then I'll turn *craver* too, and so I shall 'scape whipping. *Shakspeare. Pericles*, act iii. sc. 1.

He knew well, that hee had to deale with so wise and mercifull a physitian, as that the opening of the maladie was a *craving* of cure: If our spirituall miseries bee but confessed, they cannot faile of redresse. *Hall. Cont. The Good Centurion.*

Hither th' oppressed shall henceforth resort,
Justice to *crave*, the succour of your court;
And then your highness, not for ours alone
But for the world's protector shall be known.
Waller. A Panegyric. To my Lord Protector.

If any of you propose to eat upon another's account; to satisfy your bodily appetites, and the *cravings* of hunger; this is not the place for it, where you assemble in a body for a religious purpose. *Hoadley. The Nature and End of the Sacrament of the Lord's Supper.*

Plac'd above want, shall abject thirst of wealth
So fiercely war 'gainst my soul's dearest health,
That, as a boon, I should base shackles *crave*,
And, born to freedom, make myself a slave.
Churchill. The Conference.

CRA'VEN, *v.* CRA'VEN, *n.* CRA'VEN, *adj.*

Of the noun, Skinner says, I would rather derive it from the verb, to *crave, quia statim, sc. ab hoste veniam* petit. "*Craven*—is one who has *craved* or *craven* his life from his antagonist, *dextramque precantem protendens.*" Tooke, ii. 71.

Upon this noun, Shakspeare has formed the verb, to *craven*; to deprive of strength or courage.

——— Against self-slaughter
There is a prohibition so diuine
That *crauens* my weake hand.
Shakspeare. Cymbeline, fol. 383.

VAS. Come, sir, stand to your tackling, if you prove *craven*, I'll make you run quickly.
Ford. 'Tis Pity she's a Whore, act i. sc. 2.

For cowards such of *craven* kind
like hinds are not to drink,
Nor wash in fair Eurotas stream
their bodies as I think.
Holland. Plutarch, fol. 395.

Affirming in good earnest, it were better both for herselfe to be a widow, and for him to live single, and without a wife, than so to be mismatched as they were, and through the *craven* cowardise of others to languish and come to nothing. *Id. Livius*, fol. 33.

"The horrible word CRAVEN," says Blackstone, (*Comm.* iii. 22,) is "a word of disgrace and obloquy

CRAVEN. CRAWL.

rather than of any definite meaning." Sir Edward Coke, however, finds two etymologies for it, which we give below.

"Whosoever taketh upon him to be Champion for another, if he become recreant, that is, a crying Coward or Craven, he shall for his perjury lose *liberam legem*. Craven is derived of the Greek word χραυγν, (the learned Judge probably means κραυγη,) *à vociferatione:* others nearer home, of crying and craving of mercy and forgiveness. And *recreantia* is derived of the French word *recreance*, of giving back or cowardice. And some times it is called *creantia, per antiphrasim*, because he that useth it is not faithfull, but breaketh his oath. And so if the Appellant joyne battle, and cry Craven, he shall lose *liberam legem* for the cause aforesaid; but if the Appellee cry Craven, he shall be hanged: but if they combat until night come and the starres appear, the Defendant, in the Appeal, goeth quit, and the Plaintife in that case loseth not *liberam legem*. *Amittere liberam legem* is to become infamous, and of no credit, never to be Witnesse or Juror." *Institutes*, iii. 1. 101.

CRAUNCH, Dutch, *schrantsen, frangere, rumpere, laniare, frendere, et mandere, dentibus frangere*. Kilian. To crash, (q. v.) crush or bruise, with the teeth.

She would *craunch* the wing of a lark, bones and all, between her teeth, although it were nine times as large as that of a full-grown turkey. *Swift. A Voyage to Brobdignag.*

RUT. Not very well; she cannot shoot at buts,
Or manage a great horse, but she can *craunch*
A sack of small coale! eat you lime and haire,
Soap-ashes, loame, and has a dainty spice
O' the greene sicknesse.
Ben Jonson. The Magnetick Lady, act i. sc. 3.

CRAW, *n.* the crop or gorge of a bird, from the Dutch, *kraeghe, jugulus*, the fore part of the neck, *ingluvies*, which Vossius calls the *sinus interior circa guttur;* into which birds receive their food, before they pass it into their stomach. Ger. *kragen;* Swe. *krage*. See Minsheu, and Ihre.

In birds, there is no mastication or comminution of the meat in the mouth; but in such as are not carnivorous, it is immediately swallow'd into the crop or *craw*, or at least into a kind of antestomach. *Ray. On the Creation*, part i.

It is affirmed by Helmont and others, that treat of the *Lapides Cancrorum*, that they grew within the skulls of those *crawfishes*; from whence they have their name.
Boyle. Of unsuccessful Experiments.

We have seen some [Buzzards] whose breast and belly are brown, and only marked across the *craw* with a large white crescent. *Pennant. British Zoology. The Common Buzzard.*

CRAWL, *v.* CRA'WLER, CRA'WLING, *adj.* } *Repere*, to creep, *serpere*, to draw or draw along on the belly. Dutch, *krielen, scatere, præsertim ut vermibus*. Skinner.

To *creep* and to *crawl*, may admit the same distinction as the Latin *repere*, and *serpere* do. The first being applied to express the motion of a short-legged animal; the second, the motion of animals upon their bellies, as the worm, the slug.

——— An endles gulf down reatching deepe,
Shuld fowle apear, and *crauling* soules at light shuld quaking creepe. *Phaer. Æneidos*, book viii.

He wonneth in the land of Fayeree,
Yet is no Fary borne, ne sib at all
To Elfes, but sprong of seed terrestriall,
And whylome by false faeries stolne away,
Whiles yet in infant cradle he did *crall*.
Spenser. Faerie Queene, book iii. can. 3.

My comforts for heaven shall (I trust) never fail me; but for the present world, it shall be well for me, if I can without too much difficulty scramble out of the necessary miseries of this life; and without too much sorrow *crawl* to my grave. CRAWL. — CRAY-FISH.
Hall. Select Thoughts, vol. iii. fol. 25.

Unarm'd of wings and scaly oare,
Unhappy *crawler* on the land.
Lovelace. Luc. p. 140.

How hints, like spawn, scarce quick in embryo lie,
How new-born nonsense first is taught to cry,
Maggots, half-form'd, in rhyme exactly meet,
And learn to *crawl* upon poetic feet.
Pope. The Dunciad, book i. l. 63.

Sometimes he'd scow'r along the streets like wind,
As if some fifty bailiffs were behind:
At other times he'd sadly saunt'ring *crawl*,
As though he led the hearse, or held the sable pall.
Smart. The Horatian Canons of Friendship.

CRAY, CRA'YER, or CRARE. } Carpentier, *Supplement of Old French Words*—to Ducange, says, "*Sorte de vaisseau de guerre.*" And in his *Latin Supplement;* "Craiera; *Navis species, adde navis piratica, nostris etiam* Craier." Tyrwhitt, in a note on Shakspeare's *Cymbeline*, quotes the word from an Act of James I.

Your barke or *craer* made here for the riuer of Volga and the Caspian sea is very litle, of the burthen of 30 tonnes at the most. It is handsomly made after the English fashion: but I thinke it too litle for your goods and prouision of victuals.
Hakluyt. Voyage, &c. Arthur Edwards, vol. i. fol. 354.

Item, in the yeere of our Lord 1398, about the feast of S. Michael the Archangel, the foresaid Godekin & Stertebeker, with other their cõfederats of the Hans, took at Langsound in Norway a certain *crayer* of one Thomas Motte of Cley, called the Peter, (wherein Thomas Smith was master,) & the *crayer* they wickedly and unjustly carried away being worth 280 nobles.
Id. Ib. Henry IV. Prussian Ambassador, vol. i. fol. 168.

——————Oh, melancholy!
Who euer yet could sound thy bottom? finde
The ooze, to shew what coast thy sluggish care (*crare*)
Might'st easiliest harbour in?
Shakspeare. Cymbeline, fol. 389.

As often ye behold the tempests rough and proud
O'ertaken with a storm, some shell or little *crea*,
Hard labouring for the land, on the high working sea.
Drayton. Poly-olbion, song 22.

And this his maiestie's realm hath more plenty of ships, boats, *crayes* and other vessels, by reason of those, which by hope of lucre do follow that trade of liuyng.
Strype. Records. A Proclamation for the Abstcinyng from flesh in Lent tyme.

For skiffs, *crays*, shallops, and the like, why these
From ev'ry small creek cover'd all the seas.
Drayton. Battle of Agincourt.

Nevertheless, Timoleon without, gave them all the aid he could possible: sending them corn from Catana, in the fisher boats and small *crayers*, which got into the castle many times.
Sir Thomas North. Plutarch, fol. 228. *Timoleon.*

CRAY-FISH, Minsheu writes *craie-fish* or *craivish*. Skinner, *cray-fish potius* crevice; both say, from the Fr. *escrevice;* which Wachter derives from the Ger. *krebs*. See CRAB.

Nor of the *cray-fish* here which creeps amongst my stones,
From all the rest alone, whose shell is all his bones.
Drayton. Poly-olbion, song 26.

The shell-fish are, muscles, cockles, scallops, *cray-fish*, and many other sorts, all such as are to be found in every other part of the coast. *Cook. Voyage*, vol. iii. book i. ch. v.

The CRAY-FISH is the *Cancer Astacus*, of Linnæus. Plutarch has a strange passage, (*De rat. Anim.*) in which he says, the Art of searching for them in rivers

CRAY-FISH. — CRAZE.

by *invalids*, was taught by the practice of Hogs. Peter Oxe is recorded to have introduced them into Denmark as a luxury of the table in 1575, (*Algem. Welthistorie*, xxxiii. 204; Pontoppidan, *Naturgeschichte von Denmark*, 190;) and a dish of them in the time of Henry VIII., is made honourable mention of in Nichols's *Progresses*.

CRA'YON, *v.* } From *craye*, chalk. Fr. *crayonner*;
CRA'YON, *n.* } to paint or draw in dry colours; also, to draw first lines, or make the first draught of a picture. Cotgrave.

> Thy conscious pallet ne'er its hues should spare
> To draw a sportsman's hound or racer's mare;
> Nor thy reluctant *crayon* stoop to trace
> A fool's dull eye or villain's ill-mark'd face.
> *Scott. Essay on Painting.*

> And I wonder how any one can read the king's speech at the opening of that session, without seeing in that speech both the repeal and the declaratory act very sufficiently *crayoned* out.
> *Burke. On American Taxation.*

> He soon afterwards composed that discourse conformably to the plan which he had *crayoned* out, and sent it to me for such remarks on the language of it as should occur to me.
> *Malone. Life of Sir Joshua Reynolds*, vol. i. p. 45. *Note.*

CRAYONS are composed of coloured stones, earths, or other minerals pounded, and then reduced to a paste, by mixture with gum, glue, resin, soap, &c. and a little water.

CRAZE, *v.* } Ihre, Lye, and Skinner from the
CRA'ZEDNESS, } Fr. *ecrasser*, to crush, to break. See
CRA'ZINESS, } the first Example from Chaucer.
CRA'ZY. } Minsheu from the Gr. κρᾶσις, *temperamentum*. (See CRASIS, above.) He who labours under any disease, is said to be *crasie, propter δυσκρασίαν*, or a bad temperature of body. See DYSCRASY. To *craze*, as generally applied, is

To weaken, to debilitate, to impair, to deprive of natural strength, to bring to a state of imbecility.

> I am right siker, that the pot was *crased*,
> Be as be may, be ye no thing amased.
> *Chaucer. The Chanones Yemannes Tale*, v. 16402.

> Upon her whan I gased
> Me thought mine hart was *crased*.
> *Skelton. The Boke of Philip Sparow.*

> Downe by mine eyes the stroke
> descended to the harte,
> Which Cupid neuer *crasde* before
> by force of golden darte.
> *Turbervile. The Louer declareth how first he was taken, &c.*

> And on they come, as doth a rolling tide
> Forc'd by a wind, that shoves it forth so fast,
> Till it choke up some channel side to side,
> And the *craz'd* banks doth down before it cast.
> *Drayton. Battle of Agincourt.*

> For no *craz'd* brain could ever yet propound,
> Touching the soul, so vain and fond a thought;
> But some among the masters have been found
> Which in their schools the self-same thing have taught.
> *Davies. The Immortality of the Soul.*

> ——— Till length of years
> And sedentary numness *craze* my limbs
> To a contemptible old age obscure.
> *Milton. Samson Agonistes*, l. 571.

> And Phœbus to invade it [the field] with his shield
> Recovering Hector's broosde, and *crased* powres.
> *Chapman. Homer. Iliad*, book xv.

> And the nature, as of men that have sick bodies, so likewise of the people in the *crazednesse* of their minds possest with dislike and discontentment at things present, is to imagine that any thing (the virtue whereof they have commended) would helpe them; but that most, which they least have tried.
> *Hooker. Ecclesiastical Polity. Preface*, 14.

CRA — CRE

> Or be the shepherds which doe serue her laesie?
> That they list not their mery pipes apply,
> Or be their pipes vntunable and *craesie*,
> That they cannot her honour worthily?
> *Spenser. Colin Clout's come home againe.*

> Yea though the cause we maintain be never so good, yet the issue of diseas'd and *crazie* proofs brought to maintain it, must needs be the same. *Hale. Rem.*, part i. p. 17.

> Whereas the Atheists, thus impute to the generality of mankind not only light-minded credulity, and phantastry, but also such an excess of fear as differs nothing at all from *crazedness* and distraction or madness.
> *Cudworth. Intellectual System*, book i. ch. iv.

> There is no *crasinesse* we feel, that is not a record of God's having been offended by our nature; and every little ach about us is a thorn or briar springing out of that offensive earth, whereof we are composed.
> *Montague. Devoute Essayes*, part ii. *Of Sickness*, treat. 10. sec. 2.

> The sight of an old man, poor and destitute, *crazy* and scorned, unable to help himself, or to buy the help of others, is a shrewd argument to recommend covetousness to one even in his greenest years, and to make the very youngest and jolliest sparks, in their most flourishing age, look about them.
> *South. Sermons*, vol. iv. p. 459.

> Pray let me ask of you, could not the great God who grasps and surveys all future and distant things in one single view, could not he from the beginning foresee your morning prayer for his protection, and appoint all second causes to concur for the support of that *crazy* bridge, or to make that old tower stand firm till you had escaped the danger.
> *Watts. Of Disputes in General*, part i. ch. x.

CREAK, *v.* } Dutch, *kricken*; Fr. *criquer*. All
CREAK, *n.* } from the sound. See CRACK. *Creak*
CRE'AKING, *n.* } is applied to the noise emitted by ice when trodden upon, before the *crack*: to the noise of dry shoes, of a door opening, &c.

> He cryeth and he *creketh*.
> *Skelton. The Boke of Colin Clout.*

> Forsooth because it goeth, as it were, reculing backward, it pierceth and boreth an hole into the ground, and never ceaseth all night long to *creake* very shrill.
> *Holland. Plinie*, vol. ii. fol. 370.

> Here neither Chorus wafts you o'er the seas;
> Nor *creaking* throne comes downe, the boyes to please.
> *Ben Jonson. Every Man in his Humour. Prologue.*

> ROSILL. I shal stay here the for-horse to a smocke,
> *Creeking* my shooes on the plaine masonry,
> Till honour be bought vp, and no sword worne
> But one to dance with.
> *Shakspeare. All's Well that Ends Well*, fol. 235.

> Let not the *creaking* of shooes, nor the rustling of silkes, betray thy poore heart to woman. *Id. Lear*, fol. 298.

> For like as when we heare the grunting of a swine, the *creaking* of a cart wheele, or pully, the whistling noise of the wind, or roaring of the sea, we take no pleasure therein, but are troubled and discontented. *Holland. Plutarch*, fol. 19.

> At length some pity warm'd the master's breast
> (Twas then his threshold first received a guest:)
> Slow *creeking* turns the door with jealous care,
> And half he welcomes in the shivering pair.
> *Parnell. The Hermit.*

> Unlike to living sounds it came,
> Unmix'd, unmelodis'd with breath;
> But, grinding through some scrannel frame,
> *Creak'd* from the bony lungs of death.
> *Langhorn. The Misletoe and the Passion-flower.*

CREAM, *v.*
CREAM, *n.*
CRE'AMY,
CREAM-BOWL,
CREAM-COLOR,
CREAM-CUPS,
CREAM-FACED.

Fr. *creme*; It. *crema*; A. S. *ream*; Dutch, *room*; Ger. *ram*. All, says Skinner, from the Lat. *cremor*, supple, *lactis*. *Cremor*, Vossius derives from *cerno*, because it is that fatness, which is separated (*secernitur*) from the milk. Scaliger, (see in Menage, *v. Creme*,) thinks *cremor* an old French word, signifying the juice expressed from any grain or seed.

In Devon, Lye says, *ream* is still used. In A. S. we find *milc rem*, in Ger. *milchraum*, which gives reason to suspect the *c* to be borrowed from milc; but whence *ream*? *Cream* is applied, met.

To the richest portion of any thing.—To *cream*, To rise to the surface, as *cream* does; to take or skim off the *cream* or richest portion.

Poure folke for fere þo. fedde Hunger zerne
With *creym* and with croddes.
Piers Ploukman. Vision, p. 145.

There will no man deny but that baptisme was as full & as good as ours, & yet was there neither fonte nor holy water, candle, *creame*, oyle, salt, godfather, or godmothers, or any other, popetrie. *Frith. Workes*, fol. 95.

There are a sort of men, whose visages
Do *creame* and mantle like a standing pond,
And do a wilfull stilnesse entertaine,
With purpose to be drest in an opinion
Of wisedome, grauity, profound conceit.
Shakspeare. Merchant of Venice, fol. 162.

The poore old coüple wish't their bread
Were wheat, their whig were perry,
Their bacon beefe, their milk and curd
Weare *creame*, to make him mery.
Warner. Albion's England, book viii. ch. xlii.

In an instant, all the leads of the courts and entries were thronged with men and maid-servants of the duke's, who cried aloud, Welcome, Oh flower and *cream* of knights-errant.
Shelton. Don Quixote, vol. iii. book ii. ch. xxxi.

They looke at best like *creame-bowles*, and you soone
Shall find their depth: they're sounded with a spoone.
Ben Jonson. Under-woods, fol. 206.

The diuell damne thee blacke: thou *cream-fac'd* loone:
Where got'st thou that goose-looke.
Shakspeare. Macbeth, fol. 149.

THE. Your *creamy* words but cozen: how durst you
Intercept me so lately to my mother?
Beaumont and Fletcher. The Queen of Corinth, act iii. sc. 1.

He observed the offer of alliance came to me in a letter of his majesty's own hand; but that about the terms of a peace, from the secretary only. that it was in a style as if he thought him a child, or to be fed with whipped *cream*.
Sir William Temple. Memoirs, vol. ii. p. 395.

In vain she tries her pastes and *creams*
To smooth her skin, or hide its seams;
Her country beaux and city cousins,
Lovers no more, flew off by dozens.
Goldsmith. The Double Transformation.

There each trim lass that skims the milky store
To the swart tribes, their *creamy bowls* allots;
By night they sip it round the cottage door
While airy minstrels warble jocund notes.
Collins. On the Superstitions of the Highlands of Scotland.

Though cows would rarely fill the pail
But made th' expected *cream-bowl* fail.
Jones. The Enchanted Fruit, or the Hindu Wife.

Plumage in general *cream-color*, palest beneath.
Pennant. British Zoology. Cream-coloured Courser.

They sold some fish they had (amongst which there was an extraordinary flounder, spotted, like porphyry; and a *cream-coloured* eel spotted with black) for small nails.
Cook. Voyage, book ii. ch. iii. vol. v.

Whom to his rural board he led
In simple delicacy spread,
With curds their palates to regale,
And *cream-cups* from the Gopia's pail.
Jones. The Hindu Wife.

CREANCE, *v.*
CREANCE, *n.*

Creance, *n.* Fr. Faith, belief. *Creance*, *v.* to borrow. Tyrwhitt. "Fr. *creanser*, to promise, to assure by his promise; to undertake upon his word." Cotgrave. It is generally To deal upon credit.

A theef, that had reneyed our *creance*,
Came into the ship alone.
Chaucer. The Man of Lawes Tale, v. 5335.

We moun *creancen* while we han a name,
But goodles for to ben it is no game.
Id. The Shipmannes Tale, v. 13219.

Through grace of God's puruiance
This maiden taught the *creance*
Unto this wife so perfectly.
Gower. Conf. Am., book ii. fol. 32.

The heyre is kept vnder with feare, and ruled as other mens wyll, passyng that tyme vnder *creansers* & gouernours, untyl he be growen vp to that rypenes, whiche either the lawe or his father hath appointed. *Udall. Galathians*, ch. iv.

CREASE, *v.*
CREASE, *n.*

This word so common in speech is rare in writing. Robert of Gloucester writes crusade or croisade, *creysery*, and crossed, *creysed*; whence, says Mr. Hearne, I think came the common word, *cressed* or *creased*. Skinner thinks from the Lat. *creta*, *chalk*, inasmuch as it is a line or mark drawn by *chalk*, or from the Ger. *kreiss*, *circulus*. Mr. Hearne's Etymology appears the more rational.

Men of great parts are unfortunate in business, because they go out of the common road by the quickness of their imagination. This I once said to my Lord Bolingbroke, and desired he would observe, that the clerks in his office used a sort of ivory knife, with a blunt edge, to divide a sheet of paper, which never failed to cut it even, only requiring a strong hand; whereas if they should make use of a sharp penknife, the sharpness would make it go often out of the *crease*, and disfigure the paper.
Swift. Thoughts on Various Subjects.

CRE'ATE, *v.*
CRE'ATE, *adj.*
CRE'ATING, *n.*
CRE'ATION,
CRE'ATIVE,
CRE'ATOR,
CRE'ATRESS,
CRE'ATRIX,
CRE'ATURE,
CRE'ATURAL,
CRE'ATURELESS,
CRE'ATURELY,
CRE'ATURIZE,
CRE'ATURIZING,
CRE'ATION-DAY,
CRE'ATURE-SHIP,
CRE'ATURE-GODS,
CRE'ATURE-RELATIONS,
CRE'ATURE-WORSHIP,
CRE'ATURELY-GODS.

Fr. *creer*; It. *creare*; Sp. *criur*; Lat. *creare*, *atum*; Gr. κραίν-ειν, *efficere*, *perficere*.

"Fr. *creer*, to create, make, form, frame, give the first being unto." See the Quotation from Locke.

Whan þei had sene þat sight, þei come & teld our kyng,
Creature non myght be fayrer be no þing.
R. Brunne, p. 253.

——— And thou, virgine wemmeles,
Bare of thy body (and dwellest maiden pure)
The *creatour* of every *creature*.
Chaucer. The second Nonnes Tale, v. 15517.

But swiche a crie and swiche a wo they make
That in this world n'is *creature* living,
That ever herd swiche another waimenting.
Id. The Knightes Tale, v. 878.

CREATE.

In Joue his mighty name, this eight and twentith day,
Of frosted bearded Januar, the enemy to May:
Since Adam was *create*, fiue thousand yeeres I gesse,
Fiue hundreth, forty more and fiue as stories do expresse.
Gascoigne. Dan Bartholomew of Bathe. His last will and testament.

This therefore was the first time, when we entred into the emperour's tent in his presence, after he was *created* emperour.
Hakluyt. Voyage, &c. The Tartars.

As though he would sai, sith the bondman is no better then hys lorde, and I that am your *creatour*, am more highly lorde ouer you that are my *creatures*, than any earthly lorde is ouer his bondman, how should you disdayne to wesh your felowes feete, when I your highe lord haue not disdained, to wash yours.
Sir Thomas More. Workes, fol. 1317.

For the unvysible thingis of him that ben undirstondun ben biholdun of the *creature* of the world bi tho thingis that ben maad, ghe and the euerlastinge vertue of him and the Godheed, so that thei moun not be excusid.
Wiclif. Romaynes, ch. i.

So that hys inuisible thynges: that is to saye, hys eternall power and Godhead are vnderstande and sene, by the workes from the *creacion* of the worlde. So that they are without excuse.
Bible, 1551.

Therefore if ony newe *creature* is in Crist, the oolde thingis be passid, and lo alle thingis ben in God.
Wiclif. 2 Corynthians, ch. v.

Therfore if any man be in Christ he is a new *creature*, olde thinges are passed away behold al thinges are become new.
Bible, 1551.

As then Almighty God *created* all things of nothing by the power of his word. So doth hee still vphold them and will till the dissolution of all things in their essenses, faculties and operations, by the words of his power, reaching from one end to the other mightily, and disposing all things sweetely.
Hakewill. Apology, fol. 18.

To the best bride-bed will we,
Which by vs shall blessed be:
And the issue there *create*,
Euer shall be fortunate.
Shakspeare. Midsummer's Night's Dream, fol. 162.

For Chaos heard his voice; him all his traine
Follow'd in bright procession to behold
Creation, and the wonders of his might.
Milton. Paradise Lost, book vii. l. 223.

All and every title, every stroke, is no other than an inward living disposition of heart, like unto the divine life and nature of Christ, the son of the living God; and therefore requires the living power of the spirit of the living God, (as he is there styled,) to concur to the *creating* of it.
Goodwin. Works, vol. v. part i. fol. 114.

But to begin that which never was, whereof there was no example, whereto there was no inclination, wherein there was no possibility of that which it should be, is proper onely to such power as thine; the infinite power of an infinite *creator*.
Hall. Cont. The Creation.

Yet still with gentle countenance retained,
Enough to hold a foole in vain delight:
Him long she so with shadowes entertained,
As her *creatresse* had in charge to her ordained.
Spenser. Faerie Queene, book iii. can. 8.

Ah! who would loue a *creature?* who would place
His heart, his treasure, in a thing so base?
Which time consuming, like a moth destroyes,
And stealing Death will rob him of his joyes.
Beaumont. Against Inordinate loue of Creatures.

Self-moving substance, that be th' definition
Of souls, that longs to them in generall:
This well expresseth that common condition
Of every vitall centre *creaturall*.
More. On the Soul, part ii. book i. st. 25.

This sisterly relation and consanguinity betwixt them, would of the two, rather degrade and *creaturize* that mundane soul, which is their third God or divine hypostasis, than advance and deifie those particular created souls.
Cudworth. Intellectual System, fol. 594.

So was it a monstrous degradation of that third hypostasis of their Trinity, and little other than an absolute *creaturizing* of the same. *Cudworth. Intellectual System*, fol. 594. CREAT

——————— God was alone
And *creatureless* at first.
Donne. To the Countess of Bedford.

The state of elect and non-elect, afore or without the consideration of the fall, is that of *creatureship* simply and absolutely considered. *Goodwin. Works*, vol. ii. part iv. fol. 134.

But not only Timæus Locrus, but also Plato himself, calls it, θεὸν γενητὸν, that is, a created God, the word γενητὸν being here put for that, which after it once was not, is brought into being; which is the proper notion of a *creature*. So that the animated world is by Plato made to be only the chief of all the γενητοὶ θεοὶ, that is, the *creature-gods*.
Cudworth. Intellectual System, fol. 551.

I am assured that all that ever their sentence hath done, hath put mé in the way that I am going; from earth to heaven, from friends, and comfort, and *creature-relations*, that of necessity ere long must be left. *State Trials. Trial of John Gibbons.*

[These Platonists] did doubtless therein designedly lay a foundation for their polytheism and *creature-worship*, (now vulgarly called idolatry.)
Cudworth. Intellectual System, fol. 593.

This is plainly to make a breach upon the deity; to confound the *creator* and *creature* together; and to suppose a company of such *creaturely-gods*, as imply a manifest contradiction in the very notion of them. *Id. Ib.* fol. 568.

Whether this portion of the world were rent,
By the rude ocean, from the continent,
Or thus *created*; it was sure design'd
To be the sacred refuge of mankind.
Waller. To my Lord Protector.

By the poorest and most entire communication of being, God did not only produce, but *create* man. He gave him an existence out of nothing, and while he was yet but a mere idea or possibility in the mind of his eternal maker.
South. Sermon 1. vol. iii.

The bad treatment of those, who are suffered still to live in a society, is the *creating* of so many malcontents, who at some time or other may make those, who treat them ill, feel their revenge. *Burnett. Own Times. The Conclusion.*

And thus has this poor impotent *creature* been perpetually hanging upon the bounty of his great *creator*, and by a daily preservation of his precarious being, stands obliged to him under the growing renewed title of a continual *creation*.
South. Sermon 1. vol. iii.

The mind finds no great difficulty, to distinguish the several originals of things into two sorts: First, When the thing is wholly made new, so that no part thereof did ever exist before; as when a new particle of matter doth begin to exist, *in rerum natura*, which had before no being; and this we call *creation*.
Locke. On Human Understanding, book ii. ch. xxvi.

Notwithstanding there is such infinite room between man and his maker for the *creative* power to exert itself in, it is impossible that it should ever be filled up, since there will be still an infinite gap of distance between the highest *created* being, and the power which produced him. *Spectator*, No. 519.

[This] is apparently *creatrix* of the wound made by the fly, when she puts her eggs there.
Derham. Physico-Theology, book iv. ch. xv. (note m.)

Another practice Gainsborough had, which is worth mentioning, as it is certainly worthy of imitation; I mean his manner of forming all the parts of his picture together; the whole going on at the same time, in the same manner, as nature *creates* her works.
Sir Joshua Reynolds. The fourteenth Discourse.

The silent majesty of night
Excites to take a nobler flight;
With saints and angels to explore
The wonders of *creating* pow'r.
Wilkie. Fables. The Rake and the Hermit.

When man was first formed, *creation* was his book, and God his preceptor. The elements were so many letters, by means of which, when rightly understood and put together, the wisdom, power, and goodness of the great *creator* became legible to him.
Bishop Horne. Works. Discourse 30.

REATE.
—
REDIT.

——————— *Creative* bard, [Spenser
Thy springs unlock, expand thy fairy scenes
Thy unexhausted stores of fancy spread,
And with thy images enrich my song.
Thompson. Sickness, book i.

The goodness supernatural, above
All utt'rance, flowing from the god of love;
Seeking the *creaturely* and human will
To free it from captivity to ill.
Byron. A Poetical version of a Letter.

CREBROUS, Lat. *creber;* of uncertain origin. Frequent.

Which indeed supposeth (as their principles do) an imperfect inchoate power already in man's will to act graciously, which through assisting grace stirred up by *crebrous* and frequent acts, grows up into an habit or facility of working.
Goodwin. Works, vol. v. part i. fol. 175.

CRECY, or Cressi, the *Cariaiacum* of the Romans, an inconsiderable Town of Picardie, in the Department of the Somme, and chief place of a Canton in the District of Abbeville, 120 miles north from Paris, 36 north-west from Amiens. Crecy derives its celebrity from the great victory obtained by Edward III. over Philippe de Valois in 1346; and whoever prefers rhyme to plain prose, may obtain as circumstantial details of this celebrated battle as any history affords, from a Poem entitled *The Battailles of Crescey and Poictiers won by the fortitude and valor of King Edward III. of that name, and his sonne Edward Prince of Wales, named the Black*, by Charles Aleyn, 1633.

CRE'DIT, *v.*
Cre'dit, *n.*
Cre'ditable,
Cre'ditableness,
Cre'ditably,
Cre'ditor,
Cre'ditrix,
Cre'dulency,
Credu'lity,
Credu'lous,
Credu'lously,
Cre'dulousness.

Lat. *credo, itum;* of uncertain origin. Vossius prefers the Gr. χρῄζω, *mutuo do; ibi* (he observes) *mutuum damus, cum quid de meo fit tuum, aut de tuo meum;* an explanation which does not throw much light upon his Etymology.

"Fr. *croire;* to believe, to think assured; to trust, have confidence in; give *credit* unto; also, to lend, put in trust with, commit into the hands of." Cotgrave.

"Fr. *credit.* Credit; reputation, account, renown; esteem in, favour with, good opinion of, the world; also, trust, belief, affiance, faith." Cotgrave.

Credulity is now, though not formerly, restricted by usage, to what Minsheu calls, Lightnesse of belief. Fr. *crédulité;* It. *credulità;* Lat. *credulitas.*

The weightinesse thereof, and the expectation of others, seemeth of due and right to claime something too bee sayde by mee, whome your especiall trust and fauour hath *credited* and graced with this employment.
Hakluyt. Voyage, &c. M. Laurence Keymis.

Two eares that trust no trifling tales
nor *credit* blazing brute:
Yet such againe as readie are
to heare the humble suit.
Turbervile. In Prayse of Lady P.

If a vagabond would do what him lust, and call himselfe your seruante, and execute such offices of trust, whether ye would or no, as ye haue committed to another man's *credit*, what would euery one of you say or doe herein? Would ye suffer it?
Sir John Cheke. The Hurt of Sedition, D 2.

By such like wiles of Sinon the forsworne
His tale with us did purchase *credit:* some
Trapt by deceite, some forced by his terces.
Surrey. Æneis, book ii.

Watte Tyler answered hym and sayd, Frende, appease yourselfe, thou shalte be well payed or this day be ended; kepe the nere me, I shall be thy *credytour.* CREDIT.
Froissart. Cronycle, vol. i. ch. 384.

The spirite of God with man's owne towardnesse and good endeavour, woorketh in man the *credulitie* and belief, by which we both believe the church in teaching vs which is the scripture, and also by which we believe the thyngis that are written in the scripture. *Sir Thomas More. Workes*, fol. 579.

Saint Augustine was resolute in points of Christianitie to *credite* none, how godly and learned soeuer he were, vnlesse he confirmed his sentence by the scriptures, or by some reason not contrarie to them.
Hooker. Ecclesiastical Polity, book ii. fol. 61.

Mingle no matter of doubtful *credit*, with the simplicity of truth. *Ben Jonson. Discoveries.*

And there is an instance yet behinde, which is more *creditable* than either, and gives probability to them all.
Glanville. Vanity of Dogmatizing, ch. xxi.

Leaving also the more common and ordinary measure and proportions of beneficence, wherein the better sort think they quit themselves like Christians, and come off fair and *creditably:* he chose the more excellent way, and he devoted unto God and set apart the tenth of his yearly incomes for charitable and pious uses. *Mede. Works. Life*, fol. 42.

Yet so great was this execrable deed,
As men would scarce therein believe their eyes
Much less their ears: and many sought to feed
The easy *creditors* of novelties,
By voicing him alive.
Daniel. History of Civil Wars, book iii.

But should we signify no more than only this to your highnesses, that she is a widow, that she is in great want, the mother of many small children, which her *creditor* endeavours to deprive of almost all that little support they have in this world, we cannot believe we need make use of any greater arguments to your lordships.
Milton. R. Cromwell. To the States of West Friezland.

For were thy selfe iuror and iudge of the more offensiue, my *credulencie*, or thine inconstancie, the iuror could not but giue verdict for Elisa and the iudge sentence against Æneas.
Warner. Albion's England. Addition to book ii.

Devotion (mother of obedience)
Bears such a hand on their *credulity*,
That it abates the spirit of eminence,
And busies them with humble piety.
Daniel. History of Civil Wars, book vi.

Had Argiue Hellen knowne *credulity*
Would bring such plagues with it; and her againe
(As auctheresse of them all) with that foule stain
To her, and to her countrey; she had staid
Her loue and mixture from a stranger's bed.
Chapman. Homer. Odyssey, book xxiii. fol. 356.

I will not foul my mouth to speak the sorceries
Of your seducer, his base birth, his whoredoms,
His strange impostures; nor deliver how
He taught a pigeon to feed in his ear,
Then made his *credulous* followers believe
It was an angel that instructed him
In the framing of his Alcoran.
Massinger. The Renegado, act ii. sc. 3.

The city of York had too *credulously* believed King Edward's oath, not to disturb King Henry.
Baker. Edward IV. Anno 1471.

If the gospel and the apostles may be *credited*, no man can be a Christian without charity, and without that faith which works, not by force, but by love.
Locke. Works. Letter concerning Toleration.

He would have been ashamed for his own *credit-sake*, to have such *sophistries* pass under his hand, as are here offered.
Sharp. Works, vol. vii. *Appendix*, p. 317.

Though divers *creditable* witnesses deposed, that Gregory Bandan, who was common hangman, had confessed and owned to have executed the king; yet the jury found him [Captain William Howlet] guilty of the indictment.
Ludlow. Memoirs, vol. iii. p. 74.

Among all these snares, there is none more entangling than the *creditableness* and repute of customary vices.
Decay of Piety.

He who would act the destroyer, if he would do it effectually, should put on the reformer; and he who would be *creditably*, and successfully a villain, let him go whining, praying, and preaching to his work; let him knock his breast, and his hollow heart, and pretend to lie in the dust before God, before he can be able to lay others there. *South. Sermons*, vol. v. p. 207.

Many there are of the same wretched kind,
Whom their despairing *creditors* may find
Lurking in shambles; where with borrow'd coin,
They buy choice meats, and in cheap plenty dine.
Congreve. The eleventh Satire of Juvenal.

'Tis no less a truth than a paradox. That there are no greater fools than atheistical wits, and none so *credulous* as infidels.
Bentley. Sermon 2.

Beyond all *credulity* therefore is the *credulousness* of atheists, whose belief is so absurdly strong, as to believe that chance could make the world, when it cannot build a house; that chance should produce all plants, when it cannot paint one landskip; that chance should form all animals, when it cannot so much as make a lifeless watch. *Clarke. Sermon* 1. vol. i.

Cicero in his letters to Atticus often mentions the difficulty of penetrating into Pompey's real designs; but if Cælius may be *credited*, he was, it seems, one of those over refined dissemblers, who, as our British Horace observes, are

"——— So very close they're hid from none." *Pope.*
Melmoth. Cælius to Cicero, note 9. let. 25.

——— Th' unthrifty maid
Too *credulously* fond! who gave away
Her heart so lavishly, deserves to wed
The woes that from her indiscretion flow!
Smollet. The Regicide, act i. sc. 6.

CREED.

CREED, CRE'DENCE, *v.* CRE'DENCE, *n.* CRE'DENT, CRE'DENTIAL, *adj.* CRE'DENTIAL, *n.* CRE'DIBILITY, CRE'DIBLE, CRE'DIBLENESS, CRE'DIBLY, CEED-MAKER.

The *creed* or *beleefe*, *a* Lat. *credo*, i. to believe, *quod sit articulorum fidei nostræ symbolum*; G. *le credo, le symbole des Apostres*; It. *il credo, il symbole de gli Apostoli*; H. *el credo o symbolo des los Apostoles. Symbolum*, i. *collatio Apostolorum.* Minsheu. See the Miscellaneous article. Also CREDIT, above.

Credence is as common among our old writers as *credit.*

Shelton uses *credence* as a verb. And Warner,—*creed.*

Credential, that which gives or confers credence or credit.

Þis letter of *credence* Þei schewed in his present,
Here now Þe acordance, Þer saÿng ment.
R. Brunne, p. 258.

Trouth is a thing that I wol ever kepe
Unto the day in which that I shal crepe
Into my grave, and elles God forbede.
Beleveth this as siker as your *crede.*
Chaucer. The Chanones Yemannes Tale, v. 16515.

Salomon sayth, leveth me, and yeveth *credence* to that that I shall say. *Id. The Tale of Melibeus*, vol. i. p. 126.

For er I singe suche a *crede*,
I had leuer to be lewed.
Gower. Conf. Am., book iii. fol. 56.

Then is he swiftest to begyle
The woman, whiche that ilke whyle
Set vpon hym feith of *credence.*
Id. Ib. book i. fol. 12.

Who promised alwayes to be our wall,
And badde vs trust as truely as our *creedes*,
That all good wordes should be perform'd with deedes.
Gascoigne. The Fruites of Warre.

But well I wote that the redde worm and the menow ben good bayten for him [the carp] at all tymes, as I have herd saye of persones *credyble*, and also founde wryten in bokes of *credence.*
The Boke of St. Albans, printed at Westminster, by Wynkyn de Worde. Anno 1496.

Furste, after the king's cordial recommendation, and deliveraunce of his letters *credentials*, the king's said secretary shal say, that the king's highnes, calling to his remembraunce, &c.
Strype. Memorials. Instructions by the King, for Mr. Pace.

But when any man speaketh with aduisement and deliberation, the wordes are thē more *credible*; but yet if he sweare, it confirmeth the thing more. *Tyndall. Workes*, fol. 442.

And also I reporte me to all knyghtes and squyers of honour, bothe of Fraunce and of Englande, *credably* enfourmed of the hole mater. *Froissart. Cronycle*, vol. ii. ch. clxi.

So he dothe vndermynde
And such sleightes dothe fynde,
That the kynges mynde
By him is subuerted,
And so streitly courted
In *credensing* his tales,
That al is but nut shales.
Skelton. Why come ye not to Court.

Nor *creeded* be this love-tale of
This ladie and this knight.
Warner. Albion's England, book xi. ch. lxxvi.

With letters then of *credence* for
Himselfe, and marte for them,
He puts to sea for England, whome
The yse about did hem.
Id. Ib. book xi. ch. lxv.

And yet those very assemblies of bishops had no authority by their decrees to make a divine faith, or to constitute new objects of necessary *credence.*
Taylor. Liberty of Prophesying, sec. 6.

Lending soft audience to my sweet design,
And *credent* soul to that strong bonded oath,
That shall prefer and undertake my troth.
Shakspeare. A Louer's Complaint.

——— Then 'tis very *credent*
Thou may'st co-ioyne with something.
Id. Winter's Tale, fol. 278.

Having now shewed their *credential* letters on both sides, the Spaniards excepted in those of the queen's against the epithete of most illustrious in the archduke's title.
Camden. Elisabeth. Anno 1600.

The committee of estates excepted against the *credentials* of the English commissioners because they were directed to the parliament of Scotland, which did not then sit, but only the committee of estates. *Whitelock. Memoirs. Charles I. Anno* 1647.

Whereunto we answere, that albeit the name of faith being properly and strictly taken, it must needs haue reference vnto some vttered word, as the object of belief: neuerthelesse sith the ground of *credit* is *credibilitie* of things *credited*; and things are made *credible*, eyther by the knowne condition of the vtterer, or by the manifest likelihood of truth which they have in themselues; hereupon it riseth, that whatsoeuer wee are perswaded of, the same wee are generally said to beleeue.
Hooker. Ecclesiastical Polity, book ii. fol. 58.

Doubtlesse, they worshipped Juppitter and Mercurie, that were the Goddes of the Greekes; and had the Greeke sacrifice, as it manifestly appeareth by the woordes of St. Luke: and it may be *credibly* gathered, that Paule and Barnabas spake to them in Greeke. *Jewell. Replie to M. Hardinge.*

But this *creed-maker* is cautious, beyond any of his predecessors: hee will not be so caught by his own argument; and therefore is very shy to give you the precise articles that every sincere Christian is necessarily and indispensibly oblig'd to understand, and give his assent to.
Locke. The second Vindication of the reasonableness of Christianity.

CREED. The first is a faith of simple *credence*, or bare assent; acknowledging and assenting to the historical truth of every thing delivered in God's word. *South. Sermon* 2. vol. viii.

He some time since had left his frock for a petticoat, and insinuated himself so far in the Swedish court as to procure a commission (or *credence* at least) for a certain petty agency in England. *Sir William Temple. Memoirs*, vol. ii. p. 457.

And for this great dominion here,
Which over other beasts we claim,
Reason our best *credential* does appear,
By which indeed we domineer,
But how absurdly we may see with shame.
Buckinghamshire. Ode on Brutus.

One Mr. Benjamin Barker, a man that I have been long well acquainted with, and know him to be a very diligent and observing person, and likewise very sober and *credible*, told this Mr. Hill. *Dampier. Voyage. Anno* 1683.

No article of religion, though as demonstrable as the nature of the thing can admit hath *credibility* enough for them.
Bentley. Sermon 2.

The *credibleness* of a good part of these narratives has been confirmed to me by a practiser of physic in the East Indies.
Boyle. History of Firmness.

However, the preliminary ground of *credence* was the same, in both; namely, that the doctrines they taught were worthy of God. This worth consists in their truth, and in their importance.
Warburton. Works. Sermon 5. vol. ix.

He goes out the declared emissary of a faithless ministry. He has perfidy for his *credentials*.
Burke. On a Regicide Peace.

The present question, concerning the reality of the miraculous powers of the primitive church, depends on the joint *credibility* of the facts, pretended to have been produced by those powers, and of the witnesses, who attest them.——The *credibility* of facts lies open to the trial of our reason and senses, but the *credibility* of witnesses depends on a variety of principles, wholly concealed from us; and tho', in many cases, it may reasonably be presumed, yet in none, can it certainly be known.
Middleton. Miscellaneous Works, pref. ix.

They lay five or six large eggs, of a dirty whitish hue, sprinkled all over with minute deep rust-color spots; and we have been *credibly* informed that they will sometimes lay fourteen and more.
Pennant. British Zoology. The Common Coot.

CREED is a form of words comprising the substance of the Christian belief.

Origin of Creeds.

The Holy Scriptures, being the perfect revelation of Divine truth, and containing every thing necessary for a Christian to know and believe, may, in a more extended sense, be called our Creed: but since the Scriptures, besides the fundamental doctrines of Christianity, comprehend also a great variety of truths of comparatively less importance, it became necessary for the Church to frame a compendium of the Articles of indispensable belief, which might be easily learned, and understood by its members. It is highly probable, that such compendiums or summaries of faith have been in use ever since the Apostolic age; and that the *form of sound words* mentioned by St. Paul (2 *Tim.* ch. i. 13; 2 *Thess.* ch. iii. 6) was, in fact, a concise epitome of Christian doctrine.

Probably of Apostolic Origin.

In the commencement of the ministry of Jesus Christ, all professions of faith seem to have consisted of a single proposition: as, *We have found the Messiah, or Christ.* (*John*, ch. i. 41.) *We have found Him, of whom Moses in the Law, and the Prophets, did write.* (*Ib.* 45.) Afterwards we read of an Apostle confessing to his Master that *He had the words of eternal life*, and that *He was the Christ*, or Messiah, *the Son of God.* (*John*, ch. vi. 68, 69.) The subsequent declaration of St. Thomas, if more explicit, was in fewer words: *My Lord and my God.* (*John*, ch. xx. 28.) The Apostles were enjoined to baptize all nations *in the name of the Father, and of the Son, and of the Holy Ghost*, (*Mat.* ch. xxviii. 19;) yet the profession of the Ethiopian Eunuch, after Philip had interpreted to him the prophecies relating to Christ, and had instructed him in the history of our Lord's life, simply was, *I believe that Jesus Christ is the Son of God*, (*Acts*, ch. viii. 37;) because in that character of Christ, duly considered, was involved the whole system of the Gospel-dispensation; though there is no doubt, even if the authority of the ancient Fathers of the Church had been less direct on this point than we find it to have been, but that the general form must have expressed a faith explicitly in the Father, Son, and Holy Ghost, into whose names all persons were to be baptized. (Ld. King, *on the Apost. Creed*, p. 37.) CREED.

Saint Paul, writing to the Corinthians, supplies a form of words, which now constitutes part of what is called the Nicene Creed: *I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures.* (1 *Cor.* ch. xv. 3, 4.) In the *Epistle to the Hebrews*, which was written some years later, he gives a summary, enumerating several distinct Articles, which he calls "principles of the doctrines of Christ;" as, *repentance from dead works; faith towards God; the doctrine of Baptisms; the laying on of hands; the resurrection of the dead; and a judgment to come.* (*Heb.* ch. vi. 1, 2.) And in his *Epistle to the Ephesians*, he charges them to live in the bond of peace, as they value the unity of their faith, and their common interest in the acknowledgment of *one Body and one Spirit, even as they were called in one hope of their calling; one Lord, one faith, and one Baptism; one God and Father of all.* (*Ephes.* ch. iv. 4—6.) In which expressions of the Apostle, we may obviously recognise, though in an inverted order, the leading Articles of all subsequent Creeds, viz. faith in one God and Father of all; in one Lord Jesus Christ; one Holy Spirit; one Body or Catholic Church; one Baptism for the remission of sins; and one Hope, or looking for a resurrection to everlasting life. (Bishop Cleaver's *Seven Sermons*, p. 129, 130.)

As the historical part of the *New Testament* is brought down only a few years subsequent to the ascension of Jesus Christ, we must have recourse, for the events immediately succeeding, to the works of the early Fathers of the Christian Church, and of the early writers of Ecclesiastical history, many of which are still extant. Now we learn from these, that the primitive Churches, which were founded by the Apostles, or by their immediate successors, for some time admitted new converts to Baptism, on the bare profession of the following simple form, taken from the words of Jesus Christ himself, when he instituted the Sacrament of Baptism. "I believe in God the Father, the Son, and the Holy Spirit." Justin Martyr, in particular, who wrote not many years after the death of the Apostle John, explicitly states, that Baptism was then administered "in the name of God the Father and Lord of all things; and of Jesus Christ, who was crucified under Pontius Pilate; and of the Holy Spirit, who foretold all things concerning Christ and the Prophets." (*Apol.* i. c. 79, 80.) In progress of time, as the number of converts from heathenism was multiplied, and

CREED.

heresies arose, these abstracts of Christian faith were enlarged by the addition of fresh Articles, in order to exclude novel and erroneous opinions.

Different appellations of Creeds.

These summaries of Christian belief were distinguished by various appellations. Thus, in the Western Church, they are termed *Creed;* but in the Eastern Church, they were variously called Μάθημα, or the *Lesson,* (because Catechumens were obliged to learn them,) Γραφη, or the *Writing,* and Κάνων, or the *Rule;* because the Creed was that standard or rule by which the orthodox faith was to be discriminated from the novel and erroneous inventions of false teachers. But the most common name in the Eastern Church was Σύμβολον, the *Symbol,* (from the Greek verb συμβάλλειν, to put together;) either because it was a collation or epitome of Christian doctrine, or, which is the more probable opinion, because the word Σύμβολον, and its Latin equivalent *Symbolum,* signify a watch-word or sign, like the *tessera militaris,* or military badge among the Romans; the object of Creeds having been to distinguish true Christians from heretics and infidels. (Bingham's *Origines Eccles.* book x. ch. iii.)

Early Creeds.

Numerous ancient formularies of faith are preserved in the writings of the early Fathers of the Christian Church, particularly Irenæus, Tertullian, Cyprian, Origen, Gregory Thaumaturgus, the author of the Apostolical Constitutions, and others. These have been collected by Bingham, (*Origines Eccles.* book x. ch. iv.;) and it is worthy of observation, that they all perfectly agree in substance, though there is a diversity of expression in them. But there are three Creeds, which have come down to our time; and which demand attention as having been adopted by the Anglican Church, which has declared that they ought thoroughly to be received and believed, for they may be proved by most certain warrant of Holy Scripture. (*Article* 8.) These are the *Apostles' Creed,* the *Nicene Creed,* and the *Athanasian Creed.*

Apostles' Creed.

I. Of the Apostles' Creed, an account has already been given in Vol. xvii. p. 700.

Nicene Creed.

II. The *Nicene Creed,* which is recited in the Communion Service of the Church of England, is so called because it was adopted by the Bishops convened at the Council of Nice, in Bithynia, which was held A. D. 325, to oppose the Arian heresy. This Creed, as far as the words "Holy Ghost," was drawn up and agreed to at this Council; and fifty-six years afterwards it was completed in its present form, at the Council of Constantinople, (held A. D. 381, or 382,) except the words "and the Son" which were inserted in 447, after the clause "who proceedeth from the Father." The addition, made at Constantinople, was caused by the denial of the Divinity of the Holy Spirit by Macedonius and his followers: and the Creed thus enlarged was immediately received by all orthodox Christians. The insertion of the words *Filioque,* "and the Son," was made by the Spanish Bishops; and they were soon afterwards adopted by the Christian Churches in France. The Bishops of Rome for some time refused to admit these words into the Creed: at length, however, they were allowed in the year 883, since which time they have stood in the Nicene Creed in all the Western Churches; but they have never been received by the Greek Church. (Bingham's *Origines Eccles.* book x. ch. iv.; Bishop Tomline's *Elements of Christ. Theol.* vol. ii. p. 218.)

Athanasian Creed.

III. The explanatory defence or Confession of the Christian doctrine of the Trinity, (for such in fact it is,) "commonly called the *Creed of Saint Athanasius,*" was framed in the century after the Nicene Creed; and, as the former summaries of faith then extant were found inadequate to keep heretical teachers and tenets out of the Church, it was drawn up with the utmost minuteness possible, as a defence of the Christian doctrine against all opponents, and as a condemnation of all existing heresies.

By whom composed.

Though it bears the name of Athanasius, this composition is now known not to have been written by him. It is wanting in almost all the manuscripts of his works; it is neither mentioned nor referred to in any of his genuine works; and its style and contexture bespeak it to have been the production of a Latin, and not of a Greek author. Indeed, it is not probable that Athanasius should have composed a Creed, since he and all the orthodox Divines of those times constantly refer to the Nicene Creed as the standard of their faith. No notice is taken of it by any writers who immediately succeeded Athanasius: it was never appealed to as an authority, for deciding the controversy between the Eastern and Western Churches, relative to the procession of the Holy Spirit, and it condemns the Macedonian, Nestorian, and Eutychian heresies. In fact, it was never heard of, as the Athanasian Creed, until the VIth century, that is, more than 100 years after the death of the learned Father whose name it bears, when it was published under his name, probably for the purpose of giving weight to it; and because it contained his doctrines. It is impossible now to ascertain who was its real author; but it is generally believed to have been written in Latin; and Dr. Waterland has, by a long and ingenious induction of particulars, shown that it was probably composed by Hilary, Bishop of Arles, for the use of the Gallican Clergy, especially those of his own diocese; that about the year 570 it had acquired sufficient celebrity to be commented upon; and that before the year 670 the name of Athanasius was added, to commend and adorn it, being in itself an excellent system of the doctrines of Athanasius concerning the Trinity, and the Incarnation of Christ, principally in opposition to the Arians, Macedonians, and Apollinarians. Before the close of the Xth century the Athanasian confession was generally received in the Western Church, though it is doubtful whether it was ever admitted into the Eastern Church: at the Reformation, it was received in its fullest extent by all Protestant Churches; Luther, Calvin, and Beza, made it their profession of faith. And, finally, it was received by the framers of the Liturgy of the Anglican Church, not upon the authority of its compiler, (for they have not determined any thing concerning either its age or author,) but simply because the truth of the doctrines contained in it may be "proved by most certain warrants of Holy Scripture;" and also as a bulwark of the Christian verity against the possible revival of similar errors. The history of our own times shows the prospective wisdom of this measure; the tenets of the Ebionites, Sabellians, and Arians, having been revived and maintained, under other denominations, to the present day. (Waterland's *Critical History of the Athanasian Creed;* Wheatley's *Sermons on the Nicene and Athanasian Creeds;* Dr. Nares's *Discourses on the Three Creeds;* Vincent's *Sermons on the Creeds.*)

Great objection has been made to the clauses of

EED. this Creed, which denounce eternal damnation against those who do not assent to, or believe every clause or verse of it: but this objection will be entirely obviated, when it is considered that the damnatory clauses do not extend to each of the explications given in the Athanasian Creed, but are intended only to secure the general doctrine against those who denied or impugned it. If *they* had not first innovated in the language, it would never have been necessary for those who defended the orthodox faith, to have had recourse to opposite terms. Further attention to the analysis of this explanatory defence of the Catholic faith, will show that it is not the reception of the *form of words* used in it, but the *belief* of the Catholic or Universal faith, which is represented as necessary to salvation; and that it is not the objecting to the mode of expression here employed, but the wilful and deliberate corruption of the Catholic faith, which is asserted to expose a man to the danger of condemnation.

ysis of This Confession of faith consists of an introduction, ıthan- and of two positions, with their several proofs, deduc- ın d. tions, and conclusions.

dinc- The *Introduction* simply states that which no orthodox Christian will deny, that "whosoever will be saved," (*quicunque vult salvus esse*, whosoever is willing or desirous to be saved,) and expects to be so upon the terms of the Gospel, must cordially embrace the doctrines which it reveals. "Above all things," or in the first place, as the foundation on which he must hereafter build a holy practice, "he must" embrace and "hold fast the Catholic faith; which faith," received from the beginning, and to be preserved to the end by the Universal Church, "except every one do keep whole," without rejecting any part of it that is clearly revealed, "and undefiled," (*inviolatam*,) without adding any thing to it which may corrupt its sense and defeat its tendency: "without doubt," that is, it is beyond all controversy, if the Scriptures be true, "he shall perish everlastingly." The Creed then proceeds to state and define the two primary Articles of the Catholic faith in two distinct positions, to both of which the Introduction is applicable.

part. The first part of the Catholic faith is stated to be this: "that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons," (as the ancient Patripassians and Sabellians *did*, and the modern followers of Emanuel Swedenborg *do*,) "nor dividing the substance," (as the Ebionites, Cerinthians, Photinians, Arians, Macedonians, and all those among the ancient heretics *did*, who denied the Divinity of Jesus Christ and of the Holy Spirit; and as the modern Arians, Socinians, and Unitarians, or rather Humanitarians *do*.) The Catholic faith, thus generally stated in the third and fourth verses, (it is declared,) is necessary to be believed: but all that follows from the fifth to the twenty-sixth verse is only brought as a proof and illustration of the distinct personality of the Father, Son, and Holy Spirit, and of their Unity in the Godhead; and therefore requires our assent no more than a sermon does, which is written in order to prove or to illustrate a text of Scripture. The text is confessedly the divinely inspired word of God, and therefore is necessarily to be believed; but no one is obliged to believe, upon pain of damnation, every particular of the sermon deduced from it by an uninspired, and consequently fallible man. Now this is the case with respect to the Athanasian Creed. The Scripture makes necessary to salvation the belief of the Catholic faith above mentioned, and therefore we ought to believe it; but there is no such necessity laid upon us to believe the *illustration* there given of it. nor does the Creed itself require it. For, after drawing the inference or deduction in the twenty-seventh verse, it is expressly added in the conclusion of this first part, with reference to the importance of receiving and acknowledging the doctrine of the Trinity, "He therefore that will" (is willing or desirous to) "be saved, must thus think" (*ita sentiat*, let him thus think) "of the Trinity." CREED.

The Creed then proceeds, in the second part, to defend the doctrine of Christ's Incarnation, against the ancient Ebionites, Photinians, and Arians, (and, it may be added, against the modern Arians, Socinians, and Humanitarians,) by whom the Deity of Jesus Christ was (and is) denied; and also against the Docetæ, the Apollinarians, and the Eutychians who denied that he was man, and against other heretical notions which were then current respecting the nature and person of Christ. "Furthermore, it is necessary to everlasting salvation, that he also rightly believe the Incarnation of our Lord Jesus Christ." The Creed then proceeds, in the thirtieth and following verses to the forty-first, to similar proofs; in the forty-second, we have the deduction made,—"This is the Catholic Faith,"—and the conclusion drawn,—"Which except a man believe faithfully, he cannot be saved." Second part.

It is further to be observed, that the Athanasian Creed speaks only to those, to whom the Gospel has been fully set forth, and the importance of it fully explained. The state and condition of the heathen world are quite out of the question. They cannot be said, in a Christian sense, either to be saved or to perish, because they have not the means which professing Christians have, of attaining a just faith, or a just practice. They cannot make themselves Christians, nor be responsible for Christian duties. The condemnation, therefore, which is asserted to be contained in the second and concluding clauses or verses of this Creed, is to be understood solely in reference to the *doctrine* affirmed in it, and is not to be extended to those parts, which are adduced merely in confirmation of it. (Dodwell's *Athanasian Creed Vindicated, in three Charges*; Waterland's *Crit. Hist. of the Athanasian Creed*, ch. x.; Horne's *Scripture Doctrine of the Trinity briefly stated, &c.* p. 67—73. 163—173.) The principle, upon which these clauses are founded, is simply this,—that a belief of certain doctrines is essential to salvation; and this principle seems to rest upon the general tenour and express declarations of the New Testament. We find Jesus Christ and his Apostles equally anxious to establish a right faith and a correct conduct. Faith and good works are inculcated as equally necessary. *Without faith it is impossible to please Him.* (*Heb.* ch. xi. 6.) *He that believeth and is baptized, shall be saved; but he that believeth not*, (more correctly, he that disbelieveth,) *shall be damned*, or condemned. (*Mark*, ch. xvi. 16.) It is not the simple *un*believer that is here intended, but the obstinate *dis*believer, who will not examine the evidences of the Gospel, but perversely rejects the counsel of God against himself. "It is, indeed, impossible for any one to admit the Divine authority of the New Testament, and to doubt the necessity of faith in general; and surely the faith thus required must include the leading and characteristic doctrines of the

CREED. Christian Religion: and though the Gospel has not *expressly* enumerated these particular doctrines, none seem to have a stronger claim to be so considered, than those which relate to the three persons in whose names we are commanded to be baptized, to the incarnation of Christ, and to a future judgment. These are the doctrines of the Athanasian Creed: and therefore it would follow, that a belief in the doctrines of the Athanasian Creed is necessary to salvation." (Bishop Tomline's *Elements of Christ. Theol.* vol. ii. p. 220, 221.) The doctrine of this Confession consists of no more than is implied in the Apostles' and Nicene Creeds; but, if that "doctrine is branched out into more particulars, and abounds in repetitions, that offend the ear, and bewilder the understanding of plain men, let the fault lie where it ought to do; not with the Church who meant to teach nothing new, but with the opposers of the Catholic doctrine, who attacked the Church with such variety of opposite principles, such intricacy of argument, such metaphysical subtlety of disputation, such perplexity of contention, that it became impossible to express our own plain faith, without an explicit guard against all the observations, which awaited us on the one hand or the other." (Dean Vincent's *Sermons on Faith*, &c. p. 71.)

Other Confessions of faith. Besides the three Creeds, of which an account has thus been given, there are extant numerous Confessions of faith or summaries of Christian doctrine, which have been framed by different Churches, as the standards to which the Ministers in their respective communions are required to conform. These may be considered under four heads, viz. the Confessions of the Greek Church, of the Romish Church, of the Church of the Waldenses, and of the several Protestant Churches.

Of the Greek Church. I. The *Greek* Church has several important documents of her faith, subsequent to her separation from the Church of Rome; three of which are entitled to particular notice, viz.

1. *The Confession of the true and sincere Faith* was presented to Mohammed II., in 1453, by Gennadius, Patriarch of Constantinople, on the capture of that Metropolis by the Turks. It was favourably received, and Mohammed delivered into the Patriarch's hand the crosier or pastoral staff, as an emblem of his investiture with the Patriarchal see, and authorized him to assure the Greeks in his name, of their lives, their liberties, and the free exercise of their religion.

2. *The Confession*, drawn up in the name of the Oriental Church, in 1621, by *Cyril Lucar*, then Patriarch of Constantinople, was originally written in Latin; and, being delivered to C. Van der Haga, the Dutch Ambassador at the Porte, was by him published in 1629. It was afterwards translated into Greek, and enlarged by the addition of copious Scriptural authorities. It consists of eighteen short Chapters or Articles, and is remarkable for its almost entire conformity with the doctrines of the Reformed Protestant Churches, and for its avowed hostility to Popery, in condemning purgatory, transubstantiation, and the Apocrypha, and in reducing the number of Sacraments to two. In contradiction to this Confession,

3. *The Orthodox Confession of the Catholic and Apostolic Greek Church*, was composed by Peter Mogila, or Mogislaus, Metropolitan of Kiow, in the Ukraine, and was put forth, with the approbation of three Russian Bishops Suffragan: it was afterwards altered and enlarged by Michael Syrigo, a Cretan; and in 1643 it CRE was approved, with great solemnity, by the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, and by several Bishops and other chief officers of the Greek Church of Constantinople. This is considered to be the most authentic document of the modern Greek Church: it is written in the form of a catechism. There are several editions of this Confession, but the most correct is reputed to be that published at Wratislaw, in 8vo., in 1751, in the Greek, Latin, and German languages, by Carl Gottlob Hoffmann, who prefixed an interesting history of this Confession.

The Catechism or Confession of Mogila was for a long time the standard of the principles of the Russian Greek Church; and even now it is admitted as a work containing nothing repugnant to the dogmas of the Councils, and the doctrine of that Church. But it appears to have been superseded, first, by

4. *The Catechism of Theophanes*, Archbishop of Pleskoff, which was published by the Holy Legislative Synod, in 1766; and secondly, by

5. *The Orthodox Learning, or a Summary of Christian Divinity*, composed in 1765, in the Slavonian language, by the late Metropolitan of Moscow, Platon, for the instruction of the late Emperor Paul, then a youth. This last-mentioned Treatise has gone through numerous large editions, and has been introduced into almost every place of education in the Russian Empire: it has also been translated into French and German; and in 1814, an English version of it was published at Edinburgh, entitled *The Present State of the Greek Church in Russia; or A Summary of Christian Divinity*, by Platon, late Metropolitan of Moscow, translated from the Slavonian, by Robert Pinkerton. 8vo.

The Confessions of the other branches and sects of the Greek Church, which are scattered in Asia, and in Egypt, do not appear to have been printed; but the Rev. William Jowett has translated two Confessions of the Abyssinian Church, viz. 1. that of the Emperor Claudius, in 1555, which exhibits the faith of that Church in the XVIth century; and 2. *the Instructions of Mark, Patriarch of Alexandria, addressed to the Abyssinian Churches, on points of Religion at present controverted in Abyssinia.* This Confession is of recent date, and abounds with subtle distinctions and refinements, which are comparatively of little interest to enlightened European Christians: it is, however, important, as showing the state of religious opinions and feelings in Abyssinia. (Jowett's *Christian Researches in the Mediterranean*, p. 176—194.)

Of the Church of Rome. II. The Church of Rome has in every age received the Apostles', the Nicene, and the Athanasian Creeds; yet her faith has frequently changed, notwithstanding the strong assertions of her members to the contrary: nor was it ever fixed by any public authoritative Symbol until the Council of Trent. A succinct and explicit summary of the doctrine contained in the Canons of that Council, is expressed in the Creed published in 1564, by Pope Pius IV., in the form of a Bull, which usually bears his name. It is introduced with the Nicene Creed, to which it adds twelve Articles, containing those doctrines which the Church of Rome finally adopted after her controversies with the Reformers. To all and every one of the articles contained in this symbol of the Romish faith, every person who is admitted into the Romish Church, must publicly pro-

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fess his assent. A copy of this Confession is given in Butler's *Historical and Literary Account of the Confessions of Faith of the Roman Catholic, Greek, and Principal Protestant Churches*, p. 9—11.

Of the Church of the Waldenses.

III. The Waldenses, who inhabit the vallies of Piedmont, profess the Protestant faith, and have not inappositely been styled the *Protoprotestants*. They protested, indeed, against the errors of the Romish Church long before the term "Protestant" existed, in the sense in which it is now commonly used; their doctrines having been traced as far back as the year 1100, if not earlier. Two ancient Confessions of faith are extant, of these virtuous and persecuted Christians, one dated in the year 1120, and the other in the XIIth century: they are given by Paul Perrin in his *Histoire des Vaudois*, (Genève, 1619,) and are translated in Jones's *History of the Christian Church*, &c. vol. ii. ch. v. sec. 3. A third Confession was presented by them, in 1544, to the King of France, to remove the prejudices and calumnies which had been urged against them: this Confession is translated in the same work. Since the year 1630, when they lost all their Ministers except two superannuated men, by a pestilence that ravaged the vallies of Piedmont, (which in that year again became subject to the King of France,) the Waldenses having supplied the vacancies of their ministry by Frenchmen, and chiefly by Genevese, their Churches have conformed to the system of Geneva. (Miller's *Philosophy of Modern History*, vol. iv. p. 551.)

the testant urches.

IV. The Confessions of faith of the Protestant Churches are numerous. A copious abstract of their literary history and contents will be found in Butler's *Account of Confessions of Faith;* in Walch's *Bibliotheca Theologica Selecta*, vol. i. ch. iii. sec. 2, 3; and in Koecherid's *Bibliotheca Theologiæ Symbolicæ*. From these sources, as well as from the Confessions themselves, the following particulars relative to the religious belief of the principal Protestant Churches is derived.

the utheran urch.

1. *Confessions of the Lutheran Church.* The Lutherans call the standard books which contain their articles of faith and rules of discipline *Libri Symbolici Ecclesiæ Evangelicæ*, or the Symbolical Books of the Evangelical Church; and to these books all professors of divinity, and candidates for the sacred office, are required to subscribe. Besides the Apostles', the Nicene, and the Athanasian Creeds, they contain, first, the *Augustan Confession*, or the Confession of Augsburg; it is so denominated from the circumstance of the system of faith which it exhibits, having been presented to the Emperor Charles V. in 1530, at the Diet of *Augusta*, or Augsburg. This Confession is divided into two parts, the former of which, in twenty-one Articles, was designed to represent with truth and perspicuity the religious opinions of the Reformers; and the latter, in seven Articles, is employed in pointing out and confuting the seven capital errors and abuses which occasioned their separation from the Church of Rome, viz. communion in one kind, the constrained celibacy of the clergy, private masses, auricular confession, legendary traditions, monastic vows, and the excessive power of the Church. To the Augsburg Confession is subjoined an *Apology* for it, which was drawn up by Philip Melancthon, in reply to the attempted refutation of it by certain Roman Catholic Doctors. Next, follow the *Articles of Smalcald*, which were drawn up by Luther on occasion of a meeting of the Protestant Princes in that city, with the design of presenting them to the Council then convened at Mantua, and afterwards held at Trent. They state specifically what the Lutherans would receive or concede, and what they would neither accept nor give up. The *Smaller and Larger Catechisms of Luther*, though placed after the *Augsburg Confession*, and the *Articles of Smalcald*, were prior in point of date: both were first printed in the year 1529. To the preceding books most of the Lutheran Churches add the *Form of Concord*, also called the *Book of Torgau*, from the place where it was composed. The object of this was to effect an amicable adjustment of the differences among the Lutherans, and to preserve their Churches against the opinions of the Reformed (or Calvinistic) Churches on the subject of the Eucharist. The editions of the Symbolical Books of the Lutheran Church are numerous; one of the most recent, as well as most correct, is that published by Professor Tittmann at Leipsic, in 1817: and of the various commentaries upon it, those of Carpzov and Walchius may be mentioned as being among the most approved.

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The Saxon, Wirtemberg, Suabian, Pomeranian, Mansfeldtian, and Copenhagen Confessions generally agree with the Symbolical Books of the Lutherans, by whom they are greatly respected; but, except in countries or districts whence they are respectively denominated, they do not possess the authority of Symbolic Books. The Saxon Confession was composed by Melancthon, and that of Wirtemberg, by Brentius.

Of the Reformed (or Calvinistic) Churches.

2. *Confessions of the Reformed Churches on the Continent.* The Reformed Church, in the largest sense of that expression, comprises all the religious communities which have separated from the Church of Rome; but, having been used by the French Protestants to describe their Church, it afterwards became the appellation of all the Calvinistic Churches on the Continent. The following are the principal Confessions of these churches:

(i.) The *Helvetic Confessions* are three in number, viz. that of *Basle*, composed and printed in the German language in 1530, or according to some writers, in 1532, and subsequently translated into Latin; the *Summary and general Confession of Faith of the Churches in Helvetia*, or Swisserland, composed at Basle in 1536, for the purpose of being presented to the Council of Trent, and published in Latin, in 1671; and the *Confessio et Expositio Simplex Orthodoxæ Fidei et Dogmatum Catholicorum Sinceræ Religionis Christianæ, concorditer ab ecclesiæ ministris, qui sunt in Helvetid, Tiguri, Berni, Scaphusii, Sangalli, Curiæ Rhætorum, et apud confederatos, Mylhusii, item et Biennæ, quibus adjunxerunt se et Genevensis Ecclesiæ Ministri, edita.* This was published in 1566, and, according to Walch, was composed by the Elector Palatine, but others ascribe it to Bullinger: it has been translated into the Polish, Hungarian, French, Arabic, and other languages.

Tetrapolitan Confession.

(ii.) The *Tetrapolitan Confession* is generally attributed to Bucer; it derives its name from the four cities of Strasburg, Constance, Memmingen, and Lindau, by the deputies of which it was signed. It was published in Latin at Strasburg, in 1531, and also in German, in the same year, together with an apology or defence of it, in reply to the confutation which the Emperor Charles V. had commanded Faber, Eckius, and Cochlæus to write against it. This Confession differs from the Symbolical Books of the Lutheran

CREED. Churches, in the doctrine of the Sacraments, and especially in the exposition which it gives of the Eucharist.

Palatine or Heidelberg Confession. (iii.) The *Palatine*, or, as it is most commonly termed, the *Heidelberg Confession*, was framed by the order of John Casimir, Elector Palatine, and published at Heidelberg, in 1575, whence it derives its name. As the authors of it asserted that it was approved by Luther, the Wittemberg Divines denied their assertion, and an angry controversy was the result: which was carried on in the German language. Walch has given the titles of the publications which issued from the press in this unseemly contest.

Confession of the Gallic Churches. (iv.) Although the doctrines of Luther soon penetrated into France, yet the Creed and discipline of Calvin (after their establishment at Geneva) gradually made their way, and at length were almost universally adopted by the French Protestants. The *Confession of Faith of the Gallic Churches* was proposed and accepted at the first Synod held by the Reformed at Paris, in 1559. In the following year it was presented to Francis II., and in 1561 it was also presented to Charles IX. King of France, by Theodore Beza. This Confession has been repeatedly printed, and in various forms, both separately and together, with Bibles, Psalters, Catechisms, and other Ecclesiastical publications of the Reformed French Church.

Belgic Confession. (v.) The *Confession of Faith of the Reformed Churches in Belgium* was drawn up in 1559, by Guido de Bres, Adrian Saravia, and others, and does not appear to have been intended at first for public adoption; but it was approved in 1561 by several Protestant Divines, who did not think it advisable that they should go to Geneva for a Confession of their faith. In 1562 it was translated from the Walloon dialect into the Dutch language; and in the following year, being circulated through the Reformed Churches in the Netherlands, it began to be received as a standard of their doctrines. This Confession was subsequently translated into French and Latin.

Scottish Confession. (vi.) Under this class may be noticed the *Confession of Faith of the Kirk of Scotland*, a Church which acknowledges for its founder John Knox, a disciple of Calvin; and which, from the commencement of the Reformation in that country, adopted the Ecclesiastical polity and doctrine of the Church at Geneva. In 1581, King James, with all his family, and the whole Scottish nation, subscribed a "A General Confession of the true Christian Faith and Religion according to God's word," together with a solemn League and Covenant; in which they obliged themselves to maintain and defend the Protestant religion and Presbyterian government. During the Great Rebellion, the Scottish Covenanters adopted the "Westminster Confession," in the compilation of which, some delegates from their general assembly had assisted the English Divines, who had been appointed by the English Parliament to meet at Westminster for that purpose. At the Revolution in 1688, this Confession was received as the standard of the national faith; and the same Acts of the Scottish Parliament, which settled Presbyterian Church-government in Scotland, ordain that no person should be admitted, or continued as a Minister within that Church, unless he subscribed this Confession, and at the same time declared it to be the Confession of his faith. By the Act of Union with England in 1707, the same is required of all Principals, Professors, and other officers of the four Scottish Universities. The Westminster Confession, therefore, together with the larger and shorter Catechisms of the Assembly of Divines, (which are generally bound up with it,) contain the public and avowed doctrines of the present Kirk of Scotland; and these formularies are most decidedly Calvinistic.

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Confession of the Anglican Church. 3. *Confession of the United Church of England and Ireland.* In conformity with the practice of the Reformed Churches on the Continent, a Confession of faith was prepared for the Anglican Church, on the establishment of the Reformation in England. So early indeed as 1536, Henry VIII. had published Articles of religion, in which some Popish doctrines are disclaimed, but others are retained. Edward VI., the first Protestant Monarch of this country, caused to be published, by his Royal authority, forty-two "Articles, agreed upon by the Bishops and other learned and good men, in the Convocation held at London in the year 1552, to root out the discord of opinions, and establish the agreement of true religion." These Articles were repealed soon after the accession of Queen Mary to the English throne; but, in the beginning of her reign, Queen Elizabeth gave her Royal assent to "Thirty-nine Articles, agreed upon by the Archbishops and Bishops of both provinces, and the Clergy, in the Convocation holden at London in the year 1562, for avoiding diversities of opinion, and for the establishing of consent touching true religion." These Articles were revised, and some small alterations were made in them in the year 1571; since which time they have continued to be the criterion of the faith of the members of the Church of England. The Articles of 1562 were drawn up in Latin only; but in 1571, they were subscribed by the members of Convocation, both in Latin and English, and therefore the Latin and English copies are to be considered as equally authentic. The original manuscripts, subscribed by the two Houses of Convocation, perished in the fire of London, in 1666; but, from a collation of the oldest printed copies now extant, it appears that there are no variations of importance. It is generally believed that Archbishop Cranmer and Bishop Ridley were chiefly concerned in framing the forty-two Articles, on which the thirty-nine are founded; and they followed principally the Augsburg Confession; which was drawn up by Melancthon. Bishop Burnet has preserved these forty-two Articles in his *History of the Reformation*, (vol. ii. *Collections*, No. 55,) and has pointed out in what respect they differ from the thirty-nine Articles, which are now in force. Of both sets of Articles it may be truly said that "caution and moderation are no less conspicuous in them, than a thorough knowledge of the Scriptures, and of the early opinions and practice of the first Christians." (Bishop Tomline's *Elem. of Christ. Theol.* vol. ii. p. 35.) The thirty-nine Articles became the standard Confession of the Protestant Episcopal Church in Ireland in 1634, (which from 1618 until that year had had a Confession of its own.) In 1804, they were unanimously subscribed by the Bishops and Clergy of the Protestant Episcopal Church in Scotland, in a General Convocation convened for that purpose: and, in 1801, they were adopted by the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, assembled in General Convention, without material alteration, further than local circumstances

The thirty-nine Articles.

EED. — EEK. lysis of s.

required, excepting that the Confession "commonly called the Creed of St. Athanasius" is rejected from the eighth Article.

These thirty-nine Articles are arranged with great judgment and perspicuity, and may be considered under four general divisions: the first five contain the Christian doctrines concerning the Father, the Son, and the Holy Ghost; in the sixth, seventh, and eighth, the rule of faith is established; the next ten relate to Christians as individuals; and the remaining twenty-one relate to them, as they are members of a religious society. But, as all Confessions of faith have had a reference to existing heresies, it will be here found that not only are the positive doctrines of the Gospel asserted, but also that the framers of the Anglican Confession have rejected and condemned the principal errors and corruptions of the Romish Church, and most of the extravagances into which certain Protestant sects fell at the time of the Reformation. By the Law of England, all persons are required to subscribe these Articles previously to entering into Holy Orders, or to undertaking any Ecclesiastical cure or benefice; in order that those who are employed in the ministry of the Church should unfeignedly believe the truth of the doctrines which they contain. In this respect we only follow the practice of all Reformed Churches on the Continent; and, though it has been arraigned on various pretexts, the wisdom and propriety of the measure are abundantly justified by experience. A most satisfactory view and refutation of all the objections and pretexts, which have been urged against subscription, will be found in Dr. Waterland's *Case of Arian Subscription considered*, with the *Supplement*, (*Works*, vol. iii. p. 279—401,) and in Archdeacon Randolph's Charge delivered to the Clergy of the Diocese of Oxford, in the year 1771, on the *Reasonableness of requiring Subscription to Articles of Religion.*

A full account of the literary history of these Articles is given in Dr. Bennet's *Essay on the Thirty-nine Articles*; and for a sketch of the history of the controversy respecting the authentic edition of them, Butler's *Historical Account of Confessions of Faith*, (p. 75—80,) may be consulted. For the theological sentiments of the venerable authors of our national Confession, see Dr. (now Archbishop) Laurence's *Bampton Lectures* for 1804; Todd's *Declaration of our Reformers on Original Sin, Free-will, &c.* (London, 1818, 8vo.,) and Dr. Winchester's *Dissertation on the Seventeenth Article of the Church of England*, (London, 1773 or 1803, 8vo.) Of the numerous Commentaries and elucidations of the thirty-nine Articles, which have appeared at different times, the most valuable are those of Bishop Burnet, of Bishop Tomline in the second volume of his *Elements of Christian Theology*, and of Dr. Hey in the second, third, and fourth volumes of his *Norrisian Lectures in Divinity.*

All the Confessions of faith above enumerated, together with several others of minor importance, which are here necessarily omitted, are comprised in a volume entitled *Corpus et Syntagma Confessionum Fidei, quæ in diversis regnis et nationibus, Ecclesiarum nomine, fuerunt authenticè editæ.* Of this collection, two editions were printed at Geneva, in 1612, and again in 1654, 4to.; and from it the delegates of the Clarendon Press at Oxford published a selection of the principal Confessions, in 1804, entitled *Sylloge Confessionum sub tempus Reformandæ Ecclesiæ editarum*, in 8vo. There is also extant a *Harmony of the Confessions of Faith of the Christian and Reformed Churches*, both in Latin and English. The former appeared at Geneva, in 1581, and the latter at London, in 1643. Both publications are in quarto, and neither of them is of frequent occurrence.

CREEK. — CREEP.

CREEK, *v.* } CREEK, *n.* } CRE'EKY. } Minsheu thinks from the verb, to *creek*, from the noise made by the waters in so confined a spot.

Skinner prefers the Ger. *kriechen, repere, serpere*, to creep, to crawl; *quia*, sc. *mare seu fluvius inter littus proserpit, eique se ingerit.* Minsheu calls it

A nook or corner in a haven or river.

> He knew wel alle the havens, as they were,
> Fro Gotland, to the Cape de Finestere,
> And every *creke* in Bretagne and in Spaine.
> His barge ycleped was the Magdelaine.
>
> *Chaucer. The Prologue*, v. 411.

> But when they could not get into the *creeke*, as they had purposed, but by violence of the wyndes wer driuë into a place y^t hong a great way into the sea, there they pytched in the ship.
>
> *Udall. Acts*, ch. xxvii.

> As streams, which with their winding banks do play,
> Stopp'd by their *creeks*, run softly through the plain,
> So in th' ear's labyrinth the voice doth stray,
> And doth with easy motion touch the brain.
>
> *Davies. Immortality of the Soul.*

Willibourne (by the old name the author calls her Willy) derived from near Selwood by Warminster, with her *creeky* passage crossing to Wilton naming both that town and the shire.

Selden. Illustrations of Drayton. Poly-olbion, song 3.

They are the subsidings of valleys or low lands, that make dents in the shore and *creeks*, small bays, and harbours, or little coves, &c. which afford good anchoring, the surface of the earth being there lodged deep under water.

Dampier. Voyage. Anno 1687.

When the master returned, he reported that there was no passage into the lake by the *creek* which was fifty fathoms wide at the entrance, and thirty deep; farther in, thirty wide and twelve deep; that the bottom was every where rocky, and the sides bounded by a wall of coral rocks.

Cook. Voyage, vol. iii. book ii. ch. xi.

CREEP, *v.* } CRE'EPER, } CREE'PINGLY. } A. S. *creopan*; Dutch, *kruypen, repere*; applied to the slow motion of a short-legged animal, as the lizard. See to CRAWL, from which, metaphorically, it is scarcely distinguishable.

To move with a slow and low pace, sluggishly, lazily, lurkingly.

> So þycke hii come, þat þe lond ouer al hii gonne fulle,
> As þycke as ameten (i. e. emmets) *crepeþ* in an amete hulle.
>
> *R. Gloucester*, p. 296.

> To-morowe at night, whan men ben all aslepe,
> Into our kneding tubbes wol we *crepe*
> And sitten ther, abiding Goddes grace.
>
> *Chaucer. The Milleres Tale*, v. 3594.

> Amonge thy plaining wordes, me thought thou allegests thinges to be letting of thine helping, and thy grace to hinder, wherthrough me thinketh that wanhope is *crope* through thine herte.
>
> *Id. The Testament of Love*, book i.

Into which I lookyng biheelde and sighe foure footid beestis of the erthe and beestis and *crepinge* beestis and volatilis of heuene.
Wiclif. The Dedis of Apostlis, ch. xi.

Yee that in waters glide, and yee that walk
The earth, and stately tread, or lowly *creep*;
Witness if I be silent, morn or even,
To hill, or valley, fountain, or fresh shade
Made vocal by my song, and taught his praise.
Milton. Paradise Lost, book v. l. 201.

For many a time the fishers twitch up their hookes, and see a number of these skippers and *creepers* settled thicke about their baits which they laid for fishes.
Holland. Plinie, vol. i. fol. 264.

The soul of a righteous man is vexed and afflicted with the inroads of his unavoidable calamities, the armies of Egypt, the lice and flies, his insinuating, *creeping* infirmities.
Taylor. On Repentance, ch. iii. sec. 3.

Sad Cupid now despairs of conquering hearts,
Throws by his empty quiver, breaks his darts;
Eases his useless bows from idle strings
Nor flies, but humbly *creeps* with flagging wings.
Stepney. Elegy upon the Death of Tibullus.

We see, that as fish do live in the waters, (salt and fresh) so do many animals live in the earth, or under ground; not only worms and serpents, toads, frogs, and effs, but an innumerable host of *creepers*. *Boyle. Letters from several Persons*, vol. vi. p. 382.

How slily and *creepingly* did he address himself to our first parents! which surely his pride would never have let him do, could he have effected their downfall by force, without temptation. *South. Sermon* 4. vol. viii.

The entrance is made indifferently in the end or side, and is an oblong hole, so low, that one must rather *creep* than walk in.
Cook. Voyage, vol. vi. book iii. ch. xii.

Fire irons were called CREEPERS during the XVIth century, (Gage's *Account of Hengrave*, 27.) Minsheu *ad voc.* Cobirons, thinks they were so named from their form; in French, he says, they are known by the name "*Chenots dim. a chien*, a dogge, as it were little dogs, which forme in some sort they represent."

CREMASTOCHEILUS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Scarabæidæ*. Generic character: first articulation of the antennæ very large; palpi with the terminal articulation oval; the labial palpi inserted at the sides of the mentum, which is very large, concave, and covers the whole of the mouth; anterior angles of the thorax dilated, in the form of tubercles; hooks of the tarsi equal.

Type, *C. castaneus*, Knoch.

CREMATION, Lat. *cremare, atum*, to burn.

And the Chinois without *cremation* or urnal interment of their bodies, make use of trees and much burning, while they plant a pine-tree by their grave.
Sir Thomas Brown. Urn Burial, ch. i.

CREMONA, an ancient City of Lombardy, the Capital of the Cremonesè, a district in the Duchy of Milan. The town stands on a beautiful plain, about a quarter of a mile from the Po, and was made a Roman colony in 291. It afterwards passed under the dominion of the Venetians, to whom it was subject for several centuries. The Imperialists, under Prince Eugene, made a sudden and unexpected attack upon Cremona, on the 2d of February, 1702, when Villeroi, the French General, and the whole of his staff, were taken prisoners. The circuit of Cremona is about five miles. Many of the best streets are wide and straight. It is also adorned with a few small squares and some palaces, but the houses in general are by no means distinguished for their architectural beauty. A Canal, which passes through the town, forms a communication between the Oglio and the Po; and a curious edifice, consisting of two octagonal obelisks surmounted by a cross, altogether 372 feet high, affords a beautiful view of the course of the Po, and the vast plains of Lombardy. Cremona is the See of a Bishop. Its Cathedral is a massy structure, with a façade of beautiful red and white marble. The interior contains many paintings, with a font of immense size, made of a single block of Verona marble. Besides this edifice, there are more than forty Churches and Chapels, with nearly an equal number of Monasteries and Convents. The population of the town is not more than 25,000 or 30,000, many of whom are supported by the manufacture of silk, for which it has long been noted, as well as for its superior violins. The Cremonesè is a very fertile district of nearly 660 square miles, peopled by about 204,000 individuals, and abounding in corn, wine, and fruit. Cremona was the birth-place of Hieronymus Vida, Bishop of Alba, but less known by his Episcopal, than by his Poetical fame. It is nearly forty miles south-east of Milan, in latitude 45° 44′ north and longitude 10° 2′ east.

CRENÆA, in *Botany*, a genus of the class *Dodecandria*, order *Monogynia*, natural order *Salicariæ*. Generic character: calyx pitcher-shaped, four-cleft; corolla, petals four; stamens fourteen; capsule acuminate, five-celled, many-seeded.

One species, *C. maritima*, native of the sea-shores of Guiana. Persoon, *Syn.*

CRENATULA, in *Zoology*, a genus of bivalve shells of the family *Malleaceæ*. Generic character: shell subequivalve, flattened, foliated, rather irregular; no particular opening or pit for the byssus; hinge lateral, linear, marginal, crenulate; crenulations serial, callous, slightly excavated, receiving the ligament.

Type, *C. modiolaris*, Lam.

These shells constitute a remarkable genus, having some affinity to *Mytilus*, but still more nearly allied to *Pernæ*. They form in fact a sort of osculant group connecting the *Mytilaceæ* with the *Malleaceæ*. They are generally thin, fragile shells, sometimes almost membranaceous, and foliated like the *Pernæ*, *Placunæ*, *Avicula*, &c. They are rare, and inhabit the seas of hot climates.

Ann. du Mus. iii. p. 25; Lam. *Anim. sans Vert.* tome vi. (I.) p. 136.

CREOLE, Sp. *criollo*; the descendant of an European father by a native American mother.

CREPIDULA, in *Zoology*, a genus of univalve shells, (*Testaceous Gasteropoda,*) of the family *Calyptraciana*, Lam. Generic character: animal with the head forked anteriorly; tentacula two, conical, with the eyes at the outer side of their base; mouth simple, without maxilla, placed at the bifurcation of the head; branchia solitary, subpenicillate, projecting beyond the branchial cavity, on the right side of the neck; mantle never extending beyond the shell; foot very small; anus lateral; shell oval or oblong, convex externally, concave within; spire much inclined towards the margin; aperture partly closed by a horizontal lamina.

Separated from the genus *Patella*, of Linnæus. The shell not only covers, but partly ensheathes the animal, by means of the lamina which partly closes the mouth. It is not operculated.

CREPIS, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Compositæ*. Generic

CREPIS. — CRESCENT.

character: receptacle naked; calyx surrounded with deciduous scales; down simple, generally on a foot stalk.

Thirty-five species, mostly natives of Europe.

C. fœtida, *C. tectorum*, *C. biennis*, and *C. pulchra*, are natives of England. *Eng. Bot.*

CREPUSCULINE, Fr. *crepuscle*; Lat. *crepusculum*; of uncertain origin. The twilight.

He has made apertures to take in more or less light as the observer pleases, by opening and shutting like the eye, the better to fit glasses to *crepusculine* observations.

Sprat. History of the Royal Society, p. 314.

And if we consider the magnalities of generation in some things, we shall not controvert its possibilities in others: not easily question that great work, whose wonders are only second unto those of the creation, and a close apprehension of the one might perhaps afford a glimmering light, and *crepusculous* glance of the other. *Sir Thomas Brown*, book vii. ch. ii.

CRE'SCENT, *v.*
CRE'SCENT, *adj.*
CRE'SCENT, *n.*
CRE'SCENCE,
CRE'CIVE,
CRE'SCENT-FORMED,
CRE'SCENT-SHAPED.

Lat. *crescens*, present participle of *cresc-ere*, to grow, (perhaps *creas-ere*, from *cre-are*.)

Growing, enlarging. The noun is applied to the Moon in her state of growth, till she shows one half of her enlightened side; to any thing formed or shaped like the Moon in that state of growth.

The Christian crew came on in forme of battayle pight,
And like a *cressent* cast themselues preparing for to fight.
Gascoigne. Flowers.

This *cressant* was couered with frettes and knottes made of iue bushes and boxe braunches, and other thynges that longest would be green for pleasure. *Hall. Henry VIII.*

As lusty youths of *crescive* age
doe flourishe freshe and grow.
Drant. Horace. The Arte of Poetry.

The Amazon with *crescent-formed* shield,
Penthesilea leads into the field.
Ralegh. History of the World, book i. ch. iv. sec. 2.

——— With these in troop,
Came Astoreth, whom the Phœnicians call'd
Astarte, Queen of Heav'n, with *crescent* horns.
Milton. Paradise Lost, book i. l. 439.

As *crescent-like* the land her breadth here inward bends.
Drayton. Poly-olbion, song 5.

With these of Dartmouth, seven good ships there were,
The golden *crescent* in their tops that bear.
Id. The Battle of Agincourt.

And so the prince obscur'd his contemplation
Vnder the veyle of wildenesse, which (no doubt)
Grew like the summer grasse, fasteste by night,
Vnseene yet *cresiue* in his facultie.
Shakspeare. Henry V. fol. 70.

And I doubt we shall never leave off the rank humour of adding even to the oracles of God, till the *crescent* sword makes us more humble, and more reasonable.

Boyle. Letters from several Persons, vol. vi. p. 340.

For me imagination's power
Leads off insensibly my way,
To where at midnight's silent hour,
The *crescent* moon's slow-westering ray
Pours full on Redcliff's lofty tow'r,
And gilds with yellow light its walls of grey.
Scott. Ode 21.

The winds were pillow'd on the waves;
The banners droop'd along their staves,
And, as they fell around them furling,
Above them shone the *crescent* curling.
Lord Byron. The Siege of Corinth, 11.

To these adverse, the lunar sects dissent,
With convolution of opposed bent;
From west to east by equal influence tend,
And towards the moon's attractive *crescence* bend.
Brookes. Universal Beauty, book iii. l. 322.

One valve has three teeth the other two, and a *crescent-shaped* lateral thin plate. *Pennant. British Zoology. Venus Shell.*

CRESCENT. — CRESCENTIA.

The CRESCENT appears on early coins of Byzantium, with the legend, BYZANTINH ΣΩT. The Preserver of Byzantium. When Philip of Macedon besieged Byzantium, and was going to storm it in a cloudy night, the Moon shone out and discovered his approach, so that the inhabitants observed and repulsed him.

This story is related by Stephanus of Byzantium, (*ad voc. Bosporus.*) He calls the light which appeared, Ἑκάτης φωσφόρον, and hence he contends that *Bosporus* is a corruption, and ought to be *Phosphorus*. Eustathius, *in Dionys: Perieget.* uses much the same words as Stephanus; and Hesychius, (the Milesian,) in his *Orig. Constant.* contains the same history. In consequence of this deliverance, the Byzantines erected a statue to Hecate, before which a lamp was constantly kept burning.

The Turks upon entering Constantinople, when it was overthrown by Mohammed II., found this ancient badge of the Crescent in many places; and suspecting some magical power in it, assumed the symbol and its power to themselves; so that the Crescent is now their bearing. They no doubt believed that the Moon was the guardian planet of Byzantium. It was on the same principle that the Tatinute Khalif Mŏezz li-dĭni 'llah ordered his newly founded Capital of Egypt to be called Al-cáhirah, (the Victorious,) because it was begun under the ascendant of Mars, *el cáhir*, (the Victorious.) (See the Abbé Reinaud, in *Journ. Asiat.* iii. 347, 8.) It may also be observed that the Tátár princes had the figures of animals, which mark the years of their double cycle, painted or embroidered as insignia on their banners; and the poet Khácání, in his eulogium on Aláu-ddín Tukush, King of Khivárezm, says, "The Crescent which glitters above his pavillions, has already received the homage of the greatest Princes on earth." (D'Herbelot, iii. 370.) But Tukush died two hundred years before the commencement of the Othmán dynasty, and belonged to another branch of the Turkish nation.

CRESCENT ISLAND, a small Island about six or seven miles in circuit, situated in the Southern Pacific Ocean, in latitude 24° south, and about the middle of the 135th degree of west longitude. Its name is derived from its shape, and its shores are chiefly composed of grey coral sand, and stones thrown up by the violence of the waves; and in one part forming a kind of wall, twenty or thirty feet high. Crescent Island was discovered by Captain Wilson, in the ship Duff, on the 19th of May, 1797, while prosecuting his missionary voyage to the South Sea Islands. About twenty-five natives were seen, including women and children; and these, probably, constituted the whole population; but as they obstinately refused all intercourse with the strangers, nothing could be ascertained respecting them. They were of a light copper colour, and middle stature; but the dashing of the sea prevented their language from being understood.

CRESCENTIA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Solaneæ*. Generic character: calyx two-parted, equal; corolla gibbous; berry on a foot-stalk, one-celled, many-seeded; seeds enclosed in a pulp.

Two species, natives of the West Indies. *C. cujete*, the Calabash Tree, bears a large seed-vessel, with a very hard thin exterior, which is formed by the natives

CRESCENTIA.

into a variety of bottles and drinking vessels beautifully carved.

CRESSET.

CRESSA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Convolvoli*. Generic character: calyx five-leaved, corolla salver-shaped, filaments fixed to the tube; capsule superior, two-valved, one to four-seeded, bursting at the base.

Two species, *C. Cretica*, native of Crete, and *C. Indica*, native of salt marshes in India.

CRESSES, A. S. *carse*, or *cerse*; Dutch, *kerse*; Ger. *kresse*; Swe. *krassa*; It. *crescione*; Fr. *cresson*. So called, says Menage, *a crescendo*. The Fr. *cresson*, Cotgrave calls, *kars*, *kerse* or *cresses*.

He can suffer his day's labour, and recompence it with unsavory herbs, and potent garlick, with water *cresses*, and bread colour'd like the ashes that gave it hardness.
Taylor. Sermon 15. part i.

See CARDAMINE, of which genus the common *water Créss* is the species, *Sisymbrium nasturtium*.

CRESSET, *n.* Minsheu calls it an old word used for a lanterne, or burning beacon; from the Dutch, *keerse, candela*. Skinner prefers the Fr. *croisset*, a little cross, because the sign of the *cross* was usually placed upon beacons.

The litell people, which he brought,
Was none of hem that he ne hath
A potte of erthe whiche he tath
A light brennying in a *cresset*.
Gower. Conf. Am., book vii. fol. 164.

The continuall light of lampes before the high aulters, the burninge *cressettes* at triumphes in the night.
Bale. Image, part ii. D d ii.

Than the knight retourned to therle as fast as he might, who was comyng out of his lodgynge a horsebacke with a great nōbre of *cressettes* and lightes with hym, and was going to the market place. *Lord Berners. Froissart. Cronycle*, vol. i. ch. 400.

That [*sc.* the music of the nightingale] (with the repercussion of the air)
Shook the great eagle sitting in his chair,
Which from the mountain (with a radiant eye)
Brav'd the bright *cressit* of the glorious sky.
Drayton. The Man in the Moon.

——— From the arched roof
Pendant by subtle magic many a row
Of starry lamps and blazing *cressets*, fed
With naphtha and asphaltus, yielded light
As from a sky.
Milton. Paradise Lost, book i. l. 728.

The CRESSET, though used as a beacon light, was occasionally portable. It consisted of a wreathed rope smeared with pitch, and placed in a cage of iron like a trivet, or in a hollow pan, which was suspended on pivots on a kind of fork; whence some have derived it, besides the etymologies given above, from the French *croisset*, an earthen pot. Stowe, in his *Survey of London*, 1618, p. 160, states, that the "marching watches" who paraded the streets, and whose beat extended over a space of "two thousand three hundred taylor's yards of assize," were furnished with 700 Cressets; besides which every one of the 240 constables of London had a Cresset, the charge for each of which was 2*s.* 4*d.* Two men accompanied every Cresset, one bearing it, the other carrying a bag with a light, and serving it. Each of these, amounting to nearly 2000, besides his wages "had a strawne hat, with a badge painted, and his breakfast in the morning." (Douce, *Illustrations of Shakspeare*, i. 429.) A Cresset was formerly a badge of the Admiralty. (Willement, *Regal Heraldry*, 33.)

CREST, *v.*
CREST, *n.*
CRE'STED, *adj.*
CRE'STLESS,
CREST-FALLEN,
CREST-FRONT.

Fr. *creste*; It. and Sp. *cresta*; Lat. *crista*; of uncertain Etymology. "Fr. *creste*; a crest, cop, comb; also a tuft or little plume, standing at the top of a Cotgrave. And see the Example from Camden.

To *crest*; to wear a *crest*; to adorn with a *crest*; to serve for, stand in the place or stead of a *crest*.

And on his heed there stont vp right
A *crest* in token of a knight.
Gower. Conf. Am., book v.

——— Turnus bright,
Displaies himself in armes, aboue all men with head vpright,
Whose triple crowned *creast*, and helmet hie, with vgly pawes
Chimera monster holdes, and sparkling flames she spoutes at iawes. *Phaer. Æneidos*, book vii. p. 176.

——— Ech one his hundred souldiers led
Carnation *creastid* youth in burnisht gold gay glittering red.
Id. Ib., book ix. p. 205.

Like as the shining sky in summer's night,
What time the dayes with scorching heat abound,
Is *creasted* all with lines of firie light,
That it prodigious seems in common people's sight.
Spenser. Faerie Queene, book iv. can. i.

CLEO. His legges bestrid the ocean, his rear'd arme
Crested the world.
Shakspeare. Antony and Cleopatra, fol. 365.

Creasts being the ornaments set on the eminent toppe of the healme, and called *tymbres* by the French, I know not why, were vsed auntiently to terrifie the enemy, and therefore were strange deuises or figures of terrible shapes.
Camden. Remaines. Armories, p. 194.

The first Christians vsed no other blazon in their shields then the name of Christ, & a crosse for their *creast*,—Wherevpon many yeares were these *creasts* arbitrarie, taken vp at euery man's pleasure, after they beganne to be hereditarie, and appropriated to families. *Id. Ib.*

Much he [Papirius] spake also as touching the present preparation and magnificent furniture of the enemies, more brave & goodly for shew and ostentation, than effectual and of importance in the end: For they are not the plumed *crests* (quoth he) that give the deadly wounds, but the Romaines speare and launce it is, that is able to pierce their guilded and damasked shields.
Holland. Livius, fol. 381.

His grandfather was Lyonel Duke of Clarence,
Third sonne of the third Edward King of England:
Spring *crestlesse* yoemen from so deep a root?
Shakspeare. Henry VI. First Part, fol. 104.

Thus when the *crest-faln* Israelites were to be redeemed from an Ægypt to a Canaan they cry out upon Moses and Aaron, *Exod.* 5, chide with their Saviours, abomine with their deliverers.
Hammond. Works. Sermon 7. vol. iv.

And on both sides marched a double ranke of armed men, with targuets and *crested* helmets, sending raies and beames from them of brandishing light, wearing upon them fine habergeons.
Holland. Ammianus, fol. 63.

The scalie back of that most hideous snake
Enwrapped round, oft fayning to retire,
And oft him to assaile, he fiercely strake
Whereas his temples did his *creast-front* tyre.
Spenser. Virgil. Gnat.

The time shall come when Chanticleer shall wish
His words unsaid, and hate his boasted bliss:
The *crested* bird shall by experience know,
Jove made not him his master-piece below;
And learn the latter end of joy is woe.
Dryden. The Cock and the Fox.

But if the poem suffers from delay,
Let the lines fly precipitate away,
And when the viper issues from the brake,
Be quick; with stones, and brands, and fire attack
His rising *crest*, and drive the serpent back.
Pitt. Vida. Art of Poetry.

r. ——————— No foe to man
Lurks in the serpent now: the mother sees,
E. And smiles to see, her infant's playful hand
Stretch'd forth to dally with the *crested* worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
Cowper. The Task, book vi.

CRESTONA, a Town of Thrace, and most probably the Capital of *Crestonia*, a small district of that country to the east of Mygdonia. Herodotus (i. 57) speaks of the inhabitants of *Crestona* as being descendants of the *Pelasgi*, whose language they still spoke even in his time, and as dwelling in a country above the Tyrrhenians. Dionysius Halicarnassensis, (*Antiq. Rom.* i. 26,) and many of the translators of, and commentators on, Herodotus, have mistaken this passage, and confound *Crestona* with *Cortona*, a city of Umbria. Major Rennell wishes to substitute *Thermæan* (for *Therme*, afterwards *Thessalonica*, appears to agree in situation) for Tyrrhenian; "since," he says, "we have heard of no Tyrrhenians, but those of Italy." (*Geog. System of Herodotus Examined*, 45.) Larcher, however, in a learned note on the passage of Herodotus referred to above, shows from Thucydides, (iv. 109,) that this last historian, as well as the first, was acquainted with Thracian Tyrrhenians. It is only on account of this difference of opinion that we have mentioned *Crestona*, which in other respects has little importance.

CRETACEOUS, Lat. *creta*, chalk; chalky.

Nor from the sable ground expect success,
Nor from *cretaceous*, stubborn, and jejune.
J. Philips. Cider, book i.

CRETE, the ancient name of the Island of CANDIA. The etymology is extremely uncertain: by some the name is derived from the *Curetes*, the ancient inhabitants of the Island: Diodorus derives it from Crete, the wife of Jupiter Ammon, who reigned in the Island; and several writers derive it from Cres, one of the *Curetes*, who brought up Jupiter.

The obscurity, however, which hangs about the etymology of the name of Crete, extends in a tenfold degree to its history. There are few places more frequently mentioned in ancient authors; few nations to whose customs and laws more abundant allusions have been made in Greek and Roman literature; there are at the same time few countries of the history of which we possess less regular or less authenticated accounts. The falsehood of the Cretans was proverbial: Epimenides himself, who was so shocked at the outrageous mendacity of his countrymen, that he indited the proverb concerning them, which succeeding generations have faithfully circulated and perpetuated, did not hesitate about minor embellishments; declaring that he had enjoyed a slumber in a cave for forty years and more. This is sufficient evidence of the national propensity of the Cretans to deviation from the severity of sober history; and it is, in consequence, no matter of surprise, that their records present us, not only with dates and events which nothing short of Cretan ingenuity could harmonize, but also with transactions which the utmost licence of credulity must fail to believe.

This hopelessness of any successful investigation of the Cretan history is the more to be regretted, as the Cretans were acquainted, at a period so early as not to be precisely assignable, with the advantages of civilisation; and while the other nations of the Grecian stock were still existing by fraud or violence, the Cretans were in possession of a polity not only regular, but such as excited at all times the admiration and the emulation of the geatest sages of Greece, and became the model which formed all the most essential institutions of her most considerable States. A systematic account of the early population and civilisation of Crete would, therefore, be an object of considerable interest; but, in the absence of regular and credible testimony, we must content ourselves with setting down the few particulars which ancient authors have left us, (disguised as they are by allegory and fable,) of the history of this people. CRETE.

The ancient author who has treated the history of Crete most at length, and who professes to derive his account from the most respectable native sources, (a circumstance in this case not so favourable to the interests of truth as in some others,) is Diodorus of Sicily. The first inhabitants of Crete, according to this author, were the *Eteocretes*; a name simply signifying, native or genuine Cretans. The first settlers on the soil were the *Dactyli Idæi*, one hundred in number; or, according to others, who derive their name from δάκτυλοι, fingers, ten, five of each sex. The sanctity and magical powers of these persons are prolific themes of panegyric among ancient writers. They were, probably, adventurers from some civilized country, who were received with the wonder and deference which civilisation always commands among savages, and who secured and rivetted the esteem of the natives by living peaceably among them, and instructing them in the useful arts. That they first worked the mines of Crete, and taught the use of metals, is generally asserted. Ephorus, cited by Diodorus, affirms, that these strangers were colonists from Mount Ida, in Phrygia; but, as Diodorus himself elsewhere discredits the authority of Ephorus, small importance is to be attached to this assertion, especially on a subject so essentially obscure. It is much more probable that they were Phœnicians, since the early civilisation and enterprise of that people are matter of undeniable fact; and since it is morally impossible, that, in many of their voyages, they should not have touched on the shores of Crete. This opinion is confirmed by the story of Europa, who is fabled to have been borne into Crete by Jupiter, whither Cadmus, her brother, was sent to seek her. Nor is it at all impossible that they might have been Jews, who were confounded by the ancients with the Phœnicians, and that they thence derived their appellation *Idæi, quasi Judæi*. Certain it is, on the authority of Tacitus, (*Hist.* v. 2,) that tradition referred the origin of the Jews to Mount Ida in Crete; nor is it easy to imagine how an opinion so grossly unfounded could have arisen, had there not been some connection between the *Dactyli* and the Jews. However this may be, the *Dactyli* were in early possession of Crete.

Their successors were the *Curetes*, if these, indeed, are not rather to be considered identical with the *Dactyli*. They taught the natives farming and grazing, the treatment of bees, and the sports of the field. They also invented several military weapons. Contemporary with these were the Titans, Cronos, Hyperion, Cæos, Japetos, Crios, and Oceanos; and their sisters Rhea, Themis, Mnemosyne, Phœbe, and

 Tethys. Each of these conferred some remarkable benefit on mankind, and on Crete particularly, with which our classic readers are well acquainted. Cronos, better known under the name of Saturn, was King of the Island; to him succeeded his son Zeus, or Jupiter, who divided among his own progeny and that of the Titans the whole Civil government of the Island; assigning to each the department which he occupies in the Greek Mythology: appointing Vulcan his chief smith, and Apollo his chief musician. This part of Cretan *history* agrees entirely in substance with the general Mythology of the Greeks, and therefore the discussion of it does not belong to this place.

"Many generations,"* says Diodorus, "after the births of the Gods in Crete, various heroes are said to have flourished; the principal of whom are Minos, Rhadamanthus, and Sarpedon. The three here mentioned were the sons of Europa by Jupiter. Minos built the cities of Gnossus, Phæstus, and Cydonia; and was the founder of the Civil polity of the Cretans, which he pretended to derive from his father Jupiter, whom he visited once in nine years in a cavern of the Island." He was also conspicuous, according to Diodorus, for his naval successes, and the conquest of several of the Greek islands. In this respect, however, he has, probably, been confounded with another Cretan Monarch of the same name. Diodorus himself, indeed, in one part of his *History* contradicts his testimony on this subject in another. For in the 60th chapter of his IVth book he observes, "Minos, having assumed the government, married Itone, the daughter of Lyctius, by whom he had Lycastus; who, afterwards coming to the throne, and marrying Ida, the daughter of Corybas, became the father of Minos II. whom some relate to have been the son of Jupiter. This Prince was the first of the Greeks who collected a considerable naval force, and maintained an Empire at sea. He married Pasiphae, the daughter of the Sun and Crete," &c. In the 78th chapter of his Vth book, wherein he treats the story of the elder Minos, the historian refers us to the 79th chapter of the IVth book for the account of the war with Cocalus. The Minos who is the hero of that expedition is the husband of Pasiphae; so that here is a plain contradiction. Perhaps he thinks this sufficiently excused by his observation: "since the Cretan historians are inconsistent with each other, it is not to be wondered at, that this history should not be in all things consistent." There appear, however, to have been two Cretan Monarchs of the name of Minos; although it is quite impossible, from the narrative of Diodorus, to distinguish their respective histories. It was in the reign of one of these that the celebrated artist Dædalus, flying from Athens on account of the murder of his nephew Talos, who had raised his professional jealousy by the invention of the saw, exhibited his skill in Crete in the fabrication of the wooden cow for Pasiphae, and of the labyrinth which protected her unsightly progeny, the Minotaur. Driven from the Island by Minos, he took refuge with Cocalus, King of Sicily, whither he was pursued by the Cretan Prince, who perished in the expedition, through the treachery of Cocalus. One of these Princes named Minos was contemporary also with Theseus. For, during the reign of Ægeus, the father of Theseus, Androgeus, son of Minos, came to Athens, at the Panathenaic festival, and conquered all his competitors in the Games: in consequence of which he contracted so great an intimacy with Pallas, the King's brother, and his fifty sons, that Ægeus, judging his influence dangerous, procured his assassination. This act of cruelty Minos resented, by imposing on the Athenians an annual tribute of seven boys and as many girls, who, it was reported, were condemned to be devoured by the Minotaur. This tribute had been paid three years, when Theseus terminated it by the death of the monster.

Minos was succeeded by Deucalion, Creteus, Idomeneus, and Merion, who flourished in the times of the Trojan war. After these, we have no mention of Cretan Kings, until the time of Etearchus; and on his decease, but how soon after it is uncertain, the government of Crete was changed to a Republic. It was administered by a Council of thirty, on whose proceedings, however, the people had a *veto*. Under this was another Council of ten persons, called Κόσμοι, who might be elected from all ranks of the people, and who were probationers for the higher council, to which none but Κόσμοι could be admitted. How long this state of matters continued is uncertain; but Polybius informs us, that in the time of Philip III. of Macedon, the Gnossians and Gortynians had subdued the rest of the Island and divided their conquests.

In the war which the Romans maintained with Antiochus, King of Syria, the Cretans, in disregard of a treaty of alliance subsisting between themselves and the former, concerted measures with other powers, without consulting the Senate; and in the Mithridatick war, they were accused of holding correspondence with the Parthians, and of assisting the Pirates in the Mediterranean in their attacks on Roman property. These circumstances afforded the Romans colourable pretexts for a war, which they were not slow to employ: and after a three years' contest, between the Romans and the Islanders, and partly between Metellus and Pompey, each jealous of the other's victory, Crete shared the fate of the rest of the world.

The laws of the Cretans, so highly celebrated and admired by all antiquity, are referred by Mr. Mitford to two principles: 1. that freemen should all be equal; and 2. that they should be served by slaves. They did not, however, admit of any idleness or dissipation; agriculture or military service was enjoined to all. The children were educated together, and accustomed, almost from infancy, to the most laborious exercises, and the most painful privations; and the same diet was employed by all the nation, which the rich and poor partook at the same table promiscuously. It is easy to trace in these few particulars, the fountain of Grecian Legislation; and that, perhaps, which is no less remarkable in the fortune of Crete is, that the country which redeemed all Greece from barbarism, should be indebted to the very objects of her regeneration, for the scanty and obscure memorials of her history.

* These generations Eusebius thus supplies, by the specification of the names of the ancient Cretan Monarchs. Cres, who reigned 400 years before Tectamus; which last, according to Diodorus, brought into Crete a colony of Æolians and Pelasgians, and during whose reign Minos was born. Talus, Hephæstus, Rhadamanthus, 300 years; Cydon, 63; Apteras, 40. Other Kings are mentioned, as Melinus, Melisseus, Lapithas, &c.; but so far is it from possible to arrange their succession, that there are not small difficulties about their identity.

EVICE. — REW.

CRE'VICE, *v.* } Skinner says, *crevasse* or *crevis*,
CRE'VICE, *n.* } from the Fr. *crevasse, rima*, a chink, from the Lat. *crepare*, i. e. *dissilire, dehiscere*, to leap asunder, to yawn or gape. It. *crepatura*. The French have the verb,

"*Crevasser*, to chop, chawn, chap, chink, rive or cleave asunder." Cotgrave.

Or but it might out there passe
It gan out crepe at some *crevasse*
And flew forth fast for the nones.
Chaucer. The third Book of Fame, fol. 283.

Because so laid, they are more apt in swagging down, to pierce with their points, than in the jacent posture, and so to *crevice* the wall. *Reliquiæ Wottonianæ*, p. 20.

As the pulse declareth how the heart doth worke, so the verye thoughts and cogitations of man's mind, be they good or bad, doe no where sooner bewray themselues, then through the *creuesses* of that wall, wherewith nature hath compassed the cells and closets of fancy. *Hooker. Ecclesiastical Polity*, book v. fol. 348.

I thought it no breach of good manners to peep at a *crevice* and look in at people so well employed; but who should I see there but the most artful procuress in the town, examining a most beautiful country-girl, who had come up in the same waggon with my things. *Spectator*, No. 266.

Trickling through the *crevic'd* rock,
Where the limpid stream distils,
Sweet refreshment waits the flock
When 'tis sun-drove from the hills.
Cunningham. Day. A Pastoral.

Eyeless a huge and starv'd toad sat
In corner murk aloof,
And many a snake and famish'd bat
Clung to the *crevic'd* roof.
Mickle. Ballad 3.

Enchanting novelty, that moon at full,
That finds out ev'ry *crevice* of the head;
That is not sound and perfect, hath in theirs
Wrought this disturbance.
Cowper. The Task, book vi.

CREUSIA, in *Zoology*, a genus of the class *Cirripedes*, order *Acamptosomata*, family *Balanidii*, Leach. Generic character: body sessile, subglobose, enclosed in an operculated shell; three or four pairs of tentaculiform arms; mouth at the upper and anterior part of the body, not prominent; shell sessile, fixed, orbiculate, convexo-conical, four-valved; valves unequal, united; sutures distinct; operculum internal, bivalve.

Type, *C. Verruca*.

This genus was established by Dr. Leach, and excepting *Pyrgoma*, is the only one of the *Balanidii* with bivalve operculum.

CREW, *n.* written by some of our old writers *crue*, and said by Minsheu, (in his first Edition,) to be the Fr. *accrue*, (or *crue*,) i. e. a growth, rising or augmentation. See ACCREW. Skinner prefers the D. *kroegh-en, cauponari, potare, inebriare*; to carouse, to drink; and thus to denote,—an assembly or company of drinking, or jovial fellows. The word is applied to

A growing, increasing, number or assembly of persons; a *crew* of noble Knights; a ship's *crew*.

Aske Julius Cæsar if this tale be true,
The man that conquer'd all the world so wide,
Whose onely worde commaunded all the *crue*
Of Romayne knights at many a time and tide,
Whose pompe was thought so great it could not glide.
Gascoigne. The Fruites of Warre.

If she be one of Cresid's *crue*
and swerue her former best,
No Lucrece must I tearme hir then,
for that were but a iest.
Turbervile. The Louer finding his Loue flitted from wonted troth.

CREW. — CRIB.

The king's owne troupe came next, a chosen *crew*,
Of all the campe the strength, the crowne, the flowre,
Wherein each soldiour had with honours dew
Rewarded beene, for seruice ere that howre.
Fairfax. Godfrey of Boulogne, book xvii. st. 29.

Being sufficiently weary of this mad *crew*, we were willing to give them the slip at any place from whence we might hope to get a passage to an English factory.
Dampier. Voyage. Anno 1687.

What passions reign among thy *crew* Leontius?
Does cheerless diffidence oppress their hearts?
Or sprightly hope exalt their kindling spirits?
Do they with pain repress the struggling shout,
And listen eager to the rising wind.
Johnson. Irene, act ii. sc. 4.

CRE'WEL, *n.* } *Crewell* or *cruel*. Skinner thinks
CRE'WEL, *adj.* } from the Ger. *klawel, klewel*; Dutch, *klowen, glomerare filum*. See CLEW. And *klawel*, he believes to be a contraction, or corruption of the Lat. *globulus*; Wachter adds, or the Gr. κύκλεω, *volvere*, to roll. It is a kind of fine worsted.

As a piece of arras is composed of severall parcels, some wroght of silke, some of gold, silver, *crewell* of divers colours, all to serve for the exornation of the whole.
Burton. Anatomy of Melancholy, fol. 332.

And may Don Provost ride a feasting long
In his old velvet jirkin, and stain'd scarfes,
(My noble soveraigne, and worthy generall)
Ere we contribute a new *crewell* garter
To his most worsted worship.
Ben Jonson. The Alchemist, act i. sc. 1.

——The rest whom fate had plac'd
In honest mediocrity, content
With base materials, sat on well-tann'd hides,
Obdurate and unyielding, glassy smooth,
With here and there a tuft of crimson yarn,
Or scarlet *cruel* in the cushion fix'd.
Cowper. The Task, book i.

CRIB, *n.* A. S. *crybbe*; Dutch, *krippe, krebbe*; Ger. *krippe, kruppe*. Somner explains A. S. *crybbe*; a couch or bed, a stall or stable; a manger or *cribbe*. Junius says, he has never found the word in A. S. records, and thinks it was taken, *in honorem beati salvatoris* from κράβατος, *lectus*, a bed. Wachter considers the primitive to be *krippe, pecten*, a comb; deriving its application from the form of the bars or lattice-work, within which the fodder was placed.

To *cribb*; to put, place, enclose, confine, as in a *cribb* or any small place.

Where no oxen are, there the *cribbe* is emptye: but where the oxen labboure there is muche frute.
Bible, 1551. *Proverbs*, ch. xiv.

Let a beast be lord of beasts, and his *crib* shall stand at the king's messe. *Shakespeare. Hamlet*, fol. 279.

Neuer to seeke after God, sauing onely when either the *crib* or the whip doth constraine, were brutish seruilitie.
Hooker. Ecclesiastical Polity, book v. fol. 288.

But go to the *crib* thou glutton, and there it will be found that when the charger is clean, yet nature's rules were not prevaricated; the beast eats up all his provisions because they are natural and simple: or if he leaves any, it is because he desires no more than till his needs be served. *Taylor. Sermon* 16. part i.

Will the tall steer, which knows no lord but me,
Low at the *crib*, and ask an alms of thee?
Young. On part of the Book of Job.

CRIB-BAGE.

CRIBBAGE, a Game at Cards, the rules of which are laid down as follows, by the great Oracle Hoyle. It is played by two, three, or four persons, with five, six, or sometimes eight cards. In *Five-card Cribbage*, "the party cutting the lowest card deals; after which each player is first to lay out two of the five cards for the crib, which always belongs to the dealer; next, the adversary cuts the remainder of the pack, and the dealer turns up and lays on the crib the uppermost card, for which, if a knave, he marks two points. The card turned up is to be reckoned by both parties, whether in showing their hands or crib. After laying out and cutting as above mentioned, the eldest hand plays a card which the other endeavours to pair, or to find one, the points of which reckoned with the first will make 15; then the non-dealer plays another card, trying to make a pair, pair-royal, sequence, flush were allowed of, or 15, provided the cards already played have not exceeded that number, and so on alternately till the points of the cards played make 31, or the nearest possible number under that.

"When the party, whose turn it may be to play, cannot produce a card that will make 31, or come in under that number, he then says, *Go*, to his antagonist, who thereupon is entitled to score 1, and must play any card or cards he has that will make 31 or under; and if he can make exactly 31, then he is to take two points; and besides, the last player has often opportunities to make pairs or sequences. Such cards as remain after this, are not to be played; but each party having, during the play, scored his points gained, in the manner as directed before, proceeds, the non-dealer first, then the dealer, to count and take for his hand and crib as follows, reckoning the cards every way they can possibly be varied, and always including the turned-up card.

"For every 15 . . . . . 2 points.
"Pair, or two of a sort . . . . . 2 points.
"Pair-royal, or three of a sort . . . 6 points.
"Double-royal, or four of a sort . . 12 points.
"Sequence of any suits, according to the number.
"Flushes, according to the number.
"Knave, or noddy, of the same suit as turned up, 1 point; but when turned up it is not to be reckoned again, nor is any thing to be taken for it when played.
"*N. B.* Three cards of the same suit in hand, or four in crib, usually entitle the player to reckon that number as a flush, and also one more when the turn-up card happens to be of the same suit; but among professed gamesters it is not customary to allow flushes in crib, unless all the cards, including that turned up, are of a similar suit.

"In laying out cards for the crib, it is always requisite that every player should consider not only his own hand, but also to whom the crib belongs, as well as the state of the game; for what might be proper in one situation would be highly imprudent in another. When any player possesses a pair-royal, it is generally advisable to lay out the other cards for either crib, unless those others consist of two fives, a deuce and trois, five and six, seven and eight, fifth and any tenth card, or the crib belonging to the adversary, or the game almost finished. A player, when he does not thereby materially injure his hand, should, for his own crib, lay out close cards, in hopes of making a sequence, or two of a suit, in expectation of a flush, or any that of themselves amount to 15, or such as reckoned with others will make that number, except when the antagonist is nearly up, and it may be expedient to keep such cards that probably might prevent him from gaining at play. The direct contrary method should be pursued in respect of the adversary's crib, which each person should endeavour to baulk, by laying out those cards that are not likely to prove of advantage, unless at such a stage of the game, when it may be of consequence to keep in hand cards likely to tell in play, or when the non-dealer would either be out by his hand, or has reasons for judging the crib of little moment. A king is the best card to baulk a crib, as none can form a sequence beyond it, except in some companies where queen, king, ace are allowed as a sequence; and either a king, or queen, with an ace, six, seven, eight, or nine, are good ones to put out. Low cards are generally the most likely to gain at play. Flushes and sequences, particularly if they are also flushes, are for the most part eligible hands, as thereby the player is often enabled either to assist his own crib, or baulk that of the opponent; to whom a knave should never be given, if with propriety it can be retained. Sequences in play need not be laid down in order; it is sufficient that the cards on the table will form a sequence without any other one intervening: as for instance, suppose a six first played, then a four, and afterwards a trois, if a deuce follows, it will make sequence of three; then if a five, it will be a sequence of five; and if an ace or seven succeed the five, a sequence of six; though should a ten, or any other card that will not run on regular, be played as the fourth, the sequence will then be totally prevented.

"Twenty-nine is the greatest possible number that can be gained by the show of any hand, or crib, either in five or six card Cribbage, and is composed of three fives and a knave, with a fourth five, of the same suit as the knave, turned up; this very seldom happens; but twenty-four is not an uncommon number, and may be formed of four threes and a nine, or two fours, one five, and two sixes; and some other combinations that a little experience will point out.

"The almost endless variety in Cribbage renders it impossible to give, in a small compass, sufficient directions for learners to put out, retain, or play their cards to the best advantage in all the different situations of the game; experience and attention, combined with calculation, will soon do the whole. The chances are often so extraordinary and unexpected, that even between skilful gamesters it is possible at five-card Cribbage, when the adversary is 56, for a lucky player, who had not previously made a single hole, to be more than up in two deals, his opponent getting no further than 60 in that time; and in four-hand Cribbage a case may occur, wherein none of the parties hold a single point in hand, and yet the dealer and his friend, with the assistance of knave turned up, may make 61 by play in one deal, while their adversaries only get 24.

"*Three or Four hand Cribbage* differs only from the preceding, as the parties put out but one card each to the crib, and when 31, or near as can be, have been made, then the next eldest hand leads, and the players go on again, in rotation, with any remaining cards, till all are played out, before they proceed to show. For Three-hand Cribbage triangular boards are used.

"A sort of Three-hand Cribbage is sometimes played,

whorein one person sits out, not each game, but each deal in rotation. In this the first dealer generally wins.

"*Six-card Cribbage* varies from that played with five, as the players (always only two) commence on an equality, without scoring any points for last, retain four cards in hand, and all the cards are to be played out, as in Three and Four hand Cribbage with five cards. At this game it is of advantage to the last player to keep as close cards as possible, in hopes of coming in for 15, a sequence, or pair, besides the end hole or 31. The first dealer is reckoned to have some trifling advantage, and each player may, on the average, expect to make 25 points in every two deals. The first non-dealer is considered to have a preference, when he gains 10 or more the first hand, and the dealer not making more than his average number.

"*Eight-card Cribbage* is very rarely played."

The Rules commonly received, are added on the same high authority:

"The dealer may discover his own cards, though if he shows any of the adversary's, that adversary is entitled to mark two points, and also at liberty to call a fresh deal.

"Should too many cards be dealt to either party, the non-dealer may score two points, and likewise demand another deal, upon the error being detected previous to taking up the cards: but if he does not wish a new deal, in that case the extra cards must be drawn; and when any player is observed to have in hand more than the proper number of cards, then the opponent shall set up four points, and may also call a new deal.

"If any player shall meddle with the cards after dealing, till the period of cutting them for the turn-up card, then his opponent shall score two points.

"When any player scores more than entitled to, the other party should not only put him back as many points as are overmarked, but likewise score the same extra number for his own game.

"Should either party meddle even with his own pegs unnecessarily, the opponent may take two points, and if any one takes out his front peg, he must place the same back behind the other; though when any are misplaced by accident, a by-stander should replace the same according to the best of his judgment, but never otherwise interfere.

"When any player miscalculates, or neglects to set up what he is entitled to, the adversary is, in some companies, allowed to take the points so omitted; but in others that is not done, the inattentive person being only prohibited from afterwards scoring them.

"Each player may place his own cards, when done with, on the pack.

"In Five-card Cribbage, the cards are to be dealt one by one alternately, but when played with six cards, then it is customary to give three, and if with eight cards, four at a time.

"The non-dealer, at the commencement of the game in *Five-card Cribbage*, scores three points, called taking *three for last*, but in six and eight-card Cribbage that is not to be done.

"Some parties permit of flushes in play to be reckoned, when three or more cards of a suit are laid down successively, that is, the person playing the third card reckons three, and the player laying down a fourth of the same suit scores four, and so on if five, six or more can be played."

CRIB-BAGE.

CRICKET.

CRIBRARIA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Fungi*, belonging to Persoon's section *Dermatocarpi*. Generic character: the plant consisting of reticulated hair-like fibres, including the fertile dust.

Eleven species, found on rotten trunks of trees. Persoon, *Syn. Fung.*

CRICK, CRI'CKET. } *Crick* or *creek* in the neck, Junius thinks, is from the A. S. *cricce*, (English, *crutch*.) A staffe; because the neck of one so afflicted is as stiff and immovable as a *staff*. Skinner, that it may be—to *creak* or *crack*, because the neck feels as if it would *crack* or burst asunder. In Sir John Davis, it seems to be no other than *creek*, (q. v.) a nook or corner.

Cricket, the insect, certainly from the noise or sound it utters. *Cricket*, the game, from A. S. *cricce*, a staff; with which the balls were struck.

> The *cryket* by kynde of fur, (i. e. fire.)
> *Piers Ploughman. Vision*, p. 255.

Forsooth because it goeth as it were reculing backward, it pierceth and boreth an hole into the ground, and never ceaseth all night long to *creake* very shrill. They take a flie and lie it about the middest at the end of a long haire of one's head, and so put the said flie into the mouth of the *cricket's* hole; but first they blow the dust away with their mouth, for feare least the flie should hide herselfe therein: the *cricket* spies the sillie flie, seaseth upon her presently, and claspeth her round, and so they are both drawne foorth together by the said haire.
Holland. Plinie, vol. ii. fol. 370.

> Of all their ways, I love Meander's path,
> Which to the tune of dying swans doth dance,
> Such winding slights, such turns and *cricks* he hath,
> Such *creaks*, such wrenches, and such dalliance.
> *Davies. On Dancing.*

With water, he giveth it for the dropsie; to those also that with a *cricke* or crampe have their necks drawne backward.
Holland. Plinie, vol. ii. fol. 40.

A screech owl at midnight has alarmed a family more than a band of robbers; nay the voice of a *cricket* hath struck more terrour than the roaring of a lion. *Spectator*, No. 7.

> ——— Far remote
> From Mirth's mad shouts, that thro' th' illumin'd roof
> Resound with festive echo, let me sit
> Blest with the lowly *cricket's* drowsy dirge.
> *Warton. Pleasures of Melancholy.*

As much as I delight in the honest country folks, they do now and then throw a pot of ale at my head, and sometimes an unlucky boy will drive his *cricket-ball* full in my face.
Johnson. The Rambler.

> England, when once of peace and wealth possess'd,
> Began to think frugality a jest,
> So grew polite, hence all her well-bred heirs
> Gamesters and jockies turn'd, and *cricket players.*
> *Jenyns. Horatii Epist.* 1. *Lib.* 2. *imitated.*

Strutt, in his *Sports and Pastimes*, (book ii. ch. iii. sec. 19,) holds that the game of CRICKET originated from the older game of *Club Ball*, in which a ball was struck from a straight bat. Two engravings of this game are given by him, one from a Genealogical Roll of the Kings of England to the time of Henry III., in the Royal Library, marked 14, *B* v.; the other from a MS. in the Bodleian, dated 1344, and marked Bodl. 264. In each of these are only two players. Little more is known about the game, and it does not appear by what laws it was regulated. Strutt cannot trace the name *Cricket* beyond the commencement of the XVIIIth century. The only great change which

CRICKET. seems to have been made in this game since its introduction, is the usage of three stumps and two bails in the wicket, instead of two stumps and one bail, which frequently allowed the ball to pass between them. Cricket is played by single and double wicket. The former usually requires five players on a side, the latter eleven. Hoyle gives the following:

"*Laws of the Game.*

"The ball must weigh not less than five ounces and a half, nor more than five ounces and three quarters.

"At the beginning of each innings, either party may call for a new ball.

"The bat must not exceed four inches and one quarter in the widest part.

"The stumps must be twenty-four inches out of the ground, the bails seven inches long.

"The bowling-crease must be parallel with the stumps, three feet in length, with a return-crease.

"The popping-crease must be three feet ten inches from the wickets, and parallel to them, and the wickets must be opposite to each other, at the distance of twenty-two yards.

"It shall not be lawful for either party during a match, without the consent of the other, to alter the ground, by rolling, watering, covering, mowing, or beating. This rule is not meant to prevent the striker from beating the ground with his bat near where he stands during the innings, or to prevent the bowler from filling up holes, watering his ground, or using sawdust, &c. when the ground is wet.

"The wickets shall be pitched within thirty yards of a centre fixed by the adversaries.

"The bowler must deliver the ball with one foot behind the bowling-crease, and within the return-crease; and shall bowl four balls before he changes wickets, which he shall do but once in the same innings, and he may order the player at his wicket to stand on which side of it he pleases.

"If the bowler tosses the ball over the striker's head, or bowls it so wide that the striker cannot play at it, the party that is in shall be allowed one notch, to be put down to the byes, and those balls not to be reckoned as any of the four balls.

"If the bowler bowls a *no ball*, the striker may play at it, and be allowed all the runs he can get, and shall not be put out, except by running out.

"The ball must be bowled underhand, and delivered with the hand below the elbow.

"In the event of a change of bowling, no more than two balls to be allowed in practice.

"The bowler who takes the two balls, to be obliged to bowl four balls.

"The striker is out if the bail is bowled off, or the stump bowled out of the ground: or if the ball, from a stroke over or under his bat, or upon his hands (but not wrists) is held before it touches the ground, though it be hugged to the body of the catcher: or if, in striking, or at any other time while the ball is in play, both his feet are over the popping-crease, and his wicket is put down, except his bat is grounded within it; or, if in striking at the ball he hits down his wicket: or, if under pretence of running a notch, or otherwise, either of the strikers prevent a ball from being caught, the striker of the ball is out; or, if he runs out of his ground to hinder a catch: or, if a ball is struck up, and he wilfully strikes it again; or, if in running a notch, the wicket is struck down by a thrown, CRI
or with the ball in hand, before his foot, hand, or bat is grounded over the popping-crease; but if the bail is off, a stump must be struck out of the ground by the ball: or if the striker touches or takes up the ball before it has lain still, unless at the request of the opposite party; or if the striker puts his leg before the wicket, with a design to stop the ball, and in the opinion of the umpire, actually prevents the ball from hitting his wicket by it.

"If the players have crossed each other, he that runs for the wicket that is put down is out; if they are not crossed, he that left the wicket put down is out.

"When a ball is caught, no notch to be reckoned.

"When a striker is run out, the notch they were running for is not to be reckoned.

"If a last ball is called, the striker shall be allowed four, but if more than four are run before *last ball* is called, then the striker to have all they have run.

"When the ball has been in the bowler's or wicket-keeper's hands, it is considered as no longer in play; the strikers need not to keep within their ground till the umpire has called *Play*; but if the player goes out of his ground with an intent to run, before the ball is delivered, the bowler may put him out.

"If the striker is hurt, he may retire from his wicket, and have his innings at any time in that innings.

"If a striker is hurt, some other person may be allowed to stand out for him, but not go in.

"If any person stops the ball with his hat, the ball is to be considered dead, and the opposite party to add five notches to their score; if any are run, they are to have five in all.

"When the ball is struck up, the striker may guard his wicket either with his bat or his body.

"In single-wicket matches, if the striker moves out of his ground to strike at the ball, he shall not be allowed a notch for such stroke.

"The wicket-keeper shall stand at a reasonable distance behind, and shall not move till the ball is out of the bowler's hand, and shall not by any noise incommode the striker: and if his hands, knees, foot, or head, be over or before the wicket, though the ball hit it, that shall not be out.

"The umpires shall allow two minutes for each man to come in, and fifteen minutes between each innings. When the umpires shall call *Play*, the party refusing to play shall lose the match: and the said umpires are the sole judges of fair and unfair play, and all disputes shall be determined by them, each at his own wicket: but in case of a catch, which the umpire at the wicket cannot see sufficiently to decide upon, he may apply to the other umpire, whose opinion is conclusive. The umpires, in all matches to pitch fair wickets, and the parties to toss for the choice of innings. They are not to order a player out, unless appealed to by the adversaries. But if the bowler's foot is not behind the bowling-crease, and within the return-crease, when he delivers the ball, the umpire, unasked, must call *No Ball*. If the striker runs a short notch, the umpire must call *No Notch*.

"The umpire at the bowler's wicket shall be first applied to decide on all catches.

"The umpires are not to be changed during the match, but by the consent of both parties."

CRIME, *n.*
CRI'MEFUL,
CRI'MELESS,
CRI'MINAL, *adj.*
CRI'MINAL, *n.*
CRIMINA'LITY,
CRI'MINALLY,
CRI'MINALNESS,
CRI'MINATE, *v.*
CRIMINA'TION,
CRI'MINOUS,
CRI'MINOUSLY,
CRI'MINOUSNESS.

Fr. and It. *crime*; Sp. *crimen*, Lat. *crimen*. *Quia*, (says Vossius,) *qui judicat, is litem* separat, *ac verum, a falso distinguit, hinc factum est, ut κρίνω*, (i. e. *dirimo, sejungo, separo,*) *secundario ponatur pro* judicare, *a quâ significatione est Græcum κρίμα, pro judicio, et Latinum* crimen *pro* delicto, *quia ob crimen aliquis* judicatur *ac* damnatur. For the common legal application, see the **Examples** from Blackstone.

An act contrary to some law, human or divine; a failure in the performance of that which is ordered; an opposition or resistance to that which is ordered; a doing of that which is ordered not to be done: *sc.* ordered by human or divine authority.

I shal him tellen which a gret honour
It is to be a flatering limitour,
And eke of many another maner *crime*,
Which nedeth not rehersen at this time.
Chaucer. The Frere's Prologue, v. 6877.

Therfore he seide, thei that in ghou ben myghti come down togidre, and if ony *cryme* is in the man accuse thei hym.
Wiclif. The Dedis of Apostlis, ch. xxv.

Also thirdly it is agreed that whosoever of Prussia is determined *criminally* to propound his *criminal* complaints in England: namely that his brother or kinsman hath beene slaine, wounded, or maimed by Englishmen, the same partie is to repayre vnto the citie of London in England.
Hakluyt. Voyage, &c. Richard II.

Consider also, good readers, that by the lawes afore made, there was not only foreboden to beare witnes, he that appeared to be once forsworn, but also many other maner of *crymynous* persons, for the generall presumpcion that they wer vnworthy credence. *Sir Thomas More. Workes*, fol. 1003.

Item, that an order may be taken for the bringing up of youth in good learning and vertue; and that the schoolmasters of this realm may be Catholick men, and all other to be removed that are sacramentaries, or hereticks, or otherwise notable *criminous* persons.
Burnett. Records. An Address by the Lower House of Convocation to the Upper House.

Great God it planted in that blessed sted
With his almighty hand, and did it call
The tree of life, the *crime* of our first father's fall.
Spenser. Faerie Queene, book i. can. 2.

SIL. *Crimes?* AFE. Patience, Silius. SIL. Tell thy moile [mule] of patience,
I am a Roman. What are my *crimes?* Proclaime them.
I am too rich? too honest for the times?
Have I, or treasure, jewels, land or houses
That some informer gapes for?
Ben Jonson. Sejanus, act iii.

——— But tell me,
Why you proceeded not against these feates,
So *crimefull*, and so capitall in nature.
Shakespeare. Hamlet, fol. 239.

And had I twentie times so many foes,
And each of them had twentie times their power,
All these could not procure me any scathe
So long as I am loyall, true and *crimeless*.
Id. Henry VI. First Part, fol. 129.

The ends [of drink] are digestion of our meat, cheerfulness and refreshment of our spirits, or any end of health; besides which if we go at any time beyond it, it is inordinate and *criminal*, it is the vice of drunkenness.
Taylor. Holy Living, ch. i. sec. 2.

The highest danger is not in every sin; offences and *crimes* must be distinguished carefully: for the same severe impositions are not indifferently to be laid upon *criminals*, and those whose guilt is in such instances from which no man is free.
Id. On Repentance, ch. iii. sec. 5.

Providing always, that this be not prejuditiall to the ordinary jurisdiction of judges; but that men may pursue their actions by order of law, civilly or *criminally*, as it pleaseth them.
Knox. History of Reformation. Anno 1560.

It being no undertaking of ours to confess first, and then excuse our schism, or avert the *criminalness* of it.
Hammond. An Answer to Schism Disarm'd, ch. vi. sec. 1.

As there is nothing that raises so deadly hostilitie as religion, so no *criminations* are so rife, or so haynous, as those which are mutually cast upon the abettors of contrary opinions.
Hall. Christian Moderation, vol. iii. book ii. sec. 10.

He perceived him to be more estranged than before time through the slaunders and *criminous* imputations which M. Lollius, companion and governour to the saide Caius, had put into his head. *Holland. Suetonius. Tiberius*, fol. 94.

For it seemed by their distemperature that it sounded very *criminously* on their trial, and therefore utterly denying all that was alledged, they protested themselves true and faithful subjects.
State Trials. Arraignment of Edmund Campion.

And to this I that did not really adhear to that, will not be so far concerned in it, as to make any reply, or at all to endeavour to defend it, or to add of it further than this, that the bare possibility that it might so signifie, supersedes all demonstrativeness of proof from this text, for the *criminousness* of will-worship.
Hammond. Works, vol. ii. fol. 178.

Murder may pass unpunish'd for a time,
But tardy justice will o'ertake the *crime*.
Dryden. The Cock and the Fox.

There are numberless little *crimes* which children take no notice of while they are doing, which, upon reflection when they shall themselves become fathers, they will look upon with the utmost sorrow and contrition, that they did not regard, before those whom they offended were to be no more seen.
Spectator, No. 263.

Suppose a civil magistrate should have a *criminal* brought before him, accused for instance, of murder, burglary, or the like, and the fact is proved, would you not have him in that case to pronounce the sentence that the law has awarded to all such malefactors. *Sharp. Works. Sermon* 6. vol. vi.

Being accused in the House of Commons, though they thought not convenient to proceed against him *criminally*; yet upon this, and divers other considerations, they removed him.
Ludlow. Memoirs, vol. iii. p. 116.

There is a great deal of difference as to the *criminalness* of false persuasions upon this account; the same error which one person may hold very pardonably, may be extremely dangerous in other persons that have better parts, and have had a better education, and enjoy more opportunities of informing themselves right in those points. *Sharp. Works. Sermon* 16. vol. iii.

From the (not long since mentioned) frequent repetitions to be met with in the Scripture, and from the unusual method, wherein the author of it has thought fit, that the divine truths and precepts should be extant there, divers have been pleased to take occasion to *criminate* the Bible, as if, its bulk considered, it were but a barren book.
Boyle. Touching the style of Holy Scripture.

The prophet Nathan scrupled not to deceive David, that he might reclaim him, and surprise him into a confession of the *criminousness* of his fault.
Id. Preface to Occasional Meditations.

Remember that my days have all been honourable; and that I now suffer not for my *crimes*, but my virtues.
Melmoth. Cicero. To Terentia, &c. book i. sec. 6.

A *crime* or misdemesnor, is an act committed or omitted, in violation of a public law, either forbidding or commanding it.
Blackstone. Commentaries, vol. iv. p. 5.

CRIME. — CRIMEA.

The discussion and admeasurement of which (the general nature of *crimes* and their punishment,) forms in every country the code of *criminal* law. *Blackstone. Commentaries*, vol. iv. p. 2.

When you have collected your audience, just at the moment when their minds are erect with expectation, let it be reported that a state *criminal* of high rank, is on the point of being executed in the adjoining square; in a moment the emptiness of the theatre would demonstrate the comparative weakness of the imitative arts, and proclaim the triumph of real sympathy.

Burke. On the Sublime and Beautiful, sec. 15.

Lord Coke, the oracle of the English law, conforms to that general sense, where he says, that "those things which are of the highest *criminality*, may be of the least disgrace."

Burke. Letter to the Sheriffs of Bristol.

CRIM — CRIM

It is no slight authority which shall persuade us (by receiving as proofs of loyalty the mistaken principles lightly taken up in these addresses) obliquely to *criminate*, with the heavy and ungrounded charge of disloyalty and disaffection, an uncorrupt, independent, and reforming parliament.

Id. Relative to the Speech from the Throne.

CRIMEA.

Name.

CRIMEA, or CRIM-TATARY, is the modern name of the Peninsula called *Chersonesus Taurica* by the Ancients; but since its annexation to the Russian Empire, it has received from its new masters the barbarous name of Tavrida. It lies between the parallels of 44° and 46° north latitude, and the thirty-third and thirty-sixth meridians east of Greenwich; has nearly the shape of a lozenge, and its longest diameter is from east to west. United at its northern extremity to the continent of Europe by the narrow isthmus of Pérekop, and separated from Asia, on the east, by the strait of Zení-calêh, (the *Cimmerian Bosporus*;) surrounded also on three sides by the Black Sea, (*Pontus Euxinus*,) and on the fourth by the Sea of Azov, (*Palus Mœotis*,) into which the Don (*Tanais*) pours its stream, its position is equally favourable to a commercial intercourse with either quarter of the globe. A line drawn from its eastern to its western extremity measures about 320 versts, (210 British miles;) but its diameter from north to south is only 180 versts, (120 British miles;) so that the whole area cannot be more than 6000 square miles. Of this space, nearly two-thirds are occupied by an almost unbroken level, similar in appearance to the vast steppes, or grassy plains, between the Dnépr and Volga, of which, geologically considered, it may be said to form a part. On the south-east, however, a chain of lofty mountains rising abruptly from the plain, diversifies the climate, soil, productions, and appearance of the country, and sending forth the numerous streams which fertilize the low lands, as well as the vallies on their sides, enrich no less than adorn this beautiful Peninsula, and render it a favourite subject with the Poets and Historians, of ancient as well as modern times. On the north and north-east it is bounded by a large lagune or inlet from the Sea of Azov, the *Putris Palus* of Strabo and Gniloe More (a name of similar import) of the Russian Geographers. It is shaped like the letter L, but variously indented at its edge, and cut off from the rest of the Peninsula by a narrow spit of sand, (Ptolemy's Chersonesus of Zeno,) seldom more than a mile broad, but upwards of seventy miles long, from the Fort of Arabát at its southern extremity to the narrow Strait of Yenī-cheh, which separates it from the Steppe of the Nogháïs. This shallow sea (Sukhoe Mortze as it has been called by the Poles and Russians,) is also named *Byce* by Ptolemy, and *Buges* by Pliny, and was well known to Strabo, but must have undergone considerable changes since his time, if his information as to its magnitude were correct, for he gives it a breadth of 4000 stadia, (400 miles,) and says that it communicated by a wide mouth with the *Palus Mœotis*.

Situation and boundaries.

Putris Palus or Sea of Zivásh.

On the southern coast, at the distance of about ten geographical miles, in a straight line from Arabát, stands the town of Kaffah, also called Theodosia, at one extremity of the Isthmus, which was the boundary of the minor Peninsula and Kingdom of the *Bosporus*. This is now called the Peninsula of Kerch, (the Kersh of the Turks,) and forms the eastern termination of the Crimean Mountains, which, to the west, end abruptly at the point of Phanari, (anciently *Lampas*,) in the Heracleotic peninsula. That part of the Crimea, it may be remarked, was better known to the Greeks than the Kingdom of the *Bosporus*.

Bosporan Kingdom.

The Greek colonies settled near the mouth of the *Palus Mœotis*, (Strabo, vii. 4,) at first independent settlements, were gradually united under one head, and thus gave rise to the Kingdom of the *Bosporus*, better known by its beautiful coins than by any memorials preserved in the Greek Historians. It comprehended the island of *Phanagoria* or Tamán on the Asiatic side, as well as *Panticapæum*, *Mymecium* and other less noted towns on the European side of the straits: and commanded the commerce of the *Palus Mœotis* then probably deeper and more extensive than at present. It was then also, as now, celebrated for the abundance of its fish, especially the sturgeon; to which it probably owed the appellation given to it by Europeans in the dark ages: for the *Mar delle Zabacche* of the Genoese seems to be only a translation of the Tátár phrase, *Ishabak denizi*, (Caviar Sea,) and closely resembles *Sivash*, one of the Russian names of the Gniloe More, or Stinking Pool. Its diameter from the mouth of the *Tanaïs* (Don) to the *Bosporus*, was 2200 stadia, (about 270 miles,) according to Strabo, (vii. 4;) and he adds, that its circumference was reported to be no less than 9000 stadia, (more than 1100 miles,) that is almost the double of its actual dimensions.

Territorial division.

The Crimea, since its incorporation with the Russian Empire, has formed the forty-first Government or Province of the Southern division, including the territories of the Noghái Tátárs, and a part of the Cúbán. It is subdivided into the Districts of, 1. Levkopol, (*Leucopolis*,) formerly *Acmechet*, the Tátár Capital, since called Symferopol, (*Sympheropolis*;) 2. Eski or Stara Crim, i. e. Old Crim, the Metropolis at a more remote period; 3. Evpatoria, (*Eupatoria*,) called Koslov by the Russians, and Guzlovah by the Tátárs; 4. Pérekop, (i. e. the trench, Przekop in Polish;) 5. Phanagoria on the Island of Tamán; 6. Dneprovsk on the Dnépr; 7. Melotopol on the Melochnyé.

Soil and climate.

The flatness of the northern part of the Peninsula, and its exposure to the north and north-east winds, while the breezes from the south are chilled in their passage over the southern mountains, make its winters very severe in comparison with those of other coun-

tries under the same parallel of latitude. Its summers, on the contrary, are often excessively hot; and the great moisture prevalent in the central and southern districts, during the autumnal months, occasions, as is always the case when it is combined with extreme heat, intermittent fevers, which are generally tedious and often fatal. The steppe or heath, which forms nearly two-thirds of the Peninsula, being, as was before remarked, a continuation of the vast level between the Dnestr and the Volga, consists of sand mixed with clay, strongly impregnated with saline particles, so that it abounds, especially near the sea, with salt lakes and pools, which, during the summer heats, are entirely dried up, and leave a thick crust of salt; affording an abundant supply for the wants of all the neighbouring countries, and furnishing no less than 200 cargoes annually for the port of Kaffah alone. Ten rubls (now not more than nine shillings,) was the duty paid on every waggon load in 1794; but as the whole of Russia and Poland is supplied from these natural salt works, the revenue thus accruing to the Crown is considerable.

Salt lakes.

Mountains. The mountainous region, formed by an elevated ridge, extending from Bálaclavah to Kaffah, (*Theodosia,*) at a small distance from the shore, and sending out smaller branches across the Peninsula of Kerch, is a mass of calcareous rock, the beds of which, on the north-western side, are inclined towards the horizon, like those of the slate on the south; but the latter is there below the former, while it is incumbent upon it on the north face of the chain. On that side the declivity is generally a gradual slope; but on the south it is exceedingly steep and precipitous. The views from the highest points in this country are magnificent, and well repay the labour of the traveller in toiling up their sides: the rich verdure of woody hills and fertile vales below; bold and broken crags of naked lime-stone, or gloomy trapp; and swelling summits of slate mountains, half concealing from the eye the vallies at their feet, and broken by torrents, the banks ofwhich are strewed with trunks of trees and fragments of rock, memorials of their wintry violence; all unite to form a prospect, the sublimity and beauty of which, can be surpassed only by the scenery of the Alps. The whole chain (called Yaïlà or Summer Quarters by the Tátárs,) is divided into two branches by the lofty summit of the Chádir-dágh, (i. e. Tent Mountain, from its conical form.) The south-eastern part or Bábúghán Yaïlà, is separated by a forest of pines from the vallies near the sea, where the villages of Lambàt, Parthenìt, Deremen-kóï, Dereh-kóï, Nikítà and Yattah are surrounded by rich meadows, shaded by groves of walnuts, poplars, chestnut-trees, and quinces. The singular appearance of the cliffs on this side of the mountains, so well described in a tract, (*Tableau de le Tauride*, p. 3—5,) ascribed to Pallas, (Clarke's *Travels*, ii. 127,) has been produced by the agency of springs undermining the beds of slate, already in part decomposed by the atmosphere. Large masses of rock are in this manner suddenly displaced, and the soil, trees, and even houses, are removed in a moment to a considerable distance, sometimes even without injury. The "land-slips" in the under-cliff, on the southern shore of the Isle of Wight, are probably instances of a similar agency on a small scale. The last of these *avalanches* on record, is that which in 1786 swept away the whole village of Kuchuk-kóï; the circumstances attending it are well related by Pallas, (*Voyages dans les Gouv. Meridionaux de la Russie,* ii. 123,) and may, as he observes, account for many of the singular appearances of the cliffs in several parts of this coast.

In the Demirjí Yaïlà, or north-eastern division of the mountains, the vallies as far as Súdác are much like those already mentioned. Curú Uzèn, Uskĭút and Capsokhór are the most fertile, and produce much flax, esculent vegetables, and fruit; woods of forest-trees replace the pines on the border of the higher region, and slate is the predominant rock. Between Súdác and Kaffah, a coarse sand-stone or brecia alternates with the lime-stone; and the spherical and columnar form of the mountains near the coast, renders this change in their structure perceptible even on a hasty and distant view. Of the vallies which are here narrower and less cultivated, the only remarkable ones are Tarac-tásh, Cós, Otúz, Súdác or Sú-dágh, and Jó-tepeh; but the two last produce the best wine in the Peninsula. M. Von Engelhardt, (*Reise,* i. 15,) thinks that, with care, the wines of Súdác might be made to rival those of Champagne and Burgundy.

The Chádir-dágh, the loftiest mountain in the whole range, is covered for three-fourths of its height with a forest of beech, beginning at the elevation of 451 toises and a half (=2889·6 feet,) and extending nearly to the summit, which forms a ridge running from south-west to north-east, for about three versts (rather less than two miles,) in length, and being in some places as much as a verst (=five furlongs,) in breadth. The surface is exceedingly uneven, and rises considerably at each extremity; of which the south-western is the largest, and its cliffs, attaining the height of 790·3 toises (=5057·9 feet,) above the Black Sea, form the true summit of the mountain; the north-eastern end of the peak being lower by 221 feet and a half.

The Bábúghán Yaïlà or western division of the range which rises nearly to the same, or perhaps in some places to a greater height than the Chádir-dágh, runs without any break as far as Bálaclavah, where it turns to the north-west, and then gradually descends into the plain. This, as the most elevated branch of these mountains, is that which would most distinctly show the progressive change of vegetation in this latitude, if its height were sufficient: but it is too far below the limit of perpetual snow to admit of any very decided inferences from the position or time of flowering of the plants which it bears; and nothing but long and repeated observation could distinguish accurately between what is invariable and what is merely accidental.

Vegetation.

The annexed Table gives the names of the principal plants observed on the north-eastern declivity of the Bábúghán Yaïlà in the beginning of May, ascending from the foot of the mountain 37 toises (=237 feet nearly) above the level of the sea. (*Reise,* i. 16.)

CRIMEA.

	1 Interval. to 207 T. (1226 ft.)	2 Interval. to 837 T. (3413 ft.)	3 Interval. to 547 T. (3601 ft.)	4 Interval. to 717 T. (4569 ft.)	5 Interval. to 767 T. (4689 ft.)
Primula acaulis	in seed	.....	full bloom	.....	full bloom.
Thlaspi montanum	in seed	.....	in seed	.....	.....
Dentaria quinquefolia	large pods	small pods	full bloom	full bloom	.....
Leucoïum æstivum	in seed	.....	in seed	.....	.....
Pæonia corallina	full bloom	large buds	very small buds	.....	.....
P. tenuifolia					
Shrubs.					
Ulmus pumila	in leaf	in leaf	scattered beaches	greensward	no trees.
Rosa canina					
R. collina					
R. rubiginosa					
R. spinosissima					
Cratægus orientalis					
C. monogyna					
Pyrus Torminalis					
Vines, &c.					
Orchis fusca	full bloom	full bloom	.....	.....	.....
O. sambucina					
O. lonopsca					
O. hircina					
Ajuga pyramidalis	.....	full bloom	.....	.....	just opening.
Ornithogalum fimbriatum	full bloom	full bloom	.....	just opening	full bloom.
O. circinatum					
Lathræa squamaria	large seeds	.....	full bloom	full bloom	.....
Convallaria polygonata	half faded	.....	.....	very small buds	.....
C. latifolia					
Fagus sylvatica	in leaf	in leaf	in leaf	budding	.....
Arabis alpina	.....	.....	.....	full bloom	.....
Draba aizoides	.....	.....	.....	.....	half faded.
Potentilla verna	.....	.....	.....	.....	full bloom.
Viola grandiflora					
Carex Michelii					
Crocus vernus					
Fumaria officinalis	.....	.....	.....	.....	opening.
Juncus pilosus					
Cerastium repens					
Polypogon vaginatum					

The reader will probably observe one circumstance, which appears to be inconsistent with the known decrease of temperature as the elevation above the sea increases, viz. that the vegetation on the summit of the mountain was in a more forward state than at the lower station; but this is easily accounted for, by its uninterrupted exposure to the sun, and the small height of the plants there produced, which makes the effect of the reflected heat more powerful: thus an aged yew-tree (*Taxus baccata*) was found among the cliffs on the summit of the Bábúghán Yaïlà, growing not, as usually, upright, but prostrate, and as it were creeping along the wall of rock.

The northern side of this range presents a very different prospect. For fifteen or twenty versts (from nine to twelve miles) along the woody declivity of the mountains, the lower range of slate-hills gradually sinks into the plain. An undulating outline, formed by the round and generally wooded summits of these hills, marks the course of the streams which cross them in their way to the sea, and have worn a passage through the wall of white calcareous rock, which forms the northern boundary of the elevated range; and, from its parallelism with the ridge, appears as if it had been anciently the bank of a mighty stream, the bed of which was formed by the slate-hills below.

The vallies become wider and more fertile as they approach the plain, and the whole aspectof the country wears a greater appearance of industry and comfort. Fields in a better state of cultivation, plantations and orchards more regularly planted, neater and more substantial cottages, are all indications of the superior condition of the inhabitants of this side of the mountains. Timber for shipping is cut down and carried to Sevastopol; waggons (*drabahs*) and various utensils, or articles of furniture, are constructed; and the various branches of agriculture already mentioned are carried on by the villagers on this side of the hills. They are not, therefore, deserving of Pallas's unqualified reprobation, (ii. 349;) though, from want of skill and judgment, they have made a great havoc in their forests, since the ship-builders at Kherson have discovered that their timber is more serviceable than that brought down the Dnépr. Stiléh, Uzembásh, Kók-kïos, and Baïdár, are among the largest; and Chórgunah, Buyuk-Uzèn, Carà Ilyás, Kermenchuk, Ayu Thodór, and Bághcheh-saráï, the most beautiful places in this part of the Peninsula.

The natives of Crimea are for the most part descen-

dants of those Tátár tribes who conquered it in the beginning of the XIIIth century. Hájí Giráï, the real or supposititious son of Bash Tímúr, a descendant of Jengìz was elected Khán of the Crim, about the middle of the XVth century; and became the parent of a Royal line not yet extinct, though their claim to the sovereignty of the Crimea was abandoned in favour of Russia by Sháhín Giráï, the last of the Kháns, in 1784.

From the Shepherd, (Chóbán,) to whom Hájí Giráï owed his preservation, (Langlès, *Notice des Khâns de Crimée*, p. 401,) there descended another branch, perhaps from the same stock, distinguished by peculiar honours, and called the Chóbán Giráïs; but, independantly of these, there were seven ancient families, who formed a sort of Aristocracy in the Crimea. They were,

Government.

1. The family of Shírím, settled between Carà-sú-bázár and Kerch; 2. Barun, near the former place; 3. Mansúr, around Koslov; 4. Sujuvut, to the east of Carà-sú-bázár; 5. Ardín, or Arghin, near Ac-mesjid, (Ak-metchet;) 6. Yashláú, about Bághcheh-saráï; and 7. Dáïr, near Pérekop, between the Sálghir and the Suya.

These families were, in a great measure, independent of the Khán, liable to no imposts, nor even to any military service; and they possessed an unlimited authority within their own territories, collecting for themselves the legal tenths, (*áshúr*,) and levying the capitation tax (*kharáj*) on infidels. There were also eight more families, or tribes, possessing peculiar privileges, though to a smaller extent.

1. Kipchác; 2. Oïrèt; 3. Merkít; 4. Ablán; 5. Burulchà; 6. Bitàc Bulghàc; 7. Subán ghází Oghlù; 8. Yedeï Oghlù.

The two latter were, properly, branches of the Nógháï tribes, established in the Steppes beyond the Isthmus.

Besides these, there was the Capí-khalkí, (People of the Gate, *i. e.* Confidential Servants of the Court,) a body of inferior Mírzás, or Nobles, holding feudal tenures under the Khán, generally for life only, and often possessed of nothing but an hereditary rank. The title of Chelebí seems to have been exclusively appropriated to persons descended from spiritual or legal dignitaries, such as the Muftí, (Lord Chancellor,) the Cází-âsker, (Judge Advocate General,) Efendí and five Ulemà, (Doctors of Law,) who formed the Supreme Court Spiritual and Civil, appointed the Cázís (Judges) of towns and villages; and the Imáms and Khatíbs (Readers and Preachers) of the mosques, and still enjoy the same honours and authority. All Law and Divinity form in every Mohammedan country the same branch of study; a Doctor of the one is therefore a Doctor of the other, and Mollà is the title which he receives here as elsewhere. As the Russians have not interfered with the religious or Civil laws of the Tátárs, their lawyers and divines have still plenty of employment; but the Russian Courts, to which appeals must lie, have also had abundance of intricate business on their hands, in consequence of the carelessness and precipitation with which, on the cession of the Peninsula, grants of lands, supposed to be vested in the Crown, were made to persons whom the Government wished to remunerate. As soon as tranquillity was restored, claimants arose who had before been overlooked, and whose claims could not be set aside: thus the valley of Baïdár, so unduely vaunted as an earthly paradise, was given to Admiral Mordvinov; but, when Mr. Heber visited it, the possession of it was contested by its Tátár proprietors, (Clarke, ii. 233;) and claims of this kind were some of the vexations to which Pallas alludes, (ii. *Pref.* 1) as "embittering the evening of his days." The only lands, indeed, of which the Russian Government could have any right to dispose, were those which formed the Khán's domain; these bore only a small proportion to the whole territory, the greater part of which had long been possessed by hereditary proprietors. In what manner the Russian troops were suffered or ordered to impress these Musulmáns with a proper respect for their Christian Sovereign, may be gathered from the facts recorded by Dr. Clarke, (ii. 173;) it will not, therefore, be a matter of surprise, that many of the Tátárs withdrew for a time, and few ventured immediately to assert their rights. Their lands, therefore, appeared to be unoccupied; and were sequestered or alienated before it was known that they were only liable to the tithe and quit-rent established by a Fermán of Sháhín Giráï, the last Khán. The heavy vassalage of the Russian Serfs was also imposed on the farmers and labourers resident on such estates, and another principle foreign to the habits of the Tátárs was acted upon. (Clarke, ii. 233.) According to their laws, peasants and mechanics were allowed to possess landed property, to buy and sell, and leave it to their children, as well as the nobles, a privilege with which such persons are not indulged by the enlightened code of Russia. When their estates therefore became an object of litigation, the Muscovite lawyers were at a loss how to decide. To admit such claims appeared subversive of established principles of law. These cases, therefore, were referred to the Imperial Senate at St. Petersburg; and they were determined by an Ukáz (dated 19 October, 1794,) decreeing that persons below the rank of Nobles should be allowed to hold and inherit lands already possessed by their families, but in no case be suffered to alienate them *except to Nobles*.

Population.

Such regulations are not likely to promote an increase of population; but the advantages of a regularly organized Government and fixed contributions are such, that even under these discouragements the number of the Tátárs in the Crimea has considerably augmented, since it became a Russian Province, if reliance can be placed on the accounts officially published. In the beginning of this century, the total of males returned was 120,000; and in 1820 it amounted to 186,000. If the proportions between the different classes are still the same as they were in 1793, the nobles form about $\frac{1}{50}$th, the Efendís or Divines $\frac{1}{17}$th, and the Commoners nearly $\frac{49}{50}$ths of the whole.

National character.

The national character of this people has been variously represented by different writers; but some, as for example Pallas, who had ample opportunities of observation, were not free from prejudices occasioned by personal irritation and disappointment. Under the sway of Russia they appear to have lost their martial spirit, and the ferocity by which it was often disgraced; their original kind-heartedness and hospitality, therefore, now appear unalloyed by any less pleasing characteristic, except it be the love of pilfering, in which, as in several other points, they differ from their kinsmen the Turks. Indolence, almost inseparable from the influence of a burning sun, is the most obvious feature in a Crim-Tátár's character; his

CRIMEA. wants and wishes are few and easily satisfied, and he thinks it folly to labour for more than his forefathers desired. He is temperate, sober, and peaceable, rarely exercising the privilege of a Musulmán, by taking to himself more wives than one; because he knows that two will not live in peace together. Richly embroidered dresses and a numerous stud are the chief luxuries in which the more wealthy indulge; but their native horses are a sorry breed, and few Mírzárs will be at the trouble of importing Circassian racers, the only good horses within their reach. Banquets of horse-flesh are quite out of fashion; and so, indeed, is the use of the bow and arrow, for which their great-grandfathers and great-great-grandfathers were in high repute. Their arts are as rude and simple as their habits; and when asked why they never grease the wheels of their groaning waggons, "We are no thieves," they say, "and have no need to be afraid of any body's hearing us coming." Their agriculture is of course highly defective; and having little disposition to turn their local advantages to account, they wanted nothing but such regulations as the Ukàz already mentioned, to check every thought of improvement which might ever enter the brain of any individual a little more active, industrious, and long-headed than his neighbours. Ignorance and superstition are inseparable companions in Crim-Tátary, as elsewhere. The fear of the evil eye, belief in the potency of amulets, faith in the sanative powers of an egg broken against an horse's forehead, and all the other articles of popular credulity commonly received among the Osmánlís, are religiously inculcated by every conscientious Crimean, not excepting the Ulemà themselves, whose learning is said rarely to extend to an acquaintance even with the Corán.

Colonies. The colonies established by the Russians in the Crimea have not succeeded, for the best of reasons, that the original plans, however wise and benevolent, have always been frustrated by the misconduct of the agents to whom the execution of them was intrusted, and by the operation of those unsalutary restrictions by which commercial men always find themselves shackled under a despotic Government.

Antiquities The Greeks and Genoese left many monuments of their establishments in the Tauric Chersonese; the latter curious only as historical memorials, the former often valuable as works of art; but the Russian soldiery, more barbarous than the Tátárs whom they dispossessed, have rarely spared any building, the materials of which could be used again; and have often knocked to pieces bas-reliefs, and stones bearing inscriptions, merely by way of recreation.

Kerch, Panticapæum. Near Kerch, the ancient *Panticapæum*, is a remarkable tumulus or mound, called by the Greeks the Tomb of Mithridates, by the Tátárs, Altín-óbò (Golden Hill) placed on the *vallum* or barrier of the Bosporian Kingdom, an ancient work still preserved entire, (Clarke, ii. 112; Pallas, ii. 241;) and from its summit the traveller enjoys one of the finest views in the Crimea. Kerch (called Kersh by the Turks) is now a wretched place, containing only a few miserable houses, a small church, and a jetty of piles; but it furnishes a larger fund for the amusement of the Antiquary, than perhaps any other place in the Peninsula. The third, or outer *vallum*, that of Asander, (Strabo, vii. p. 450, ed. Oxon. 1807,) is crossed in the last stage between Kerch and Kaffah. The remains of its towers are still very visible. CRIM

Kaffah Theod In the year 1800, fifty families and fewer houses formed the whole of Kaffah. "It presents a most dismal prospect," says Mr. Heber, "and is little better than a mass of ruins, presenting not a single vestige of its having been the ancient *Theodosia*," (Clarke, ii. 130.) The next eleven years, however, occasioned a very beneficial change; several neat new houses had been erected, and the prosperity of Kaffah was revived, when Messrs. Von Engelhardt and Parrot saw it in 1811.

Eski C Dr. Clarke (ii. 154) observes, that the site of Eski Crim (Old Crim) agrees much better with Strabo's position of *Theodosia* than any other place; the ruins, however, at that Tátár Capital do not contain any memorials of Grecian art.

Cara-su bazar. Carà-sú-bázár, or Black-water-market, though it has not suffered so much as other towns in the Crimea, has, notwithstanding, many *modern* ruins to mark the energy of its new masters. It corresponds well with its name, and is one of the best furnished and cheapest marts for the staple produce of the Peninsula, particularly the native manufactures, such as soap, candles, pottery, and morocco leather, in the preparation of which the Crim-Tátárs excel.

Ak-mesch et or Sympheropol. Ac-mechet (a Tátár corruption of Ac-mesjid, the White Mosque) new-named Sympheropol by order of the Empress Catharine II., is, though the Metropolis of the Crimea, and seat of the present Government, more remarkable for its narrow, crooked, dirty streets, than for any external or internal ornaments, and even in 1811 could not boast of an inn for the accommodation of travellers. (Engelhardt, i. 57-8.)

Baghchesarai. Bághcheh-saráï (the Garden Palace) the favourite residence of the Kháns or Sovereigns of the Crimea, is only thirty versts (eighteen miles and a half) from Ac-mechet. It is finely situated, occupying the craggy sides of a prodigious ravine between two high mountains. Its bubbling springs, running streamlets, gardens, terraces, vineyards, groves, kïosks, mosques, and minarets, scattered around in a wild irregularity, and seeming to soften the horror of the rocks and precipices, all combine to produce a powerful impression, such as cannot be felt in any other town in Europe. Every moving object which meets the traveller's eye, is strictly Asiatic. It still contains upwards of 1500 houses, and is the residence of the principal Mírzás or Tátár Noblesse, being exclusively appropriated to the Musulmáns, and the place where their best manufactures are carried on. But extensive ruins every where scattered around, and traditional records of the devastation which followed its military occupation by the Russian troops, sufficiently show what Ac-mechet must have lost when deprived of its native Princes. There is no place in the world, perhaps, where Christians can so easily witness the religious service of the Musulmáns; and it is remarkable, that both Dr. Clarke and M. Von Engelhardt were impressed with nearly the same feelings of respect and sympathy, by the earnest, but unostentatious, devotion of the worshippers in the mosques of Ac-mechet; so much so, that they have expressed themselves nearly in the same words, though neither appears to have seen the narrative of the other.

Kozlo Gezzl Crossing over to the western coast, the traveller comes to Kozlov, (Gúzloveh, perhaps Guzel-oveh,

CRIMEA. the Beautiful Plain,) once a flourishing commercial town, but not, as was at first supposed, the *Eupatorium* of the Ancients. It contained about 4000 inhabitants in 1794, according to the accounts given to Pallas, (ii. 433;) but its port, which is capable of receiving fifty vessels at the same time, and was once crowded with shipping, had nothing in it but a solitary Turkish brigantine, when Dr. Clarke was there six years afterwards; it has since that time been again more frequented on account of the timber which is exported to Kherson.

Next to the mountainous region, the southern and south-eastern coasts are the most beautiful and interesting parts of the Crimea. Between Sevastopol and Bálaclavah is the Minor Peninsula, so celebrated among the Ancients under the name of the *Heracleotic Chersonese*. The whole is full of vestiges of its former splendour, and has been excellently illustrated by Clarke and Pallas, (Clarke, ii. 199—229, 280—294; Pallas, ii. 39—81, 111—116.)

Heracleotic Chersonese

Sevastopol, (*Sebastopolis*) also called Aktiyár, from a Tátár village in its neighbourhood, (in latitude 44° 41′ 30″ north and longitude 33° 45′ 15″ east) was begun by order of Catharine II., immediately after the occupation of the Crimea in 1783, on account of the excellence of its harbour, (the *Ctenus* of Strabo, vii. p. 450, ed. Oxon.) By the fatality attending all establishments at a distance from the Capital, it now appears to be in a very languishing condition. Merchant ships were, at one period, prohibited from entering this port, except in case of extreme distress.

Sevastopol or Aktiárs.

The valley and excavated rocks of In-kirmán, the tomb of Theagenes, the picturesque site of the Monastery of St. George, and the remains of *Eupatorium* and *Chersonesus* are amply sufficient to occupy the traveller's attention for a considerable time; while the harbour of Bálaclavah, the *Symbolorum Portus*, of Strabo, (vii. p. 446, ed. Oxon.) at the other extremity of the Isthmus, is one of the most remarkable in the Crimea. It was a nest of pirates in 1800, inhabited by Greek refugees from every province, (especially from Maïna and the Ionian Islands,) whose predatory exploits had been of service to Russia in her contests with Turkey, and were too well remembered by the Turks to allow of their returning to their native country.

Antiquities of Inkerman.

From the beautiful valley of Baïdár, a rapid and dangerous descent, literally as its name (*merdvín*) implies; a stair-case in the rock; leads down to the beach. Between the craggy summits of naked rocks, rising perpendicularly to such an elevation above the sea which dashes its waves against their bases, that the roaring of its serge is unheard, and the sea itself appears insignificant from its distance beneath, this descent begins, and opens a vast and terrific prospect. It terminates in a sort of platform skirting the bases of the cliffs, and leading by "a perilous path," still at a great height above the sea, to the village of Kuchúk-koï, on the side of a lofty declivity, near the most southern point of the coast. The injury occasioned there by the fall of the masses of rock already mentioned, was repaired at the sole expense of the Empress, and the inhabitants received an indemnification for their losses.

e Merdven.

The route to the neighbouring village of Alúpcah presents a view of the boldest scenery in the Crimea. Immediately in front is the stupendous promontory called *Criu-metópon* by the Greeks; and at some distance to the eastward, is the Ayú-dágh, (Bear's Hill,) at the foot of which is the village of Parthenìt, a name which, combined with ancient columns found in the neighbourhood, reminds the Antiquary of *Parthenium*, the Temple of Diana, in which Iphigenia is said to have officiated as Priestess, (Procop. *De Bello Goth.* iv. 5;) but it is evident from Strabo, (vii. 446,) that the temple was within the *Heracleotic Chersonese*. Dr. Clarke's interpretation of the name Ayú-dágh, by which he endeavours to strengthen his conjecture, is unfortunately inadmissible.

der-cliff

CRIMEA. Criu Metopon.

The same road along the under-cliff, and crossing the beautiful vallies of Uskïút and Capsokhór, brings the traveller to the vale of Súdác or Sú-dágh, where a change in the order of the strata gives a new appearance to the mountains, which are here almost exclusively composed of slate and sand-stone. Sú-dágh, the Sudaco, Sogdaja, and Soldaja of the Genoese, and Sidagios of the Modern Greeks, is remarkable for the ruins of its fortress and churches, as well as the beauty of its site, and excellence of its wines, the best produced in the Crimea. The fortress was perched upon the summit of a conical rock, called Cúsh-cayà (Bird Rock) by the Tátárs, and particularly precipitous towards the sea. (Pallas, ii. 193.) The level surface on its summit, which inclines towards the north, can be approached only in one place at the north-west angle, and that was defended by very strong outworks. The whole construction was in the very best style of the architecture of the dark ages, and the inscriptions and sculptures, many of which have been removed, are well illustrated in the Abbate Oderico's *Lettere Ligustiche*. Many Gothic buildings, "*d'un style recherché pour le goût*," were extant when Pallas first visited the place, but were afterwards knocked down to supply materials for barracks. This beautiful valley was in a very neglected state when Pallas wrote his last volumes; the distilleries and other buildings erected by Prince Potemkin, had reverted to the Crown at his death, but had been allowed to fall into decay. The beauty and fertility of the place had some claim to the attention of its possessor, and it merited, as it received, the peculiar notice of that enlightened and excellent Minister the Duke de Richelieu.

Soodagh or Soodak.

The Isle of Tamán, on the eastern side of the Cimerian Bosporus, or Straits of Yení-calêh, is remarkable as the site of the ancient *Phanagoria*. Some of the most valuable remains of antiquity existing in these countries, were to be found on this spot, before the agents of the Russian Government ordered, or allowed, their workmen to break them up, as materials for the fort they intended to build about a mile from thetown. (Clarke, ii. 82.) But whatever be the fate of its antiquities, or the inutility of its fortress, the Isle of Tamán will always attract the notice of the Philosopher, on account of its volcanoes, which emit columns not of fire and smoke, but streams of greasy mud and stinking water. The isthmus to the north-east of the town, eight miles across the bay, and only ten from Kerch, is the site of these volcanoes, or rather the place where the eruption of 1794, so well described by Pallas, (ii. 277,) occurred. Nothing is now visible but pits of sulphureous mud, bubbling springs of black bilge water, and chalybeates like those at Harrowgate. (Heber, in Clarke, ii. 89.) But the whole Island bears evident marks of a volcanic origin, and is full of sources of

Isle of Tamán or Phanagoria

Mud volcanoes.

CRIMEA. mud and bitumen. (Von Engelhardt, i. 69.) The temperature of one examined by the Livonian travellers was 17·7° (=39·8 Fahrenheit) in the centre, and 23·5 (=52·4 Fahrenheit) in the surrounding quiescent part, while that of the open air was 23·8 (=53·8 Fahrenheit) in the sun, and 21·5 (=48·4 Fahrenheit) in the shade. The greatest depth of the bubbling part was eight Rhenish feet (=8¼ English feet.) The gas contained in the bubbles continually arising, was not inflammable. Every thing indicated the presence of bitumen, and a greater activity at some former period than at present. Pallas is of opinion, that the water of the superincumbent sea having oozed into cavities occasioned by former eruptions, is converted into gas, by the heat arising from deeply seated beds of ignited coal or bituminous schistus, and then exploding, throws up the mud and softer elements of the higher strata, being also accompanied by a deflagration which is soon repressed by the action of the atmospheric air. M. Von Engelhardt (ii. 75,) adds, that the bursting forth of new mud-springs is probably the forerunner of an eruption. There are also many sources of bitumen, especially on the south-eastern coast of this island; but whether the substance produced in these springs is like that found at Bákú, on the shore of the Caspian, is not distinctly mentioned.

Besides the remarkable objects, natural or artificial, already mentioned, the Crimea contains two other places which ought not to be passed by unnoticed. They are the ancient Citadel called Mankúp, and Jufút-calêh, or the Jews' Castle.

Mancup. "Mankúp," says Dr. Clarke, (ii. 276,) "is of very extraordinary magnitude, and may truly be described as being in the clouds. It covers the summit of a semicircular, insulated mountain, which, owing to its frightful aspect, its altitude, and its craggy perpendicular sides, independently of every other consideration, fills the mind with wonder, upon entering the romantic defile which leads to Shulu Clerkes-kirmán, (Circassian Castle) on its southern side, which, though in an equally commanding position, is not in so entire a state, and is therefore less remarkable. The road up to the fortress is much incumbered and extremely difficult. It was once a rude stair-case like that of the Merdvín. The summit of the hill is entirely covered with the ruins of the Citadel. Caverns and gloomy passages, hewn in the solid rock, every where remind the spectator of all the horrors of romance; but the view from the edge of the turfy plain, which forms the highest part of this 'cloud-capped' fortress, is truly terrific." It appeared to the traveller whom we have just named, "as lofty as the summit of the cliffs upon the Sussex coast near Beachy Head:" and "while with dismay and caution," he and his companion "crept upon their hands and knees to look over the brink of these fearful heights, an half clad Tátár, wild as the wilds of the north, mounted upon a colt equally unsubdued, without any saddle or bridle, except the twisted stem of a wild vine, gallopped to the edge of the precipice, and there as his horse stood prancing upon the borders of eternity, amused himself in pointing out to them the different places in the vast district which the eye commanded." 'On our left," continues Dr. Clarke, "a narrow passage conducted us to an open balcony, formed in the rock, upon the very face of one of the principal precipices, whence the depth below might be contemplated with less danger. Vultures far beneath were sailing over the vallies, not seeming to be larger than swallows. Below these appeared the tops of undulating hills, covered by tufted woods, with villages amidst rocks and defiles, but at a depth so intimidating, that our blood became chilled in beholding them. At length being conducted to the north-eastern point of the crescent, (which is the natural form of the summit whereon the Citadel of Mankúp was constructed,) and descending a few stone steps, we entered into a cavern called by the Tátárs, the Cape (Cave) of the Winds. The apertures, or windows, are large arched chasms in the rock; through which a most extensive view, over distant mountains and rolling clouds, form a sublime spectacle, the scenery of which in point of tremendous grandeur is not surpassed by any thing in Europe."

Their descent was by that which the Tátárs call the carriage road, beneath an old arched gateway of the Citadel, on the northern side of the mountain; and this is recommended as the best road for the ascent, since it affords the finest and most unexpected points of view, and will lead at least by as easy a path to the deserted city, which was still inhabited in summer-time by a few Jewish tanners from Jufút-calêh when Pallas visited it in 1794. (ii. 107.)

Jufoot-kale. That ancient Jewish fortress, (for such is the meaning of its name,) was situated at the summit of a very steep defile. In a recess on the right hand, below some cliffs, on the summit of which the walls of the town appear, a burial-ground is observed which seems peculiarly well calculated to inspire holy meditation. "It is a beautiful grove, filling a chasm of the mountains, which is rendered gloomy by the shade of lofty trees and overhanging rocks. A winding path conducts through this solemn scene. Several tombs of white marble present a fine contrast to the deep green of the foliage: and female figures, in white veils, are constantly seen offering their pious lamentations over the graves." The ascent from this cemetery is too steep for a man on horseback, though asses are driven up and down for water from the spring which supplies the town, and which is in the defile below. The population amounts to about 1200 persons, but there are not more than 200 houses, and all the inhabitants are Jews of the Caraite sect, or, as they call themselves, Caraïmes, as remarkable for their honesty and integrity as for their disregard of any but the *written* law. The two outer gates are carefully shut at night; and one in the middle of the town shows how much it has increased. The Tomb of a daughter of Toctamish Khán, one of the Tátár Kháns of the Crimea, and the Synagogue are the only remarkable buildings; and the streets, of which the bare rock forms the pavement, are extraordinarily clean. A large plain immediately behind the town is a sort of park inhabited only by a herd of stags, which devolved to the Crown with the other domains of the Khán. This level is capable of cultivation, and would be of great use to the Jewish colony, while as a park it is of no sort of value to the Emperor of Russia. It is therefore to be hoped that the fourteen head of deer, sole occupants, when Pallas saw it in 1794, have long since made way for more useful and industrious tenants. (Pallas, ii. 32.) The Jews of Jufút-calêh, though almost all engaged in some trade or manufacture are particularly attentive to the education

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of their children, and a public school is kept in their Synagogue, as it usually is in the Mosques of the Turks and Tátárs.

For the history of the Crimea, the student may consult, *L'Histoire des Rois de Thrace et de ceux du Bosphore Cimmérien, par* Felix Cary, Paris, 1752, 4to.; *L'Histoire de la Tauride, par* M. Stanislas Sestrenceurez de Bohusz, Metropolitain, &c., Brunswick, 1800, 2 vols. 8vo., most of the copies of which were accidentally destroyed; or *Istoria Zzarstva Khersonisa Tavricheskava, sochinennaya Prozvæshchennim Metropolitom Rimsko-katolicheskikh Tzerkvei v Rossi Sestrentzevichem Bohushem*, St. Petersburg, 1807, 2 vols. 8vo., which is the same work in the Russian language,—its author resided a long time in the Crimea; *Observations historiques et géographiques sur les peuples barbares qui ont habité les Bords du Danube et du Pont Euxin, par* De Peysonnel, Paris, 1765,4to.; A. O. Lindfor's *Dissertatio de Gothis veteribus eorumque ad Pontum Euxinum vestigiis*, Lundæ, 1802, 4to.; *Lettere Ligustiche ossia Osservazioni critiche sullo stato di Liguria sino ai tempi di Ottone il Grande con memorie storiche di Caffa, &c. dell'* Abbate Gasparo Luigi Oderico, Bassano, 1792, 8vo. For the modern history, Langlès, *Notice Chronologique des Khâns de Crimée*, in the third volume of his Translation of George Foster's *Journey from Bengal to Petersbourg*, Paris, an. x. (1802,) 8vo.; *Antiquités Grecques du Bosphore Cimmérien, par* M. Raoul Rochette, Paris, 1822, 8vo. Ample accounts of the commerce of the Crimea will be found in De Peysonnel's *Traité sur le commerce de la Mer Noire*, Paris, 1787, 2 vols. 8vo.; Formaleoni's *Histoire du Com. et des Colonies dans le Mer Noire, traduite de l'Italien, par le* Chev. d'Henin, Venise, 1789, 2 vols. 8vo.; Anthoine's *Essai sur le Com. de la Mer Noire*, Paris, 1821, 8vo.

Descriptions, more or less detailed, are found in Witsen's *Noord in Oost Tartarye*, Amst. 1692; Peter Simon Pallas's *Bemerkungen auf einer Reise in die südlichen Statthatterschaften des Russischen Reichs in die Jahre* 1793-4, Leipzig, 1799—1801, 2 vols. 4to.; Pallas's *Tableau Physique et Topographique de la Tauride*, Petersb. 1796, 8vo.; Hablizl's *Physikalische Beschreibung des Taurischen Statthatterschafts*, 1789; (far the most complete works on the subject.) Thunman's *Beschreibung der Krim* in A. F. Büsching's *Magazin für Historie et Geographie*, (Hamburg, 1767—1793, 23 vols. 4to.) vol. i. 1184; *Mémoires du* Baron de Tott, Paris, 1785, 12mo. i. 196—239, De Tott was in the Crimea in 1767-8, and gives a good account of the form of government under the Tátár Princes, and the Court of Crim Girái; J. Ch. Von Struve's *Reise eines jungen Russen über Jassy in die Krim in dem Jahre* 1793, Gotha, 1801, 8vo., and H. Von Reimer's *Reisen der Russischen Gesandschaft in Jahre* 1793, St. Petersb. 1803, 3 vols. 4to.; Reimer's *Hist. of the Russ. Embassy to Constantinople*, London, 1804, 3 vols. 4to., and *Voyage en Krimée traduite de l'Allemand, par* De le Marre, Paris, 1802, 8vo.; *A Tour through Taurida*, by Mrs. Maria Guthrie, in the years 1795-6, London, 1802, 4to., useful for the medallic history, but often incorrect; the names on the maps are almost all spelt wrong; Leon de Waxel's *Recueil d'antiquités trouvées sur les bords de le Mer Noire en* 1797-8, Berlin, 1803, 4to.; P. Sumarakov's *Reise durch die Krim und Bessarabien im Jahre* 1799, *aus dem Russischen von* J. Richter, Leipz. 1802, 12mo.; Clarke's *Travels in Europe, Asia, and Africa*, ii. c. 2—8, Dr. Clarke was in the Crimea in the middle of 1800; *Voyage en Crimée en* 1803, *par* J. Reuilly, Paris, 1806, 8vo.; Freiherrn Von Campenhausen's *Bemerkungen über Russland*, Leipz. 1807, 8vo.; and Von Engelhardt and Parrot's *Reise in die Krym und den Kaukasus*, Berlin, 1815, 2 vols. small 8vo. They were in the Crimea in the Spring and Summer of 1811, and their botanical and geological observations are highly deserving of attention. Their work, though brief, is very comprehensive, and has been undeservedly overlooked. About five years later Mrs. Holderness passed a considerable time among the Crim-Tátárs, and her *Notes relating to their Manners*, (London, 1823, 8vo.) is one of the most amusing, as well as the most modern, publications respecting that people.

The best Maps of the Tavrida are Schrämbl's Revision of Schmid's, published at Vienna in 1787; the country round Bender, &c., Weimar, at the Geograph. Institute 1806, copied from the *Podóbraja Karta* (Detailed Survey) of the Russian Empire; and the Russian Maps published by the Staff of the Corps of Engineers at St. Petersburg.

CRIMP, *v.* } Ger. *krumpen;* Dutch, *krimpen;*
CRIMP, *adj.* } Swe. *krimpa;* to cramp or crump;
CRI'MPLE. } (q. v.) *contrahere, arctare, coarctare;* to contract or draw together, to confine tightly or closely, and thus to wrinkle; and also to crisp, or cause to be crisp.

Lye has *ge-crympt*, crimped. *Calamistratus.*
Crimple or *crumple* is the diminutive. See CRUMP.

——— Now the fowler, warn'd
By these good omens, with swift early steps
Treads the *crimp* earth, ranging through fields and glades,
Offensive to the birds. *J. Philips. Cider*, book ii.

He passed the cautery through them, and accordingly *crimpled* them up. *Wiseman. Surgery.*

"To let your ladyship into a secret," said Mr. Barnet, "my brother Temple, although he is fond of fish, never will taste any thing that has been *crimp'd* alive; he insists upon it that all animals that are killed for our use, ought to be killed with the least pain possible, and for the same reason he will allow no eels at his table, but such as have not been skinn'd till they were dead." *Dr. Moore. Edward.*

CRI'MSON, *v.* } Fr. *cramoisi;* It. *cremisini;* Sp.
CRI'MSON, *n.* } *carmesi;* Dutch, *karmestin;* Arabice,
CRI'MSON, *adj.* } *kermez.* Commonly called *carmesinum*, because made from a worm, which in the Phœnician tongue is called *carmen.* Kilian.

For whom these purples come from Persia,
The *crimosine* and liuely red from Inde.
Gascoigne. The Steele Glas.

For God made neither purple nor *crimson* sheepe, nor taught to die with the iuyce of hearbs.
Vives. Instruction of a Christian Woman.

CRIMEA. — CRIMSON

CRIMSON. — CRINGE.

Than they passed forthe and came to the bridge of Parys, whiche was couered and richely besene; the couerynge of grene and *crimosyn* full of starres, and the stretes hanged to our ladyes churche. *Froissart. Cronycle*, vol. ii. ch. 157.

Pardon me, Julius! heere was't thou bay'd, braue hart;
Heere did'st thou fall; and heere thy hunters stand,
Sign'd in thy spoyle, and *crimson'd* in thy Lethe.
Shakspeare. Julius Cæsar, fol. 120.

With his rude touch my veil disorder'd then,
My face discovering, my delicious cheek
Tincted with *crimson*, faded soon again,
With such a sweetness as made death seem meek.
Drayton. The Legend of Matilda the Fair.

And as a *crimson* poppie flower, surcharged with his seed
And vernall humours falling thicke, declines his heavie brow;
So, of one side, his helmet's weight, his fainting head did bow.
Chapman. Homer. Iliad, book viii. fol. 110.

——— Mean-while the moon
Full orb'd, and breaking through the scatter'd clouds
Shows her broad visage in the *crimson'd* east.
Thomson. Autumn.

So spouts the living stream, and sprinkled o'er
The trees fair berries with a *crimson* gore,
While, sapp'd in purple floods, the conscious root
Transmits the stain of murder to the fruit.
Hughes. Pyramus and Thisbe.

(Weave the *crimson* web of war)
Let us go and let us fly,
Where our friends the conflict share,
Where they triumph, where they die.
Gray. The Fatal Sisters.

CRINGE, *v.* CRINGE, *n.* CRI'NGING.

Demisso corpore serviliter devenerari; Lye;—who resorts to the Hebrew. Skinner says, Perhaps from the Ger. *kriechen*, to creep or crawl. See the Example from Burnet. Applied to any

Act of servile submission or obedience; any fawning, flattering courtesy or compliance,

I went from England into France,
Nor yet to learn to *cringe* nor dance,
Nor yet to ride or fence.
Corbet. Journey into France.

MIR. Thou art not worth my anger, th'art a boy, a lump o'thy father's lightness, made of nothing but antick cloathes and *cringes*.
Beaumont and Fletcher. The Elder Brother, act iii. sc. 3.

Hee is the now court-god; and well applyed
With sacrifice of knees, of crooks, and *cringe*.
Ben Jonson. Sejanus, act i.

A small matter it was which turn'd him [Jehoash] from following the ways of God, in which he had made so good a beginning, he was moved only by the flatteries, bowings, and *cringings* of his wicked courtiers to him.
Goodwin. Works, vol. iii. part i. fol. 193.

The pope *cringed* (pulled downe his head to his shoulders after the Italian fashion, see Records, v. 3. p. 50) in the Italian way, but said, he had not time then to hear those papers.
Burnet. History of Reformation. Anno 1531.

For my kneeling down at my entrance, to begin with prayer, and after to proceed with reverence, I did but my duty in that; let him scoffingly call it *cringing*, or ducking, or what he please.
State Trials. Trial of Archbishop Laud.

At length leaving his opinion, became, after great seekings and *cringings*, a creature of Dr. Laud, archbishop of Canterbury.
Wood. Athenæ Oxon., vol. ii. fol. 118.

Knowing how to mask concerted guile
With a false *cringe* or undermining smile;
His manners pure, from affectation free,
And prudence shines through clear simplicity.
Fenton. To Thomas Lambard Esq.

You can be honest; but you cannot bow,
And *cringe*, beneath a supercilious brow:
You cannot fawn; your stubborn soul recoils
At baseness; and your blood too highly boils.
Philips. Epistle from Holland to a friend in England.

——— She that asks
Her dear five hundred friends, contemns them all,
And hates their coming. They (what can they less?)
Make just reprisals: and with *cringe* and shrug,
And bow obsequious, hide their hate of her.
Cowper. The Task, book ii.

CRI'NITE, *n.* CRI'NET.

Lat. *crinitus*, from *crinis*, a lock of hair, from the Gr. κρίν-ειν, *cernere*, to separate; from the custom of *separating* the hair into locks. See Vossius.

Crinet, is used by Gascoigne for *a lock of hair*.—For the citation below from Fairfax, see CAUDATE.

First for hir head, the heeres were not of gold
But of some other metall farre more fine,
Whereof eache *crinet* seemed to behold,
Like glistring wiers against the sunne that shine.
Gascoigne. Dan Bartholomew of Bathe.

* How comate, *crinite*, caudate, stars are formed.
Fairfax. Godfrey of Boulogne, book xiv. st. 44.

CRI'NKLE, *v.* CRI'NKLE, *n.* CRI'NKLING, *adj.* CRI'NKLING, *n.*

Dutch, *kronchel-en*, *crispare*, *intorquere*. See CRANKLE.

And for the house is *crencled* to and fro,
And hath so queinte waies for to go,
For it is shapen as the mase is wrought,
Thereto haue I a remedy in my thought,
That by a clewe of twine, as he hath gon
The same way he may returne anon.
Chaucer. Of Ariadne, fol. 207.

Her face all bowsy
Comely *crinckled*
Wonderously wrynkled.
Skelton. Elinour Rumming.

Her legs are two faint *crinkling* props, her feet
Already mouldring haste their grave to meet.
Beaumont. Psyche, can. 9. st. 30.

We come next of all vnto the Wiuer, than the which I read of no riuer in England that fetcheth more or halfe so many windlesses and *crinklings*, before it come to the sea.
Holinshed. Discription of Britaine, ch. xv.

Unless some sweetness at the bottom lie,
Who cares for all the *crinkling* of the pye?
King. Art of Cookery.

It is the *crinkles* in this glass making objects appear double, and representing each individual as two distinct things, which produces that distinction urged by some people between human prescience and divine, as if one might be compatible with human liberty, though the other were repugnant.
Search. Light of Nature, vol. ii. part iii. ch. 26. *On Freewill.*

CRINODENDRUM, in *Botany*, a genus of the class *Monadelphia*, order *Decandria*. Generic character: calyx none; corolla, petals six, bell-shaped; capsule one-celled, three-seeded, triangular, bursting at the top with an elastic force.

One species, *C. Patagua*, native of Chili, a large beautiful evergreen tree.

CRINUM, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Narcissi*. Generic character: corolla superior, funnel-shaped, half six-cleft, tube filiform, border spreading, recurved segments, subulate, channelled; filaments inserted in the tube; viviparous seeds at the base of the corolla.

Twenty-four species of this genus of bulbous plants have been described, natives of hot countries, they are beautiful plants, and in great esteem with the

cultivators of exotics. *C. amabile* is perhaps the most magnificent bulbous plant yet discovered.

CRIOCERIDES, in *Zoology*, a family of insects of the order *Coleoptera*, containing the genera *Megalopus, Orsodacna, Sagra, Donacia, Crioceris.*

CRIOCERIS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Criocerides*. Generic character; antennæ moniliform for the greater part of its length; basal joint globular; mandibles bifid or emarginate at the point; eyes emarginate; abdomen quadrate.

Type, *Lema merdigera*, Fabr.

The inseets of this genus, closely allied to the family *Chrysomelinæ*, are brilliant in their colours, and interesting in their habits. When taken they produce a sound similar to that of the *Cerambyces*, which is effected by means of an elongation at the back of the head, which enters beneath the shield of the thorax, against which it is rubbed. They are found principally on flowers, and the female deposits her eggs on the under surface of the leaves, to the number of eight or ten, which are fixed by means of a viscid fluid surrounding them. The larvæ appear in about fifteen days. For some time they keep constantly together, feeding in a regular line, on the parenchyma of the leaf. After a time, however, they separate, and the whole thickness of the leaf then forms their food, which they eat in a very peculiar manner, not as other insects advancing forwards, but taking portion after portion beneath their bodies, and thus retiring a step backwards at each morsel.

These larvæ are short, thick, the body soft, and the skin smooth. But one of their peculiarities renders them as disgusting, as the perfect insects are agreeable and beautiful. The very delicate structure of the skin renders some covering necessary to protect it from the heat of the sun, and nature has accordingly provided a most curious and ludicrous contrivance for this purpose. The anus, instead of being placed beneath the animal, is so disposed on the back, that the excrement when expelled does not fall to the ground, but remains on the back, and is by degrees thrust forwards towards the head by the expulsion of successive portions, and by the movements of the animal, until at last a perfect covering is formed to the whole body. In consequence of this the delicate black skin assumes at first sight the appearance of a shapeless bit of dried leaf, without the least appearance of life or of regular organization. This excrementitious parasol is not attached to the skin, and it appears that the larva has the power of disembarrassing itself of it, when it becomes so large as to be inconvenient.

Fourteen or fifteen days after its exit from the egg, the insect assumes the pupa form, under ground, forming a case, the internal surface of which is rendered bright and silvery by a coat of varnish, which exudes from the mouth. Fifteen days after this metamorphosis, it emerges from the ground in its perfect state. *C. merdigera*, to which the preceding account particularly belongs, is a British insect of a bright red colour, and is found on the white lily.

Latr. *Hist. Nat.* xi. p. 324.

CRI'PPLE, *v.* } Dutch, *kræpel*, from *krepen, ser-*
CRI'PPLE, *n.* } *pere*, to creep; *qui, manibus pro*
CRI'PPLE, *adj.* } *pedibus utens, humi serpit*, (creeps.) Skinner. Written *crepil* and *creeple* in old Writers.

To cause to *creep*; and thus, to lame; to injure or destroy the power of motion; to deprive of the use of the limbs. CRIPPLE. CRISP.

It is full hard to halten vnespied
Before a *crepil*, for he can the crafte.
Chaucer. Troilus, book iv.

As you see yourself so shamefully halt, that neuer lame *cripple* that lay impotēt by the walles in *creping* oute vnto a dole, halted half so sore. *Sir Thomas More. Workes*, fol. 1126.

Now may the *creple* stande vp, the blynde se their waye, the poor fede and be satisfyed. *Bale. Image*, S. 5.

I counsaile thus that may thee best aduise,
For that myselfe did serue a cruell dame;
The blinde recurde can iudge of bleared eies,
The *creple* healde, knowes how to heale the lame.
Turbervile. To his Friend T.

——— Thou cold Sciatica
Cripple our senators, that their limbes may halt
As lamely as their manners.
Shakspeare. Timon of Athens, fol. 90.

He who says that night is night,
That *cripple* folk walk not upright,
Believe him not, although he swear.
Drummond. The Character of an Anti-covenanter, &c.

The souls of women are so small,
That some believe they've none at all;
Or if they have, like *cripples*, still
They've but one faculty, the will.
Butler. Miscellaneous Thoughts.

That with their shoulders strove to squeeze,
And rather save a *crippled* piece
Of all their crush'd and broken members,
Than have them grillied on the embers.
Id. Hudibras, part iii. can. 3.

"Epictetus, who lies here, was a slave and a *cripple*, poor as the beggar in the proverb, and the favourite of heaven."
Johnson. Essay on Epitaphs.

A merry, gay, jocose companion boon,
Round whom the noisy crowd incessant laugh,
As to the bath the *crippled* wretch is borne.
West. Triumph of the Gout.

CRISIS, *n.* Fr. *crise*; It. *crisi*; Sp. *crisis*; Lat. *crisis*; Gr. κρίσις, from κρίν-ειν, to decide, to judge. *Dies* critici; i. e. *dies judiciales*, days for judgment, for decision. And thus, *crisis*,

The point, the moment or time of decision, of determination.

I understand by your last kind lines that you were to be at court as to morrow; so as I hope by your next foot post to hear the *crisis* of that day. *Reliquiæ Wottonianæ*, p. 574.

It is observed in all those actions or passages, which cause any great and notable change, either in the mind or life of man, that they do not constantly operate at the same rate of efficacy, but that there is a certain *crisis*, or particular season, which strangely provokes and draws forth the activity and force of every agent, raising it to effects much greater and higher than the common measure of its actings is observed to carry it to.
South. Sermons, vol. vi. p. 229.

First, I observe, that *crisises*, properly so called, do very seldom happen in other than fevers, and the like acute diseases, where according to the common course of things, the malady is terminated, in no long time, either by recovery or death, or a change into some other disease.
Boyle. A free Enquiry into the received notion of Nature.

CRISP, *v.*
CRISP, *adj.*
CRISPA'TION,
CRI'SPED,
CRI'SPING-IRON,
CRI'SPING-PIN.

Fr. *crespe*; It. and Sp. *crespo*; Lat. *crispus*, which Tooke considers to be from the A. S. *cirpsian*, crispare, *torquere*, to twist.

To twist, to curl, to wind about or along.

CRISP. — CRISTATELLA.

To twist, *sc.* into a state of stiffness; into fixed curls; to curl:—to cause to be stiff or unbending; and thus, consequently, to be frangible; brittle.

Her heere that was owndie [waving] and *crips*
As burned gold it shone to see.
Chaucer. The third Booke of Fame, fol. 281.

His *crispe* heere like ringes was yronne,
And that was yelwe, and glitered as the sonne.
Id. The Knightes Tale, v. 2167.

His mane then vp he liftes aloft and waaton runnes his way,
The *crispinge* curlinge lockes vpon his neck, and shoulders play.
Phaer. Æneidos, book xi. p. 264.

Our Lord hath made bald the heads of the daughters of Syon, and instead of the ornamēt they shall haue shame & for their *crispe* haire they shall haue bald pates.
Vives. Instruction of a Christian Woman, G 2.

And than men kytten hem, as men don the vynes, and than thei putten it upon an owven, and there it waxethe blak and *crisp*. *Sir John Maundevile. Travaile, &c.* ch. xv.

It hath a leafe like to the olive, but more *crisped* and curled, and withall it is in the end sharpe-pointed like a needle.
Holland. Plinie, vol. i. fol. 368.

But rather to tell how, if art could tell,
How from that saphire fount the *crisped* brooks,
Rouling on orient pearl and sands of gold
With mazie error under pendant shades
Ran nectar.
Milton. Paradise Lost, book iv. l. 237.

The sign of peace who first displays,
The olive wreath possesses;
The lover with the myrtle sprays
Adorns his *crisped* tresses.
Drayton. The fifth Nymphal.

So are those *crisped* snaikie golden locks
Which makes such wanton gambols with the winde.
Shakespeare. Merchant of Venice, fol. 274.

Heat causeth pilosity and *crispation*, and so likewise beards in men. *Bacon. Natural History, Cent.* 9.

For never powder, nor the *crisping-iron*
Shall touch these dangling locks.
Beaumont and Fletcher. The Queen of Corinth, act iv. sc. 1.

The costelle apparel and the vailes, and the wimpels, and the *crisping* pinnes. *Geneva Bible. Isaiah*, ch. iii. v. 22.

——————— Huge columns on their heads
The *crisped* foliage of Acanthus bore.
Glover. The Athenïad, book ii.

——————— His uncover'd head
Was bald, except where nigh the brawny neck
Short bushy locks their *crisped* terrours knit.
Id. Ib. book xxi.

——————— At the awful sound
The terrace sinks spontaneous; on the green
Broider'd with *crisped* knots, the tonsile yews
Wither and fall.
Mason. The English Garden, book ii.

The general colours of it are black and brown, growing to a tolerable length and very *crisp* and curly.
Cook. Voyage, vol. iv. book iii. ch. v.

If the cakes at tea eat short and *crisp* they were made by Olivia. *Goldsmith. Vicar of Wakefield*, ch. xvi.

CRISTARIA, in *Botany*, a genus of the class *Monadelphia*, order *Polyandria*. Generic character: calyx simple, five-cleft; petals five, unguiculate; styles numerous; fruit depressed, orbicular.

Three species, natives of South America. Persoon.

CRISTATELLA, in *Zoology*, a genus of *Fluviatile Polypi*, of which the following are the distinguishing characters: polypary globular, gelatinous, not attached, with short distinct scattered tubercles, which contain the Polypi; from each of these little tubercles appears a minute Polype, the extremity of which divides into two retractile arms, furnished with pectinated tentacula; the mouth is situated at the union of the arms. CRISTATELLA — CRITIC

Roesel discovered this animal, and gave a figure of it, but it is much to be doubted whether it be a true vaginated Polype.

CRISTELLARIA, in *Zoology*, a genus of *Polythalamous Cephalopoda*, (having chambered univalve shells,) of the family *Cristata*. Generic character: shell semi-discoidal, multilocular; whorls contiguous, simple, progressively increasing in size; spire excentric, sublateral; septa imperforate.

Type, *C. squammula*, Lam.

There are nine known species, all of which are recent.

CRITERION, Gr. κριτήριον, from κρίν-ειν, to discern, to decide, to judge.

That by or from which a decision or judgment is to be made.

Our knowledge therefore is real, only so far as there is a conformity between our ideas and the reality of things. But what shall be the *criterion?* How shall the mind, when it perceives nothing but its own ideas, know that they agree with things themselves?
Locke. Reality of Knowledge, book iii. ch. iv.

Their fortitude and philosophy I will not dispute, but humane, I am sure they are not; for it is the very *criterion* of true manhood to feel those impressions of sorrow which it endeavours to resist; and to admit, not to be above the want of consolation.
Melmoth. Pliny. To Paternus.

CRITHMUM, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferæ*. Generic character: involucres general and partial; fruit oval, compressed, striated, flowers regular; calyx entire.

Three species, *C. latifolium* and *C. Canariense*, natives of the Canary Islands, and *C. maritimum*, the Samphire, native of the cliffs on the sea-shores of England; it is well known as a pickle, but is not in such esteem as formerly in this country.

CRI'TICK, *v.*
CRI'TICK, *n.*
CRI'TICK, *adj.*
CRI'TICAL,
CRI'TICALLY,
CRI'TICISE, *v.*
CRI'TICISER,
CRI'TICISM,
CRI'TIQUE, *n.*
CRI'TIQUE-DAME,
CRI'TIQUE-HATERS.

Gr. κριτικὸς, from κρίν-ειν, to discern, to decide, to judge. One who is able, to discern, to distinguish, to decide, to judge. To *criticise*; to examine, investigate, or inquire into; pass sentence, give opinion upon, as a *critick*: as one able to discern, to distinguish, to decide, to judge.

Appe. Nay, if you begin to *critic* once, we shall never have done. *Brewer. Lingua*, act iv. sc. 9.

But, some will say, *criticks* are a kind of tinkers; that make more faults then they mend ordinarily.
Ben Jonson. Discoveries, fol. 129.

And therefore I am in good hope, that though the musick I have made be but dull and flat, and even downright plain-song, even your curious and *critical* ears shall discover no discord in it.
Chillingworth. Rel. of Prot. ch. vi. p. 1.

Then bee the foure decretorie or *criticall* daies, that give the dome of olive trees, either to good or bad: this is the soothesayer point of filthie, foule and glowmie weather, whereof wee have spoken before. *Holland. Plinie*, vol. i. fol. 500.

Herein exact and *critical* trial should be made by publike enjoinment: whereby determination might be setled beyond debate. *Sir Thomas Brown*, book ii. ch. v.

ITICK. And therefore whatever we want of either outward or inward accomplishments, secular or spiritual good successes, prosperities of kingdoms or souls, would we but look *critically* into ourselves, we should go near to find imputable to the want in us of one or both these ascending angels.

Hammond. Works. Sermon 5. vol. iv.

This I take to be the true and genuine meaning of this passage, upon which no charge of Pelagianisme can be fastened; nor needeth it any spinous *criticisms* for its explication.

Mede. Works. Discourse 4. book i.

I thought at first he would have plaid the ignorant *critique* with every thing, along as he had gone.

Ben Jonson. Cynthia's Revells, fol. 159.

In poets, as true genius is but rare,
True taste as seldom is the *critics* share.

Pope. Essay on Criticism.

Authors are partial to their wit, 'tis true;
But are not *critics* to their judgment too?

Id. Ib.

Like a confident dunce at school, that is highly pleased with mean performances of his own; but a true modest scholar, who knows better what he is to do, and understands the *critical* niceties of learning, is hardly satisfied with any thing that he does. *Stillingfleet. Sermon* 3. vol. iii.

These probationers are first appointed to preach practically on a text assigned them; next, *critically* upon another, the sense of which is controverted, and then a mixed sermon, of *criticism* on the text, and practical inferences from it is expected from them.

Burnet. Life, p. 8.

Nor shall I look upon it as any breach of charity to *criticise* the author so long as I keep clear of the person.

Spectator, No. 262.

Those therefore who are censorious enough to reflect with severity upon the pious strains, which are to be found in Saint Chrysostom, Bishop Beveridge, or Bishop Bull, may possibly be good judges of an ode or an essay, but do not seem to *criticise* justly upon sermons, or to express a just value for spiritual things. *The Life of Bishop Bull*, vol. iii. p. 397.

Others took upon them to be pert *criticisers* and saucy correctors of the original before them.

Blackwall. Sacred Classicks, vol. ii. p. 265.

The *criticisms* which I have hitherto published have been made with an intention rather to discover beauties and excellencies in the writers of my own time, than to publish any of their faults and imperfections. *Spectator*, No. 262.

Be silent always, when you doubt your sense,
And speak, though sure, with seeming diffidence:
Some positive, persisting fops we know,
Who, if once wrong, will needs be always so;
But you with pleasure, own your errors past,
And make each day a *critique* on the last.

Pope. Essay on Criticism, l. 571.

The *critick-dame*, who at her table sits;
Homer and Virgil quotes, and weighs their wits
And pities Didoes agonizing fits.

Dryden. Juvenal. Satire 6.

Why in this profession are we found such *critick-haters* and indulg'd in this unlearned aversion; unless it be taken for granted, that as wit and learning stand at present in our nation, we are still upon the foot of empiricks and mountebanks?

Shaftesbury. Advice to an Author, part ii. sec. 1.

We owe few of the rules of writing to the acuteness of *criticks*, who have generally no other merit than that, having read the works of great authors with attention, they have observed the arrangement of their matter, or the graces of their expression, and then expected honour and reverence for precepts which they never could have invented. *Johnson. The Rambler*, No. 158.

Poets, and orators, and painters, and those who cultivate other branches of the liberal arts, have without this *critical* knowledge succeeded well in their several provinces and will succeed.

Burke. On the Sublime and Beautiful.

Our circumstances are indeed *critical*; but then they are the *critical* circumstances of a strong and mighty nation.

Id. On a late state of the Nation.

They soon after, with great joy, saw the snow fall in large flakes from the trees, a certain sign of an approaching thaw; they now examined more *critically* the state of their invalids.

Cook. Voyage, vol. i. book i. ch. iv. CRITICK. — CROAK.

While manners, customs, usages of phrase
Well known of old, but not so in our days,
For many obvious reasons, must elude
The utmost force of *criticising* fend.

Byron. On the disposition of the mind, in a letter to Mr. Pouthieu.

Criticism, though dignified from the earliest ages by the labours of men eminent for knowledge and sagacity, and since the revival of polite literature the favourite study of European scholars, has not yet attained the certainty and stability of science.

Johnson. The Rambler, No. 158.

If I have been rather long upon this head, it is because I conceive this *critique* on the Hippolytus will let the reader, at once, into the true character of Seneca; which, he now sees is that of a mere declamatory moralist.

Hurd. Works. Notes on the Art of Poetry.

CROAK, *v.* } A. S. *cracettan, crocitare*, to
CROAK, *n.* } *croke* like a Crow. Somner. Fr.
CRO'AKING, *n.* } *croasser, croaquer*; It. *crocitare*;
CRO'AKING, *adj.* } Lat. *crocire*; Gr. κρώζ-ειν.—To *croke* like a Frog. Fr. *croasser*; Lat. *coaxare*; Gr. κόαξ-ειν. All from the sound.

Thou donghill crow, that *crockest* against the raine,
Home to thy hole, brag not with Phebe again.

Uncertaine Auctors. Against him that had slaundered a Gentlewoman with himselfe.

Ne let th' vnpleasant quyre of frogs still *croking*
Make vs to wishe their choking.
Let none of these their drery accents sing,
Ne let the woods them answer nor their eccho ring.

Spenser. Epithalamion.

Till flocks of ravens them with noise awake,
Over the army like a cloud that hung;
Which greater haste enforceth them to make,
When with their *croaking* all the country rung,
Which boded slaughter, as the most do say.

Drayton. Battle of Agincourt.

By the *croaking* of the frog;
By the howling of the dog;
By the crying of the hog,
Against the storm arising.

Id. The Court of Fairy.

They let down their nether lip somewhat under the water, that they gargle with their tongue levell to the water, which they received into their throate: and so while the tongue quiveretb withall they make that *croking* above said.

Holland. Plinie, vol. i. fol. 338.

Rebels were sainted, foreigners did reign,
Outlaws return'd, preferment did obtain,
With frogs, and toads, and all their *croaking* train.

Dryden. Tarquin and Tulla.

Their understandings are but little instructed when all their whole time and pains is laid out to still the *croaking* of their own bellies, or the cries of their children.

Locke. On Human Understanding, book iv. ch. xx.

From night to night she [Care] watches at his bed;
Now, as one mop'd, still brooding o'er his head,
Anon she starts, and borne on raven's wings,
Croaks forth aloud—"Sleep was not made for kings."

Churchill. Gotham, book iii.

The hoarse, deep, periodical *croak* of the corvorants serves as a base to the rest. *Pennant. Zoology. Puffin Auk.*

The notes of all birds of a superior size, being either screaming, *croaking*, or chattering, the pigeon kind excepted, whose slow plaintive continued monotone has something sweetly soothing in it. *Id. Ib. The Missel Thrush.*

The *croaking* of frogs is well known, and from that in fenny countries they are distinguished by ludicrous titles, thus they are stiled Dutch nightingales and Boston waltes.

Id. Ib. Common Frogs.

CROATIA. CROATIA, a mountainous Province of the Austrian Empire, bearing the title of Kingdom, and stretching from the river Drave to the Gulf of Venice. It was the ancient *Liburnia*, and formed part of *Illyricum*. It is bounded on the east by Sclavonia and Bosnia, and on the west by Carniola and Styria. Its length is about 160 miles, and breadth 100. The eastern part, included between the rivers Unna and Verbas, belongs to Turkey; the rest is usually considered as attached to Hungary. During the middle ages it was governed by Kings, who were nominally subject to the Emperors of the East. About the year 1087, it submitted to the King of Hungary, and was finally united to that Kingdom in 1102. At the peace of Vienna in 1809, the whole of this tract, lying south of the Drave, was ceded to France, and incorporated by Buonaparte with the Illyrian Provinces; but reverted to its former possessor at the Congress of Vienna, in 1815. Austrian Croatia is divided into Civil and Military. The Civil part includes the Countries of Agram, Warasdin, and Creutz, with an area of about 3650 square miles, and a population of 380,000 individuals. The Military department comprises a space of 3800 square miles, and 396,500 inhabitants. The Littorale, sometimes called Hungarian Dalmatia, which is the maritime part included between Fiume and Carlopago, formerly constituted a part of Croatia, but is now included in Illyria. The former of these divisions has a Constitution and Provincial States, similar to those of Hungary; the Government of the other is entirely Military. The Civil Province is usually called the Banat, and the Military division the Generalat.

Much of Croatia is a mountainous region, at once cold, rocky, and barren. In some places the mountains rise in abrupt and continued chains, in others in craggy and insulated peaks. The upper parts of these mountains often contain frightful precipices, and some of the summits are so difficult of access, that they have never yet been trodden by human foot. These ranges divide the southern part of the country into a series of detached vallies, some of which form natural basins, whence the waters that descend from the sides of the mountains find no visible outlet, but are either absorbed by the ground or else open subterranean passages for themselves. The principal rivers which flow through Croatia, or wash its borders, are the Save, the Drave, the Culpa, and the Unna, all of which are navigable. Most of them are subject to extensive inundations, that contribute to form the marshes which occupy a considerable part of the eastern districts of the Kingdom. Croatia abounds with lakes, but principally in the Military district of Carlstadt. In general their waters are clear, and abound with magnificent cascades, which, together with the rugged and precipitous scenery of the surrounding mountains, form some of the most picturesque views in Europe. In the northern part of the country, there are many tracts of rich and fertile soil. The climate necessarily varies with the situation and circumstances of the district. On the mountains it is cold and piercing, and these regions towards the south are subject to an impetuous wind called the Cora, which continues with little intermission from September to May. During this period the cold is often so intense as to prove fatal to persons of weak constitutions. The tract on the sea-coast, and the lower parts of the country enjoy a more mild and genial climate, allowing wine, silk, and fruits, common to the south of Europe, to be successfully cultivated. The most important of the fruits is the prune, and from this the Croat distils a kind of spirituous liquor, which constitutes his favourite beverage. Pears, plums, apples, and cherries, are also generally grown. Figs and olives are restricted to some favourable situations. The mulberry is likewise cultivated, particularly in the Military districts. Corn, maize, barley, buckwheat, and oats, are grown in most tracts; but on the sides, and near the bases of the mountains, they are frequently liable to be washed away by the torrents, or injured by the winds. Cultivation, however, is yet far from the perfection to which it is capable of being carried by the application of greater skill and industry. Pasturage is but little attended to. The number of sheep is small, and their meat of very inferior quality. The horses are also small and poor. Bees are objects of much attention; but the most valuable of the Croatian products is wood, a great part of the country being covered with forests of oak, beech, ash, elm, fir, pine, and some species of dye-woods. There are also various mines, chiefly of iron and copper, but these are but imperfectly worked. Croatia is partially engaged in commercial transactions with Turkey, other parts of the Austrian dominions, and Italy. The trade with the two former is principally by land, though sometimes facilitated by the rivers Save, Drave, and Culpa; with Italy it is chiefly by sea. The inhabitants of Croatia are composed of Sclavonians and Germans; but the former are the most numerous. They are principally Rascians, and may be considered as the aborigines. They occupy most of the villages and detached houses, and are engaged in agriculture, and other common branches of labour, while the Germans live chiefly in the towns, and are occupied in various trades, &c. The religion is either that of the Greek or of the Roman Catholic church; Protestants not being tolerated, and the number of Jews being but small. The principal Towns in Croatia are Agram, or Zagral, on the Save, the Capital and See of a Bishop, with a population of about 9000 inhabitants; Carlstadt, on the Culpa; Warasdin, on the Drave; and Fiume, a Seaport on the Adriatic.

CROATIA — CROCK

CROCISA, in *Zoology*, a genus of insects of the order *Hymenoptera*, family *Apiariæ*. Generic character: lateral divisions of the lip nearly of the same length as the palpi; maxillary palpi three-jointed; shield prolonged, emarginate.

Type, *Melecta Histrio*, Fabr.

CROCK, *v.* } A. S. *crocca*; Dutch, *kruycke*; Ger.
CROCK, *n.* } *krug*. Of uncertain Etymology. A vessel made of clay, and dried by heat.

> And when that dronken all was in the *crouke*,
> To bedde went the doughter right anon,
> To bedde goth Alein, and to bedde goth John.
> *Chaucer. Reves Tale*, v. 4156.

> Striue not as doth a *crock* against a wall,
> Deme first thyselfe, that demest others dede;
> And truth shall thee deliuer it is no drede.
> *Vncertaine Auctors. To leade a Virtuous and Honest Life.*

> Therefore the vulgar did about him flock,
> And cluster thick vnto his leasings vaine;
> Like foolish flies about an honey *crock*.
> *Spenser. Faerie Queene*, book v. can. 2.

As she was hurrying him away, his spurs takes hold of her petticoat, his whip throws down a cabinet of china: He cries, what! are your *crocks* rotten? *Tatler*, No. 37.

I then enquired for the person that belonged to the petticoat; and to my great surprise, was directed to a very beautiful young damsel, with so pretty a face and shape, that I bid her come out of the crowd, and seated her upon a little *crock* at my left hand.
Tatler, No. 116.

As he began to twist and sprawl,
The loosen'd stones break from the wall;
Down drops the rake upon the spot,
And after him an earthen pot;
Reeling he rose, and gaz'd around,
And saw the *crock* lie on the ground.
Somervile. The Happy Disappointment.

CROCKET, Fr. *croc*, a hook, a grapple; an ornament employed in Gothic architecture on the edges of gable ends, the angles of pinnacles, &c., often elaborately and beautifully carved to represent flowers. The use appears to have been originally intended to facilitate the ascent of workmen in repairs.

CROCODILE.

CROCODILE, *n.* Fr. *crocodile*; It. and Sp. *crocodilo*; Lat. *crocodilus*; Gr. κροκόδειλος, from κρόκος, and δειλός, *quia* κροκὸν δειλιᾷ, *crocum metuit*; because it fears or dislikes the *crocus* or saffron: whence the Egyptians place saffron before their beehives, to protect their honey from this animal. See Vossius. Pliny throws no light upon this Etymology; and Herodotus says, the name of *Crocodile* was first imposed by the Ionians, from their resemblance to Lizards, (so named by them,) which are produced in the hedges. *Euterpe*, c. 69. See the Example from Fuller.

As cursed *crocodile* most cruelly can tole
With truthlesse teares unto his death the silly pitieng soule.
Vncertaine Auctors. The Louer dreadding to moue, &c.

The river Nilus nourisheth the *crocodile*: a venomous creature, foure footed, as daungerous upon water as land. This beast alone, of all other that keepe the land, hath no use of a tongue. He only moveth the upper jaw or mandible, wherewith he biteth hard. *Holland. Plinie*, fol. 208.

——— Ambiguous between sea and land
The river horse, the scalie *crocodile*.
Milton. Paradise Lost, book vii. l. 200.

In a word, the soveraign power of genuine saffron is plainly proved by the antipathy of the *crocodiles* thereunto, for the *crocodile's* tears are never true, save when he is forced (where saffron groweth, whence he hath the name of κροκό-δειλος, or the saffron-fearer) knowing himself to be all poison, and it all antidote.
Fuller. Worthies. Essex.

The alligator is a creature so well known every where, that I should not describe it were it not to give an account of the difference between it and the *crocodile*; for they resemble each other so nearly in their shape and bulk, as also in their natures, that they are generally mistaken for the same species.
Dampier. Voyage. Anno 1676.

At Arsinoe the *crocodile* was adored; because having no tongue it was made in hieroglyphic writing the symbol of the divinity, elsewhere it was had in horror, as being made in the same writing the symbol of Typhon.
Warburton. The Divine Legation, book i. sec. 4.

Crocodilia, in *Zoology*, a family of animals belonging to the class *Sauria*, order *Reptilia*.

Crocodilus, Cuv.; *Crocodile*, Ray. In *Zoology*, a genus of animals belonging to the family *Crocodilia*, order *Sauria*, class *Reptilia*.

Generic character. Tail flat on the sides; hind feet entirely or partially webbed; tongue attached to the bottom of the mouth and not extensible; teeth numerous, pointed, and single; body covered above with strong hard scales, and below with soft, broad scales; the eyes protected with three eyelids.

The Crocodiles had been included in the great genus *Lacerta*, till Cuvier separated and formed them into a distinct genus under the name *Crocodilus*, the characters of which have been noted above; and from some minor circumstances he has divided them into three subgenera, *Gavials*, *Crocodiles*, and *Alligators*.

Crocodiles are both the largest and most powerful of the *Saurous* Reptiles; their body is better protected with scales, and the skin of the back especially, is so well guarded by numerous horny shields as to resist a musket ball; from it the Negroes are in the habit of making helmets. The scales on the back form a middle longitudinal crest, extending through its whole length, and the tail has the crest deeply denticulated, and double at its root; the anterior extremities have five, and the posterior four toes, of which the three inner only are provided with nails or claws, but all are more or less webbed; the eyes are placed near each other on the top of the head and above the face, are very movable, and protected by a nictitating membrane or haw, besides the eyelids; the tongue is short and thick, but cannot be protruded from the mouth, which led the Ancients to imagine that it was wanting; the body itself is of a pyramidal form and tapering, covered above with four or six rows of square tubercular scales, and below with smooth, soft, transverse, broad, horny bands, or scuta.

The motions of the Crocodile are usually very slow, but sometimes they move with great rapidity, particularly in swimming. They are generally found in large rivers and lakes, in both the Old and New Continent, but are occasionally taken at sea at a great distance from their customary haunts; and Captain Cook mentions that he met with Crocodiles in the great salt-water lakes of New Holland.

Crocodiles, particularly the Alligators, have a very strong musky smell, which is produced by glands situated in the groins and armpits; these, Dampier mentions, his men were accustomed to cut out, and after drying, to wear in their hats. They lay from thirty to sixty eggs, at two or three different periods, which they bury in the sand, and leave to be hatched by the sun; to these the Ichneumon is a very great enemy, and the great increase of Crocodiles is only kept down by the havoc which this animal makes amongst the eggs; and hence, perhaps, have originated the divine honours which were paid to it by the ancient Egyptians.

a Gavials.

Snout slender, very long, and rather larger at the tip; teeth almost of equal size, the fourth lower tooth on each side received into a notch or groove in the upper jaw; the hind feet webbed to the tips of the toes, and notched on their outer edge; two small holes in the skull behind the eyes.

C. Longirostris, Schneid.; *Lacerta Gangetica*, Gmel.; *Gangetic*, or *Indian Crocodile*, Shaw. This animal seems to have been first figured by Edwards, in the *Philosophical Transactions*, vol. 49, and since his time by other naturalists; but the best description has

CROCODILUS.

been given by Lacepede, from an animal measuring about twelve feet in length, and by him named *le Gavial*, which is its Indian name. Head very broad behind, and forming a rectangular figure, a third broader than its length; orbits very wide, and much separated from each other; the cranial holes larger than in any other species, and a little narrowed at the bottom; twenty-five teeth on either side above, and twenty-eight below; the length of the snout is about an eighth of that of the body; two little scales only behind the head, followed by four placed transversely, which are continued to those of the back. This animal is a native of the Ganges, and probably of the neighbouring rivers, but is not considered to be dangerous to man, living only on fish.

C. Tenuirostris, Cuv.; *Lit le Gavial*. The skull longer and not so broad as the last, with the snout in about the same proportion; the upper surface of the skull forming a square behind the orbits, which are longer than they are broad, and little separated; the back of the skull defended with two pairs of oval scales, followed by four carinated scales placed transversely, and eighteen dorsal bands. Country unknown, but presumed to be Africa.

β Crocodiles Proper.

Head oblong and flattened; teeth unequal, the fourth on either side below received into notches, but not into holes in the upper jaw; in other respects like the *Gavials*.

C. Vulgaris, Cuv.; *Lacerta Crocodilus*, Lin.; *Common Nilotic Crocodile*, Shaw. The head of the Crocodile is about twice as long as its breadth, and its sides being nearly straight give it a lengthened triangular appearance; the holes in the skull are broader than their length; the snout irregular and rough, particularly in the old animals, but has no peculiar crest; immediately behind the skull are four little crested scales placed transversely, and behind them, the neck-piece composed of six crested scales; next to them are two single scales, and these are followed by sixteen transverse dorsal rows, the anterior twelve of which are composed of six scales and crests, whilst the posterior three or four, which are situated between the thighs, have but four in each; besides these, on each side, is a row of seven or eight crested scales; the crested scales on the tail do not begin to be distinct till the sixth row, and then form two crests, which unite about the seventeenth or eighteenth row, which is the number of caudal rows always found. In consequence of the regularity of the scales, the ridges formed by them, and the two longitudinal lines in which they are disposed, Cuvier says that the back of the Nilotic Crocodile appears as if paved with quadrangular stones. The scales of the neck and back are broader than their length, and those of the belly have a pore which is more or less distinct; the colour of the back is a greenish bronze speckled with brown, whilst that of the belly is of a greenish yellow. The Crocodile lays at three or four times, not far distant from each other, about twenty eggs, in size nearly resembling those of the Swan, which it buries in the sand, and leaves to be hatched by the heat of the sun.

The Crocodile inhabits the Nile and Senegal, and probably the other rivers of Africa; but at present it is found in the Nile, only in Upper Egypt, where the temperature is very high, and where the animal never becomes torpid; when it comes down in the streams which water the Delta, according to Pliny's account, it passes the four winter months in the caverns without nourishment. CROCODILUS.

The length of the Nilotic Crocodile, according to Hasselquist and other travellers, is about thirty feet, and it is therefore the largest animal of the genus; the Ancients, however, make it as much as twenty-six cubits, (about thirty-six feet of our measure,) which is probably an exaggeration.

Amongst the ancient Egyptians the Crocodile was esteemed sacred, and had its temples and divine honours. The city Arsinoe was originally called the "City of the Crocodiles;" and, according to Strabo, the Arsinoites had a tame Crocodile, which they esteemed sacred, kept in a lake, and named *Suchis*. At Memphis the same divine honours were paid to the Crocodile; Priests were appointed, whose duty was to tend it; and by dint of management, it was so tamed as to walk in the religious processions: after death they embalmed and buried it in the Regal tombs. A fine example this, of the boasted superiority of human intellect, in, perhaps, the wisest nation the world ever produced; and a strong proof of the folly and wickedness into which man, when left to himself, will so easily slip. But though the Crocodile was so highly esteemed in some parts of Egypt, in others it met with very different treatment; in some it was killed, being considered as the animal into which Typhon, an evil Genius, the murderer of Osiris, was transformed; whilst, according to Herodotus's account, it was eaten at Elephanta, and also at Apollonopolis; in the latter place, indeed, this took place by a positive law, the daughter of Psammeticus having been destroyed by a Crocodile. From these sacred animals, omens were also drawn; if it fed readily from the hand, the augury was favourable; but if not, the reverse. It is probable that the Egyptians did not adore them for their docility, but for their utility in preventing the passage of the Arabs and the wild beasts across their rivers and canals. Thus much, indeed, is directly stated by Diodorus Siculus, book i. ch. lxxx. and may be implied also from a passage in the Tract *De Naturâ Deorum* of Cicero, (i. 37.) *Ægyptii nullam belluam, nisi ob aliquam utilitatem quam ex ed caperent, consecraverunt.*

We read in La Brue's *Travels*, that in St. Domingo, and on the western coasts of Africa, the Negroes are careful to supply the Crocodiles with food, and to tame them as playmates for their children. And in Timor, Java, Sumatra, and many of the isles of Sonda, they believe that whenever a child is born, the mother bears at the same time a little Crocodile, which the nurse carefully conveys to the river; to nourish which the family carry food, and, at certain periods, the child pays its devoirs to its twin-brother, to avoid being struck with death or illness. At Celebes and Bantan, Captain Cook mentions that many of the people bring up Crocodiles in their houses. It is a curious circumstance with respect to the familiarity of the Egyptian Priests with the sacred Crocodiles, that Aristotle should have observed, that the most ferocious animals are tame if they be not in want of food. Is it not more probable that the Priests were rather aware that by a gradual change of food, great improvement might be made in their habits, as was proved by the change in the carnivorous animals, which Mr.

 Hunter fed upon bread? Crocodiles have been brought alive into Europe, but they lose their vivacity and become very sluggish. Scaurus, the Ædile, exhibited five Nilotic Crocodiles at Rome, fifty-eight years before the Christian era; and Augustus Cæsar after him exhibited thirty-six at once. Within the last few years, a Crocodile about eight or ten feet in length, was shown at Exeter Change, and afterwards sold to some foreign menagerie, but it died before it reached its destination.

C. Biporcatus, Cuv.; *Double-crested Crocodile.* This animal is very similar to the Nilotic Crocodile, but differs from it in having two crests, which extend from the anterior edge of the orbit, nearly parallel along the snout, and are there gradually lost; the scales of the back are oval instead of square, and have their long axes from before backwards; in the young of this species, the dorsal scales are porous, and hence Schneider has given it the specific name *Porosus*. The Double-crested Crocodile is very common in the rivers opening into the Indian Seas; and it is said to be very bold and ferocious, herds of them attacking boats, for the purpose of upsetting them, and seizing the men.

C. Acutus, Cuv.; *Haytian Crocodile.* The snout of the Haytian is longer than that of any other true Crocodile, and prominent at its base; the scales on the back of the neck are very similar to those of the *C. Niloticus*, but on the back they form only four longitudinal ridges, of which the middle two are not much raised, whilst the outer are very prominent, and some of them scattered very irregularly, and there are not more than fifteen or sixteen transverse rows to the root of the tail. They lay their eggs in March, April, and May, and the young are hatched in a month's time, when they are about eight or nine inches long: when they are about to be hatched, the female digs up the sand in which the eggs are buried, and sets the young Crocodiles at liberty: she feeds and protects them, during the first three months, from the male, who at this time is anxious to devour them. They continue to grow for more than twenty years, and will attain the length of sixteen feet, and even more. They are natives of St. Domingo and called by the inhabitants Cäimans.

C. Rhombifer, Cuv.; *Lozenge-crested Crocodile.* The forehead of this Crocodile is very much arched laterally, more so than in any other species; from the anterior corner of each orbit, a soft straight crest passes, which quickly meets its fellow, and with the inner edge of the two orbits, forms a kind of lozenge, incomplete behind; the extremities are covered with very strong scales, the ridges upon which are very prominent. Country unknown.

C. Galeatus, Cuv.; *Siamese Crocodile.* Remarkable for two bony crests, one behind the other, on the middle of the skull; in other circumstances, resembling the Nilotic Crocodile. It is found in the rivers of Siam, and known only by the accounts of the French Missionaries.

C. Biscutatus, Cuv.; *Black Crocodile*, Adanson. The nape of the neck is provided only with two large pyramidal scales in the middle, and two small ones before them; the colour is black. It is a very ferocious species, and found in the rivers of Senegal.

γ Alligators.

Snout broad and obtuse; teeth unequal, of which the fourth on either side in the lower jaw enters into a hole in the upper, but not a notch; the feet are only half-webbed, and not denticulated.

C. Sclerops, Schneid.; *Spectacle Alligator.* This is the most common species in Guiana and Brazil, and is remarkable for a bony crest between the orbits; on the back of the neck are four very strong transverse bands, which touch each other and join the dorsal bands; of these nuchal bands, the two anterior consist of four scales, whilst the others have but two, and all of them are crested; the snout, although broad, has not its edges parallel; they come near each other throughout their whole length, and form a kind of triangle; the inner edges of the orbits are very much elevated; when the skin is removed, the surface of the skull appears full of holes, which give it a very irregular appearance, but only two very small holes behind the orbits pierce through the skull. The colour of this Alligator is greenish brown above, and spotted with green, and pale yellowish green beneath. This animal is probably the *Yacaré* of Azzara, or the *Jacaré* of Marcgrave.

Alligators grow to a large size, sometimes to the length of fourteen feet; they are natives of South America, where they were called Caymans by the natives; but when the Spanish sailors first saw them, observing their resemblance to the Lizard, they called them *Lagarto*, the Spanish name of that animal; after whom the English noticed them, and, upon hearing the Spanish name, called the animal *a Lagarto*, whence came the word *Alligato*, which has since been converted into Alligator.

These Alligators spend the greater part of night in the water; but during the day time bask in the sun upon the sands; and generally run to the water when they see either man or Dog: in the water they are not so timid, for, according to De la Borde's account, at Cayenne, they will often attempt to get into the boats which pass along the river. By some travellers, they are said to be very voracious, but Dampier, luckily for him, did not find that to be the case; he says, he never knew them to attack a man, but has often seen them run away from his sailors; that he has drank out of a pond where the Alligators were so numerous, that no water could be got but by coming within two yards of an Alligator's snout; but yet they were perfectly harmless. He also relates, that in passing with his men through a swamp, they perceived the musky smell of an Alligator, and soon after he stumbled over one; upon his crying out, the men ran off, and in attempting to get away, he fell over it a second and a third time, but escaped unhurt. It is said that these animals form a kind of hillock on the bank of the river, in which they deposit their eggs to the number of sixty, at two or three different periods, and having covered them with leaves, leave them to be hatched by the heat of the sun.

C. Lucius, Cuv.; *Pike-nosed Alligator.* The snout of this Alligator is very flat, its sides parallel, and rounded at the tip; the neck is defended by four large crested scales, with two smaller ones before, and two behind; the inner edges of the orbit are much elevated but not joined, as in the last species; the skull has in it two rather deep oval pits, the bottoms of which are pierced by numerous small holes; the back is of a deep brown green colour, the belly of a greenish white, and the sides striped alternately with both those

CROCODILUS. CROCUS.

colours. The Pike-nosed Alligator is a native of North America, and is found in Mississippi as high as the Red River; it attains to the length of fourteen feet, and is very ferocious; it lies in ambush amongst the woods, and seizes such animals as have carelessly strayed within its reach; it does not eat its prey in the water, but only drags it down to the bottom till it be drowned, and then retires into some by-place to devour it. In cold weather they bury themselves in the marshes, and become torpid; when they revive again, they make a horrible bellowing, which Catesby says resembles that of a Bull. When taken young, it is said they may be tamed to a certain degree, and Dr. Brickell states, that he saw one kept in a large pond near a house for six months, but which afterwards made its escape.

C. Palpebrosus, Cuv.; *Cayenne Alligator*. The snout of this Alligator is longer than that of the *C. Sclerops*; the upper eyelid is completely filled with bone instead of cartilage or gristle, and is divided into three pieces; the skull is not pierced with any holes; the space between the two outer toes of the hind feet are much less webbed than the preceding pieces, and therefore Cuvier considers them as less adapted to live in the water. They are natives of Cayenne.

CROC DILE CROI SADE

C. Trigonotus, Schneid.; *Bristly-necked Alligator*. The bony eyelids are found in this species; the second band on the back of the neck broader than the others, with two or three little scales, having irregular crests; the crests of the great scales of a triangular shape, giving the back of the neck a bristly appearance. According to Adanson, it is a native of Senegal.

See Cuvier, *Règne Animal*; Schneider, *Historiæ Amphibiorum Naturales et Litterariæ*; Dampier's *Voyages*.

CROCOTTA, a hybrid animal bred in Ethiopia, between a Dog and a Wolf, of most ravenous and ferocious habits, mentioned by Pliny, (viii. 30.) See also Strabo, xvi. and Diodorus, *Biblioth.* iii. Pliny, in the following chapter describes the *Leucrocota*, an animal of great swiftness, of the size of an ass, with the legs of a stag, the neck, tail and chest of a lion, the head of a badger, cloven hoofs, a mouth stretching from ear to ear, and, instead of separate teeth, one continuous bone. It possesses, moreover, the power of imitating the human voice. There is yet another fearful animal of the same kind, the *Crocuta*, begotten between the hyæna and the lioness, which mocks the tones of beasts as well as men. This never winks its eyes; and, if we understand the passage, in order that the solid bone which supplies the place of teeth may not be unnecessarily blunted, it is enclosed in a sort of sheath, (Pliny, viii. 45.) The reader need scarcely be told, that the above-mentioned animals do not belong to that genus which Herodotus (iv. 191,) aptly names *ἀκατάψηστα*.

CRO'CUS, CRO'KERS. } Of uncertain origin. See the Example from Holinshed.

A certaine young gentleman, called *Crocus*, went to plaie at coits in the field with Mercurie, and being heedlesse of himselfe, Mercurie's coit happened by mishap to hit him on the head, whereby he receiued a wound that yer long killed him altogither, to the great discomfort of his friends. Finallie, in the place where he bled, saffron was after found to grow, wherevpon the people seeing the colour of the chiue as it stood, (although I doubt not but it grew there long before,) adiudged it to come of the blood of *Crocus*, and therefore they gaue it his name.

Holinshed. England, ch. viii.

——————— Under foot the violet,
Crocus, and hyacinth with rich inlay
Broider'd the ground, more colour'd then with stone
Of costliest emblem.

Milton. Paradise Lost, book iv. l. 701.

The *crokers* or saffron-men do vse an obseruation a little before the comming vp of the floure, and sometime in the taking vp at Midsummer-tide, by opening the heads to iudge of plentie and scarcitie of the commoditie to come.

Holinshed. England, ch. viii.

CROCUS, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Irides*. Generic character: spathe radical; corolla funnel-shaped, tube long and slender; stigma deeply cut, crested.

Three species of which numerous varieties are cultivated in gardens. *C. Autumnalis*, the Saffron, is cultivated for its medicinal qualities; it gives name to Saffron Walden in Essex; Saffron is made from the stigmas of this species collected when ripe and dried; *C. vernus*, and *C. nudiflorus*, are natives of England and other parts of Europe.

CROFT, *n.* A. S. *croft*; a little farm, a close or little field enclosed. Somner. Spelman (in *v. Croftum*,) thinks from the Gr. *κρύπτ-ειν*, *tegere*, to cover, to protect; in which he is followed by other Etymologists. Minsheu says, a *Croft* is a little close joyning to a house, that sometimes is used for a *hempe-plot*, sometime for *corne*, and sometime for *pasture*, as the owner listeth. It seemeth to come of the old English word *creaft*, signifying *handiecraft*; because such grounds are for the most part extraordinarily dressed and trimmed by the labour and skill of the owner.

For þei comen to my *croft*. my corn to defoule
Piers Plouhman. Vision, p. 129.

Thre hundred they do adde, all issued out with one good will,
Such as Cerites house did keepe, or Mymon *croftes* did till.
Phaer. Æneidos, book x. p. 229.

A *croft* we esteem some little plot of ground, and both the name and the thing are yet in ordinary knowledge.

Verstegan. Restitution of Decayed Intelligence, ch. ix.

——————— This have I learnt
Tending my flocks hard by i' th' hilly *crofts*,
That brow this bottom-glade.

Milton. Comus, l. 531.

And Leinster's *crofts* beneath the pheasant's brake,
Long lay unnoted. *Dyer. The Fleece*, book ii.

CROI'SADE, or CRU'SADE, *v.* and *n.* CROI'SADO, CROI'SEZ. } Fr. *croisade*; It. *crociata*; Sp. *cruzada*, from Lat. *crux*, a cross. "An expedition of Christians assembled out of divers countreys (by preachings and the Pope's bulls,) against the Turks, and other infidels; tearmed so, because every one of them, when he undertakes his journey, accepts of, and wears on his cassock, or coat-armour, the badge of the *cross*." Cotgrave. Applied generally

To any war, any attack, any hostility; carried on with zeal. Fabyan uses the verb to *croysey*;—to wear the badge, to serve under the banner of the Cross.

The Fryday folowynge the feast of Penthecost, in y^t^ yere of xii. c. and xliii. and xxii. yere of the reygne of the sayd Lewys, he, with many of his lordes, departed from Parys vpon his iourney towarde the holy lande; in whiche was *croysed* also the Archebisshop of Bourges, &c. with many other noble men whiche were longe to reherse. *Fabyan. Anno* 1263.

And whan that Pope Innocent the Sixt, and the colledge of Rome, sawe how they were vexed by these cursed people, they were greatly abashed, and then ordeyned a *croysey*, agaynst these yuell Christen people, who dyde their payne to distroy Christendome, as other bandes had done before w'out tytell of any reason. *Froissart. Cronycle*, ch. 216.

This pope is decrepit, and the bell goeth for him. Take order, that when he is dead, there be chosen a pope of fresh years between fifty and three-score; and see that he take the name of Urban, because a pope of that name did first institute the *croisado*, and as with an holy trumpet, did stir up the voyage for the Holy Land. *Bacon. Of an Holy War.*

The *croisade* was not appointed by Pope Urban alone, but by the council of Clermont, consisting of more than two hundred bishops assembled for all the west; and so persuaded were all persons of the will of God concurring in this enterprise, that it was made the shout for battle.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 386.

The ecclesiastics took up the cross as well as others; but it should have been from a different motive, namely, to instruct the *croises*, to comfort them, to administer the sacraments to them, and not to buy off their own penances.

Id. Ib., vol. iii. p. 388.

The clergy, whose wealth and policy enabled them to take advantage of the necessity and weakness of the *croises*, were generally the purchasers of both.

Burke. Abridgement of English History.

Reason her logic armour quit,
And proof to mild persuasion sit;
Religion with free thought dispense,
And cease *crusading* against sense.

Green. The Grotto.

After this narrative of the expeditions of the Latines to Palestine and Constantinople, I cannot dismiss the subject without revolving the general consequences on the countries that were the scene, and on the nations that were the actors, of the memorable *crusades*. *Gibbon. Roman Empire*, ch. lxi.

Yet if, *crusaders* like, their zeal be rage,
They hurt the cause in which their arms engage:
On heav'nly anvils forge the temper'd steel,
Which fools can brandish, and the wise may feel.

Whitehead. On Ridicule.

CROISANT, i. e. *crescent*, so written after the French by some of our early Writers.

So often as she [the Moone] is seene westward after the sunne is gone downe, and shineth the forepart of the night onely, she is *croisant*, and in her first quarter. *Holland. Plinie*, vol. i. p. 607.

CROIX, St., or Santa Cruz, a Danish West India Island, the southernmost of the Virgin Isles, lying in latitude 17° 35′ north and longitude 64° 50′ west from Greenwich. It was discovered by Columbus in one of his early voyages; and the Spaniards, English, and Dutch, were occasional possessors of it for a long subsequent period. In 1651 it was bought for the Knights of Malta, who sold it in 1664 to the French West India Company, by whom it was disposed of to Denmark in 1696. St. Croix contains a surface of about 100 square miles; it is divided into 346 plantations, on which are about 4000 horses and mules, 115 wind-mills, and nearly 150 horse-mills. The soil is generally fruitful, and the principal productions are sugar, cotton, and rum; the value of the exports lately amounted to half a million sterling. The number of the inhabitants, according to the latest enumerations, was 31,387; viz. 2223 whites, 1164 free blacks and mulattoes, and 28,000 slaves. The Moravian Brethren have Missionary stations here. Christianstadt, the chief Town, and the Capital of all the Danish West India Islands, is on the north coast in latitude 10° 32′ north and longitude 64° 59′ west of Greenwich. It has a harbour, a fort, 660 houses, and about 5000 inhabitants. The whole value of public and private property in the Island of St. Croix is estimated at £3,728,640. sterling. The small islets of Bocken and Birdskey, or Round Island, lie immediately north of St. Croix, and are dependencies of it.

CROMARTY, a County in the northern part of Scotland, consisting of several detached parts, chiefly comprised in the County of Ross. The part called the *Old Shire*, which is situated between the Frith of Cromarty on the north, and Moray Frith on the south, contains less than twenty square miles, and was the whole of the original County. This is sometimes called the *Black Isle*. Towards the end of the XVIIth century, it was increased to nearly fifteen times its original extent, by the annexation of the vast estates belonging to George Viscount Tarbat, the first Earl of Cromarty, at whose instance this object was affected. The whole extent is now stated at 345 square miles; as no particular returns of the population are made, these being included with the returns for Ross-shire, the number of inhabitants is not exactly known; but they are supposed not to exceed 5000. The largest of the detached parts which constitute this County, lies on the western coast of Scotland, not less than fifty miles from the Old Shire. The surface of Cromarty is considerably varied; the parts towards the western shore being barren and mountainous, while those near the coast on the east, are more level and fertile; much of it, however, is but poor soil, as, with the exception of the Orkney and Shetland Islands, it yields the least proportional rental of any other county in Scotland. Towards the east it contains several fertile tracts, capable of producing wheat, and such other crops as are usually cultivated in Britain. About an eighth part of the whole is fit for tillage; the rest is either employed as indifferent pasturage, or considered as quite unproductive. Its climate is moist, particularly near the western shores, where the wind for nearly three-fourths of the year blows from that quarter, varying only between north-west and south-west. The average temperature of the year is about 46° of Fahrenheit.

Though the old Sheriffdom of Cromarty was so small, both in extent and value, it is of great antiquity; as the Urquharts were hereditary Sheriffs as early as the reign of Edward I. The whole, both of this County and of Ross are now under the jurisdiction of one Sheriff, who has two Deputies on the main land, and one in the Island of Lewis, which forms a part of Ross-shire. Cromarty and Nairn return a Member to the House of Commons, alternately. Cromarty, the Capital of this County, is but a small place, containing about 2000 inhabitants; but it has one of the best harbours in the Kingdom, which is not only well adapted for becoming the commercial depôt of that part of the Island, but is sufficiently capacious for a rendezvous for the Royal Navy when in the North Sea. This harbour was lately improved by the erection of a pier, towards the expense of which Government contributed £7000. The only manufactures

CRO-MARTY. — CROM-LECH.

carried on in the Town are those of hempen sacking and woollen cloth; there is also a brewery. The Town of Cromarty was a Royal Burgh prior to the Union; but the Magistrates finding it inconvenient to pay their Representative, petitioned to be relieved from sending one, and hence it was excluded from the Scotch Burghs.

CROMLECH, Welsh, *Crwmllech*; Cornish, *Cromléh*; is the Celtic name of a rude Monument, of which several specimens exist in different parts of Europe. It consists of several upright stones supporting a broad, flat, horizontal stone.

From the rudeness of their construction, and the utter absence, numerous as they are, of any credible ancient testimony concerning them, it is evident that the Cromlechs are of very high antiquity. To what purposes they were appropriated is entirely uncertain: some suppose them to have been landmarks; others, trophies; but the two most prevailing opinions have assigned them to sacrifice and sepulture. The word *llech*, in Welsh, signifies a stone; but as it has been found impossible to give a significant interpretation to the syllable *crwm*, which implies "bowed," the advocates of the separate theories have been equally successful in derivations favourable to their respective hypotheses. The point is of little consequence, and all knowledge connected with it must be purely conjectural; there are, however, some circumstances which seem strongly to combat the hypothesis which regards them as altars. If they were such, they must have belonged to the Druidical worship; yet we find the nations of the Teutonic race, among whom were no Druids, still possessing Cromlechs, the history of which is equally obscure with that of the Celtic, and therefore is referable to as early a period. Beside this, their construction is by no means adapted to the purpose of sacrifice; since they are generally raised about six feet from the ground, and not unfrequently very much more; and the flat tabular stone is often very thin, or of a porous or argillaceous quality, which would ill endure the action of fire. From the name "altar," which has been given them by many writers, and which, in some places, they retain among the vulgar, nothing is to be concluded. They have been called "altars," as they have been called "quoits" and "tables," from a resemblance in their shape. At the present day, we call a flat tombstone an altarstone; and for the same reason the Romans gave this name to a ridge of rocks standing out from the sea:

Saxa vocant Itali, mediis quæ in fluctibus, aras.
Virg. *Æn.* i. 113.

"The longing after immortality," we know, belongs as much to savage as to civilized life; monuments to the dead exist in all countries; and that the Cromlechs were such, is probable from several considerations. They are frequently found on Barrows, which we know were places of burial. They also frequently surround what is called a *Cist-faen*, which has been sometimes confounded with the Cromlech itself; a kind of rude box of stones, in which human remains have generally been found. The Cromlech therefore was, very probably, nothing but the covering of the *Cist-faen*, which last, in many instances, has perished. The Cromlechs, which are found in Scandinavia, are distinguished from those which most generally occur in our islands, not only by a more accurate horizontal position, but also by an excavation below, in most cases partially filled with human bones. Kit's Coty-house, near Aylesford, in Kent, which the best Antiquaries consider a monument of the Cromlech kind, is reported, by local tradition, to be the tomb of the Saxon Chief, Horsa; and although there may be little ground for this opinion, the tradition is certainly presumptive evidence that the monument is sepulchral. The name, which it has cost Antiquaries so much pains to investigate, is probably a corruption of Cist, coffin, or urn, (which the Welsh pronounce Kist,) and some proper name. The Cromlechs, therefore, both of the Celts and Teutones, appear to have been designed as depositories and memorials of the dead.

CROM-LECH.

Cromlechs are more common in the British Kingdom than in any other part of Europe: they are found, however, in France, Germany, Scandinavia, and Iceland; and at North Salem, New York, is a very fine one, eighteen feet broad, resting on the apices of seven conical pillars. The *Pierre levé* at Poictiers is the largest in Europe, being fifty feet in circumference. Ireland, Wales, Cornwall, and the Island of Jersey are rich in curious specimens. Of these, we shall mention the principal.

Those of Ireland are the Cromlechs of Coagh, in Tyrone. That of New Grange, in Meath, of which a minute description is given by Governor Pownall in vol. ii. of the *Archæologia*. Crom Cruach, which stands in the midst of a circle of twelve obelisks, on a hill in Brefin, in the county of Cavan, and which is said to have been covered with gold and silver. Bullrichan and Ballymascandlan Cromlechs, near Dundalk. Leaba Gallych, the Warrior's Bed, two miles from Castle Hyde, in the county of Cork. Lugna Clogh, near Sligo. Sliddey Foord, near Dundrum, an immense Cromlech, in periphery ten yards. A remarkably curious one at Killmeillie, near Dungannon, where are two tangent circles of stones, enclosing urns in holes, set round with six stones, and covered with flat and other stones on the top, like those described by Olaus Wormius in his *Monumenta Danica*. In the county of Tyrone, many Danish antiquities have been discovered; it is, therefore, probable that these Cromlechs were the work of that people. Danish Cromlechs are found also on other parts of Ireland, as two in the neighbourhood of Belfast.

Of the Cornish Cromlechs, the most remarkable are Môlfra, and Langon Quoit, both in the parish of Maddem; Zennor and Chûn; Carwynen, in the parish of Camborne; Trevethy, in that of St. Deer; and the Giant's Quoit, near St. Columb.

Of the Welsh Cromlechs, the following merit notice: Ty Iltud, or St. Iltud's Hermitage, in Llan Hammwlch, Brecon; Cerig y dyon, Trelech, Caermarthen; Arthur's Quoit, Merionethshire; Arthur's stone upon Cefyn Bryn, Glamorgan; Bachwen, near Clynogfawr, Caernarvon; and those at Bodowyn and Plasnewydd in Anglesea, the latter of which is the largest in the Principality. It consists of two cover-stones; the greater is twelve feet six inches by twelve feet. Its upper edge is two feet thick, and it is six feet high. It formerly rested on five stones, but one having been thrown down, and one having been detached, it is now supported by three only. Of these, one is five, one three, and one three and a half feet high. The smaller stone joins the narrow end

CROM-LECH. — CRON-STADT.

of the larger, and is six feet square, resting on three stones.

In the district of Caithness in Scotland, many Cromlechs are found. The most remarkable in England, beside those in Cornwall already mentioned, are Helstone, at Portisham, Dorset; Enstone, Oxfordshire, and the extraordinary remains at Stonehenge and Ambresbury, which may be referred to the class of Cromlechs.

Gough, *Sepulchral Monuments of Great Britain*; Toland, *History of Druids*; Borlase, *Antiquities of Cornwall*; Polwhele, *History of Cornwall*; Pennant's *Tour in Wales*; Smith's *Natural and Civil History of Cork*; Keysler's *Antiquitates Septentrionales*; Rowland, *Mona Antiqua*; *Archæologia*.

CRONE, *n.* } *Crone, croone, croen*; a decrepit,
CRO'NY. } crafty old woman, says Skinner. Verstegan derives from the A. S. *crone*, a ewe. Others from *κρόνος*, Saturn, or *κρόνιος*, lasting. But Dr. Jamieson leads us easily to the true Etymology. *Croyn, crone, crune*, or *croon*, in Scotch, is a hollow, continued moan; the moan of those who habitually utter heavy complaints under slight indisposition: it is also applied to the hollow murmuring sound with which old witches (i. e. the *croners*,) uttered their incantation; also, to the incantation itself; and further (without doubt,) to the incantatrix herself. From the Dutch, *kreunan*, to groan, (by the common interchange of C. and G.)

Cronies are those who *groan* or grumble over their grievances together.

> This olde Soudanesse, this cursed *crone*,
> Hath with hire frendes don this cursed dede.
> *Chaucer. The Man of Lawes Tale*, v. 4852.

> ——— That croked *croone*, although she be my make?
> Shee cloyes me with the cough, hir comfort is but cold,
> She bids me giue mine age for almes, wher first my youth was sold.
> *Gascoigne. The Diuorce of a Louer.*

> "But stormes" (thought Battus) "haue their steps,
> Not long the *croen* can line,
> Or if my kindness length her life,
> My kindness God forgive."
> *Warner. Albion's England.*

> In vain he sigh'd and oft with tears desir'd,
> Some reasonable suit might be required,
> But still the *crone* was constant to her note,
> The more he spoke, the more she stretch'd her throat.
> *Dryden. The Wife of Bath's Tale.*

> The frugal *crone*, whom praying priests attend,
> Still strives to save the hallow'd tapers end,
> Collects her breath, as ebbing life retires,
> For one puff more, and in that puff expires.
> *Pope. Moral Essays*, l. 243.

> Two-fac'd Janus, God of time!
> Be my Phœbus, while I rhyme;
> To oblige your *crony* Swift,
> Bring our dame a new-year's gift.
> *Swift. To Janus on New-Year's Day.*

CRONSTADT, or KRONOSHTAT, a Seaport of Russia, situated on the Island of Retusari, in the Gulf of Finland, and about twenty miles west of St. Petersburg, to which it forms a strong bulwark. This Town occupies the south-eastern extremity of the island, and is about two miles from the coast of Ingria. The island was taken from the Swedes by Peter I., and was then a complete desert; but in 1710, he undertook to render it the chief harbour for the Russian Navy, as well as a strong bulwark for his new Capital. For this purpose, he is said to have employed not less than 300,000 men, in the construction of the town, the harbour, and the works in its immediate vicinity. Many of the houses facing the harbour are built of brick, and stuccoed, which with the spacious magazines, at first excite more favourable ideas of the place than are afterwards realized; for the interior contains many dirty streets and bad wooden hovels. The principal building in Cronstadt is the Imperial Hospital for sailors, which is on a very extensive scale, and has had more than 25,000 patients in it during a single year. Besides this edifice, the Civil Hospital, the Barracks, with the English and German Churches, are all good buildings. The whole population is stated at 40,000; not less than 10,000 of whom, at certain seasons of the year, are sailors. The harbour of Cronstadt, upon which so much attention has been bestowed by the Russian Government, is spacious, and consists of three distinct parts. The largest of these is denominated Merchants' harbour, and is capable of admitting 600 vessels at once. Most ships going to St. Petersburg touch here in their passage; but it is exposed to the effects of the winds from the west. The middle harbour is also subject to the same inconvenience. The War harbour is the principal station for the Russian fleet. It is not very extensive, but adjoining to it are suitable docks for building and repairing ships of war. Near the docks there is a vast basin of granite, containing the water which is pumped into them by a steam engine. These docks are also faced and paved with granite, and are about forty feet deep, and more than 100 broad. This harbour lies at the entrance of the great canal, which extends to St. Petersburg, and was commenced by Peter I., in 1719, but not completed till the reign of Elizabeth, in 1752. The Man of War's Mole is a strong rampart of granite, built in the sea, under the superintendence of the late Admiral Greig. Cronstadt also contains founderies, rope-walks, and other requisites for equipping the Navy. It is fortified by works projecting into the sea on the one side, and by ramparts and bastions on the other. A fort has also been built on an islet at a small distance from the Town, for the defence of the narrow channel, which leads to St. Petersburg, and which is of sufficient depth for the largest ships. On the north or opposite side of the island, the channel is so shallow, that it has been filled up with hulks to prevent accidents. Guard ships are stationed in the vicinity of Cronstadt, to examine passports, and protect the revenue. Several kinds of Russian products are exported from Cronstadt, as iron, hemp, flax, tar, oil, and linseed. Latitude 59° 59′ 26″ north and longitude 29° 49′ 30″ east.

CROOK, *v.*
CROOK, *n.*
CROO'KED, *adj.*
CROO'KEDLY,
CROO'KEDNESS,
CROO'KEN,
CROO'KING,
CRO'OK-BACK,
CRO'OK-BACKED,
CROO'K-BRANCHES,
CROO'K-KNEED,
CROO'K-PAWED,
CROO'K-SHOULDERED,
CROO'K-LEGGED.

Dutch, *krook*; Ger. *kruycke*; Fr. *croc*. The family of this word, says Wachter, is in the possession of the Swedes, with whom *krokia*, is to *curve*, bow or bend;—*krock*, bowed; and *krykia*, a pastoral staff, and a staff for stooping old men, (i. e. a crutch.)

To bend or bow, to turn out of a straight line, to twist, thwart, warp or writhe out of the direct

CROOK. course. Met. *crooked* is,—perverse, obstinate, self-willed, bad-tempered, ill-natured.

No on *crokýd* kene þorne. kynde fýgýs were.
Piers Ploughman. Vision, p. 25.

And in hir walk this blinde man they mette,
Croked and olde, with eyen fast yshette.
Chaucer. The Manne of Lawes Tale, v. 4980.

For er the bishop hent hem with his *crook*
They weren in the archedeken's book.
Id. The Freres Tale, v. 6900.

So with his *croked* eloquence
He speaketh all.
Gower. Conf. Am., book iii. fol. 50.

My felowes made to shore, and downe their sailes they doe bestowe,
The port lieth in from estern seas, and *crokith* like a bowe.
Phaer. Æneidos, book iii. p. 80.

Nor wyll suffer this boke
By hooke ne by *crooke*
Prynted for to be.
Skelton. The Boke of Clout.

My wife ensued, through lanes and *crokes* and darknes most we past. *Phaer. Æneidos*, book ii. p. 62.

It is bettir to thee to entre to lyf feble either *crokid*, than havynge tweyne hondis or twey feet to be sent into everlastynge fier. *Wiclif. Matthew*, ch. xviii.

And if ought were attempted against his own person, or any *crooked* creature of his creation, in restraint of their extortionate claimes, (as there was nothing but they claimed to have authority upon) incontinent they bounced out their thunderbolts and cursing fulminations, with such intolerable force of unmerciful cruelty, that they made the greatest personages of the world to tremble and quake for fear.
Strype. Memorials. An Ambassiate and Declaration of King Henry VIII. to James V., King of Scots.

But the wickednesse of his wil and *crokednesse* or frowardnesse wherewith hee sleath vnrighteously, to auẽge him selfe & to satisfie his own lustes & the cause why he knoweth not the lawe of God and consenteth not to it, whiche law should have informed his wil, and corrected the *crokednesse* thereof, and haue taught him to vse his will & and his power right, is his blindnesses fault onely and not God's. *Tyndall. Workes*, fol. 301.

If the younge tree growe *croked*, when it is oulde a man shall rather breake it than straight it, and I thincke there is no one thing that *crokes* youthe more than such unlawful games.
Ascham. Works, p. 88.

For the life of the body is full of desires, and presages of satisfaction in obtaining of this or the other external thing, whether it be in honour, riches, or pleasure; and if they shake off the divine guide within them, they will have it by hook or by *crook*.
More. Defence of Moral Cabbala, fol. 171.

Hee is the now court-god, and well applyed
With sacrifice of knees, of *crooks*, and cringe.
Ben Jonson. Sejanus, act i.

To rectifie a *crooked* sticke, we bend it on the contrary side, as far as it was at first on that side from whence we draw it: and so it cometh in the end to a middle between both, which is perfect straightnesse. *Hooker. Ecclesiastical Polity*, book v.

His minde is peruerse, cam, and *crooked*, not when it bendeth itselfe vnto any of these things, but when it bendeth so, that it swarueth either to the right hand or to the left, by excesse or defect from that exact rule whereby human actions are measured.
Id. Sermon. Of the Nature of Pride.

——— On which horrid prise
Vlisses first charg'd; whom, aboue the knee
The sauage strooke, and rac't it *crookedly*
Along the skin, yet neuer reacht the bone.
Chapman. Homer. Odyssey, book xix. fol. 302.

My will hath been used to *crookedness* and peevish morosity in all vertuous employments, but greedy and fierce in the election and prosecution of evil actions and designs.
Taylor. On Repentance, ch. v. sec. 6.

Saint Augustine greatly alloweth Marcus Varro, affirming that religion is most pure without images, and sayth himselfe, images be of more force to *crooken* an unhappy soule, then to teach and instruct it. CROOK. — CROP.
Homilies. The Second Part of Sermon against Idolatry.

And where's that valiant *crook-back* prodigie
Dickie, your boy, that with his grumbling voyce
Was wont to cheare his dad in mutinies?
Shakspeare. Henry VI. Third Part, fol. 151.

RICH. For God's sake, take away this captiue scold.
PRINCE. Nay take away this scolding *crooke-back* rather.
Id. Ib., fol. 170.

The *crook-back'd* camel climbing to the deck,
Drawes up himself with his long sinewy neck.
Drayton. Noah's Flood.

The trees *crookt-branches*, gently bent, grow right,
When as the hands full vigor breaks them quite.
Feltham. Resolve 51.

——— Who (ere any heede
Was giuen to their approach) came crawling on
With anuiles on their backe; that beat vpon
Neuer so much) are neuer wearied, yet:
Crook-paw'd.
Chapman. Homer. Battaile of Frogges and Mice.

If I take a sheet of paper, and rub it over with oil, or even a fit kind of greese; that which the liquor apparently does, is only to pierce or soak into the pores of the paper, which before did, by their *crookedness*, or upon some other mechanical account, render the paper opacous.
Boyle. Of the Systematical or Cosmical Qualities of things.

There is but little labour of the muscles required, only enough for bowing or *crooking* the tail.
Derham. Physico-Theology, book v. ch. xi. note (rrr.)

For can any thing in nature incline a man to glory in his imperfections? to pride and plume himself in his deformities? was ever any one yet seen to boast of a blear eye, or a *crook-back*.
South. Sermons, vol. iv. p. 125.

A dwarf as well may for a giant pass;
A negro for a swan; a *crook-back'd* lass
Be call'd Europa.
Stepney. Juvenal. Satire 8.

Who such a foot and such a leg would hide;
When *crook-kneed* Phyllis can expose to view
Her gold clock'd stocking, and her tawdry shoe.
Gay. The Tea Table.

And it is reported of Plato, that being *crook-shouldered*, his scholars, who so much admired him, would endeavour to be like him, by bolstering out their garments on that side, that so they might appear *crooked* too.
South. Sermons, vol. vii. p. 190.

And in one of the Snowdon lakes is found a variety of trout, which is naturally deformed, having a strange *crookedness* near the tail, resembling that of the perch before described.
Pennant. British Zoology. River Trout Salmon.

For instance, those who are born *crook-backed*, have commonly a peculiar form of lips and expression in the mouth, that strongly denotes that deformity.
Reynolds. Notes on the Art of Painting, note 22. v. 175.

——— Load the broad-wheel'd wane,
The mules *crook-harnest*, and the sturdie crew
With sweet abundance.
Granger. The Sugar Cane, book iii. l. 129.

——— As two vultures fight
Bow-beak'd, *crook-talon'd*, on some lofty rock
Clanging their plumes, so they together rush'd
With dreadful cries.
Cowper. Homer. Iliad, book xvi. l. 504.

CROP, CRO'PFUL, CRO'PSICK, CRO'PSICKNESS. Dutch, *krop, kroppe*; Ger. *kropf*. The *crop* or craw of a bird. See CRAW. *Crop-full*; with a full stomach; *crop-sick*; sick at the stomach, surfeited.

CROSIER. — CROSS.

Our panther, though like these she chang'd her head,
Yet as the mistress of a monarch's bed,
Her front erect with majesty she bore,
The *crosier* wielded, and the mitre wore.
Dryden. The Hind and the Panther.

To gain by love, where rage and slaughter fail,
And make the *crosier* o'er the sword prevail.
Tickell. On the Prospect of Peace. To my Lord Privy Seal.

This had gone so far, that in the Roman pontifical it was declared, that the *crosier-staff* was to be worshipped with that supreme degree of adoration called *latria*.
Burnet. History of Reformation. Anno 1548.

The origin of the CROSIER has been traced to the *lituus* of the Roman Augurs, which in some degree it resembles. The Greek name is βακτηρία. In middle Latin, besides *Crocia*, it is occasionally termed *Cambuta*, *Pedum*, and *Baculus Pastoralis*, under which last head Du Cange may be consulted for many particulars relating to it. At first it appears to have been a simple staff, and then gradually was enriched and ornamented to the height of magnificence which may be seen in the Crosier bequeathed by William of Wykeham to New College, Oxford. From the excess of splendour lavished in later times upon this instrument, occasion was given for the following satirical lines.

Au temps passé du siecle d'or,
Crosse de bois, evesque d'or.
Maintenant changent les loix,
Crosse d'or, evesque de bois.

The form of the Crosier was that of a Shepherd's crook, curved at the upper end, and pointed at the foot, as thus described: CROS — CROS

Curva trahit mites, para pungit acuta rebelles.

Or

Curva trahit, quos curva regit para ultima pungit.

Or again,

Attrahe per curvum, medio rege, punge per imum.

It was borne before Archbishops, Bishops, Abbots, and Abbesses. An Archbishop was entitled to display his Crosier any where within his Province, a Bishop within his Diocese, and an Abbot within his Abbey; but as the spiritual jurisdiction of each of these, respectively, was confined within the above named limits, so was the badge of their authority: Abbots and Abbesses affixed a veil, fashioned like a pendant, and bore the crook inwards, to show that their authority was of a private nature.

The Pope does not use a Crosier, because (as Innocent III. has stated in his *Acta*, and as will be found in the I. Book *Decret. cap. de Sacr. Unct.* § *fin.*) St. Peter sent his *Baculus* to Eucharius the first Bishop of Treves, whom he destined to preach the Gospel to the Germans, conjointly with Valerius and Maternus. The last of these succeeded Eucharius in his See, and was raised to life by the touch of the *Baculus*, which is therefore preserved with great veneration in the Cathedral at Treves.

CROSS.

CROSS, *v.*
CROSS, *n.*
CROSS, *adj.*
CROSS, *prep.*
CRO'SSING, *n.*
CRO'SLET,
CRO'SSLY,
CRO'SSNESS,
CRO'SSWISE.

Sp. *cruzar*; Fr. *croiser*. To *cross*; to sign or mark with a *cross*; to set *cross*-wise; to lay overthwart, or one or*cross* another; also to cut or divide in form of a *cross*, like X; also to cancel or *cross* in writing. Cotgrave. The noun, Fr. *croix*; It. *croce*; Sp. *cruz*.

To pass over, so that the line of passage may form with the line passed over, the figure of, or resembling a *cross*; to move in such direction in relation to another moving body; and thus, to contravene, to hinder, to embarrass, to obstruct, to impede, to thwart, to counteract.

And *cross*, the adjective, metaphorically, is thwarting, counteracting, &c. the wishes of others; and thus perverse, ill-humoured, ill-tempered, uncomplying, peevish, fretful.

Cross-let, in Chaucer, is a crucible *cross*-shaped. And see CRUCIBLE.

Cross is much used in *Composition*.

Robert duc of Normandye þe *croys* nome atten ende;
And garked hym wyþ oþere to þe holy londe to wende.
R. Gloucester, p. 346.

——— He hadde an holy doȝter at Colchestre in þis londe,
þat Seynt Heleine was yclepud, þat þo holy *croys* fonde.
Id. p. 62.

Two of þe naȝles, þat war þorh Jhesu fete
Traced on þe *croyce*, þe blode þei out lete,
& som of þe thornes þat don were on his heued
& a fair pece þat of þe *croyce* leued. *R. Brunne*, p. 30.

And kulled [killed] him on *crosswyse*. to Calvarye on a Friday
Piers Ploughman. Vision, p. 373.

And this Chanon toke out a *crosselet*
Of his bosom, and shewed it to the preest.
Chaucer. The Chanones Yemannes Tale, v. 16585.

And foorth thei wenten in to shippe,
And *crossen* saile, and made hem yare,
Anone as thoughe thei wolden fare.
Gower. Conf. Am., book i. fol. 14.

And after of his owne choys
He toke his death vpon the *croys*.
Id. Ib. book ii. fol. 46.

And in like manner it is that thousands, while the priest pattereth St. John's Gospel in Latine ouer their heades, *crosse* themselues with, I trowe a legion of *crosses*, behynde and before.
Tyndall. Workes, fol. 274.

All these commodities would grow by following this our discouery, without iniury done to any Christian prince, by *crossing* them in any of their vsed trades, whereby they might take any just occasion of offence.
Hakluyt. Voyage, &c. North-west Passage, vol. iii. fol. 22.

And he that takith not his *cross* and sueth me is not worthi to me.
Wiclif. Matthew, ch. x.

And he that taketh not his *crosse* & followeth me is not mete for me.
Bible, 1551.

But Joue's will euer all law ouercomes;
No other God can *crosse* or make it void.
Chapman. Homer. Odyssey, book v. fol. 74.

——— How bravely you have borne
Your many *crosses*, as in fortune's scorn,
And how negleotful you have seem'd to be,
Of that which hath seemed terrible to me.
Drayton. To the Lady J. S. Of Worldly Crosses.

In whose memory, and as monuments of her vertue and his affection, King Edward caused *Crosses* with her statue to be erected in all chief places where her corpse in carrying to Westminster rested: as at Stamford, Dunstable, St. Albans, Waltham, Chepside, and lastly at the place called Charing *Cross*.
Baker. Edward I. Anno 1296.

——— These *crosse* points
Of varying letters, and opposing Consuls,
Mingling his honours, and his punishments,
Fayning now ill, now well, raising Sejanus
And then depressing him, (as now of late

CROSS.

In all reports we have it) cannot be
Emptie of practice; 'Tis Tiberius's art.
Ben Jonson. Sejanus, act iv.

We had little else left us, to have in a direct and open way recourse unto, but those exhortations and charges given to Elders in the Epistles of the Apostles, as lying apparently *cross* to this way of presbyteral government, as thwarting the rule of Christ, and directions of the Apostles.
Goodwin. Works, vol. iv. part iii. fol. 179.

Then farewell *crossing* ioyes, and ioyfull *crosses*,
Most bitter sweets, and yet most sugar'd sowers,
Most hurtfull gains, yet most commodious losses,
That made my yeares to flee away like howers;
And spent the spring-time of mine age in vaine,
Which now my summer must redeeme againe.
Stirling. Avrora, song 10.

And though the Phenicians and Carthaginians, the Tyrians and Sydonians, are much renowned in histories for great navigatours; yet it is thought by the learned, that those voyages they performed, was onely by coasting and not by *crossing* the ocean.
Hakewill. Apologie, fol. 268.

And so with vain and superstitious *crossing* of himself [Everard Digby] betook him to his Latin prayers, mumbling to himself, refusing to have any, but the Romish Catholicks.
State Trials. Of the Conspirators, &c. in the Gunpowder Plot.

And also by the law of king Ethelred, who about the thirtieth year of his reign, ordain'd, that every eight hides or plough-land through the whole kingdom, shall find a man with a *croslet* and helmet to the naval expedition.
Spelman. Of Feuds and Tenures, ch. viii.

——— If he have any child,
It shall be *crossly* matched: the Gods themselves
Shall sow wild strife betwixt her lord and her.
Beaumont and Fletcher. Philaster, act ii. sc. 1.

Thus much that the word fornication is to be understood as the language of Christ understands it, for a constant alienation and disaffection of mind, or for the continual practice of disobedience and *crossness* from the duties of love and peace.
Milton. Nullities in Marriage.

For, with his bill, which is thwarted *cross-wise* at the end, he will shave or cut an apple in two at one snap, eating only the kernels thereof, spoiling more than he doth devour.
Fuller. Worthies. Gloucestershire.

To make a good, a wise, and a virtuous man, 'tis fit he should learn to *cross* his appetite, and deny his inclination to riches, finery, or pleasing his palate, &c. whenever his reason advises the contrary, and his duty requires it.
Locke. On Education, sec. 52.

Ever since Christ ascended into heaven, he has been pursuing the great work begun by him upon the *cross*, and applying the virtue of his sacrifice to those for whom it was offered.
South. Sermons, vol. iii. p. 407.

Every man carrying a sabre by his side, a short pole-axe before him, and a skrewed gun hanging at his back by a leather belt that went *cross* his shoulder.
Sir William Temple. Memoirs, v. i. p. 247.

This argues false notions of religion; as though that consisted rather in *crossing* inclinations because they are natural, than because they are sinful. *Stillingfleet. Sermon* 11. vol. iii.

The loxia or *cross-bill*, whose bill is thick and strong, with the tips *crossing* one another, with great readiness breaks open fir-cones, apples, and other fruit to come at their kernels, which are its food, as if the *crossing* of the bill was for this service.
Derham. Physico-Theology, book iv. ch. xi. (28.)

But Russel was provoked by some letters and orders, that the Earl of Nottingham sent him from the Queen, which he thought were the effects of ignorance; and upon that he fell into a *crossness* of disposition.
Burnet. Own Times. William and Mary. Anno 1692.

If the latter should have *crossed* the Alps, I purpose to post a proper number of forces to guard the passes of those mountains.
Melmoth. Decimus Brutus to Cicero.

When by the winds of Autumn driven
The scatter'd clouds fly *cross* the heaven,
Oft have we, from some mountain's head,
Beheld th' alternate light and shade
Sweep the long vale. *Beattie. The Hares. A Fable.*

What improvements they have had in their passage (as it is said some liquors are meliorated by *crossing* the sea) I cannot tell. *Burke. On the Revolution in France.* CROSS.

He [Lord Chatham] made an administration so checkered and speckled; he put together a piece of joinery, so *crossly* indented and whimsically dove-tailed.
Id. Speech on American Taxation.

CROSS, in *Composition.*

Our captaine and master perceiuing their pretence, caused our gunners to make all our ordinance readie with *crosse-barres*, chaine-shotte, and baile-shot.
Hakluyt. Voyage, &c. M. George Fenner, vol. ii. part. ii. fol. 63.

And verily I suppose, that before *cross-bowes* and hand-gunnes were brought into this realme, by the sleight of our enemies, to thentent to distroy the noble defence of archery, contynuall vse of shotynge in the longe bowe made the feate so perfect and exacte amonge Englishemen, that they thā as surely and soone kylled such game, which they listed to haue, as they now can do with the *crosse-bowe* or gunne.
Sir Thomas Elyot. Governour, p. 94.

Diana deep, whose name by night al townes in *cros-pathes* crie,
And fends of vengeans fell, and Gods that Dido make to die,
Receiue my words, and turne from me the wreke of sinner's paine.
Phaer. Æneidos, book iv. p. 104.

As a man can by no meanes read, except he be first taught the letters of the *crosse-row*: euen so it is vnpossible.
Tyndall. Workes, fol. 387.

And he buyldid, as wytnessith Antonius, and other, as many abbayes or monasteryes, as ther ben letters in the y^e^ *crosse-rowe* of the A, B, C. *Fabyan*, vol. i. ch. 156.

And all this gorgyous fasing with myters and *crostaues*, abbotts, and priors were done, but to blinde the people, and to outface mee. *Barnes. Workes*, fol. 225.

And as the feare of iudgmente maketh many goe a *crosse-way* from the sinceritie of professing the Gospel: so doth the greedy desires of money corrupt a great many.
Udall. Luke, ch. xii.

Yet neither will I vex your eyes to see
A sighing ode, or *cross-arm'd* elegy.
Donne. To the Countess of Huntingdon.

Bes. Well again, and please your grace; why I was run twice through the body, and shot i' th' head with a *cross-arrow*, and yet I am well again.
Beaumont and Fletcher. A King and no King, act ii.

The *crosse-barres* on which he with many others leaned, break in pieces, so that they all and he together fell downe to the ground, some few of them were slightly hurt, but he alone was found with rupture within of his midriffe to have yeelded the ghost. *Holland. Ammianus*, fol. 172.

Or as a thief, bent to unhoord the cash
Of some rich burgher, whose substantial dores,
Cross-barr'd and bolted fast, fear no assault.
Milton. Paradise Lost, book iv. l. 190.

But going homewards, it is said, his *cross-bearer* and some other about him, blamed him for that he had done.
Baker. Henry II. Affairs of the Church.

Among engines of artillery, the Cretes invented the scorpion or *crosse-bow*. *Holland. Plinie*, vol. i. fol. 189.

She, guiltless damsel, flying the mad pursuit
Of her enraged step-dame Guendolen,
Commended her fair innocence to the flood,
That stay'd her flight with his *cross-flowing* coarse.
Milton. Comus, l. 832.

Neither was his labour vaine, for hee conuerted many of his fellowes vnto the knowledge of the Gospel, amongst which number was Thomas Arthur, and M. Hugh Latimer, which Latimer at that time was *crosse-keeper* at Cambridge, bringing it forth vpon procession daies.
Fox. Martyrs. The Burning of Thomas Hitten, fol. 910.

And whereas now this beaver sits, full often
A thrifty cap, composed of broad-cloth lists,
Near kin unto the cushion where I sat
Cross-legg'd, and yet ungarter'd, hath been seen.
Massinger. The Fatal Dowry, act v. sc. 1.

CROSS. For the progression of quadrupeds being performed *per diametrum*, that is, the *cross-legs* moving or resting together, so that two are always in motion, and two in station at the same time; the brevity had been more tolerable in the *cross-legs*.

Sir Thomas Brown, book iii. ch. v.

There taking such things as he needed, when the night following came, he went towards the sea, and took ship, finding one *cross-sailed* bound towards Africk.

Sir Thomas North. Plutarch, fol. 365. *Caius Marius.*

And now Saint Peter at heav'n's wicket seems
To wait them with his keys, and now at foot
Of heav'n's ascent they lift thir feet, when loe
A violent *cross-wind* from either coast
Blows them transverse ten thousand leagues away
Into the devious air.

Milton. Paradise Lost, book iii. l. 487.

Behold the body of the blessed Jesus, raised up and seated upon the foresaid middle piece, his feet nailed one over the other, towards the bottom, and his hands one to the one side, and the other to the other side of the *cross-beam*.

Bishop Beveridge. Sermon 15.

The second was that of the costs of my answer to a very extraordinary *cross-bill*, which he voluntarily filed against me; and, when I put in my answer, fled from it; like himself, upon a former occasion.

Hoadley. Works. Letter to Clement Chevalier, Esq.

That many knotty points there are,
Which all discuss, but few can clear;
As nature slily had thought fit
For some by-ends to *cross-bite* wit.

Prior. Alma, can. 3.

Besides the statue of William Tel, taken in full proportion, standing with a *cross-bow* in his hand, and aiming at an apple on a child's head, there is also a statue of the first Advoyer.

Ludlow. Memoirs, vol. iii. p. 107.

But it would be tedious and endless, to reckon up all the various shapes, and commodious mechanism of all the slenderness and neatness of such as pick up small insects; the *cross-form* of such as break up fruits, &c.

Derham. Physico-Theology, book iv. ch. xi.

But, since those times and feats are over,
They are not for a modern lover,
When mistresses are too *cross-grain'd*
By such addresses to be gain'd.

Butler. Hudibras, part iii. can. 3.

I see an eye of comfort in her case, and will take all proper measures to extricate her out of this unhappy game of *cross-purposes*.

Tatler, No. 98.

If the prisoner had proposed by any of his farther *cross-questions* to have shewn that the clerks of the post-office had given false testimony to the only fact in question; and that the originals of those letters were not stopped, nor opened, nor copied, at the office; injury had been done him, to have prevented the answer to such questions.

Hoadley. Letters sign'd Britannicus. Letter 44.

Nor ends the landscape—ocean, to my sight,
Points a blue arm, where sailing ships delight,
In prospect lessen'd!—now new rocks, rear'd high,
Stretch a *cross-ridge*, and bar the curious eye.

Savage. The Wanderer, can. 1.

Hence, homely faces still are foremost seen
And *cross-shap'd* fops affect the nicest mien.

Congreve. Ovid. Third Book of the Art of Love.

The flowers are stamineous, and seem to be of an herbaceous colour, growing among the leaves, which are short, and almost round, very stiff, and ribb'd on the under side, of a dark green above, and a pale colour underneath, thick set on by pairs answering one another *cross-ways*, so that they cover the stalk.

Dampier. Voyage, vol. iii. p. 159.

They have many instruments made of two or three hoops, or concentric pieces of wood, with a *cross-bar* fixed in the middle to hold them by. *Cook. Voyages*, vol. vi. book iv. ch. v.

The most likely cause, therefore, to be assigned for this invention, [geometry] was the necessity of frequent surveys, while the annual overflowings of the Nile were always obliterating such land-marks as were not, like those *cross-cut* canals, wrought deep in the soil. *Warburton. The Divine Legation*, book iv. sec. 5.

The first reason was taken from the necessity of *cross-examining* of witnesses for the defence of the prisoner, and for the satisfaction of his judges. CRO

Hoadley. Letters sign'd Britannicus, &c. Letter 46.

He on their merits holds debate,
Examines, *cross-examines*, weighs
Their right to censure or to praise;
Nor doth his equal voice depend
On narrow views of foe or friend.

Churchill. The Ghost, book iv.

He never wandered in his answers beyond the precise limits of the question; he never laid himself open to *cross-examination*, by answering more than was asked of him.

Horsley. Speeches, p. 108.

Mr. Allen rose to great consideration by farming the *cross-posts*; which he put into the admirable order in which we now find them.

Warburton. Life, vol. i. p. 37.

To deck it, bring with you festoons of the vine,
And copious libations bestow on his shrine;
Then strew all around it (you can do no less)
Cross-readings, ship news, and mistakes of the pr

Goldsmith. Epitaph on Mr. Whitefi.

But I say, Toby, when one runs over the catalogue of *cross-reckonings* and sorrowful items with which the heart of man is overcharg'd, 'tis wonderful by what hidden resources the mind is enabled to stand it out, and bear itself up, as it does, against the impositions laid upon your nature.

Sterne. Tristram Shandy, vol. iii. ch. vii.

Be the plain trick from henceforth mine—
Cross-roads to Allen I resign.

Churchill. The Ghost, book iv.

There, on the basis of an ancient pile
Whose *cross-surmounted* spire o'erlooked the wood,
A venerable matron they ere-while
Discover'd have. *West. Education.*

He tied and *cross-tied* them all fast together from one end to the other, (as you would cord a trunk,) with such a multiplicity of round-abouts and intricate *cross-turns*, with a hard knot at every intersection or point where the strings met,—that Dr. Slop must have had three-fifths of Job's patience at least to have unloos'd them. *Sterne. Tristram Shandy*, vol. iii. ch. viii.

My father spun his, every thread of it, out of his own brain,—or had so reeled and *cross-twisted* what all other spinners and spinsters had spun before him, that 'twas pretty near the same torture to him. *Id. Ib.* vol. v. ch. xvi.

The two middle feathers of the tail are black, the two outmost entirely white; the rest black marked *cross-ways* with white.

Pennant. Hairy Woodpecker.

The Cross appears to have been used as a very general instrument of punishment among various nations, from the earliest times of which we have any record. The "hanging on a tree," in Scripture, has been interpreted by many Commentators of Crucifixion, (Sir Thomas Brown, *Enq. in. Vulgar Errors*, v. 21;) although again others have believed that the Cross was unknown among the Jews till the time of Alexander Jannæus, when the word *crucify* is expressly used by Josephus. (*Antiq.* iii. 22.) In Thucydides (i. 110) we read of Inarus, an African King, who was crucified by the Egyptians. The similar fate of Polycrates, who suffered under the Persians, is detailed by Herodotus, (iii. 125,) who adds also in the same book (159) that no less than 3000 persons were condemned to the Cross by Darius, after his successful siege of Babylon. Valerius Maximus (ii. 7) makes Crucifixion the common military punishment of the Carthaginians. That the Greeks adopted it is plain, from the cruel executions which Alexander ordered after the capture of Tyre, when 2000 of the captured sufferers were nailed to Crosses along the sea shore. (Q. Curtius, iv. 4; Justin, xviii. 3.) With the Romans it was used under their early Monarchical Government, and it was the death to which Horatius was adjudged, and by which he ought to have

CROSS. suffered for the stern and savage murder of his sister. (Liv. i. 26.) Though originally a punishment extending indiscriminately to every rank, it latterly, at least among the Romans, became the most dishonourable of all deaths, and was confined principally to the lowest orders and to slaves.

The Cross (σταυρὸν in Greek, *gabalus* or *patibulum* in Latin) was at first perhaps nothing more than a tree; and next, a plain upright stake. It afterwards assumed different forms, as ✕. T. ⊓. +. and it is on the last that our Saviour is uniformly believed to have died.

Before the sufferer was exposed upon the Cross, it was customary to scourge him, (Liv. *ut sup.*;) and the Column to which our Saviour was fastened during this cruel infliction, is stated by St. Jerome (*Epist. ad Eustochium*) to have existed in his time in the portico of the Holy Sepulchre, and to have retained marks of the blood of our Lord. Bede places this Column within the Church, where we believe it is still shown, and Gregory of Tours (iii. 3) dilates on the miracles wrought by it. The criminal carried the instrument of his punishment, or most probably only the transverse part of it, to the place of execution. Here he was fastened naked upon the Cross, (which occasionally was not raised from the ground till after his affixion,) by cords, or more frequently by nails, (and sometimes by both,) driven through the hands and feet. The number of nails by which our Saviour was thus fastened, has been a subject of very learned dispute. Nonnus affirms that three only were used, both feet having been confined by the same:

Ἀμετρήτῳ δε πεπαρμένον ἄζυγι τόμφῳ
Διπλόον ἦτορ ἔχοντα μιῇ τετορημένον ὁρμῇ,
Ποσσὶν ὁμοπλεκέεσσιν.

And in this notion he is followed by Gregory Nazianzen, in his *Christus Patiens*,

Γυμνὸν τρισήλω κείμενον ξύλῳ λαβὼν.

The more received belief, however, has always assigned four nails as the smallest number employed; and this opinion is supported at much length by Cornelius Curtius, an Augustine Friar, who wrote a Treatise, *de Clavis Dominicis*, in the beginning of the XVIIth Century.

The controversial powers of this advocate may be fairly estimated by the following specimens. He is combating an assertion of Joannes Westphalus, who appears to have thought it not impossible, that our Saviour might have been fastened by cords; and after terming the unhappy German, *Serpens, Python, Tartareum et ex Cerberi spumâ propagatum aconitum, et impurata bellua*, he proceeds, *O pestilens, blaspheme, Orco edite, non homo, cum obscœnis patriæ tuæ suibus in eandem haram includende; itane audes obgannire Ecclesiæ et rosas Evangelicas succerdâ olidissimâ conspurcare?* and again a little onward, *O Heraclite, O Democrite, cur numero estis mortui? tu, ut effusissimis lacrymis deplores insulsam bruti hominis ineptiam; tu verò, ut sonantissimis cachinnis pingue hujus Westphali ingenium irrideas*,—in conclusion his antagonist is assailed, as *rudis Grammaticus, talpa, addictus jurare in verba Dæmonis*, and *nugo*, and with these comparatively mild terms the second Chapter of this Treatise closes.

Some of the arguments of Curtius are well worth preserving in his own words. We will take one from a miraculous appearance discovered in the heart of a Nun, in an *examinatio post mortem*.

Primam conjecturandi ansam dedit Clara nostra, virgo inter Augustinianas monachas vitæ sanctitate, et miraculorum glorid inlustris. Hanc enim cùm ardentissimus in JESVM *crucifixum sympathiæ amor incenderet, et continuis ignibus velut Ætnam aliquam, cor penitum inflammaret atque depasceret; ne eo absumpto tandem cum vitâ incendium istud sanctum extingueretur, Servator qui ignem ardere vult, quem mittere in terram venit, hunc flagrantem Vesevum, cœlestem, inquam, istum divini amoris caminum visitare dignatus est, et luculentam, eamque immortalem vitalis flammæ materiam in eum immisit; seu, ut clariùs edisseram, sese mortemque suam et sacra mortis instrumenta in D. Virginis corde insculpsit. O rem stupendam, et antehac inauditam?* MARIA. CROSS.

Iam similem visa est et habere sequentem.

Ecce altera Theotocos comparet. Maria Christum in utero, Clara nostra in corde concepit. Ex illius sanguine purissimo sacratissimum JESV *corpus formatum est; hæc etiam carnem subministravit. illa puerum; hæc virum enixa est. blandidulum illa et ridentem: hæc crucifixum genuit, illa sine dolore peperit; hæc ipsa etiam doloris instrumenta produxit. utraque tamen*

Gaudia Matris habet cum Virginitatis honore.

Nescio, an nostra ideo infelix, quia post partum non vixit. certè dignitatem genitus majorem obtinet, et quia non nisi cæso corde natus est, Cæsaris nomen sibi vendicare potest. Sed puerperam nostram visitemus. Illa quidem seu majestate filii oppressa, seu doloribus, decessit: verùm extemplò cor ejus ab obstetricibus symmonachis exectum est, divinum gazophylacium apertum, repertus thesaurus mirabilis et memorabilis. Lætamne an tristem partitudinem hanc posthumam dicam, hæreo, apparet fœtus virilis, sed ille mortuus, recenti etiamnum manans sanguine, et cruci adfixus: pro secundinis omnia hinc inde jacent passionis instrumenta; pendent quoque ex tribus nerviculis tres velut ferrei CLAVI.

It was impossible that Curtius should doubt this marvel, for its history is faithfully recorded in two lives of Sta. Clara de Montefalco; the one by Isidorus Masconius, the other by Mutius Petronius; and moreover the good Father had seen the heart with his own eyes, and had paid it fitting worship, (*veneratus sum.*) That there were only three nails impressed on Clara's heart, was a circumstance eagerly seized by the favourers of that number; but Curtius dismisses their argument with much contempt. Such, he says, was the belief of Clara in her meditations, but it by no means follows thence that such were the facts of our Lord's Crucifixion.

The most ancient Crucifixes extant are adduced by Curtius, as testimonies in his favour, as to the four nails. Among them is one preserved at Lucca. It is made of cedar, and is said to have been carved by Nicodemus, who is believed to have taken down our Lord from the Cross with his own hands. In this our Saviour is represented crowned with a golden diadem, and clothed in a rich silk embroidered garment, which descends to the feet; his shoes also are covered with plates of gold, and concerning one of them the following legend is related. A man reduced to the lowest extreme of poverty sought relief from the image, and in return for his prayers was saluted with an inclination of the head, and presented with one of the sandals, with which he went away well pleased.

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Minor exstat sacrilegus, qui
Radat inaurati femur Herculis, et faciem ipsam
Neptuni, qui bracteolam de Castore ducat.

The Church, to the guardianship of which the holy image was consigned, redeemed the sandal for its price in gold; but, even to the days of Curtius, it had not been possible to fit it again to the foot which it had once quitted, and it remained propped upon a cup.

The face of this image was not the work of Nicodemus, but *divinâ manu effigiatum*; and lest it should be argued, that the sculptor in all material points has wandered in his representation from the account given by the Evangelists, it should be borne in mind that the clothing was not on it originally, but has been since added by pious Christians, *jussu Dei, monitu Angeli,* (*de Clav. Dom.* 5.)

A second Crucifix, carved by St. Luke, is exhibited at Siroli near Ancona. It was buried for three centuries after the irruption of the Goths, and was then discovered by a Divine revelation. In all points essential to the argument of Curtius it agrees with that of Nicodemus. To these may be added a very ancient image in the Chapel at Loretto, and another constructed from the wood of the true Cross, and preserved in the *Sacrarium Apostolicum* at Rome. This was presented by Juvenalis, Bishop of Jerusalem, to Leo the Great, about the year 450, as may be determined from one of that Pope's letters. (78.) By some strange neglect, it lay for three centuries *in tetrico, olido et indignissimo sacelli angulo*; nor did it receive due honour till Pope Sergius, about the year 690, was supernaturally warned to bring it forward to be adored (*adorandam*) by the faithful. (*Id. ib.* where Bede, Anastasius, *in vitâ Sergii*, and Onuphrius Panvinius, are cited as authorities.) In like manner appears the Cross which a doe miraculously discovered to Thassilo, Prince Bishop of Bavaria while hunting; and for the reception of which he built the Convent of *Pollingen*; so named because the cry of his dogs while in the chase was *Pol, Pol, Pol*; a cry which, probably, has never been uttered by any other dogs before or since. In Bavaria, also, is a mountain called Ardechs, on which is a Religious house abounding in relics. Among these is found a Crucifix delivered by an Angel into the hands of Charlemagne; and this, in common with all the others which we have named, represents four nails. (*Id. ib.*)

But, it seems, that while some admit three nails only, others again greatly multiply this number. Calvin enumerates fourteen; they are respectively in Milan and Carpentras; two at Rome, (in the Church of *Sta. Helena*, and that of *Sta. Croce in Gerusalemme*;) one at Sienna, and Venice; three in Germany, (at Cologne, at the Church of the three Marys, and at Treves;) three at Paris, (in the Chapel Royal, at the Carmes, and in St. Dennis;) one at Draguigne, and another at Tenaille; but in this statement it is plain there are numerous blunders. The Churches of *Sta. Helena* and *Sta. Croce* are the same. It is positively denied that Sienna, Venice, Cologne, Draguigne, the Carmes, and the Chapel Royal at Paris make any such claim; the nail in St. Dennis is said only to have affixed the Title to the Cross; and no such place as Tenaille is known to exist. This heresy of Calvin affords Curtius another opportunity of indulging his vituperative talent. *Audio Calvinum, quo asino nullus in Arcadiâ asinus magè dignus est qui fœno pascatur: audio, inquam Calvinum rudentem et ridentem in* lib. de Reliq. *Non jam tres quatuorve, sed duodenarios aliquot rudi populo a sacrificulis præberi et probari, ut Clavorum, si quis numerum inire vellet, grandem sit numerum inventurus. Euge mi homo; more tuo facis, mentiri pergis: mendacia tegis mendaciis aliis ne perpluant*; and the alleged falsehoods are proved against the Reformer, by showing that there are only three places in the whole Christian world, Rome, Milan, and Treves, which claim possession of any of the nails. A few other places, it is admitted, may exhibit some relic which has been touched by one of the real nails, some splinter or filing, or some model of them; (such as those made by the Greek Church on Good Friday in the Holy Sepulchre;) but the true nails are found no where but as above, and their history is as follows. (*Id.* vi.)

Out of the four original nails, the Emperor Helena threw one into the Adriatic, when it was furiously raging, and thereby produced an instant calm. (Greg. of Tours, *de glorid Martyrum*, 6.) The second was inserted by Constantine either in his helmet, his crown, or one of his statues at Constantinople; for on this point authors differ. Ambrosius, in his *Oratio ad Theodosium*; Gregory of Tours, in his *de glor. Mart.* 1; Eusebius, in his *Hist.* x. 8; Ruffinus, ii. 8; and others, espouse the helmet; Baronius the crown; and Lipsius in his work *de Cruce*, (li. 9,) cites Zonaras, in behalf of the statue. Be this as it may, the nail wherever placed at first, was afterwards to be found (although considerably mutilated) in the Church *Sta. Croce in Gerusalemme* at Rome. This Church, indeed, is rich in relics of the Crucifixion if we may trust the Guide books. *Si custodiscono in detta Chiesa le seguenti insigni Reliquie. Tre pezzi della SS Croce; il Titolo della medesima; uno de' Chiodi che trafisse il Redentore; due spine della sua Corona; parte delle spugna con la quale fu abbeverato; uno de' denari coi quali fu venduto; e un dito di S Tomaso Apostolo, cioè quello ch'egli pone nel costato del medesimo Redentore.* (Roisecco, 111.)

In the *Duomo* of Milan is a third nail, which Eutropius affirms was fixed through one of our Saviour's hands; and which Constantine used as a bit, (Ruffinus, *Ecc. Hist.* iv.) thereby intending, as has been said, to verify the Prophecy of Zachariah, (xiv. 20.) "In that day shall be upon the bells," or *bridles*, as the margin of our Bible gives it, "of the horses, *Holiness unto the Lord.*"

Treves possesses the fourth and last nail, which is thought to have been driven through our Saviour's right foot. (Curtius, vii.)

Of the great sanctity of these nails, and of their preeminent claims to the worship and adoration of all true Christians, Curtius maintains that no one can cherish the least doubt; and he hurries on to this deduction with his accustomed charitable proscription of all recusant heretics. *Lutherum, Calvinum, Wiclefum, et totum impudentiæ atque blasphemiæ spurcissimum Magdeburgense colluviarium nihil moror: Aio, atque iterum aio, sacratissimos Redemptoris nostri Clavos cultum et eum summum mereri.* (xii.) His concluding Chapter cites the authority of Picus Mirandula, (an author known for his veracity from the Tagus to the Ganges, and perhaps even to the Antipodes,) for a miraculous rain of all the instruments of the Crucifixion, which occurred in Germany, A. D. 1500. The clothes, and even the bodies of those upon whom they fell, were marked with similar images, impressed in bloody,

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CROSS. golden, or livid colours; and strange indeed must have been the effect produced, if it at all resembled the *icones* with which Curtius has obliged us. No washing could eradicate the marks from the clothes, no instrument could free the bodies from them for nine whole days, till they vanished of themselves. There could be little doubt of the intention of this portent. Four years afterwards a cruel pestilence ravaged the country, and the first victims to it were the very persons who had been thus supernaturally stamped. Mirandula wrote a poem, entitled *Staurostichos*, on the event, and it is from the dedication of it to Maximilian I., that our account of this extraordinary event is derived. (Curtius, xiv.)

Against the belief of Curtius are arrayed, besides Nonnus, and Gregory Nazianzen, cited before, the Ecclesiastical Historians Ruffinus, Nicephorus, and Zonaras; and to these authorities must be added the testimony of St. Ambrose, who brings forward a good reason for three nails only being in existence, namely, that three only were found. It is denied also, that there are *four* nails to be seen in the Crucifix at Loretto. An ancient volume preserved in the Library of *Ste. Marie de Grace* at Boulogne is appealed to, in which it is related that the soldiers had prepared four nails, but that our Saviour of his own accord placed his right foot over the left; and, in confirmation of this statement, it is said that in the *Sudaria* at Besançon and Turin, which are marked with the impression of his wounds, that of the left foot, which received only the point of the nail, is smaller than that of the right, through which it was driven up to the head. The maintainers of the three nails only, say moreover, that the one which Helena threw into the sea, was borne up like the axe of Elisha, and that the Empress esteeming it more than the rest, presented it to the Cathedral at Treves; the second she gave to the Lateran; and the third to Milan.

Lipsius, to whose Treatise *de Cruce* we have already been much indebted, very rationally supposes that the Cross of our Saviour was made from such wood as happened to be nearest at hand, and that this was Oak, which grew most plentifully in Judæa, and which it is said the relics now exhibited closely resemble. But on this point again a subtle controversy has arisen; and there have been some who maintain that four different woods were used in the composition of the Cross; viz. Cedar, Palm, Olive, and Cypress. (Gretserus, *de Cruce*, i. 5.)

> *Quatuor ex lignis Domini Crux dicitur esse.*
> *Pes Crucis est Cedrus; corpus tenet alta Cupressus*
> *Palma manus retinet; Titulo lætatur Olive.*

Durand, (in his *Rationale Divinorum Officiorum*, 151,) relates a tradition, that Adam sent his son Seth into Paradise, where he received from an Angel the branch of a Tree. Adam perceiving the great mystery contained in this branch, immediately planted it; it took root, and soon shot up into a large Tree. When wood was sought from all quarters of the globe for the Temple of Solomon, this Tree also was cut down and conveyed to Jerusalem; but happening not to be employed in the building, it was used as a foot-bridge across the city moat. The Queen of Sheba alone discovered its future destiny, and not only refused to pass over it with her feet, but even worshipped it. Afterwards it was thrown aside into a pool which chanced to be dry at the time of our Saviour's passion, and the wood being then seen, and lying near at hand, and being convenient for the purpose, was employed for the Cross of our Lord.

Another dispute has been agitated relative to the existence of a *hypopodium*, or tablet whereon the feet were supported. Gregory of Tours, who had seen the real Cross soon after its discovery, maintained that such a tablet was found upon it, (*De glor. Martyr.* 6,) but Gregory does not appear to have been accepted as a sound authority by the Church. It has been doubted whether the hands alone, without this prop beneath, would be able to support the weight of the body; and it has been also thought that a kind of seat was placed midway, across which the sufferer was set astride. The controversy is treated at length in the first of the four *Hypomnemata de Cruce* of Thomas Bartholinus, and in a letter addressed to that writer by Bartoldus Nihusius. This writer states, as his opinion, that there was neither a *suppedaneum*, nor a seat in the Cross of our Saviour. He adds, that it is reasonable to suppose that his Cross was of large dimensions, for that men of those days were of greater size than in his own, and that our Lord was taller than most others. To prove this assertion, he refers to the southern outer wall of the Church at Dissenbergh, on which is inscribed in old characters *Longitudo Christi*; and below it is a line, of which the one given here is the forty-eighth part.

Nicolaus Fontanus, a Physician to whom the question as to the capability of the hands to support the weight was proposed, decided in the affirmative, upon experiment.

The Martyrologies are full of extraordinary relations of the length of time, during which some of those condemned to the tortures of the Cross have continued to endure them, before they were released by death from their pangs. St. Andrew is said to have remained alive two days. Victorinus, who was crucified with his head downwards, under the reign of Nerva, for three; and Timotheus and Maura, no less than nine; a marvel which it is scarcely possible to exceed. Some who have been taken down while yet alive, are said to have recovered. Josephus mentions, that such was the case with one out of three of his friends, whose release he obtained from Titus.

At length, in the reign of Constantine, this horrible punishment was abolished in the Roman world, (Aur. Vict. *in Constantino*; *Hist. Trip.* i. 9.) *Postquam Vitam ipsam interfecit non diu illi vita*, is the no less untrue than quibbling observation of Lipsius; for more than three centuries had then elapsed since the death of our Saviour. The edict of Constantine, for the suppression of the Cross, is attributed to the holy vision which preceded his engagement with Maxentius; and henceforward that instrument, which had proverbially betokened infamy, was exalted on the standard by which the warriors of the Empire were wont to rally on the field of glory, and became the symbol of military honour in the *Labarum*.

The Invention or discovery of the true Cross by the Empress Helena, is assigned by the Ecclesiastical Historians to A. D. 326, the twenty-first year of the reign of her son Constantine, the thirteenth of the Pontificate of St. Sylvester, and the first after the Council of Nice. Eusebius alone is silent as to the event; yet he makes copious mention of the discovery of the Holy Sepulchre, and of the other transactions of Helena while at Jerusalem. By the remaining Annalists we are informed, that this devout Princess, in her seventy-ninth year, inflamed with holy ardour, resolved to visit the scenes of

CROSS. our Saviour's passion. The hatred which the Pagans bore against the Christian name, had induced them to obliterate, as much as possible, all those marks which might recal a memory of their great Master: Calvary had been heaped up with huge stones and piles of earth, and on the summit of this new formation had been erected a Temple of Venus. The Empress, however, heard of a Jew, curious in Antiquities, who had carefully treasured up such memorials of the holy spot as tradition had conveyed to him; and from him the desired secret was extorted, either by bribes or torture. Durand (*Rat.* 123) affirms that he bore the name of Judas; that he afterwards was converted to Christianity, and became Bishop of Jerusalem, under the name of Quiriacus. On his Baptism, the Devil remarked, that as by one Judas Christ had been betrayed to death, so by another Judas he was again exalted to life; "but in a short time," continued Satan, "my friend Julian shall be Emperor, who will gloriously avenge me." Julian accordingly put Quiriacus to death. The place of burial being once discovered, there could be little doubt that the Cross itself, and all the other instruments of punishment, would be brought to light at the same time; for it was customary with the Jews to inter all these together with the criminal's body, as they were held to be equally accursed with himself.

The spot to which the Jew pointed was carefully excavated, and within it were found three Crosses, and the Title which Pilate had written as the superscription for that of Jesus, apart by itself. St. Ambrose maintains, indeed, that this title was attached to one of the Crosses, which thereby was determined to be that which had borne our Saviour; but the other Historians state, that Helena had no guidance to the real Cross, till, by the suggestion of Macarius, at that time Bishop of Jerusalem, certain sick and infirm persons were touched by each of the three. One only produced miraculous cures. Ruffinus (x. 8) states that a woman, almost in the last agony, when placed upon it *alacrior multo quam cum sana fuerit totâ domo discurrebat;* and in some cases it resuscitated even the wholly dead, (Sulpitius Severus, ii.;) so that no doubt could be permitted to remain, that this was the so much coveted treasure. One of the fullest early accounts of the Invention of the Cross, is given by Paulinus in his XIth *Epistle* to Severus, on occasion of sending him a portion of the true wood; and Tillemont, *Mem. Ecclesiast.* vii., in his Chapter on St. Helena has concentrated all the authorities.

A Church was built by Helena over the hallowed spot, (see CALVARY,) and within it was deposited the real Cross. A large portion of it, however, was conveyed by the Empress to Constantinople; there a part of it was inserted by Constantine in the head of one of his own statues, (if this be not another version of the similar tradition relative to the holy nail;) and the remainder was transmitted to Rome, where the Church of *Sta. Croce in Gerusalemme* was erected for its reception. A festival to commemorate the *Invention of the Cross* was ordered to be celebrated annually, on the 3rd of May; and on Easter Sunday, the Bishop of Jerusalem exhibited to the longing eyes of uncounted Pilgrims, the great object of their devotion, which was intrusted to his charge. Small pieces, richly set in gold and gems, were presented to such as could afford to purchase them; and that no check might be imposed upon this profitable traffic, it was boldly asserted, and blindly believed, that the holy wood possessed a miraculous power of self reproduction, and therefore could never be diminished, however largely it was distributed. *Crux, in materiâ insensatâ vim vivam tenens, ita ex illo tempore innumeris penè hominum votis lignum suum commodavit, ut detrimenta non sentiret, et quasi intacta permaneret quotidie dividuam sumentibus, et semper totam venerantibus: sed istam imputribilem virtutem, et indetribilem soliditatem de illius carnis sanguine bibit quæ passa mortem non vidit corruptionem,* (Paulinus, *Ep.* xi. *ad Severus.*) St. Cyril also, who was Patriarch of Jerusalem, and an eye-witness, affirms the same miracle, and likens it to that of the five loaves which supplied 5000 persons. CROSS.

The capture of Jerusalem by the Persians in A. D. 614, placed the remains of the true Cross in the hands of the IId Chosroes, who bore them in triumphant mockery to his Capital. (Baronii *Annales*, A. D. 614—16; Eutychius, ed. Pococke, ii. 212.) Fourteen years afterwards, (on the murder of the Persian King by his son,) Heraclius, in the treaty which he imposed upon the invaders, whom he had then vanquished, stipulated for the restoration of the Cross, (Baronius;) and it was conveyed with all the pomp of Byzantine magnificence to Constantinople. The Emperor resolved to transport it once again to its original abode; and the same stately procession accompanied him in his progress. When arrived at that gate of the Holy City, which opened upon Mount Calvary, he found it, to his astonishment, impenetrably barred. A voice from heaven, (Durand, *Rationale*, 151,) or as others more modestly affirm, the voice of the Patriarch Zachariah, or of his deputy Modestus, at the same moment warned him, that it was not thus, nor arrayed in such temporal splendour that the King of Kings had entered Jerusalem. Heraclius understood the admonition. Dismounting, barefooted, and carrying the Cross on his shoulders, he once more approached the gate. The hinges then readily obeyed his touch, and he placed his holy burden once again beneath the dome of the Sepulchre. It was on this occasion that the Festival of the *Exaltation of the Holy Cross*, on the 14th September, was first instituted. Nicephorus, however, contends that the *Exaltation* and the *Invention* are both equally ancient; that the *Invention* commemorates the day on which the Cross was found; the *Exaltation*, the day on which it was first publicly exhibited; and that the latest date has been mistakenly assigned to this last, only because it was celebrated with additional pomp after the pilgrimage of Heraclius.

The evidence upon which the imposture of the discovery of the true Cross rests, is weighed by Jortin with his usual sagacity, (*Remarks*, vol. iii. *Works*, ed. 1805. ii. 219,) and from the time of Heraclius we hear no more of the Holy Cross. Perhaps it was destroyed by the Saracens, on their conquest of Jerusalem in A. D. 637. The wooden Title, however, is still safe at Rome. It is not entire; of the Hebrew part of the Inscription, a small portion only of fragments of letters remain, from which it is not possible to determine what the characters really were. The Greek and Latin (with the exception of Z in the latter,) are both written after the Eastern fashion from right to left; for which deviation from common custom, the following reasons have been assigned. Either that they were written by a Jew who followed his national habit, even

CROSS. in a foreign language; or else by a Roman soldier, who, for the convenience of the Jews, accommodated himself to their usage. The Jesuit Nicquetus, to whose *Titulus Sanctæ Crucis* we are indebted for this account, believes that it is not all the work of one hand, since the Roman letters are firmly and distinctly cut, the Greek very badly. He thinks that a Jew cut the Hebrew (or Syriac) and Greek, and a Roman the Latin, (12.) All that remains of the Greek and Latin, is, in the first, Ναζαρενυς β, and of the latter *Nazarenus*, (Plate XXIX. *Miscellanies.*) The substitution of ε for η, and of the accusative Ναζαρενῦς for the nominative Ναζαρήνος, has scandalized some unbelieving heretics; but Gretserus, (i. 29,) pleads antiquity in favour of ε, and says also, that Ναζαρενυς is, in fact, the nominative.

This Title, when sent by Constantine to Rome, was deposited, for the sake of security, in a leaden chest above the vaulted roof of the Church of *Sta. Croce*, in a little window, and then bricked into the wall. Its position was recorded in a Mosaic inscription without. This inscription had become almost illegible from lapse of time; and during some repairs of the Church in the Pontificate of Innocent VIII., A. D. 1492, by the carelessness of the workmen, the window was broken open and the holy Title was discovered. Such is the history recorded on a wall within the Church, encircling a staircase which leads to a subterraneous Chapel of Sta. Helena. The discovery and the verity of the Title were authenticated by a Bull of Alexander VI., four years afterwards. It appears that much more was remaining of the inscription when it first came to light, than was to be seen when Nicquetus wrote. (Bosius, *de Triumph. Cruce*, i. 2; Suaves, *Tract* iv. *in Evang. S. Marci.*)

It was not likely that this title should escape a mystical interpretation; accordingly Michaelis Stifelius, of Eslingen, discovered a hidden virtue in its numeral letters. M, D, X, four Vs, and two Is, if put together, will make 1532. This year he accordingly declared to be the termination of the world; and, like other prophets of the same kind, he had the misfortune to outlive his prediction.

The veneration which had been expressed for the Cross itself, was soon extended to every thing which bore relation to it; and marvellous effects were ascribed even to its sign. On the efficacy of this sign Severus Endelichius, whose precise date is uncertain, but who is supposed to have flourished about the IVth century, wrote a Bucolic, in which Tityrus exhorts his pastoral friend to its frequent usage. In the VIth Book of the *Historia Tripartita*, we learn, that the Apostate Julian, being in company with a Magician who had raised some Devils, (and these Devils, Durand (*Rat.* 123) assures us were all as black as Negroes,) became so terrified, that he involuntarily Crossed himself. The Devils vanished at the moment; and the Magician, fearing the effects which this manifestation of power in the Christian symbol might produce upon his disciple, assured him that the Devils fled not through fear but hate.

The *Dialogues* of Gregory the Great, (one of the richest collection of marvels with which we are acquainted,) afford numerous instances of the potency of the sign of the Cross. We shall subjoin a few of them, in the words of W. P., whose translation into "the English tongue" was printed at Paris in 1608. The first regards another unbeliever.

"A Jewe was travailinge from Campania to Rome, who, drawinge near to the city of Funda, was so overtaken with nighte, that he knewe not where to lodge, and therefore not findinge any better commoditye he retired himself into a temple of the God Apollo, which was not far off, meaninge there to repose him selfe; but muche affraide he was, to lye in so wicked and sacrilegeous a place; for which cause thoughe he beleaved not what we teeche of the Crosse, yet he thought good to arme him selfe with that signe. About midnighte, as he lay wakinge for very feare of that forlorne and desert temple, and looked suddenlie about him, he espied a troupe of wicked spirites walkinge before another of greater authority, and satt downe in the body of the temple: where he began diligētlye to inquire of those his servātes, how they had bestowed their tyme, and what villanye they had done in the world." One of the Devils here relates a temptation, in the shape of a handsome Nun, which he had thrown in the way of Andrew Bishop of Funda, whereat the Chief Devil rejoices greatly. "The Jewe, who al this while lay wakinge, and hearde all that which they saide, was wonderfully affraide: at length the Master Devill sent some of his followers to see who he was, and howe he durst presume to lodge in their temple: when they were come, and had narrowlye viewed him, they found that he was marked with the mystical signe of the Crosse, whereat they marvailed and saide, Alas, alas, here is an empty vessel, but yet it is signed; which newes the rest of these helhoundes hearynge suddenly vanished awaye." CROSS.

In justice to the Jew it should be added, that he went straightway to the Bishop, and taxed him with his inclination to the Nun. The Bishop was shamefaced, and peremptorily denied the charge. But the Jew knew too much, and asked him, to his confusion, whether yesternight he had not struck her merrily on the back. Whereupon the Bishop, perceiving that the matter was revealed, confessed forthwith, and "discharged out of his house not only that Nunne, but all other women that attended upon her." After this he was no more troubled by temptation, and he converted and baptized the Jew.

Fearful is the omission of this sign, as we may learn from the same author, (i. 4.) "Upon a certaine daye one of the Nunnes of the same monasterye (in the Province of Valeria) goinge into the garden sawe a lettice that liked her, and forgettinge to blesse it before with the signe of the Crosse, greedily did she eate it: whereupon she was suddenly possessed with the Devill, fell downe to the grounde, and was pitifully tormented: worde in all hast was carried to Equitius, (the Abbot,) desiringe him quickly to visit the afflicted woman, and to helpe her with his praiers: who, so sone as he came into the garden, the Devill that was entred began by her tongue, as it were to excuse him selfe, saying: What have I done? What have I done? I was sitting there upon the lettice, and she came and did eat me." We need not add, that the exorcisms of Equitius succeeded in delivering the incautious Nun.

The sign of the Cross succeeded also in taming a mad horse, (*Id.* i. 10.) It was impressed by Martinius, a Monk in the Province of Valeria, upon some hearth-cakes, (which some of his brethren had forgotten so to mark,) while they were on the coals, by faith only, without any corporal touching. St. Bennet, by the sign of the Cross, broke a drinking glass, containing poison, which had

CROSS. been presented to him by some envious Monk, (ii. 3.) Sabinus, Bishop of Camisina, drank poison harmlessly after having Crossed the cup, (iii. 5.) Cassius, Bishop of Nercy, by the sign of the Cross only, expelled a Devil in the presence of King Totilas, who ever afterwards did in his heart much reverence the good Bishop, having before utterly contemned him because his face was high coloured, thinking that it proceeded not from any other cause than drinking, (iii. 6;) and Amentius, a Prince in the Province of Tuscania, by the sign of the Cross despatched serpents and snakes, so that their bowels did suddenly break, and if the snake got into any hole he died, (iii. 35.)

One more adventure we shall relate in the original words of Gulielmus Neobrigensis, *de rebus Angliæ*, (ii. 21.) *Contigit Ketellum aliquando eorundem pene hostium, dæmonum sevitiam experiri. Fessus ex agrario opere domum reversus, dum somno gravaretur, sacri se signaculi nequaquam impressione munivit: Dormienti loco solito soli, ustiterunt duo dæmones, sævi nimis atque terribiles; et excitatum apprehendentes: Surge, inquiunt, Ketelle, incidisti in manus hostias; infestos sentire habes, quos provocare minimè timuisti, quorum mysterias toties prodidisti. Ille subito casu attonitus nomen Christi invocare, et signare se volsit, nec valuit; manus enim ejus ac lingua tenebantur, ne sacri vel signi, vel nominis munimine tueretur. Noli, inquiunt, Ketelle, frustra conari, manum linguamque tuam ligavimus ut nihil tibi adversum nos valeat suffragari. Cumque de illo ita triumphare viderentur, et malum quod ei facere cogitabant verbis minacibus atque insultatoriis præveniunt, repente juvenis splendidus bipennem manu ferens introit, stansque in medio, bipenni molliter digito tacto sonitum ingentem dedit. Quo sonitu exterriti Dæmones, relicto de quo triumphare cœperunt homine, diffugerunt. Tunc accedens juvenis quem ejusdem hominis credo fuisse Angelum, Ketelle inquit, negligentia tua pene te nunc periclitari fecit, cave ne ulterius te inveniant insidiantes tibi hostes inermem. Inermem proculdubio eum dixit quia sibi Crucis, signum non impresserat.*

Such were some of the futile and ridiculous legends, which Superstition created and believed in darker times; and such the Romish Church has adopted and inculcated even to the present hour, disgracing thereby rather than honouring that symbol in which we all should glory. The practice of using the sign of the Cross no doubt is harmless in itself; and while employed only as a memorial of our blessed Master, without a vain belief of any hidden efficacy in the mark, may assist in awakening holy thoughts. It is only its abuse, and the mistaken reliance which has been placed upon it, that is to be condemned; and if it were not held to be a badge of Popery, no fault could be found with him who regarded it in the same view as Prudentius must have done, when he wrote the touching lines below:

Hæc cum vocante somno
Castum petis cubile,
Frontem locumque cordis
Crucis figura signet,
Crux pellit omne crimen,
Fugiunt Crucem tenebræ,
Tali dicata signo
Mens fluctuari nescit.

Cathemerin. hymn vi.

A Cross is always borne before the Pope, wherever he goes. Patriarchs, in like manner, had them borne every where, save in Rome. So also Primates and Metropolitans, within their own Provinces. Gregory XI., however, forbad these last to carry them in the presence of a Cardinal. The Cross of the Pope has three bars, that of the Patriarch two, and that of the Archbishop one only. From the distinction between the two last, most probably is derived the architectural difference between the forms of the Greek and Latin Cross. Fivizinus, Sacristan to the Pope, who published in 1592 a Treatise, *De ritu SS Crucis Romano Pontifici præferendæ*, states that these three orders, as well as the Pope's Legates, who, representing the person of the Pope, are treated with the same honour as himself, have the Cross borne with the face of the image upon it turned towards them; the inferior Clergy, who were entitled to bear it more privately, had the face turned from them; and for this he assigns several mystical reasons, (ii. 14.) He also combats the received notion that the triple Cross, belonging to the Pontiff himself, is assumed as any mark of superior dignity. He rather understands it, that the higher any one is elevated in the Church the more *Crosses*, or *labours*, must he take upon himself. Fivizinus may also be consulted, respecting the use of the Cross in the signature of public instruments; a form which appears to have arisen as much from the want of literature among the subscribers, as from reverence to the Cross. Few of these were acquainted with the art of writing, and they therefore adopted the Cross, as the ignorant among our own poorer classes still do at present.

The Cross was adopted very early as a favourite form in Architecture. Wherever Druidical monuments were found, they were supposed to be purified from the contamination of Heathenism by being carved with the figure, or altered in the shape of the Cross. We find, that in England Crosses were sometimes erected, before the Conquest, previous to a battle or great enterprise, as an anticipatory offering to Heaven. Thus, in the VIIth century Oswald, King of Northumberland, before he fought with Cadwallo, set up a Cross of wood, himself holding it till it was fixed in the earth, while his soldiers kneeled around. (Bede, *Eccl. Hist.* iii. 2.)

Of *Preaching Crosses*, a beautiful specimen is left among the remains of the Blackfriars Monastery, at Hereford. It is a hexagon open on all sides, and approached by a flight of steps around it. In the centre is a hexagon base, from which branch trefoil arches, forming the roof of the pulpit. St. Paul's Cross was probably erected for the same purpose; though in many great occurrences of our history it was abused to secular ends. It stood on the north of the churchyard. Stowe acknowledges that its antiquity was unknown to him; and it was not demolished till the revival of Iconoclasm, in the fanatical and miserable times of the Great Rebellion; when the Lord Mayor, Sir Isaac Pennington, willingly assisted in its destruction with his own hands, in 1643. Spitalfields had also a Preaching Cross, the memory of which remains in the Annual *Spital Sermons*, still preached before the Corporation of London at St. Bride's Church.

Market Crosses were to be found in most towns possessing the privilege of a market; the tolls of these markets generally belonged to some neighbouring monastery, and the Crosses were erected by the Friars as a token of their right.

Weeping Crosses were those before which a penance was performed. A penance termed *creeping to the* CROSS

Cross, will be found described in a very ancient volume cited by Bishop Percy, in one of his notes on the *Northumberland Household Book*, (436.)

Crosses of Memorial were built wherever the bier of a distinguished person rested on its way to the place of interment. The most celebrated of these Crosses in England, were erected by Edward I. in memory of his Queen, Eleanor, in 1290. This Princess is believed to have died in Herdeby, in Nottinghamshire; and between this village and Westminster fifteen Crosses, according to Gough, (*Vet. Mon.* iii.) were raised by the affection of her husband. There are only three of them remaining; at Geddington, near Kettering; at Northampton; and at Waltham. Another at Tottenham has perished long since; but the spot on which it stood still supports a modern plaster patch of pseudo Gothic. West Cheap and Charing are the others best known. The first of these stood a little westward of Bow Church, in the middle of the street; and was rebuilt in 1441. It escaped destruction at the Reformation, but the Puritans voted its fall in 1643. The second has left its name to the most frequented thoroughfare in London. The original authority for Queen Eleanor's Crosses is Thomas of Walsingham, who wrote in the XVth century, *Historia brevis Angliæ ab Eduardo I. ad Henricum V.* (anno 1291.)

Crosses of Memorial also commemorated battles, murders, and other events of note.

Stump Crosses were used as landmarks. Among these may be numbered the Shire Cross Stone, dividing Cumberland and Westmoreland, on the Wrynose mountain, near the river Duddy; Stainmore Cross, dividing Yorkshire and Cumberland; Mugdrum Cross, near Landoris in Fifeshire, dividing Fife and Strathern; and numerous others, especially in Cornwall, where they abound, concerning which even tradition, in many cases, is silent.

Crosses are also to be met with in Churchyards, and as stations on the highways, which last had the privileges of Sanctuary, (*Archæol.* viii. 28.) These were erected, doubtless, by the piety or the remorse of individuals. Two other causes may be mentioned, for which Crosses of a less durable nature were sometimes placed on the roofs of houses; first, to claim the privileges of Templars, to defend themselves against their rightful Lords, a practice condemned by the *Stat. West.* (ii. 37;) and again to mark a family infected with the plague, (Nares's *Glossary, ad voc.*) Much information relative to stone Crosses may be gathered from vol. xiii. and xiv. of the *Archæologia*; and also from Britton's *Architectural Antiquities of Great Britain.*

The Cross Row, or as it is corrupted *Cris Cros*, an abbreviation of *Christ Cross Row*, in French *Le Croix de par Dieu*, is the alphabet; so called, either because in old primers a Cross was prefixed to the Alphabet, or because the alphabet was sometimes written in the shape of a Cross, (Nares's *Glossary, ad voc.*)

Cross and Pile, a boyish game, is the Οστρακίνδα (Pollux, ix.) of the Greeks, in which a shell smeared with pitch on one side and left white on the other, was thrown up by one party while the opponent cried *νὺξ* or *ἡμέρα* (black or white) at pleasure;—the *Capita vel Navim* of the Roman children, who in a similar manner threw up a piece of money, bearing the head of Janus on one side, and the ship which brought him to Latium (Ovid, *Fasti*, l. 139) on the other;—the German *Müntz oder Ohnmüntz*,—the *Head and Tail* of modern English boys. Strutt (*Sports and Pastimes*, iv. 2) cites from the *Antiquarian Repertory*, (ii. 38,) a wardrobe roll of Edward II., from which it appears, that his Majesty was much addicted to this rational pastime: "Item, paid to Henry, the King's barber, for money which he lent to the King to play at Cross and Pile, five shillings. Item, paid to Pires Bernard, Usher of the King's Chamber, money which he lent to the King, and which he lost at Cross and Pile to Monsieur Robert Wawtteville, eight pence." The name is derived from the ancient impress of the coinage of the second race of French Kings; on one side was a Cross, on the other one or more Columns, (*Pilæ.*)

CROSSANDRA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Acanthi*. Generic character: calyx five-leaved, imbricated; corolla of one petal, tube slender, swelling at the insertion of the stamens; anthers subsessile; stigma two-cleft; cells of the seed-vessel two-seeded.

One species, *C. undulæfolia*, a shrub, native of the East Indies.

CROSSOSTYLIS, in *Botany*, a genus of the class *Monadelphia*, order *Polyandria*. Generic character: calyx four-parted; corolla of four petals, inserted into the calyx; nectaries twenty, inserted between the pitcher-shaped filaments; berry one-celled, many-seeded.

One species, *C. biflora*, native of the Society Islands. Forst. *Prod.*

CROTALARIA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: standard of the corolla large, cordate, keel acuminate; filaments joined, having a dorsal fissure; style curved; seed-vessel a legume on a foot-stalk.

This genus contains sixty species, mostly natives of the Cape of Good Hope; the ripe seeds rattle in the pods, similar to the tail of the Rattle Snake; the genus is named from this circumstance.

CROTALUS, from the Greek *κρόταλον*, a rattle, Lin.; *Rattle Snake*. In *Zoology*, a genus of animals belonging to the family *Serpentes*, order *Ophidia*, class *Reptilia*.

Generic character. Single transverse scaly plates, extending along the belly and tail, the extremity of the latter furnished with a rattle, composed of numerous rings of horn received within, and movable upon each other; poison-fangs on each side of the upper jaw.

Of this venomous genus, fortunately there are but few species, and these are all provided with a kind of rattle, whence they derive their name, the noise of which gives warning of their proximity to those who may accidently come within their haunts. The structure of this rattle is very curious; it does not consist, as is generally supposed, of a number of bones loosely contained in a horny case, the agitation of which produces the noise; but it is made up of a number of semitransparent rings received upon each other, the first only beng firmly attached to the last vertebra of the tail, whilst the others are very movable upon one another. Each piece consists of two quadrangular pyramids, which are joined together by their points and flattened

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laterally; that nearest the tail is much the largest, hollow within and convex externally, whilst that which is towards the tip is nearly flat, and receives upon it the hollow pyramid of the next ring, the base of the former making a projection, over which the second ring cannot slip; in this mode the larger pyramid only, which is rather of an oval shape, with its long axis from above downwards, is seen, except at the tip of the rattle, where both are visible, and show the formation of each ring, and the shape of the last caudal vertebra, upon which each is formed as upon a mould; on either side of the rattle is a groove, which extends throughout its whole length from the tip of the tail. The number of rings depends upon the age of the Snake, a new one being formed every time the skin is cast; and these are said sometimes to amount to as many as thirty; their usual number however is from five to thirteen. The size of the rings depend upon the size of the last caudal vertebra, and as that increases so does the last formed ring, in consequence of which the tip of the rattle is always smaller than the base. The noise is produced by the Snake agitating the tail, which shakes the rings upon one another; and the noise is greater or less, according to the quickness with which the tail is moved: if the animal be irritated it shakes the rattle so violently that it can hardly be seen, and the noise is very loud, resembling that which would be produced by any loose substances shaken in a tube closed at both ends with parchment. The noise is said by some persons to be audible at the distance of a hundred feet, whilst others state that in the ordinary motions of the animals it is so indistinct, that a person may come close upon the animal before observing it.

The body of the Rattle Snake is of a lengthened cylindrical form, diminishing in size towards the tail, and covered above with numerous carinated scales, whilst the belly is defended with narrow, single, transverse scales, extending from below the neck to the tip of the tail. The head is large and flat, of a triangular shape, and covered from between the edges with scales similar to those on the back, whilst those on the muzzle and those which cover the eyes are larger, and in the form of plates: the mouth is wide, and the upper lip pierced by a little groove behind each nostril; in the upper jaw on each side is placed the poison-fang, which is curved and sharp, about an inch in length, with a hole about the eighth of an inch from its point, through which the poison is ejected; the poison-fangs are contained in a sheath, and thrown out with considerable violence at the pleasure of the Snake.

The poison of the Rattle-Snake is very virulent, particularly if the Snake be in health; opportunities of seeing such cases in this country are extremely rare. Sir Everard Home has given (*Phil. Trans.* for 1810, part i. p. 75,) the account of a man who was bitten by a Rattle Snake, of which the following is a short extract.

Thomas Soper, a spare man, about twenty-six years of age, whilst teazing a Rattle Snake with a foot rule, dropped it into the cage, and incautiously opening the door to remove it, the Snake struck out and bit him once on the thumb, and a second time on the fore finger. This occurred about half-past two o'clock, October 17, 1809. He immediately went to a chemist, who imagining him to be intoxicated, from his language and conduct, gave him a dose of jalap, and made some trifling application to the bites, but the hand at this time had not swelled. In about half an hour the swelling had extended half way up the fore arm, and he was admitted into St. George's Hospital; the parts were very painful, skin cold, pulse quick, conversation incoherent, and he complained of sickness; æther and ammonia were given in camphor mixture, but did not remain on his stomach; the wounds were bathed with *aq. ammon. pur.* and the extremity covered with camphorated spirits; in two hours after, the ammonia and æther were repeated and retained, and the same medicine was given three times in the course of that evening; at a quarter after nine the pain had become excessive, and he was attacked with fainting fits every fifteen minutes; in the course of the night his pulse became very quick, and he began to talk indistinctly; the medicine was given every hour. On the following day the pulse had risen to 132, and was very feeble; the swelling had not extended beyond the shoulder into the neck, but there was a fullness down the side, and blood extravasated in the cellular membrane, as low as the loins on the right side; the hand and arm very cold, painful when pressed, and vesicated just above the elbow on the inside of the arm; the warmth of the body had returned, but the patient was very low; and as there was recurrence of vomiting, so that the stomach would not retain even brandy, two grains of opium were ordered to be taken every four hours; the faintings still recurred; the vesications and red spots continued to increase in size.

The opium was left off on the following day, (October 19,) and he was ordered to take as much wine and brandy as could be got down. Two days after he was occasionally delirious, and the irritability of the stomach continued, so that the brandy and jelly only were retained. On the 22d his pulse having become full and strong, wine was ordered instead of brandy. Six days after a slough formed on the arm, and he was attacked with purging. On the 29th his pulse became quick and feeble, and an abscess above the outside of the elbow being opened, discharged half a pint of reddish brown pus, mixed with sloughs of cellular membrane; bark was ordered, but given up on the next day, in consequence of the recurrence of purging. He continued gradually to sink, vomiting still continued, mortification took place at the axilla, and he died in the afternoon of the 4th of November. Upon examination it appeared, that there was death of the cellular membrane throughout almost the whole extremity, with a quantity of ill-formed pus beneath the skin. The viscera were healthy. Such is the account of Sir E. Home's case; but in common cases where the bite is inflicted by a healthy Snake, the poison is so violent that the person will die in a few hours, the local irritation being very violent; but on examination there is little change except in the immediate neighbourhood of the bite, where the cellular membrane is destroyed, and the muscles are much inflamed.

An account has been given by an American writer of a farmer, who, whilst mowing, accidentally trod upon a Rattle Snake, which bit him through his boot, and he died very soon after. A few days subsequently one of his sons put on the same boots, was seized with the same symptoms on pulling them off in the evening, and died on the following day. His effects were disposed of by sale, and a neighbour bought the boots; after wearing them he also was attacked with the same symptoms, but under medical treatment recovered. In consequence of this, it was thought right to examine

CROTALUS. the boots carefully, and in one of them was found the fangs of the Snake with the poison-bags still adhering to them, and it appeared that these three persons had scratched themselves in pulling off the boots. Dr. Brickell mentions, that he saw a fight between a Dog and a Rattle Snake, in which after two bites, the Dog died in less than half an hour, as did also the Snake, which had bitten itself in the second encounter. Captain Hall relates, that a Dog which was exposed to the bite of a Rattle Snake died in fifteen seconds; a second Dog was destroyed in two hours; and a third, died after three hours. After four days, he had a Dog bitten by the same Snake, and it died in thirty seconds; another was destroyed in four minutes. Three days after, a Frog was killed by the same Snake in two, and a Fowl in three minutes. And some time after, the animal having bitten itself died in twelve minutes. These are examples sufficient to show the power of the poison, and the danger to which persons bitten by the Rattle Snake are exposed. With respect to the remedies employed in these cases, several have been proposed; of these suction is considered as the most efficacious, if it can soon be had recourse to; and the application of a ligature immediately above the wound is very advisable, to prevent the absorption of the poison into the system. Escharotics have also been recommended, but these are of doubtful success. Father Gumilla, however, states, in his *Natural History of Orinoco*, that after the wound has been scarified, the explosion of gunpowder upon it is very beneficial.

Sir E. Home recommends the employment of ligature immediately above the tumified part, to compress the cellular membrane, and set bounds to the swelling, into which deep scarifications should be made, that the serum may escape, and the pus be discharged as soon as formed. The Indian mode of cure, according to Catesby, in his *History of Carolina*, is by sucking the wound, which in slight cases he states is sometimes successful; they also use roots: viz. that of the Heart Snake Root, and St. Anthony's Cross, and some others, which they chew, and apply to the wound. He further states, that from his observation the danger more materially depends on the severity of the bite than on any other cause; that he has known persons bitten survive for many hours, but where the fang had pierced an artery or vein, inevitable death ensued in less than two minutes.

With respect to the power of fascination which Rattle Snakes possess, much has been said and written, both for and against that opinion. In the *Philosophical Transactions* for 1723, in a paper giving *An Account of the Rattle Snake* by Paul Dudley, will be found the following narration, which has reference to this point. "I dare not," says he, "answer for the truth of every story I have heard of their charming or power of fascination; but yet I am abundantly satisfied from many witnesses, both English and Indian, that a Rattle Snake will charm Squirrels and birds from a tree into his mouth. A man of undoubted probity sometime since told me, that as he was in the woods, he observed a Squirrel in great distress, dancing from one bough to another, and making a lamentable noise, till at last he came down the tree and ran behind a log; the person going to see what was become of him, spied a great Snake that had swallowed him. And I am the rather confirmed in this relation, because my own brother being in the woods opened one of these Snakes, and found two stript Squirrels in his belly, and both of them head foremost. When they charm they make a hoarse noise with their mouths and a soft rattle with their tails, the eye at the same time fixed on the prey." Le Vaillant also mentions, that he saw a species of Shrike, upon which a Snake had fixed its eyes, in a violent tremor; and when the Snake was killed, the Shrike was found dead also, merely as he supposed from the excess of fear, as no wound could be found. On the contrary, Dr. Barton, of Philadelphia, in his *Memoir concerning the Fascinating Faculty which has been ascribed to various species of Serpents*, states, that he believes the story of fascination has arisen from the fears and cries of birds and other animals, in protection of their nests and young; and those who have ever seen the anxiety and terror of a Hen with a brood of chickens whilst a Hawk is in sight, will think that Dr. Barton's idea of the matter is far from unsatisfactory. CROTALUS.

All the Rattle Snakes which are known are natives of America; and it has been observed, that in proportion as that country is peopled, the Snakes decrease in number; this is easily accounted for, because the civilized part of the community destroy them, whilst on the other hand the Indians, from some superstitious motive, were accustomed to consider the death of a Snake as a public calamity.

M. Chateaubriand, in the *Journal du Commerce*, mentions, that the Rattle Snake is affected by music, and relates a case in which he saw a Canadian appease the rage of one of these animals by playing on a flute, and induce it to follow him by the same means.

Rattle Snakes are viviparous; and it is related by M. de Beauvois, that he had seen the young ones run into the mouth of the parent for safety, when disturbed; and this has been confirmed by other travellers.

In North America during the cold season, the Rattle Snakes become torpid, and are often found in the same hole with torpid Toads; they retire to their hiding places after changing their skins, and before the autumnal equinox; nor do they leave them till after the vernal equinox; during this time their bite is said to be innocuous; whilst, on the other hand, they are very dangerous when the weather is stormy, and the atmosphere much charged with electricity.

The Indians are accustomed to eat these Snakes; they watch them when asleep, and then pinning down their neck with a forked stick, irritate them to bite a piece of leather, which they forcibly pull from them till they have jerked out the poison-fangs, and having done that, they skin the animals, and cook them as we do Eels.

Rattle Snakes have been divided into two subgenera, from the head being covered either with scales, like those on the back, or with scuta or broad plates.

a Scales on the head like those on the back.

C. Horridus, Lin.; *Banded Rattle Snake*, Shaw. From five to six feet in length; general colour greyish, with a number of black lozenge-shaped spots, edged with yellowish white on the back; tip of the tail black; belly yellowish white, and not spotted; rings of the rattle from one to thirteen. It is a native of South America.

C. Durissus, Lin.; *Striped Rattle Snake*, Shaw. Of a yellowish grey colour, with between twenty and thirty

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irregular transverse black bands; tail entirely black; this Snake easily swims across the lakes, as by inflating its lungs its specific weight is very little. Catesby mentions, that he saw one about eight feet long, which weighed between eight and nine pounds, which was very near making its way into a house, had it not been discovered by a servant. This disposition to get into houses, he says, is not uncommon; and that soon after leaving his bed a Snake was found coiled up between the sheets. The animal is not prone to mischief unless disturbed, but is very inactive, and slow in its motions. It is a native of the United States.

These are the two principal species, the others are the *C. Atricaudatus*, Bosc.

C. Strepitans, Daud.

C. Simus, Latreille.

C. Rhombifer, Latr.; *Water Rattle Snake* of the Americans. The back, which is of a greyish brown, is formed into lozenge-shaped spots by yellowish bands, which are near each other, and very regular; the belly of a greyish white; tail short and brown. It is a native of the United States, and lives in marshes, whence it has derived its name Water Rattle Snake. Its bite is considered more dangerous than that of the Striped Rattle Snake. From twelve to eighteen inches in length.

β Head covered with scuta.

C. Miliarius, Lin.; *Louisiana Rattle Snake.* The nose and forehead are covered with nine broad scales, placed in four rows; the back is of a reddish grey, marked with a longitudinal stripe of red, which is broken by several black spots edged with white; the belly white, and the sides and belly spotted with black. This little Snake has been described by Catesby under the name of the *Viper of Louisiana*; its small size and colour prevent it being readily seen, and its rattle can scarcely be heard when the animal is held in the hand. It lives upon Frogs and other little animals; is found in marshy places, and is very prolific. The people of Louisiana consider its bite as most venomous and dangerous.

See Linnæi *Systema Naturæ*; Daudin, *Histoire des Reptiles*; *Dictionnaire des Sciences Naturelles*; Catesby's *Carolina*.

CROTCH, *n.* } *A Crotchet*, for a humour or extra-
CRO'TCHET, *v.* } vagant fancy: from the Fr. *peindre*
CRO'TCHET, *n.* } *à la Crotesque* or *Grotesque*; to paint in a strange, ridiculous, rude, and inartificial manner. An elegant metaphor, Skinner adds, derived from the art of Painting; for absurd fancies or ideas are very similar to absurd and foolish forms of things. It is more probably the diminutive of *Crotch*: Fr. *crochet*, diminutive of *croc*, a *hook*, (see CROOK,) applied to any short turn, sudden quirk.

Crotchet is applied by Dryden to the *crooked* props of a cottage; furcas *subiere columnæ*. See also the usage in Boyle.

——— And bellyche ycorued
With *crotchetes* on corneres.
Piers Ploukman. Crede, book iv.

Enformacion drane a *crochet* that past al my song.
Skelton. Trouth and Information.

There is a tradition of a dilemma, that Bisbop Morton the Chancellor vsed, to raise vp the beneuolence to higher rates; and some called it his forke, and some his *crotch*.
Bacon. Henry VII. fol. 101

As a good harper stricken far in years,
Into whose cunning hands the gout doth fall,
All his old *crotchets* in his brain he bears,
But on his harp plays ill, or not at all.
Davies. Immortality of the Soul, sec. 32.

His fantacie still working
Finds out another *crotchet*;
Then runs he to the bishop
And rides upon his rotchet.
Corbet. An Answer to the former song.

Afterward the Rodneie comming out of the same quarter (but not out of the same shire) which runneth by Estridinodoch, a *crotched* brooke.
Holinshed. The Description of Britaine, ch. xiv.

Drawing his breath as thick and short as can
The nimblest *crocheting* musician.
Donne. Elegy 1. *Jealousy.*

Every device, every fancy of our own (especially in matters of religion) is straight of divine authority; and having resolved ourselves the children of God, every *crotchet* we fall upon must be necessarily *Theopneust*, and inspired, and others accused for irreligious, or singular, that will not as soon give homage to it.
Hammond. Works. Sermon 14. vol. iv.

But, before I leave the reader, I must give him this single advertisement, that the passages included within the parentheses or *crochets*, as the press styles them, that is, between any two such marks as these [ ] were inserted long since the writing of these essays. *Boyle. The Publisher to the Reader*, vol. ii. p. 3.

A stately temple shoots within the skies:
The *crotchets* of their cot in columns rise.
Dryden. Ovid. Metamorphoses. Baucis and Philemon.

But airy whims and *crotchets* lead
To certain loss, and ne'er succeed:
As folks though inly vex'd and teas'd
Will oft seem satisfy'd and pleas'd.
Wilkie. Fables. The Ape, the Parrot, and the Jackdaw.

CROTCHET, in *Music*, is a note = half a Minim, and one-fourth of a Semibreve; its resemblance to a *hook* probably occasioned the name. *Crotchet* is also a curved instrument employed in laborious births to open the head of the fœtus, and extract it in a collapsed state.

CROTON, in *Botany*, a genus of the class *Monœcia*, order *Monadelphia*, natural order *Euphorbiæ*. Generic character: male flower, calyx cylindrical, five-toothed; corolla of five petals, sometimes none; stamens ten to fifteen: female flower, calyx five or many leaved; corolla none; styles three, two-cleft, capsule, three-celled, three-seeded.

A genus of more than eighty species, natives of the Tropical climates. *C. lacciferum*, native of the East Indies, produces the Gum Lac used in Dyeing, and the manufacture of Sealing-wax. *C. tinctorium*, native of the South of Europe, yields a blue colouring matter called Turnsole, an excellent chemical test. The bark of *C. cascarilla* is the drug called Cascarilla bark.

CROTONOPSIS, in *Botany*, a genus of the class *Monœcia*, order *Pentandria*, natural order *Euphorbiæ*. Generic character: male flower, calyx five-parted; corolla, petals five: female flowers as the male, with three stigmas, doubly bifid; capsule one-seeded.

Two species, natives of Carolina. Persoon, *Syn.*

CROTOPHAGA, from the Greek κρόταν, a tike, and φάγω, I eat, Lin.; *Ani*, Lath. In *Zoology*, a genus of animals belonging to the order *Scansores*, class *Aves*.

Generic character. Beak large, compressed, much arched above, and surmounted with a sharp edge; tail cuneiform, composed of ten feathers; toes two before and two behind.

The birds which compose this genus are natives

of the hot and damp parts of America; their legs are long; they live on insects and grain; congregate, and many pairs lay their eggs in the same nest, upon which they sit close to each other in order to hatch them; and it is said that the parent birds feed the young indiscriminately. The nest is very large, composed of dry twigs, and lined with leaves, with which when the parents leave the nest they are observed to cover the eggs. They are easily caught, and may be taught to speak. The flesh is very rank. Of the *Ani* there are three species; the *C. Ani*, Lin.; *Lesser Ani*, Lath.; which is the *Chattering Crow* of Dampier; *C. Major*, Lin.; *Greater Ani*, Lath.; *American Keel Bill*, Shaw; and *C. Varia*, *Variegated Crow*, Lath. Latham has also mentioned another species, *C. Ambulatoria*, but this is a doubtful one.

See Linnæi *Systema Naturæ*; Cuvier, *Règne Animal*; Latham, *General History of Birds*.

CROUCH, *v.*
CROUCH, *n.*
CROUCH-BACK,
CRO'UCHED, *adj.*
CRO'UCHING, *adj.*
CRO'UCHING, *n.*

Skinner says, from the Fr. *crochu*, crooked; or Ger. *kauchen*. It is probably by the common change of *k* into *ch*, merely

To *crook*, to cower, to bend or bow down, to stoop.

Crouch-back, see CROOK-BACK.

Thanne comen cursed freres, and *croucheth* ful lowe.
Piers Ploughman. Crede, D 4.

I cannot *crouch* nor kneell to such a wrong;
To worship them like God on earth alone,
That are as wolves these sely lambes among.
Wyat. The Courtier's Life.

He will not creepe, nor *crouch* with fained face,
But walks vpright with comely stedfast pace,
And vnto all doth yeeld due curtesie.
Spenser. Mother Hubberd's Tale.

Did seem in great disdain the bold affront to take
That any petty hill upon the English side
Should dare, not (with a *crouch*) to veil unto their pride.
Drayton. Poly-olbion, song 12.

For they whose minds should be exhal'd and high
As free and noble as clear poesy,
In the slight favour of some lord to come,
Basely do *crouch* to his attending groom.
Id. The Owl.

As then there was no punishment nor feare,
Nor threatning lawes in brasse prescribed were,
No suppliant *crouching* prisoners shooke to see
Their angry judge, but all was safe and free.
Hakewill. Apologie, fol. 322. *From Ovid, &c.*

They knew not how to hide their slavish approach to God's behests by them not understood, nor worthily receiv'd, but by cloaking their servile *crouching* to all religious presentments, sometimes lawful, sometimes idolatrous, under the name of humility, and terming the py-bald frippery, and ostentation of ceremonies,—decency. *Milton. Of Reformation in England.*

We were received from the boat by some hundreds of the inhabitants, whose looks at least gave us welcome, though they were struck with such awe, that the first who approached us *crouched* so low that he almost crept upon his hands and knees.
Cook. Voyage, vol. i. book i. ch. viii.

The cause of treason never was confin'd
To deeds of open war; but still adopts
The stab of *crouching* murder.
Smollett. The Regicide, act i. sc. 4.

CROUCH;—to *crouch*, in Chaucer, is to sign with the *cross*. Tyrwhit. Hence Crutched or Crossed Friars. See the Example from Pennant.

I *croucke* thee from elves, and from wightes.
Chaucer. The Milleres Tale, v. 3479.

And sayd his orisons, as is vsage,
And *crouched* hem, and bade God shuld hem blesse,
And made all siker ynow with holinesse.
Chaucer. The Marchantes Tale, v. 9582.

On the west side of this portion of the walls, stood the house of the *Crutched* or *Crossed* Friars, or *Fratres sanctæ Crucis*. The order was instituted, or at least reformed, about the year 1169, by Gerard, Prior of St. Mary de Morello, at Bologna.
Pennant. London, p. 347.

CROUP, *n. croupe, crouper* or *crupper*. "Fr. *croupe*; the top or knop of a bill; also the rump or crupper piece." Cotgrave. See CROP.

This carter thakketh his hors upon the *croupe*.
Chaucer. The Freres Tale, v. 7141.

A male tweifold on his *croper* lay,
It seemed that he caried litel array,
Al light for sommer rode this worthy man.
Id. The Chanones Yemannes Prologue, v. 16034.

Him at the first encounter downe he smote,
And ouer bore beyond his *crouper* quight,
And after him another knight, that hote
Sir Brianor, so sore, that none him life behote.
Spenser. Faerie Queene, book iv. can. 4.

But now it brake and both gane strokes so sound,
As made both horses *cruppers* kisse the ground.
Harrington. Orlando, book xlvi. st. 100.

ELDER LO. Thou hast but one, and that's in thy left *crupper*, that makes thee hobble so.
Beaumont and Fletcher. The Scornful Lady, act iv. sc. 1.

But Ralpho (who had now begun
T' adventure resurrection,
From heavy squelch, and had got up
Upon his legs with sprained *crup*.)
Butler. Hudibras, part i. can. 1.

CROUP, from the Scotch *croup, crope, crupe, crowp*, from the Moes. G. *hrop-jan, clamare*; Isl. *hrop-a*. In England and Scotland, especially on the eastern coast of the last named Kingdom, Croup is the name given to a disease of children, (*Cynanche trachealis*,) accompanied with a hoarse croaking noise in breathing, and often proving fatal. In the West of Scotland it is called the *Chock* or *stuffing*.

CROUSE, Dr. Jamieson says, is brisk, lively, bold, apparently brave. He considers the word to have descended from Dutch, *kroes*; Ger. *kraus*; Sw. G. *krus, krusig*, signifying Crisp, curled, frizzled. The primary allusion, he adds, seems to be to a cock, who is said to be *crouse*, when he bristles up his feathers, so as to make them appear as if *curled*.

And now of late Duke Humphry's old allies,
Which banish'd Elenor's base accomplices,
Attending their revenge, grow wond'rous *crouse*,
And threaten death and vengeance to our house.
Drayton. England's Heroical Epistles.

CROW, *v.*
CROW, *n.*
CRO'WING, *n.*
CROW'S-FEET,
CROW-KEEPER.

A. S. *crawan*; Ger. *kraehen. Galli more cantare*, and this, *parum detorto sensu*, from the noun—in A. S. *crawe*; Dutch, *kraye*; Ger. *krae*, a *crow*. Skinner. All formed from the sound.

The noun is applied to the sound, and to the bird.

To *crow*, is to utter the sound; to make the noise; *sc.* of a *cock*, in triumph or defiance: and thus, consequentially,

To triumph over, to vaunt, to brag or boast over, to insult.

Vor he vel of is palefrey, & brec is fot bi cas.
So suart so eni *crowe* amorwe is fot was.
R. Gloucester, p. 490.

CROW. — CROWD.

As blake he lay as any cole or *crow*,
So was the blood yronnen in his face.
Chaucer. The Knightes Tale, v. 2669.

The king's foole is wont to cry loud
Whā yᵗ he thinketh a woman bereth her hie
So long mote ye liue, and all proud
Til *crowes-fete* grow vnder your eie
And send you then a mirrour in to prie.
Id. The seconde Booke of Troilus.

There is no cocke to *crowe* daie.
Gower. Conf. Am., book iv. fol. 80.

Ihesus seide to hym treuli I seyde to thee, for in this nyght bifore the cok *crowe* thries thou shalt denie me.
Wiclif. Matthew, ch. xxvi.

Jesus sayde vnto hym: verelye I saye vnto thee, that this same night before the cocke *crowe*, thou shalt denye me thrise.
Bible, 1551.

Let hir go hide hir head
in lothsome lurcking mue,
For crabbed *crow-foote* marres her face
and quite distaines hir hue.
Turbervile. The Louer against one that compared his Mistress with his Ladie.

If one of them happen to be conqueror, presently upon victorie hee *croweth*, and himselfe soundeth the triumph. Hee that is beaten, makes no words, nor *croweth* at all, but hideth his head in silence. *Holland. Plinie*, vol. i. fol. 279.

I saw myselfe a *crow* belonging to a certaine knight of Rome, who brought him out of the realme of Grenado in Spayne, which was a very strange and admirable bird, not onely for the exceeding black colour of his feathers, but also for that he could pronounce and expresse so perfectly many words and sentences together, and learned still new lessons every day more than other.
Id. Ib. vol. i. fol. 294.

This good champion of our Saviour, as a lyon that is reported to be daunted with the *crowing* of a cock, is stricken out of countenance and quite amazed with the voyce of a silly damsel.
Hale. Rem., part i. p. 106.

Or if thou'lt not thy archery forbear,
To some base rustic do thyself prefer,
And when corn's sown, or grown into the ear,
Practise thy quiver, and turn *crow-keeper*.
Drayton. Ideas, 48.

We will be with you ere the *crowing* cock
Salutes the light, and struts before his feather'd flock.
Dryden. The Epithalamium of Helen and Menelaus.

In the tragedy of Hamlet, where the ghost vanishes upon the cock's *crowing*, he takes occasion to mention its *crowing* all hours of the night about Christmas time, and to insinuate a kind of religious veneration for that season. *Tatler*, No. 111.

Shrill *crows* the cock, the dogs give dismal yell;
And with the whirlwind's roar full comes the swell.
Mickle. Almada Hill.

CROWD, *v.* CROWD, *n.* CRO'WDING. "A. S. *cruth*; *turba confertissima*. A crowd, a prease or throng of people." Somner. Dutch, *kruyden*, to thrust. To thrust or press together, to flock or swarm together. *Croud*, in the second Quotation from Chaucer, is explained by Mr. Tyrwhit;—to shove together. But Skinner translates the line;—*qui diurno sono perpetuo Citharam pulsas.* See CROWD, following.

But in the same ship as he hire fond,
Hire and hire yonge sone, and all hire gere
He shulde put, and *croude* hire fro the lond
And charge hire, that she never eft come there.
Chaucer. The Man of Lawes Tale, v. 5221.

O firste moving cruel firmament,
With thy diurnal swegh that *croudest* ay,
And hurtlest all from est til occident,
That naturally wold hold another way;
Thy *crouding* set the heven in swiche array
At the beginning of this fierce viage,
That cruel Mars hath slain this marriage.
Id. Ib. v. 4716.

I muste be *crowded* in the throng,
and staie, when I woulde walke
What ayles this foole? how shoues he on?
suche is their angrie talke.
Drant. Horace. Satyre 6.

Who will, and dare retche forthe his hande,
and man the throughe the *croude*,
Beare of the heuie multitude,
cracke this and crye aloude.
Id. Ib. Epist. to Numitius.

There sees his *crowded* wharfs, and people-pest'red shores,
His bosom over-spread with shoals of labouring oars.
Drayton. Poly-olbion, song 17.

But it may be another [folly] will intervene, and a third will steal in upon you, or you are surpriz'd in another instance; or you are angry with yourself for doing so, and that anger transports you to some undecent expression, and as a wave follows a wave, we shall find instances of folly *croud* in upon us.
Taylor. On Repentance, ch. x. sec. 7.

So in Judæa, where a *crowd* of people would have been very troublesome in the heat of the day: we are told, That they brought their sick to Jesus to be healed, when the sun was set.
Grew. Cosmo Sacra, book v. ch. ii.

They also pass'd a declaration against the *crowding* of soldiers and others at the doors of both houses.
Whitelock. Memorials. Anno 1647.

Therefore the communication of vital impresses (and all impresses here are vital, though not all perceptions, nor any of them motions) is not made by the jogging or *crouding* of parts, but by spiritual sympathy, which is more loose and free from those restrictions that are in the mechanical laws of matter.
Henry More. Preface, fol. xiv.

What is a man's whole life but the inconsiderable measure of a span? and yet the vast business of eternity is *crowded* into this poor compass. *South. Sermon* 15. vol. vii.

But he did rise after three days, according to his prediction, and conversed upon earth with his followers for forty days together, showing himself not only to a few particular disciples, but to great *crowds* of them, five hundred at a time.
Sharp. Works. Sermon 6. vol. i.

All thronging and listening, they gap'd for the blessing
No presbyter sermon had more *crowding* or pressing.
Rochester. A trial of the Poets for the Bays.

It would not have entered into their thoughts to have *crowded* together so many allusions to time and place, and to other little occurrences, which nothing besides the presence of the objects could suggest.
Jortin. Discourses concerning the Christian Religion, dis. 6.

I come from empty noise, and tasteless pomp,
From *crowds* that hide a monarch from himself,
To prove the sweets of privacy and friendship,
And dwell upon the beauties of Irene.
Johnson. Irene, act i. sc. 4.

CROWD, *v.* CROWD, *n.* CRO'WDER. Spelman says; *crotta. Fidicula Britannica. Cambris hodie a* croud. *Numquid a fidibus Hispan.* Cuerda *vel Græc.* κροταλίζω *strepo, plaudo.* Skinner prefers the A. S. *cruth*, a crowd or multitude, *q. d.* a *crowd* of fidlers. See CROWD, *ante*, the second Example from Chaucer.

But his eldre son was in the feeld, and when he cam, and neighede to the hous he herde a symfonye and a *croude*.
Wiclif. Luke, ch. xv.

GNOTH. Fiddlers, *crowd* on, *crowd* on; let no man lay a block in your way. *Crowd* on, I say.
EVAN. Stay the *crowd* awhile; let's know the reason of this jollity. *Massinger. The Old Law*, act v. sc. 1.

Warble upon a *crowde* a little.
Ben Jonson. Cynthia's Revells, act i. sc. 1.

That keep their consciences in cases
As fidlers do their *crowds* and bases.
Butler. Hudibras, part ii. can. 2.

I never heard (says the accomplished Sir Philip Sidney) the old song of Percy and Douglas, that I found not my heart moved more than with a trumpet; and yet is it but sung by some blind *crowder*, with no rougher voice than rude stile: which being so

CROWD. — CROWN.

evill apparalled in the dust and cobweb of that uncivill age, what would it worke trimmed in the glorious eloquence of Pindare. *Ritson. A Historical Essay on National Song.*

In Leland's *Collectanea*, (iv. 135,) CRUTH is the word by which *liticen* is rendered. The Crowd is sculptured among the outside ornaments of Melrose Abbey, which was erected in the reign of Edward II., and it probably continued in use till the introduction of the Violin in that of Charles I. (*Life of Ant. Wood, by himself*, in Hearne's *Caii Vindiciæ*, 501.)

Mr. Daines Barrington sent a Paper to the Antiquarian Society, containing a description of this instrument. (*Archæologia*, iii. 30.) At the time at which he wrote, (May 3, 1770,) there was but one person in the Principality of Wales who could play upon it; this was John Morgan, of Newburgh, in Anglesea, and he was fifty-nine years of age, so that it was probable the art would soon be lost. We have copied Mr. Barrington's Plate, (Plate XXI. fig. 7, *Miscellanies*,) and his description is as follows: The Cruth has six strings, two of which project beyond the finger-board, and one, touched by the thumb, is placed under them. The bridge is perfectly flat, so that all the strings are necessarily struck at the same time, and afford a perpetual succession of chords. The Bow resembles that of a Tenor fiddle. See also Hawkins's *Hist. of Music*, b. iii. 3.

CROWEA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Rutaceæ*. Generic character: calyx five-parted; petals five, sessile; filaments of the stamens cohering at their base by a fringe of dense hairs, anthers sessile, about the middle of each filament; capsules five, coalescing, two-valved, one-seeded.

Two species, natives of New Holland. *Trans. Linn. Soc.* vol. iv.

CROWN, *v.*
CROWN, *n.*
CRO'WNER,
CRO'WNET,
CRO'WNING, *n.*
CRO'WNLESS,
CROWN-DUTY,
CROWN-LANDS,
CROWN-RIGHT,
CROWN-SHORNE.

Dutch, *kroone*; Ger. *kron*; Fr. *couronne*; It. and Sp. *corona*; Lat. *corona*. See CORONAL, above. Applied as well to, That which is placed upon or surrounds the head; as to the head itself, the top of the head, the top or summit of any thing. As *crown* is a mark, sign or badge of rank and dignity; it is used, met. for

Dignity, honour, glory, ornament, perfection, completion.

To *crown*; to put on, or cover with, a *crown*; *sc.* in token of honour or dignity; and thus, consequentially, to honour, to dignify, to adorn, to bestow a prize or reward; to accomplish, to perfect, to complete.

Crownet, see CORONET.

Some of ys conselers hym gonne þus bi se,
þat he schulde nyme ys neuew, þat hatte Conan,
And *crowne* hym kyng of þis lond.
R. Gloucester, p. 89.

þo was þoru þe kyng arerde þe abbey of Redynge,
In tuo & tuentyþe zer of hys *crouning*.
Id. p. 440.

þe duke wrote to þe kyng, in luf withouten loth,
Bisout him ouer alle þing, þat he wild hold his oth,
& zelde him þe *coroun* of Inglond ilke adele.
R. Brunne, p. 69.

And whan this worthy duk had thus ydon,
He toke his host, and home he rit anon,
With laurer *crouned* as a conquerour.
Chaucer. The Knightes Tale, v. 1029.

For he that fightith in a battel schal not be *crowned* but he fighte lawfulli. *Wiclif.* 2 *Epistle of Tymothy*, ch. ii. CROWN.

And though a mā striue for a mastery, yet is he not *crowned*, except he stryue lawfully. *Bible*, 1551.

I that in Dauides seate sit *crowned*, and rejoice,
That with my septer rule the Jewes and teach them with my voyce,
Have searchid long to know all things vnder the soune,
To see how in this mortal lyef a surety might be wonne
Surrey. Ecclesiastes, ch. i.

Be thou feithful to the deeth, and I schal gyue to thee a *crowne* of lyf. *Wiclif. Apocalips*, ch. ii.

Yea though he gaine and cram his purse with *crounes*,
And herewith scape the foemen's force in fielde,
He nought foreseeth that treasons dwell in towns,
Ne what mishappes his yll got goods may yeeld.
Gascoigne. The Fruites of Warre.

Disdaine him not: for shal I tel you what?
Such clime to heauen, before the shauen *crownes*
But how? forsooth, with true humilytie.
Id. The Steele Glas.

Himself with garland freshe, and *crownet* greene of oliue bandes,
Aduancing stood in ship. *Phaer. Æneidos*, book v. p. 130.

I likewise must have power to *crown* my works with wished end;
Because I am a Deitie, and did from thence descend,
Whence thou thyself.
Chapman. Homer. Iliad, book iv. fol. 52.

All lik't his speech, and on their hands, the herald's water shed:
The youths *crownd* cups of sacred wine, to all distributed.
Id. Ib. book ix. fol. 120.

O thou mother of delights,
Crowner of all happy nights,
Star of dear content, and pleasure,
Of mutual loves the endless treasure,
Accept this sacrifice we bring.
Beaumont and Fletcher. Mad Lover, act v. sc. 1.

Mean while (whose actiue life had lawd)
Did John of Gaunt decease:
So to the banisht duke his sonne
Fiue *cronets* did increase.
Warner. Albion's England, book v. ch. xxviii

Sometimes a lovely boy in Dian's shape,
With air that gilds the water as it glides,
Crownets of pearl about his naked arms
And in his sportful hands an olive-tree,
Shall bathe him in a spring.
Marlow. Edward II., act i. sc. 1.

Secondly, our popish parliaments, peirs and prelates, have oft translated the *crown* from the right heirs, and setled it on others, who had no lawful right or title to it, electing and acknowledging them for their onely soveraigne lords, in which actions the popish prelates and clergy were commonly the ringleaders: witnesse their electing and *crowning* of Edward who was illegitimate, and putting by Etherald the right heire after Edgar's decease, Anno 975.
Prynne. Treachery and Disloyalty of Papists, part i. p. 9.

Our excellent Edgar for increase of his benefits towards the isle, join'd with preservation of his *crown-duties*, converted the tribute of the Welch into three hundred wolves a yeare.
Drayton. Poly-olbion, song 9.

The king, well perceiuing, how vnable he should be eyther to recouer those his trans-marine dominions, or almost to maintaine his owne royall estate at home, if such, as by the vnrulynes of former times hauing gotten possession of *crown-lands*, might still with-hold them, resolued to resume them.
Spede. Henry III. book ix. ch. ix. sec. 16.

To whom, from her, the *crowne-right* of
Lancastrians did accrewe.
Warner. Albion's England, book vii. ch. xxxiv.

We haue been so inured with the like & so manie, that such wilie practices cannot be to vs inuisible, though this *crowne-shorne* generation thinke themselves to danse in a net.
Fox. Martyrs, fol. 132.

Whom God has placed upon the throne, shall any human power presume to drag to the bar? or shall royal heads be *crowned* and annoynted only to prepare them to be sacrificed upon a scaffold? *South. Sermon*, vol. iii. p. 490.

CROWN. — CROY-LAND.

From hence he does that antique pile behold,
Where royal heads receive the sacred gold:
It gives them *crowns*, and does their ashes keep,
These made like Gods, like mortals there they sleep.
Waller. On St. James's Park.

An ounce of silver, whether in pence, groats, or *crown* pieces, silvers or ducatoons, or in bullion, is and always eternally will be of equal value to any other ounce of silver, under what stamp or denomination soever.
Locke. Considerations of the lowering of Interest, &c.

And orders ten porters to bring the dull reams
On the death of good Charles, and *crowning* of James.
Stepney. On burning the Duke of Monmouth's Picture, 1685.

Whence dwells such syren music in a word,
Or sounds not Brutus noble as my lord?
Though *crownets*, Pult'ney, blazon on thy plate,
Adds the base mark one scruple to its weight.
P. Whitehead. Honour.

The Niobe of nations! there she [Rome] stands,
Childless and *crownless*, in her voiceless woe;
An empty urn within her wither'd hands,
Whose holy dust was scatter'd long ago.
Lord Byron. Childe Harold's Pilgrimage, can. 4. st. 79.

CROYLAND, or CROWLAND, so called, according to Minsheu, from Crow, *cruda* and *cænosa*, and land, *terra*; a very ancient Town in the County of Lincoln, distinguished principally by an Abbey, which owes its first remote origin to St. Guthlec. The building of the founder was little more than a hut, and the Monastery itself must date from Ethelbald, King of Mercia, A. D. 716. Such was the marshy nature of the ground on which he built, that Bede (iii. 2) relates, that when he reared of stone that pile which Guthlec had formerly constructed of wood, he drove piles of oak, and brought solid earth in boats from the uplands, nine miles distant. In his Charter the lands belonging to the Abbey comprise the whole *Island* of Croyland, bounded by the four waters; Shepishes on the east, Nene on the west, Southie on the south, and Asendyk on the north; in length four leagues, in breadth three. In 870 the Monks were massacred by the Danes; about the middle of the following century the Abbey was rebuilt, and was destroyed by an accidental fire in 1091, but arose from its ruins with increased splendour, so that it became one of the most magnificent religious structures in England. The ruins still show its former grandeur, and an ample account of it will be found in Gough's *History and Antiquities of Croyland*, and in Holditch's *History of Crowland Abbey, digested from the materials of Mr. Gough*, 1816. A horn given to the Abbey by Witlaf, King of Mercia, is described in *Archæologia*, iii. 9; and Papers on a remarkable boundary stone, *St. Guthlec's Stone*, in its neighbourhood, will be found in the same work; two by Governor Pownall, iii. 96, vi. 395, and one by Mr. Pegge, v. 101, (to which last Paper is annexed a print of the stone itself, and of its conjectured restoration.) This stone will be found between Spalding and Croyland, near Brother-house, almost buried in the earth, on the side of a bank. It has now stood nearly 900 years on the same spot on which it was originally placed, and its history is as follows: In the Xth century under the reign of Athelstan, five Brethren alone were left remaining in the Monastery, whose names were Clarenbald, Swartiz, Thurgas, Brun, and Aio. This last was brother of Turketul, Athelstan's Chancellor, who in a fit of devotion became Abbot of the Convent. Through his interest with the King, the lands and possessions of the Monastery were afresh confirmed to it (after a surrender to Athelstan) by royal Charter; and in order to comply with the necessary previous form of law, the existing Brethren were obliged to walk the boundaries. On this occasion, the stone in question was set up, (Ingulphus, *ed. Gale.* p. 39.) It is now a fragment, upon which the following words may be distinctly traced:

Aio hanc petram Guthlacus habet sibi metam,

which Gibson has rendered, (Camden, *Britannia*, 551.)

This rock, *I say*, is Guthlech's utmost bound;

and Philemon Holland, in his translation of the same work,

I say that Saint Guthlake
This stone his bound doth make;

but Governor Pownall with much ingenuity contends, that *Aio*, here is not the Latin verb, but the name of the above mentioned Monk; and that, in the lost part of the stone, those of his four Brethren were similarly recorded, since it was necessary before the surrender to determine who the persons were in whom the possession was legally vested. Mr. Pegge disputes this interpretation, but by no means on sufficient grounds. The Arms borne by the Abbey of Croyland were three of St. Guthlec's whips, and three of the knives with which St. Bartholemew was flayed. Hence on St. Bartholemew's-day, knives were presented to all visitors to this Abbey. The custom at length became so expensive, that it was abolished during the reign of Edward IV.; but a great number of knives of different sizes have been found among the ruins.

The curious triangular Bridge in this Town has been already briefly mentioned. (See BRIDGE.) An ancient Statue which remains upon it has excited much doubt among Antiquaries, who cannot decide whether it is St. Guthlec, King Ethelbald, or Henry II. Croyland from its marshy neighbourhood, is accessible only on the north and east, by artificial embankments. The Town consists of four streets, separated by water courses; its chief trade consists in wild fowl, caught in decoys. Distance eleven miles from Peterborough; eighty-six north from London. Population in 1821, 2113.

CRUCIANELLA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Rubiaceæ*. Generic character; corolla of one petal, funnel-shaped; tube filiform, border unguiculate; calyx two-leaved; seeds two, linear.

Eight species, natives of the south of Europe.

CRU'CIATE, *v.* } Lat. *cruciare, atum*, to torture,
CRU'CIATE, *adj.* } to inflict severe or excessive
CRU'CIATION. } pains; as if transfixed upon a *cross*, q. v.

I perceyue thy manyfolde tribulacyons, how thou art outwardlye afflicted by continuall persecution of enemies, and inwardly *cruciated* in conscience to behold the dãnable errours, frowardnes, blindnes, and vtter contempte of God's trueth, which reygneth in the wycked. *Bale. Image*, D v.

Thei shal be smyten downe with swerde and fyre, and some *cruciated* in captiuitie. *Joye. Exposicion of Daniel*, ch. xi.

Immediately I was so *cruciate*, that I desired, & in all that I mought prouoked deth to take me
Sir Thomas Elyot. Governour, book ii. p. 145.

Thus thinking like a foole with my selfe, whie God of his goodnesse would suffer his children and seruants so vehementlye to be *cruciated* and afflicted.
Fox. Martyrs. The ten first Persecutions, fol. 90.

Since we know we have to do with a God that delights more in the prosperity of his saints, than in the *cruciation*, and howling of his enemies.
Hall. The Soul's Farewell to Earth, sec. 7. vol. iii.

CRUCIBLE. CRUCIFY.

CRUCIBLE, *n.* Barb. Lat. *crucibulum*; It. *crosolo*; Fr. *croiset*; a cruit, *crucible* or little pot, such as goldsmiths melt their gold in." Cotgrave. So called from being made in the shape of a cross or from having a cross impressed upon it. See *Crucibulum*, in Du Cange. Chaucer uses *Crosslet*, q. v.

So it is in the chrystal powdered, and so it is also before; for if it be made hot in *crusible*, and presently projected upon water, it will grow dim. *Sir Thomas Brown*, book ii. ch. i.

The emperour had bore before hym, a brennynge brande: The consulle an axe of armes, the priestis haue in maner of a coyfe; the senatours a tongue in maner of a *crusible* on their armes.
Golden Boke, C. iii.

Some that deal much in the fusion of metals inform me, that the melting of a great part of a *crucible* into glass is no great wonder in their furnaces. *Boyle. The Sceptical Chymist.*

Then must thy gates fly open, and reveal
The mines that lay long forming under ground,
In their dark cells immur'd: but now full ripe
And pure as silver from the *crucible*,
That twice has stood the torture of the fire
And inquisition of the forge. *Blair. The Grave.*

The Hessian CRUCIBLES are among the most esteemed for resisting fusion. Those employed in glass-houses are made of a mixture of burnt and unburnt clay; and plumbago improves such as are intended for the fusion of metals. Wedgwood's ware is well fitted for retaining saline fluxes; and silver, iron, and platina are occasionally used in the formation of them.

CRU'CIFY, *v.* CRU'CIFIER, CRU'CIFIX, CRU'CIFIXION, CRU'CIFORM, *adj.* CRU'CIFYING, *n.* CRU'CIGEROUS. Fr. *crucifier*; It. *crocifiggere*; Sp. *crucificar*; Lat. *crucifigere*. To fix upon a cross; and thus, generally, to torment or torture, to afflict with severe, with excessive pains, with agony, with anguish.

But whanne the bisshopis and mynystris hadden seien hym, thei crieden and seiden, *crucifie*, *crucifie* him. Pilat seith to hem, take ghe hym and *crucifie* ghe, for I fynde no cause in him.
Wiclif. Jon, ch. xix.

When the hye preestes and ministers saw him, they cryed sayinge: *crucifye* him, *crucifye* him. Pilat sayd vnto thē, take ye hym and *crucifye* hym: for I find no cause in him.
Bible, 1551.

Thou must be meke and patient, and let euery mā goe ouer thee, and tread thee vnder foote and do thee wrong: and yet loue them, and pray for them, as Christ did for his *crucifiers*.
Tyndall. Workes, fol. 210.

Howe be it, we nede not much to marnayl though Tindall, and Luther, and frere Huskin, and theyr felowes, sette litle by the signe of the *crosse* made by a man's hande in y^e^ ayre, sith we see that they sette so little by an ymage of the *crucifixe*, and also by Chrystes holy cross itselfe, whereof Luther wryteth that if he had all the pieces, he would cast them all there as neuer sūne should shyne vpon them.
Sir Thomas More. Workes, fol. 398.

Other prayers he can allow for the world, the veriest incarnate devils in it, the very *crucifiers*, Father forgive them: but this prayer for perseverence, for keeping, is only for the believers there. *Hammond. Works. Sermon* 9. vol. iv.

Then to her wofull seruants did
She passe a kind adew;
And kissing oft her *crucifix*,
Vnto the block she drew.
Warner. Albion's England, book x. ch. lvi.

For to hang a man, as in our northern countries, is meant and done; is to hang him, *sub ligno*, and not *super ligno*, whereas the Hebrew expresseth it to be done, *super ligno*, that is, by *crucifixion*. *Grew. Cosmo Sacra*, book iv. ch. viii.

By these, I say, and many other arguments, 'tis plain that the Gentiles had their part and guilt in the *crucifying* of Christ, and so by slaying the Son, as it is in the parable, provoked and deserved the implacable revenge of the Father.
Hammond. Works. Sermon 13. vol. iv.

The *crucigerous* ensigne carried this figure, not transversely or rectangularly intersected, but in a decussation, after the form of an Andrian or Burgundian cross which answereth this description. Whereby the way we shall decline the old theme, so traced by antiquity of crosses and *crucifixion*.
Sir Thomas Brown. Cyrus Garden, ch. i.

CRUCIFY. CRUDE.

What person of sobriety and recollection would not *crucify* his sin rather than damn his soul. *South. Sermon* 6. vol. viii.

I cannot think of any thing that can be farther objected upon this argument, unless it be this: that though it was not fit our Saviour should vouchsafe that kindness to his enemies and *crucifiers*, as to appear to them; yet at least, he ought to have chosen some other witnesses besides his own disciples, of his resurrection.
Sharp. Works, vol. ii. p. 163.

The sight of Christ in glory, with his saints, will, in an inexpressible manner, torment the *crucifiers* of the one and the persecutors of the others; as it will shew them the hopes and wishes of their adversaries all granted to the full, and all their own "desires" and designs for ever at an end.
Bishop Horne. Commentary on Psalm cxii.

The Earl of Kent observing that in her devotions she made frequent use of the *crucifix*, could not forbear reproving her for her attachment to the popish trumpery as he termed it.
Hume. History of England. Elizabeth. Anno 1587.

CRUD, see CURD.

CRUDE, CRU'DELY, CRU'DENESS, CRU'DITY. Fr. *crud*; It. and Sp. *crudo*; Lat. *crudus*; (*adhuc in* cruore,) from *cruor*, gore. Cruor *dicatur postquam effusus venis, ac jam frigefactus; unde et nomen. Nam κρύος, frigus; unde κρυερὸς, frigidus.* Vossius.

Raw, in a raw state, undressed, unprepared, unfinished, indigested; austere, harsh, unripe, immature.

Wyne is not to be forboden, for vnto wyne vneth any thynge may be compared that so well dygesteth *crude* humours.
Sir Thomas Elyot. The Castel of Helth, book iv.

The meate remaininge raw, it corrupteth digestion & maketh *crudenes* in the vaines. *Id. Ib.* book ii.

Cruditie is a vycious concoction of thynges receyued, they not beinge holly or perfitely altered. *Id. Ib.* book iv.

Whereby he [Virgil] would insinuate that there is an igneous, luminous, or æthereal vehicle alwaies intimately adhering to the soul, though it be much slaked or damped with the gross and *crude* moisture of the body during this earthly peregrination.
More. Appendix to Defence of Philosophical Cabbala, fol. 134.

John Hus, for the *crude* delivery of this truth was sentenced by the council of Constance. *Taylor. Sermon* 6. part i.

This is to be done not *crudely*, by returning to them as they are, submitting our necks to our former yoke, but by taking away at once the division, and the causes of it, on which side soever. *Hammond. Works*, vol. ii. part ii. fol. 47.

They are opprest with this very learning, as a stomach with *crudities*, and thereby fall many times εἰς στρόφους καὶ καταβόλας, into vertigoes and catarrhes.
Hammond. Works. Sermon 13. vol. iv.

Now tardier fruits of *cruder* kind are lost,
But tam'd with fire or mellow'd by the frost.
Dryden. Ovid. Metamorphose, from the fifteenth Book.

We may say, wisdom and power in God are absolutely necessary, because God himself is absolutely necessary: but we cannot *crudely* say, the curing in men their aversion to the true religion, is absolutely necessary, because it is not absolutely necessary that man should be saved. *Locke. A third Letter of Toleration.*

No architect took greater care than he [Vanburgh] that his work should not appear *crude* and hard: that is, that it did not abruptly start out of the ground without expectation or preparation. *Sir Joshua Reynolds. Discourse* 13.

The strong-built pedant who both night and day
Feeds on the coarsest fare the schools bestow,
And *crudely* fattens at gross Burman's stall;
O'erwhelm'd with phlegm lies in a dropsy drown'd,
Or sinks in lethargy before his time.
Armstrong. The Art of Preserving Health, book iv.

May we not ask such prefacers, if what they allege be true, what has the world to do with them and their *crudities*.
Harris. Hermes. Preface, p. viii.

CRUDELITY. — CRUENTATE.

CRUDELITY, Lat. *crudelitas*; cruelty; q. v.

By your workes we iudge you and your zeale to righteousnes, & not by your sophisticall suttle reasons, with which ye would claw our eares, bleare our eyes, & beguile our wittes, to take your tyrannous couetous *crudelitie* for the zeale of righteousnes.
Tyndall. Workes, fol. 195.

CRUDIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosa*. Generic character: calyx one-leaved, border four-cleft; corolla none; filaments expanded at the base; seed-vessel a Samara, usually two-seeded, orbicular.

Two species, natives of the woods of Guiana. Persoon, Syn.

CRU'EL, *adj.*, **CRU'ELLY**, **CRU'ELNESS**, **CRU'ELTY**. Fr. and Sp. *cruel*; It. *crudele*; Lat. *crudelis*, from *crudus*; and *crudus* from *cruor*, gore. See CRUDE, above. Blood-thirsty, eager or desirous for blood; bloody-minded;—hard-hearted, savage, barbarous, inhuman, unrelenting.

Þat in tyme of warre as a lomb ys boþe meke & mylde,
And in tyme of pes as a lyon boþe *cruel* and wylde.
R. Gloucester, p. 57.

Alas (quod he) the day that I was bore!
How longe, Juno, thurgh thy *crueltee*
Wilt thou werreien Thebes the citee.
Chaucer. The Knightes Tale, v. 1545.

That other Nabuzardan hight
Whiche of his *crueltee* behight
The temple to distroie and waste;
And so he did in all haste.
Gower. Conf. Am., book v. fol. 122.

By reason therof, there is nother Englysshe nor Frenche, nor robbers, nor reyuers, y^t^ dothe them any hurte to the value of one pẽy: and so his countre is in sauegarde and iustice truely kepte; for in doyng of iustyce he is right *cruell*.
Froissart. Cronycle, vol. ii. ch. xxiv.

Then fall thei to railing and reprouing the justice of God and sai that himself he wrought their euil workes, and wrongfully punished them, & *cruellye* treated them to wretchednes.
Sir Thomas More. Workes, fol. 375.

And you with her, of *cruelnesse*,
Did set your foote upon my necke,
Me, and my welfare to oppresse.
Wyat. The Louer complaineth himselfe forsaken.

Ones have the windes the trees dispoyled clene,
And ones again begin their *cruelnesse*,
Sins I have hid under my brest the harme,
That neuer shall recouer healthfulnesse.
Surrey. Description of the restless state of a Louer.

An. 1320 there was a sect of whippers in Germany, that to the astonishment of the beholders, lashed, and *cruelly* tortured themselves. *Burton. Anatomy of Melancholy*, fol. 655.

Soone as the knight she there by her did spy,
Standing with empty hands all weaponlesse,
With fresh assault vpon him she did flie,
And gan renew her former *cruelnesse*.
Spenser. Faerie Queene, book v. can. 5.

——— My people's daughters live,
By reason of the foe's great *cruelness*,
As do the owls in the vast wilderness.
Donne. Divine Poems, ch. iv.

Abont three hundred persons were condemned to the galleys and treated most *cruelly* in them, upon no other pretence, but because they would not change their religion, and had endeavoured to make their escape out of France.
Burnet. Own Times. Queen Anne. Anno 1707.

This man [Jefferies] who wantoned in *cruelty*, had already given a specimen of his character in many trials where he presided; and he now set out with a savage joy, as to a full harvest of death and destruction.
Hume. History of England. James II. Anno 1685.

CRUENTATE, *adj.* Lat. *cruentatus*, past participle of *cruento*; from *cruor*, gore; gory, bloody.

For the reason of this wonder, he attempts it by mechanism, and endeavours to make it out by atomical aporrheas, which passing from the *cruentate* cloth or weapon to the wound, and being incorporated with the particles of the salve carry them in their embraces to the affected part.
Glanville. The Vanity of Dogmatizing.

CRUISE, *v.*, **CRUISE**, *n.*, **CRUI'SER**, **CRUI'SING**. Skinner says, to *cruise* up and down, *huc illuc discursare, cursum obliquare.* To *cross* up and down. To pass and repass, to rove or wander.

He feigned a compliance with some of his men, who were bent upon going a *cruise* to Manilla, that he might have leisure to take some favourable opportunity of quitting the privateer trade.
Dampier. Voyage, &c. Anno 1686.

In all my *cruisings* among the privateers, I took notice of the risings of the tides; because by knowing it, I always knew where we might best hale ashore and clean our ships.
Id. Ib. Of Tides and Currents, vol. ii. part iii. p. 97.

Thy thoughts are vagabonds; all outward-bound
Mid sands, and rocks, and storms, to *cruise* for pleasure;
If gain'd, dear bought; and better miss'd than gain'd.
Young. The Complaint. Night 8.

About the same time thirty frigates were appointed to be built, as well to increase the fleet, as to secure the trade of the nation by *cruising*. *Ludlow. Memoirs*, vol. i. p. 369.

Your sentence, sweet or bitter, soft or sore,
Floats his frail bark, or runs it bump ashore,
Ye wits above, restrain your awful thunder:
In his first *cruise*, 'twere pity he should founder.
Smollett. Epilogue to the Reprisal.

While at the bow the watch Arion keeps,
To shun what *cruisers* wander o'er the deeps.
Falconer. The Shipwreck, can. 3.

CRUSE, *n.*, **CRUET**. Ger. *krug*; Fr. *cruche*. An earthen pot or pitcher. See CROCK.

No brawler in his familie
nor angry for a *crewse*
Breakinge, no crafte of man, or place
could him in ought abuse.
Drant. Horace. Epistle to Julius Florus.

And Dauid toke the speare and the *crewse* of water that were at Saul's head, & they gat thẽ away, and no man saw or wist it or awoke. *Bible.* 1 *Samuel*, ch. xxvi.

You thinke it to be one of the chiefeste pointes of godlines to wash your handes, your cuppes, your *cruces*, and to observe manye other lyke thynges. *Udall. Mark*, ch. vii.

Within thy reach I set the vinegar!
And fill'd the *cruet* with the acid tide,
While pepper-water worms thy bait supplyd. *Swift.*

His hours of study clos'd at last,
And finish'd his concise repast,
Stoppled his *cruise*, replac'd his book
Within its customary nook.
Cowper. The Moralizer Corrected.

CRULL, see CURL.

CRUM, *v.*, **CRUM**, *n.*, **CRU'MBLE**, *v.*, **CRU'MMY**. "A. S. *crymman*; *friare, in micas frangere*, to crumme or crumble. Kiliano. *Kruymelen.*" Somner. Dutch, *kruyme.* A small part or portion; a little bit; that part, (*sc.* of bread) which separates into *crums*; which *crumbles*.

Thinke on the woman Cananee, that saide
That whelpes eten som of the *cromes* alle
That from her lordes table been yfalle.
Chaucer. The Second Nonnes Tale, v. 15528.

Bere hem none *cromes*.
Piers Plouhman. Vision, p. 143.

For he, whiche had his full paunche
Of all lustes at borde,
Ne deigneth not to speake a word,
Onliche a *cromme* for to yeue,
Wherof this poure might leue
Upon the yefte of his almesse.
Gower. Conf. Am., book vi. fol. 134.

And sche seide, yhis lord, for whelpis eten of the *crummes* that fallen down fro the boord of her lordis.
Wiclif. Matthew, ch. xv.

She aunswered and sayde: truth Lorde, neuerthelesse the dogges eate of the *crommes*, which fall frome their master's table. *Bible*, 1551.

Nay God forbide, that in the frendshyppe of Lysippus and Titus shoulde happen any suspition; or that any fantasye shulde perce my hedde, wherby that honourable loue betwene vs shulde be the mountenaunce of a *crumme*, peryshed.
Sir Thomas Elyot. Governour, p. 141.

At the foot of this mountain, the vally is a great slimy ground, and so rotten, that it is not able to bear a man, but being trodden on, *crummeth* like white lime, and turneth to dust under his feet.
Sir Thomas North. Plutarch, fol. 493. *Sertorius.*

Thither came a she-wolf and gave them suck, and certain birds that brought little *crums* and put them in their mouthes, until a swine-heard perceiving them, and wondering at the sight, did boldly go to the children and took them away with him.
Id. Ib. fol. 16. *Romulus.*

Thank God I have pass'd the brunt of it, and am recovering and pecking up my *crums* apace.
Howell. Letter 1. book i. sec. 2.

Which things, the most part of our old martyrs rather then they would doe, or once kneel or offer up one *crumbe* of incence before an image, suffered most crewell and terrible deaths, as the histories of them at large do declare.
Homilies. Sermon against Perill of Idolatry. The third Part.

The whiter that salt is, the more brittle it is, and readier to *crumble* and fall to pouder. *Holland. Plinie*, vol. ii. fol. 416.

——————— The once,
The libbard, and the tyger, as the moale
Rising, the *crumbl'd* earth above them threw
In hillocks.
Milton. Paradise Lost, book vii. l. 468.

In these last three weeks, I have almost forgot what my teeth were made for · last night, good Mrs. Bibber here took pity on me, and *crumm'd* me a mess of gruel, with the children, and I popt and popt my spoon three or four times to my mouth, before I could find the way to 't.
Dryden. The Wild Gallant, act i. sc. 1.

He sows the teeth at Pallas's command,
And flings the future people from his hand,
The clods grow warm, and *crumble* where he sows.
Addison. Ovid. Metamorphoses, book iii. *The Story of Cadmus.*

When I've my master's leave to stand
Cooing upon his friendly hand;
When I can be profusely fed
With *crumbs* of his ambrosial bread.
Cunningham. The Dove. Ode 9.

Proclaim the truth, say what is man!
His body from the dust began;
And when a few short years are o'er,
The *crumbling* fabric is no more.
Cotton. Visions in Verse.

Can despots compass aught that hails their sway?
Or call with truth one span of earth their own,
Save that wherein at last they *crumble* bone by bone.
Lord Byron. Childe Harold's Pilgrimage, can. 1. 62.

CRUMENALL, Lat. *crumena*, a purse;—*dicta creditur ἀπὸ τοῦ κρεμᾶν*, that is, *pendere*, to hang; because it *hung* or depended from the arm or neck. Vossius.

Thus cram they their wide-gaping *crumenall*:
But now to Ida hill me lists my feet recall.
More. On the Soul, part i. book i. st. 19.

The fat oxe that woont ligge in the stall,
Is now fast stalled in her *crumenall*.
Spenser. Shepheard's Calendar. September.

CRUMP, *adj.*
CRUMP, *n.*
CRU'MP-SHOULDERED,
CRUMPLE.
} A. S. *crumb, crump*; Ger. *krumm*; Dutch, *krom*, *crooked*. See CRIMP, above. *Crumple*; a diminutive of *crump*. To crook or bend into small creases or folds; to wrinkle.

Crump, (is said) of some defect of body, as having some member crooked or withered. CRUMP.
Verstegan. Restitution of Decayed Intelligence, ch. ix. CRUST.

Vlysses revileth not Thersites with these termes: Thou halting and lame squire, thou bald pate, thou art camell-backt, or *crump-shouldered*; but rather reproacheth him with his vain babbling and undiscreet language. *Holland. Plutarch*, fol. 39.

My fleshe is clothed wyth wormes, fylthynesse and dust: my skine is wythered, and *crompled* together.
Bible. Job, ch. vii.

AYM. We doubt the cause and will not disparage you so much as to take your lordship's quarrel in hand. Plague on him, how he has *crumpled* our bands.
Massinger. The Fatal Dowry, act iv. sc. 1.

It [*aqua-vita*] keepeth the sinues from shrinking, the veins from *crumpling*, the bones from aking, and the marrow from soaking. *Holinshed. Ireland*, vol. vi. ch. ii.

My friend Sir Roger alighted from his horse, and exposing his palm to two or three that stood by him, they *crumpled* it into all shapes, and diligently scanned every wrinkle that could be made in it. *Spectator*, No. 130.

She found his eyes full in the indolent, with his lips *crumpled* up in the posture of one whistling. *Tatler*, No. 145.

CRUSADE, see CROISADE.

CRUSH, *v.*
CRUSH, *n.*
CRU'SHING.
} Fr. *ecraser*, from Goth. *ga-hris-yan*; A. S. *ge-risan, contundere, conterere, collidere.*

To press or squeeze into a mass, so as to dissolve the pre-established continuity of the parts.

To press or beat down, to subdue, over-power; to get the better of, or mastery over.

And a great part of them were *crusht* against the rocks, and those other that landed, being very many in number, were, notwithstanding, broken, slaine, and taken, and so sent from village to village, coupled in halters, to be shipped into England.
Hakluyt. Voyage, &c. Sir Richard Greenuill, vol. ii. part ii. fol. 170.

She at my state with her proud hornes did push,
In hope my fame being yet but yong to *crush*.
Mirrour for Magistrates, fol. 573.

Lizards that have hanged up a long time a drying, with their mouths downward, if they bee punned with salt, serve to heale the eares that have caught some hurt either by bruise, *crush*, or stripe. *Holland. Plinie*, vol. ii. fol. 369.

——————— Pitious amends, unless
Be meant, whom I conjecture, our grand foe
Satan, who in the serpent hath contriv'd
Against us this deceit: to *crush* his head
Would be revenge indeed.
Milton. Paradise Lost, book x. l. 1035.

Besides the regaining of many places possess'd by the Illyrians, the *crushing* of all those kings his neighbours, &c.
Ralegh. History of World, book iv. ch. ii. sec. 9.

My maister is the great rich Capulet, and if you be not of the house of Montague's, I pray come and *crush* a cup of wine.
Shakspeare. Romeo and Juliet, fol. 55.

Scaliger, *Exercit.* 186, relates, that in Gascony, his country, there are spiders of that virulency, that if a man treads upon them to *crush* them, their poison will pass through the very soles of his shoes. *Boyle. Of the strange Subtilty of Effluviums.*

As, for instance, he [Omai] told them that our country had ships as large as their island; and on board which were instruments of war, (describing our guns) of such dimensions, that several people might set within them; and that one of them was sufficient to *crush* the whole island at one shot.
Cook. Voyages, vol. v. book ii. ch. ii.

CRUST, *v.*
CRUST, *n.*
CRU'STACEOUS,
CRUSTA'TION,
CRU'STILY,
CRU'STINESS,
CRU'STY, *adj.*
} Fr. *crouste*; It. *crosta*; Lat. *crustum, ἀπὸ τοῦ κρύος, hoc est, a frigore*, from cold or frost. *Crusta*, in Virg. *Geor.* iii. 360, is the ice, or the surface of the water congealed, hardened by frost. *Crust* is applied to Any hardened surface, coat, or case. And

CRUST. CRUTCH.

To *crust*; to cover with, or draw over, any hard surface, coat or case.

Howe shalt thou please him, when thou lackest thy painting? except thou wilt neuer wash out the *crust*, but goe so with a *crust* of paynting to bedde, and so rise, and be so within and abroade among folks. *Vives. Instruction of a Christian Woman*, F. 3.

Seekanauk, a kinde of *crusty* shel-fish, which is good meat, about a foot in bredth, hauing a *crusty* taile, many legges like a crab, and her eyes in her back. They are found in shallowes of waters, and sometime on the shore.
Hakluyt. Voyage, &c. M. Thomas Hariot, vol. iii. fol. 274.

Our mere-learn'd mē; and modern wise
Taste not poor poesies ingenuities,
Being *crusted* with their conetous leprosies.
Chapman. Homer. The Battaile of Frogs and Mice. Epistle Dedicatorie.

Some be covered with *crusty* or hard pills, as the locusts.
Holland. Plinie, vol. i. fol. 242.

I have been since with all your friends and tenants,
And, on the forfeit of your favour, charged them,
Though a *crust* of mouldy bread would keep him from starving,
Yet they should not relieve him.
Massinger. A New Way to pay Old Debts, act ii. sc. 1.

Wasps and hornets will fly about, and use their wings, a good part of an houre after they have lost their heads; which is to be imputed to the residence of their soul in them still, and the intireness of the animal spirits not easily evaporating through their *crustaceous* bodies.
More. The Immortality of the Soul, book ii. ch. xi.

They rub the frozen parts with snow, or else cast the whole body into water, by which means the whole body is *crusted* over with ice. *Boyle. An Account of Freezing, made in* 1662.

Pretending, that the face of nature may be now quite changed from what it was; and that formerly the whole collection of waters might be an orbicular abyss, arched over with an exterior *crust* or shell of earth, and that the breaking and fall of this *crust* might naturally make a deluge. *Bentley. Sermon* 3.

The *crustation* of the building was changed to what it now is.
Pegge. Anecdotes of the English Language.

The 7th of December I put some very strong French brandy into a China cup, such as they drink coffee out of, and exposed it to the air: in three hours time it was turned into a *crusty* ice all about the sides of the cup, as if some cold blast had forced it abroad.
Boyle. Appendix relating to History of Cold.

And first, the egg itself deserves our notice. Its parts within, and its *crusty* coat without, are admirably fitted for the business of incubation. *Derham. Physico-Theology*, book vii. ch. iv.

The food of the cod is either small fish, worms, *crustaceous* animals, such as crabs, large whelks, &c. and their digestion is so powerful, as to dissolve the greatest part of the shells they swallow. *Pennant. British Zoology. The Common Cod-fish.*

CRUTCH, *n.* A. S. *cricce*; Ger. *krucke*. See CROOK.
A staff for *crowching*, *crooking*, or stooping old men; &c. to support or uphold them.

For age with stealing steps,
Hath clawed me with his *crowch*,
And lusty life away she leapes,
As there had been none such.
Vncertaine Auctors. Thassault of Cupide, &c.

CORIS. Ill news, madam,
Are swallow-wing'd, but what's good walks on *crutches*.
Massinger. The Picture, act. ii. sc. 1.

And hasten Og and Deog to rehearse
Two fools that *crutch* their feeble sense in verse.
Dryden. Absalom and Achitophel.

Full in the entrance of the dreadfull doors,
Old age half vanish'd to a ghost, deplores:
Propp'd on his *crutch*, he drags with many a groan
The load of life, yet dreads to lay it down.
Broome. On Death.

Halting on *crutches* of unequal size,
One leg by truth supported, one by lies;
They sidle to the goal with awkward pace,
Secure of nothing—but to loose the race.
Cowper. Progress of Error.

And Circumstance, that unspiritual God
And miscreator, makes and helps along
Our coming evils with a *crutch-like* rod,
Whose touch turns hope to dust—the dust we all have trod.
Lord Byron. Childe Harold's Pilgrimage, can. 4. 125.

CRUZITA, in *Botany*, a genus of the class *Tetrandria*, order *Digynia*. Generic character: calyx double, the outer cup three-leaved, the inner cup four-leaved; corolla none; capsule one-seeded.
One species, *C. Americana*, native of Cumana. Willd.

CRY, *v.* CRY, *s.* CRY'ING, *n.* CRY'ER, or CRI'ER.

The Gothic *greit-an*, is used about a dozen times in the Goth. Version of the Gospels, and is always rendered *flere, deplorare*. (See Lye.) Fr. *crier*; It. *gridare*; Sp. *gritar*; Dutch, *krüten*; Ger. *kræchen, schreien*; A. S. *grǽt-an*, or *græd-an*; Goth. *greit-an*. *Greit* is still a common Scotch word. See Jamieson.

The primary application may have been to the noise or sound of one weeping, lamenting, bewailing, deploring; then to any noise or sound of distress; to any sudden and loud expression of passion; of surprise, of fear or terror, of joy or gladness, blame or praise, complaint or congratulation; to any loud call to gain or keep attention; any acclamation, or exclamation, or declamation, or proclamation.

To *cry*; to utter the sounds of lamentation or distress; to call out, speak out, loudly, noisily, clamourously, importunately; to shout, to exclaim, to proclaim, to declaim; to declaim against, to decry.

Cry, the noun, is sometimes applied to the *Cryers*, collectively; in Shakspeare, Ye common *cry* of curs; and in Milton, A *cry* of hell-hounds barked.

Hes *cryede* and wep with sorwe ynow, and ofte yswoone lay.
R. Gloucester, p. 13.

To þe kyng Cadwan þe quene wende þo,
And *cryde* on hym, þat he ssolde helpe hyre in yr wo.
Id. p. 237.

Whan þis was set & stabled, & pes *cried* on hii,
Henry þe gong kyng gede to Normandie.
R. Brunne, p. 139.

——— William with chartre bond him tille Henrie,
& of alle his heires, and com to þer *crie*. *Id. Ib.*

But swiche a *crie* and swiche a wo they make,
That in this world n'is creature living,
That ever herd swiche another waimenting.
Chaucer. The Knightes Tale, v. 902.

His eyes red sparcling as the fire glow
His nose frounced full kirked stood
He came *criand* as he were wood.
Id. The Romant of the Rose, fol. 130.

And Jhesus *cryngde* with a gret vois seide, fadir into thi hondis I bitake my spyrit, and he seyinge thes thingis gaf up the gost.
Wiclif. Luk, ch. xxiii.

And Jesus *cryed* with a greate voyce and sayde: Father, vnto thy handes I commende my spirite. And when he thus had sayde, he gaue vp the goost. *Bible*, 1551.

Whiles the housbonde taried, all thei nappiden and slepten; but at midnight a *cry* was maad: lo the spouse comith, go ye out to meete with him. *Wiclif. Matthew*, ch. xxv.

While the brydegrome taryed, all slombred and slepte. And euen at midnight, there was a *crye* made: behold the bridegroom commeth, go out agaynste hym. *Bible*, 1551.

CRY. And God schal wipe aweie ech teer fro the ighen of hem, and deeth schal no more be neither mournyng neither *criyng* neither sorewe schal be ouer, which thingis firste wenten awei.

Wiclif. Apocalips, ch. xxi.

And God shall wipe away al teares frō their eyes. And ther shal be no more death, neither sorow, neither *crying*, neither shall there be anye more payne, for the olde thynges are gone.

Bible, 1551.

He seyde I am the vois of a *crier* in the desert, dresse ye the way of the Lord, as Isaye the profete seide.

Wiclif. Jon, ch. i.

He sayde: I am the voyce of a *criar* in y^e^ wyldernes, make strayghte the waye of the Lorde, as sayde the prophet Esaias.

Bible, 1551.

SERV. Are you the gentleman? *cry* you mercie, sir: I was required by a gentleman i' the citie as I rode out at this end o' the towne, to deliver you this letter, sir.

Ben Jonson. Every Man in his Humour, act i. sc. 2.

And all his host had standing in their lookes,
The paleness of the death that was to come,
Yet *cried* they out like vultures, and urg'd on
As if they would precipitate our fates.

Id. Catiline, act v.

Then fast'ning ropes, drag them [statues] along the streets,
Crying in scorne, this, this was that rich head
Was crown'd with garlands and with odours, thus
That was in Rome so reverenced.

Id. Sejanus, act v.

That, when the sodaine thaw comes we may break
Upon 'hem like a deluge, bearing down
Halfe Rome before us, and invade the rest
With *cryes*, and noyse able to wake the urnes
Of those are dead, and make their ashes feare.

Id. Catiline, act i.

Wherefore her father promised by *crye* that noble young men should meate at Peverell's place in the Peke, and he that provid hymself yn feates of armes should have Mellet his doughter, with the Castel of Whitington.

Leland. Thinges excerpted owt of an old English Boke, &c. vol. i. p. 23.

Good folk for gold or hire
But help me to a *cryer*;
For my poor heart is run astray
After two eyes, that pass'd this way.

Drayton. Odes. The Cryer.

Far am I from disparaging the gift of voluntary and extemporary prayer, or *crying* down the use of it.

Sharp. Works. Sermon 5. vol. iv.

Nor long before the loud laments arise,
Of one distress'd, and mastiff's mingled *cries*:
And first the dame came rushing through the wood,
And next the famish'd hounds that sought their food.

Dryden. Theodore and Honoria.

The person and office of this *cryer* in the wilderness was there more exactly described, than in any other part of the sacred volume. *Atterbury. Sermon* 11. vol. iii.

The female senate was assembled soon,
With all the mob of women of the town;
The queen sate lord chief justice of the hall,
And bade the *crier* cite the criminal.

Dryden. The Wife of Bath's Tale.

And accordingly, they, the most turbulent of mankind, who never make a scruple to shake the tranquillity of their country to its center, raise a continual *cry* for peace with France.

Burke. On a Regicide Peace.

From the beginning, and even whilst the French gave the blows, and we hardly opposed the *vis inertiæ* to their efforts, from that day to this hour, like importunate guinea-fowls *crying* one note day and night, they have called for peace. *Id. Ib.*

So among the Romans, when in a cause all the pleaders had spoken, the *cryer* used to proclaim *dixerunt*, i. e. they have done speaking. *Harris. Hermes*, book i. ch. vii.

There is no wonder, now one sees the fountain Milton drew from, that, in admiration of this poetical philosophy, (which nourished the fine spirits of that time, though it corrupted some,) he should make the other speaker in the scene *cry* out, as in a fit of extacy, CRY. — CRYPT.

How charming is divine philosophy.

Hurd. Works. On the Marks of Imitation.

CRYPSIS, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: calyx two-valved, oblong, one-flowered; corolla two-valved, longer than the calyx, stamens two or three; spike leafy, or the flowers are collected in a leafy head.

Four species, two natives of the South of Europe, and two of North America. Nuttal, *N. A. Pl.*

CRYPT, CRY'PTICK, CRY'PTICAL. } Gr. κρύπτ-ειν, to hide, to conceal, to cover.

Loe, unto the time of Constantine, by the space of above three hundred yeeres after our Saviour Christ, when the Christian religion was most pure, and indeed golden, Christians had but low poore conventicles, and simple oratories, yea caves under the ground, called *cryptæ*, where they for feare of persecution assembled secretly together.

Homilies. The third Part of Sermon against Idolatry.

The students of nature, conscious of her more *cryptick* ways of working, resolve many strange effects into the near efficiency of second causes. *Glanville. Apology.*

All Scriptures are either manifest, or *cryptical* and obscure; matters that are absolutely necessary to salvation, are expresst in the first of these; other truths, whether historical, doctrinal, or practical, may be sometimes involved in doubtful difficult expressions. *Wilkins. The Gift of Preaching*, sec. 2.

Could we have any light why the stellary part of the first masse, separated into this order, that the girdle of Orion should ever maintain its line, and the two stars in Charles's wain never leave pointing at the Pole-star, we might abate the Pythagorical musick of the spheres, the sevenfold pipe of Pan; and the strange *cryptography* of Gaffarel in his Starry Book of Heaven.

Sir Thomas Brown. Cyrus Garden, ch. iii.

To resume the pinner's rows, all the operations is a trifle; neither have I any zeal for the character, as *cryptographal* or universal.

Letters from several persons to Mr. Boyle, vol. vi. p. 339.

In consequence of the ardour which he expressed on this subject, it was thought proper to deposit his body in the *crypt* of that magnificent church.

Malone. Life of Sir Joshua Reynolds, cxvii.

Speakers, whose chief business is to amuse or delight, do not confine themselves to any natural order, but in a *cryptical* or hidden method, adapt every thing to their ends. *Watts.*

CRYPTS are sometimes called *Crofts*; the most remarkable in Britain are, that at Canterbury Cathedral, still used by the descendants of the French and Walloon refugees, who came over to England in the time of Edward VI. and Elizabeth; that of St. Faith, under St. Pauls; and that of the Cathedral at Glasgow. From their position, for the most part under the eastern extremity of the nave, it has been conjectured that their original purpose was, by an additional elevation, to keep that portion of the Church, near which the high altar was placed, more than usually dry.

A CRYPTOPORTICUS, in Roman *Architecture*, was not always (as the name seems to imply) a subterraneous gallery. Such underground constructions may, indeed, frequently be found, as in the *Villa Adriana* at Tivoli, and in the house of Clodius, on the Alban hill; but Pliny describes the Cryptoporticus in his *Laurentinium*, (xi. 17,) as having windows on both sides; and again in his Tuscan Villa, (v. 6,) he speaks of a Cryptoporticus *in edito positus*; and of another *subterraneæ similis*.

CRYPTA. CRYSTAL.

CRYPTA, in *Botany*, a genus of the class *Diandria*, order *Monogynia*. Generic character: calyx two-leaved, inferior; corolla, petals two or three, closed; styles none; stigmas two or three, very minute; capsule two or three-celled, two or three-valved; cells four or five-seeded; seeds sub-cylindric, striated.

One species, *C. minima*, native of North America. Nuttal.

CRYPTANDRA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rhamnæ*. Generic character: calyx five-leaved; corolla tubular, border five-cleft, five hood-shaped scales between the segments; stamens inserted into the tube under each scale; stigma three-cleft; capsule superior, three-valved, three-celled; seeds solitary, compressed.

Three species, natives of New South Wales. *Linn. Soc. Trans.* iv.

CRYPTICUS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Tenebrionites*. Generic character: antennæ filiform, the articulations generally obversely conical; the last subglobose; clypeus entire; labrum transverse; maxillary palpi securiform at the apex.

Type, *Pedinus glaber*, Latr.

CRYPTOCEPHALUS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Chrysomelinæ*. Generic character: antennæ simple, filiform, nearly the length of the body; palpi thicker in the middle; last joint conico-cylindrical.

Type, *C. sericeus*, Fabr.

Of this genus, there are several British species. They are small insects, inhabiting flowers, and the plants growing in fields and lanes. Like many other Coleopterous insects, they simulate death on the approach of danger. The larvæ differ but little from those of the *Chrysomelæ*.

CRYPTOCERUS, in *Zoology*, a genus of insects of the order *Hymenoptera*, family *Formicariæ*. Generic character: pedicle of the abdomen formed of two knobs, first joint of the antennæ lodged in a lateral notch in the head.

Type, *C. atratus*, Fabr.

Of the habits of the Ants which form this genus, nothing is known. The species are foreign.

CRYPTOSPERMUM, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: common calyx, six-leaved; florets four-cleft; receptacle globular, chaffy; capsules one-celled.

One species, *C. Youngii*, native of New Holland. Persoon.

CRYPTOSTOMUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: corolla funnel-shaped, inserted into the calyx; nectary one-leaved, closing the corolla; berry dry, three-celled; seeds solitary.

C. laurifolium, a shrub, native of Guiana. Aublet, *Guian.*

CRY'STAL, *n.*
CRY'STAL, *adj.*
CRY'STALLINE, *n.*
CRY'STALLINE, *adj.*
CRY'STALLIZE,
CRYSTALLIZA'TION,
CRY'STAL-COVERED,
CRY'STAL-CRUSTED,
CRY'STAL-STREAMING.

Frequently, but improperly, written *chrystal*. Fr. *crystal*; It. *cristallo*; Sp. *cristal*; Lat. *crystallus*; Gr. κρύσταλλος, by which both ice, and the (*crystal*) stone are signified: from κρύος, i. e. cold or frost. See the Quotation from Pliny.

First when I saw those *christal* streames,
Whose beauty made my mortall wounde,
I little thought within her beames,
So swete a venom to have found.
Surrey. The Louer describes his restlesse State.

The *crystall* yse, which lent mine eyes their light,
Doth now waxe dym, and dazeled all with dread,
My senses all, wyll now forsake me quite,
And hope of health abandoneth my head.
Gascoigne. Dan Bartholomew of Bath.

As touching *crystall*, it proceedeth of a contrary cause, namely of cold; for a liquor it is congealed by extreame frost in manner of yce; and for proofe hereof, you shall find *crystall* in no place else but where the winter snow is frozen hard: so as we may boldly say, it is verie ice and nothing else, whereupon the Greeks have given it the right name *Crystallos*, *i.* Yce.
Holland. Plinie, vol. ii. fol. 604.

I throw my *chrystal* arms along the flowry vallies,
Which lying sleek and smooth as any garden allies,
Do give me leave to play, whilst they do court my stream,
And crown my winding banks with many an anadem.
Drayton. Poly-olbion, song 26.

Rules and precepts doe then help after they have bin laboured and polisht by practice; but if those rules may be made cleere and *chrystalline* afore-hand, it would be the more excellent, because they would lesse stand in need of diligence, labour and exercise after.
Bacon. On Learning, by G. Wats, fol. 277.

Aqua-fortis, or any mineral solution, either of vitriol, alum, salt-petre, ammoniac or tartar, which although to some degree exhaled and placed in cold conservatories, wil *chrystallize* and shoot into white and glacious bodies.
Sir Thomas Brown, book ii. ch. i.

In the midst of dinner, calling the ambassador up to him, he drank the king's health, who receiving it from his hand, return'd to his place, and in the same cup being of fair *crystal* pledg'd it with all his company. *Milton. A Brief History of Moscovia.*

Seek we then ourselves in ourselves? for as
Men force the sun with much more force to pass,
By gathering his beams with a *crystal* glass,
So we (if we into ourselves will turn,
Blowing our spark of virtue) may out-burn
The straw which doth about our hearts sojourn.
Donne. Letters. Letter to Mr. Rowland Woodward.

The sight-confining, *crystall*-covered skies,
The mirrour cleare through which in every part
The heaven (as jealous) lookes with many eyes,
To mark men's actions, and to weigh each heart.
Stirling. Doomes-day. The twelfth Houre.

Cold Capricorn hath pav'd all Juda twice
With brittle plates of *crystal-crusted* ice,
Twice glased Jordan.
Du Bartas. The Decay, fol. 234.

The *crystal-streaming* Nid, loud-bellowing Clyde,
Tweed which no more our kingdoms shall divide.
Drummond. The River of Forth feasting.

When lo! the torrent, the fleet-hurrying flood
So clear and perfect *crystaline* at hand,
As a black lake or settled marish stood,
At the extensure of the Hebrew's wand.
Drayton. Moses his Birth and Miracles, book ii.

CLORIS. O that their hoofs were ivory, or some thing
Than the purest ivory far more *crystalline*,
Fill'd with the food wherewith the Gods do dine,
To keep thy youth in a continual spring.
Id. The Fourth Nymphal.

Merely by blowing fine *crystal*-glass, at the flame of a lamp, to a very extraordinary thinness, we have made it to exhibit, and that vividly, all the colours (as they speak) of the rainbow.
Boyle. Experiments. Notes, &c.

If you dissolve copper in aqua-fortis, or spirit of nitre (for I remember not which I used, nor do I think it much material) you may, by *crystallising* the solution, obtain a goodly vitriol.
Id. The Sceptical Chymist.

CRYSTAL. In the falling of a stone to the ground, in the rising of the sea towards the moon, in cohesion and *chrystallization*, there is something alike, namely an union or mutual approach of bodies.
Berkeley. Of the Principles of Human Knowledge, part i.

For thee too, Goddess, o'er that hallow'd spot,
Where first thy fount of *crystal* bubbles bright,
These hands shall arch a rustic grot,
Impervious to the garish light.
Mason. Ode 5. *To a Water Nymph.*

Or when the shower forsakes the sable skies,
Haply the cold in secret ambush lies,
Couching awaits in some inferior space,
And chills the tempest with a quick embrace;
The *crystal* pellets at the touch congeal,
And from the ground rebounds the rattling hail.
Brooke. Universal Beauty, book ii. l. 189.

——————The Naiad train,
Alike obsequious, from a thousand urns
Shall pour their *crystaline* tide.
Mason. The English Garden, book i.

In the barren part of the island, which runs out towards Nevis are several ponds, which in dry weather *crystalise* into good salt. *Granger. The Sugar Cane*, book i.

When the cane-juice is granulated sufficiently, which is known by the sugar's sticking to the ladle, and roping like a syrup, but breaking off from its edges; it is poured into a cooler, where its surface being smoothed, the *crystalization* is soon completed.
Id. Ib. book iii. v. 428. note.

CRYSTAL, in common acceptation, is a transparent variety of Quartz.

A *Crystal* is any symmetrically formed mineral, solid, transparent or opaque, contained or bounded by plane surfaces.

Pliny (xxxvii. 2) represents Crystal to be the produce of cold climates only, and to result from the concretion of water by cold. In this opinion he is supported by Isidorus, (*Orig.* xvi. 13;) by Seneca, (*Quæst. Nat.* iii. 25;) and by Diodorus Siculus, (*Bib.* ii. 134,) who, however, admitting the concretion, differs as to its cause; it takes place, he says, not through cold, but through the virtue and efficacy of divine fire. The countries which produce it are, India, which sends the best; Alabanda, Orthosia, and the neighbouring mountains, in which the worst is found; Cyprus, where it is ploughed up; the Alps; an island called Necron, on the Arabian side of the Red Sea; and Lusitania; some of which, it may be remarked, are not by any means cold climates.

A piece of Crystal weighing about fifty pounds, offered by Livia Augusta in the Capitol, was extant in the time of Pliny; and a drinking vessel of Indian Crystal, which held three pints, is mentioned by Xenocrates.

The luxury of the Romans in these articles is well known; we are told (Pliny, *loc. cit.*) of a Lady, by no means rich, who gave 150,000 *sestertii* (£12,108. 12*s.*) for a single Crystal basin; and Nero, when infuriated by the arrival of some news of a mutiny, dashed two vases against the ground, as a punishment to his own times and to posterity, in order that no one hereafter might have the enjoyment of drinking out of them. Suetonius, who tells the same story, (*Nero*, 47,) does not state that these vases were Crystal; but that, on account of their beautiful carvings from subjects in the works of Homer, they were called *Homeric*. These, therefore, could not have been of the purest Crystal, which was never carved; and the vessels of which, on that account, were called *acenteta*, (*ἀκέντητος*, *aculeo non punctus.*)

The opinion of Pliny, as it is given in the words of Sir Thomas Brown, "that Crystal is nothing else but ice or snow concreted, and by duration of time congealed beyond liquation," met with staunch support from the Fathers of the Church; and no less names than Basil, Isidore, Austin, Gregory the Great, and Jerome, have lent themselves to this hypothesis. Sir Thomas Brown himself, however, denies the Philosophy of the Fathers, and concludes, that all those who have supposed that Crystal was formed in a different way from other mineral substances, have adopted their false notion, first, from its resemblance to the "stirious or stillicidious dependencies of Ice;" and, secondly, from the name, which in Greek expresses both Ice and Crystal; but this he shows, in language which we are little inclined to alter, to be "a fallacy of æquivocation, from a society in name inferring an identity of Nature." (*Enquiry into Vulgar and Common Errors*, ii. 1.) CRYSTAL. CUB.

CTENOPHORA, in *Zoology*, a genus of insects of the order *Diptera*, family *Tipulariæ*. Generic character: antennæ filiform, pectinated in the males, serrated in the females; the second joint short, the third elongate. Type, *C. atrata*, Fab.

CTESIPHON, *hod.* Soliman-Pak, a Town of the ancient *Assyria*, on the left bank of the Tigris, opposite to *Seleucia*. The Parthian Kings wintered in this place, both on account of the mildness of the climate, and to relieve *Seleucia* from the vast train which accompanied them. (Strabo, xv.)

CUB, *v.* } Perhaps, says Minsheu, from the Lat.
CUB, *n.* } *cubo*, because it lies (*cubat*) in its den or hole, and goes not out for prey as the elder animals do. Applied to

The young of the bear or fox. Also, of the whale.

A *Cub*, or *Cribb* for cattle. *Glouc.*, Grose.

To *cub*; to bring forth *cubs*; also to confine, as *cubs* are, in a den or hole; (if not a corruption of *Coop*, q. v.)

If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords, what misery and discontent must it needs bring to him, that shall now be cast headlong into that Spanish inquisition, to fall from heaven to hell, to be *cubbed* up upon a sudden, how shall he be perplexed, what shall become of him. *Burton. Anatomy of Melancholy*, fol. 153.

There was another young lad, unto whom certaine mates and fellowes of his (in that season wherein young lads were permitted freely to filtch whatsoever they could handsomely come by, but reputed it was a shameful and infamous thing for them to be surprized and taken in the manner) brought a young *cub* or little fox to keep alive, which they had stolen: those who had lost the said *cub* came to make search; now had this lad hidden it close under his cloathes, and the unhappy beast being angred, gnawed and bit him in the flank, as far as to the very bowels, which he endured resolutely, and never quelched at it, for fear he should be discover'd.
Holland. Plutarch, fol. 388.

Art thou of Bethlem's noble college free?
Stark staring mad; that thou would'st tempt the sea?
Cubb'd in a cabbin, on a mattrass laid,
On a brown George.
Dryden. Persius. Satire 5.

The *cubs* of bears a living lump appear
When whelp'd, and no determined figure wear,
The mother licks them into shape, and gives
As much of form as she herself receives.
Id. Ovid. Metamorphoses.

On the approach of our boats towards the ice they [the whales] all took their *cubs* under their fins and endeavoured to escape with them into the sea.
Cook. Voyage, vol. vii. book vi. ch. iii.

CUBA.

CUBA. CUBA, the largest and most western Island of the West Indian Seas, and supposed by many Geographers to have been originally a portion of the continent of Mexico, as Cape Catoche in Yucatan, and the western headland of Cuba, have every appearance of being the termination of an isthmus, gradually worn down by the pressure and action of the waters, which now form the Gulf of Mexico, impelled by the trade winds: whence has been formed that singular and impetuous current called the Gulf Stream, distinguishable even as far north as the higher latitudes of the European continent.

Boundaries Cuba extends from 74° 2′ to 84° 56′ 7″ west longitude, from east to west, in the form of an irregular crescent, having the superior portion of the curve in 23° 15′, and its most southern point in latitude 19° 48′ north; embracing a length of above 760 miles, but with no greater medial breadth than 70, its extreme breadth being 134.

Discovery. Columbus discovered this fine Island during his first voyage, in the year 1492 on the 28th of October, and gave it the name of *Johanna*, in compliment to the Royal family of Spain. It has been doubted by many writers whether the discoverer ever knew that Cuba was insular; to satisfy the reader on this point, it is only necessary to give the following extracts from the *Decades* of Peter Martyr, who drew up his *History of the Voyages of Columbus*, from the Admiral's papers and by his desire, during his life time. "*Patefecit nauigatione hâc primâ, sex tantùm insulas, atque ex iis duas inauditæ magnitudinis; quarum alteram Hispaniolam, Joannam alteram vocitavit: sed Joannam esse insulam, nõ pro certo habuit.*" *De Orbe Novo*, Parisiis, MDLXXXVII. He proceeds to state, that Colon afterwards sailed along the coasts from the north point to west, "lyttle lesse than eight hundred miles, and was obliged to return, owing to storms." In his second voyage, not dismayed by all these perils, "he determyned to proceade vntyl he had certaine knowledge whether *Cuba* was an Ilande or firme Lande," and accordingly sailed along the southern shore till he had very nearly completed the discovery, but was againe obliged to return, on account of the distressed state of his vessels, and want of provisions. Soon afterwards he "discovered, in the yeare of Christe 1520, the land over ageynste the weste corner of *Cuba*, distant from the same aboute a hundrethe and thirtie leagues." (Translation of Peter Martyr by Richard Eden, London, 1555.)

Herrera, whose general adherence to truth is conspicuous throughout his well written work, asserts that Columbus had every reason to suppose Cuba an Island on his first attempt to discover it, because he found several things which were not its own produce on it, and which were afterwards known to have reached it from the Continent of Mexico or Yucatan. *Historia de las Indias Ocidentales*, dec. i. cap. xv. lib. i.

Historical sketch. About 1508, one Sebastian, under the orders of Nicolas Ovando, proved it to be an Island by circumnavigation. In 1511, Don Jago de Velasquez landed with 300 men from Hispaniola, near a port which he called after his patron Saint: the natives terrified by the European fire-arms made but a slight resistance, and Hatney, their leader, suffered at the stake after having indignantly refused baptism; the other Caciques soon submitted, and the conquest of this valuable Island did not cost the Spaniards a single man: but when from the little value of the mines, the inhabitants were found to be useless to the conquerors, their gradual extermination was ruthlessly carried into effect. The city of the Havannah was soon settled, on account of the protection afforded by the harbour to commerce; and except a few piratical attempts on this town, the history of Cuba presents nothing remarkable, until the unsuccessful expedition against the Island under Admiral Vernon in 1741, who landed at St. Jago de Cuba, and gave the name of Cumberland Harbour to that port, by which it continues to be known to English navigators. In 1762, the Havannah was attacked by a formidable English expedition, from the beginning of June to the 12th of August, on which day the garrison surrendered after a heroic resistance: the Spaniards are said to have been taken by surprise; and the officers, with the exception of Don Luis Velasquez, a naval Captain, who defended the Moro Castle, were charged with neglect of duty, and were visited by the Spanish Government with severe punishment. The plunder obtained by the British on this occasion amounted to three millions sterling, independent of military stores, nine sail of the line, and a number of valuable merchant vessels. Cuba was restored to Spain by the treaty of 1763, in exchange for the Floridas, and has since remained with that power. The commotions which arose in Spanish America, after the occupation of the Peninsula by the French, were felt only in a slight degree in Cuba, which has throughout adhered to the Royal cause, for which Ferdinand VII. lately bestowed on the Island the distinction of "Loyal."

CUB

Cuba may be said to form the frontier of Mexico, as the peninsula of Florida approaches as near to its northern limits as that of Yucatan does to its western points, both creating the great entrance and exit of the immense basin or Gulf of Mexico. It also commands the navigation of the windward passage and channel of the Bahamas, whilst its harbour, perhaps one of the finest in the world, (the Havannah,) and its numerous other ports give it the preeminence over all the other islands in the West Indian Seas, and will probably render it hereafter an object of contest amidst the powers of Europe and America.

Face coast A chain of mountains with some short interruptions extends from east to west, through the whole length of Cuba; the most elevated points of this range are between Cape Cruz and Cape Maize, known under the names of Cuchilla and Torquinas, from whose summits on a clear day the shores of Jamaica may be perceived. At the feet of the mountains extensive meadows open to the lower country. The greater part of the Island is very irregular and broken; the south coast is in general marshy, and subject to the dreadful maladies consequent upon such grounds in these warm latitudes: from Lake Cortez to Xagua Bay the Mangrove Swamps

CUBA. extend with a breadth of eight or nine miles. The Island is surrounded by shoals, which present difficulties to a free entrance to most of the harbours.

Climate. The climate of Cuba is dry and warm, but rendered more temperate and healthy than that of St. Domingo, by the rains and breezes from the north and east, particularly on the northern coast, where a few hours' rain falls almost every evening from June to September, which in the winter months occasionally become storms of hail. The mean temperature of the Island is about 78° of Fahrenheit; the greatest ordinary degree of heat being about 86°, and of cold 61½°. The barometer seldom ranges beyond 30½ inches; and on the approach of hurricanes rarely falls belows 29¼ inches. On the towns of the coast the autumnal endemics and yellow fever prevail, particularly at the Havannah; but the mountains of Cuba have been extolled for their salubrity.

Rivers. The rivers of Cuba are 148 in number, abounding with varieties of delicious fish; but none of the streams are of importance: Rio Cauto, coming from the mountains near St. Salvador to the Bay of Bayamo, is one of the largest. The most remarkable capes are, Cape Cruz at the southern extremity, Cape Yeacos at the northern, Cape Maize at the western, and Cape St. Antonio at the eastern, Cape Buenavista on the northern point of the gulf of which Cape St. Antonio forms the southern horn; and Point Mulo on the north coast, to the west of Nipa Bay. The largest bay is that of Bayamo on the south coast; Xagua Bay, on the same side, but more to the north-west, has a very fine and commodious anchorage; the Harbour of Cumberland, or Bay of St. Jago de Cuba already mentioned; Bay Honda, west of the Havannah; Matanzas Bay east of that port; Nipa Bay on the north-east. The indentation of land between the south shore of Cuba and the Isle of Pines, is sometimes called the Bay of Batabano.

Capes.

Bays.

Soil and produce. The soil of Cuba is of the most fertile kind; the trees are never stripped of their foliage, and the fields are always covered with flowers and odoriferous plants; many grains yield two harvests, one of which the mildness of the climate allows to be gathered in mid-winter. The principal productions are sugar, coffee, and tobacco; wax is also a great article of export; indigo, cotton, cacao, maize or Indian corn, and yams, are likewise produced in abundance; and an infinite variety of herbs and vegetables. Very few European fruits are cultivated; but those of the Tropics are plentiful and delicious, particularly the pines; the plantains also rival in flavour the forty varieties of that fruit which are found among the Philippine Islands.

Sugar. The sugar of Cuba, or as it is called in the market the Havannah, and sometimes Lisbon sugar, is, in an equal stage of refinement, far superior to that from the English, French, or Dutch Islands. In 1781 the exports from the Havannah alone, were 62,500 boxes. In 1810 they amounted to 230,000 boxes, averaging each 400 lbs. weight, and each worth forty dollars. In 1821, 236,669 boxes were exported. Upon these an export duty equivalent to 4½ per cent. is paid.

Coffee. The culture of coffee in Cuba did not receive encouragement until the destruction of the St. Domingo plantations in 1791. In 1778 the crop was scarcely known. In 1803, eighteen millions of pounds were produced; and in 1821 nearly 100 millions of pounds were exported from the Havannah. The cultivation of this berry is daily increasing.

Tobacco. The tobacco of Cuba is well known for its fine flavour, and the perfection in which it is grown; it is exported in the leaf, as snuff, and manufactured into cigars, being accounted superior to that of other parts of the world. If the culture and trade of this production were free, it would be the greatest source of prosperity to the Island; but from the restrictions imposed, the crop, which in former years amounted to 600,000 *arrobas*, was in 1810 reduced to only 200,000; it has since revived, and by the latest estimates is supposed to yield 400,000 *arrobas*, a quantity infinitely smaller than it is capable of yielding from the lands at present in cultivation.

Wax. In 1763 a few hives of bees were brought from St. Augustine, in East Florida; and in 1776 they had so multiplied, that there were exported from the Havannah 10,540 *arrobas* of wax, each valued at eighteen dollars, besides the consumption of wax-lights in every genteel house in the Island, and in many of the dwellings of the lower class of country people, and the appropriation of a very large portion to religious purposes. The wax, which is equal in quality to that from Venice, had increased its exports to 41,650 *arrobas*; but in 1821, scarcely one-third of that quantity came to market. Honey also is an article of some account in the Cuba exports.

Agricultural establishments. The agricultural establishments of Cuba were by the census of 1817 returned as follows:

1193 Farms for raising horned cattle.
623 Sugar estates.
830 Establishments for breeding swine.
460 Farm-yards for fattening domestic animals.
1762 Cultivated estates in fields.
5933 Arable farms with attached settlements.
1601 Tobacco plantations.
354 Bee-houses.
17 Cacao plantations.

Gold. Considerable quantities of gold were formerly procured in the beds of the small rivers which rush down with impetuosity from the mountains, and small portions of this precious metal are still occasionally found. Herrera states, that at the first settlement of the Island there was discovered at Xagua and at the town of Trinidad, veins of gold larger than those of Cibao in the Island of St. Domingo. There are very abundant mines of loadstone and copper; from the latter, pieces of artillery were formerly cast; and there is a mine of excellent iron in the western hills.

Loadstone, copper, and iron.

Rock-crystal. The polished rock-crystal of Cuba is more brilliant than the celebrated stones of St. Isidore.

Bitumen. So late as 1817 there have been discovered extensive lakes of bitumen, of which 1 lb. avoirdupois has been found to contain 3420 cubic inches, or nearly two cubic feet of inflammable gas, according to an analysis made by order of the Government of Cuba. The bitumen is found particularly in the vicinity of Puerto Principe, and of the Havannah; it is said to be very similar, in appearance, to the Canal coal of Wigan, in Lancashire. The gas evolved appears to be carburetted hydrogen, and by the foregoing analysis would seem to be double the quantity produced from the English coals. The residuum is coke of excellent quality for domestic purposes, and for the fusion of metals, having lost by this process less

than one half, and having increased in bulk thirty per cent.

Mineral springs. Salt ponds.

Medicinal and sulphureous springs are numerous in Cuba; and there are several very productive salt ponds.

Bayamo stones.

Among the most remarkable curiosities of the Island are the stones found on the road from Bayamo to St. Jago de Cuba, which are of all sizes, and as perfectly spherical as if they had been turned by the most skilful mechanic.

Fish.

The rivers and coasts abound with fish; and fine turtles frequent the shallows, the abundance of them is mentioned by Peter Martyr, who also thus describes the remora or sucking-fish. "Nowe shal zow heare a newe kind of fysshinge. Lyke as we with greyhoundes doo hunte hares, in the playne fieldes; so doo they as it were with a huntynge fysshe, take other fysshes. This fysshe was of shape or fourme unknowen vnto us: but the body therof, not muche unlyke a greate yele; having on the hynder parte of the heade, a very rowgh skynne, lyke unto a greate bagge or purse. This fysshe is tyed by the syde of the boate with a corde lette downe soo farre into the water, that the fysshe may lye close hyd by the keele or bottom of the same, for shee may in no case abyde the sight of the ayer. Thus when they espie any greate fysshe or tortoyse (wherof there is greate abundance bygger then greate targettes) they let the corde at lengthe. But when shee feeleth her selfe loosed, shee enuadeth the fysshe or tortoyse as swifty as an arrowe. And when she hath once fastened her howlde, she casteth the purse of skynne wherof wee spoke before, and by drawyng the same togyther, soo graspeleth her pray, that no man's strength is sufficient to unloose the same, excepte by lyttle and lyttle drawynge the lyne, shee be lyfted sumwhat aboue the brymme of the water. For then, as sone as shee seeth the brightness of the ayre, shee lettethe goe her howlde. The praye, therefore, beinge nowe drawen nere to the brymme of the water, there leepeth soondenly owte of the boate into the sea soo many fysshers, as may suffice to holde faste the praye untyll the rest of the company haue taken it into the boate. Which thinge doone, they loose soo much of the corde, that the huntynge fysshe may agen returne to her place within the water: whereby an other corde, they let downe to her a piece of the praye, as we use to rewarde greyhoundes after they haue kylled theyr game. This fysshe they caule *Guaicanum*, but oure men caule it *Reuersum*."

Birds.

As the rivers abound in fish, so the woods produce multitudes of birds, which being of the most lively colours, parrots, humming-birds, flamingos, &c. surprised the crews of the vessels from Europe who accompanied Columbus when he discovered the Island. "To get some knowledge of its people," says Don Fernando Colon, in the history of his father's actions, "the Admiral came to an anchor in a large river, where the trees were very thick and tall, adorned with fruit and blossoms, differing from ours, and where there were abundance of birds, the place most delicious, and a great variety of birds far differing from ours, but that among them there were partridges and nyghtingales." "They harde nyghtingales synge in the thycke woodes," observes Martyr, "in the month of November." The birds of Cuba are, however, principally the parrot, anciently called the Popinjay, and so much spoken of by all the early writers on the voyages of Columbus; the paroquet, the American partridge, turtle dove, and great varieties of aquatic birds.

Beasts.

The quadrupeds are not a numerous family in any of the West India Islands. A dog, that could not bark, was the only four-footed animal seen by Columbus in Cuba; but this deficiency has been amply supplied by the introduction of cattle and swine from Europe. Cattle have multiplied so much in Cuba, that they have returned to their original state, and roam wild in immense droves through the forests and savannahs or marshy plains; they are hunted for their hides and tallow, which, with *tasago* or dried meat, are exported to a great amount. From the vast numbers of wild cattle in Cuba and Hispaniola, arose that society which was first instituted for the purpose of hunting them, the persons composing it living on the flesh smoke-dried or *boucan'd* over a wood fire. From this food these hunters were styled *Boucaniers*, a name which afterwards was adopted by their successors, who lived on meat so prepared whenever they could not procure better, but who, instead of confining themselves to hunting the wild cattle, became pirates of the most lawless kind, and struck terror through the world.

The forests also abound with swine, which have multiplied in a similar manner; and the inhabitants possess large stocks of horses, mules, fine black cattle, and sheep, all of which thrive very much. 10,000 or 12,000 hides are annually exported. Only five sorts of quadrupeds, excluding reptiles, are now known to be natives of the West Indies. The opossum, Javari or American hog, tatou, agouti, and musk-rat. The first two are now rare in the Islands. The tatou or armadillo is occasionally found, the agouti is more common, resembling the rabbit and the squirrel in its form and habits. The musk-rat is similar to the common rat, but much larger; it has a peculiar file-shaped tail, and is common throughout the New World.

Reptiles.

Reptiles are very numerous in the West Indies. Serpents and snakes prevail in the humid tracts, whilst lizards are to be found every where; *Iguanas*, or the edible kind, being the largest of the tribe, and very hideous; whilst the beautiful little flycatchers are found in the houses, and cherished by the inhabitants; their delicate forms being covered with a fine skin which seems a net-work of gold, or of silver, of gilded green, or of a variety of other splendid and changing colours. Scorpions of a large size are found in Cuba; but all these venomous creatures are probably more dreaded than dreadful.

Insects.

The insect tribe are so very numerous in this Island, that it would take more than the limits of this description to name the genera correctly. Fire-flies of the most splendid brightness light up the savannahs during the dark nights of the Tropic climates. Centipedes and large wood-spiders are amongst the venomous sorts, and the ant amongst the most destructive.

Commerce.

The commerce of the Island of Cuba consists in the exportation of its natural productions, which we have enumerated; in return for which, are imported all descriptions of manufacture, whether articles of necessity, or works of fancy and luxury; and England, France, and the United States of America divide the profits of the extensive trade, which exceeds that of any part of Spanish America. There are but very

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factures in Cuba, the climate deprives the inhabitants of the energy and industry necessary for their establishment, and they will probably ever remain dependant on the natives of a less fruitful part of the globe.

Govern-ment.

By the ancient Spanish Constitution, the Island of Cuba and Porto Rico were integral parts of the Monarchy, and were governed like the Provinces of Old Spain. At present they are commanded by an officer, resident at the Havannah, who holds the rank of Captain-General. The Viceroy of the Havannah, in addition to his other employs, has the title of second in command of the whole Island, and succeeds *pro tempore* to the supreme command upon the vacation of the offices of the Captain-General. In all the cities and towns there are Municipal Councils, Alcaldes in ordinary, Proctors, and other Civil officers; for each town and district the Captain-General nominates a petty Magistrate, who exercises a limited jurisdiction. In the cities of the Havannah and St. Jago de Cuba, the Lieutenant-Governors exercise the functions of Alcaldes in Chief. In Civil and criminal suits, under the cognizance of the Governors and Alcaldes, there is an appeal from their decision to the Supreme Court of Puerto Principe, which before the revolution in St. Domingo was held in that island, and had concurrent jurisdiction in Porto Rico.

Religion.

The religion of Cuba is Roman Catholic, and no foreigners are allowed grants of land in the Island who do not profess that faith. The Island is divided into two Dioceses. The Archbishopric or Metropolitan See of St. Jago de Cuba, and the Episcopal See of the Havannah. The first Cathedral was built in 1518, at Boracoa, by Diego Velasquez; the See was translated to St. Jago in 1522. The Cathedral Church of the Havannah was thirty-four years in erecting.

Revenues and expenditure.

In 1778 the revenues of the Island of Cuba were 400,000 dollars, and the disbursements amounted to 1,200,000. In 1810 the incomes exceeded two millions and a half, but the charges were upwards of three millions of dollars.

Civil division.

The Island of Cuba is portioned into two grand divisions, the Province of the Havannah, and the Province of St. Jago de Cuba, or as the Spaniards usually designate it, Cuba; the dividing line runs from north to south across the Island, between Espiritu Santo and Puerto Principe, twenty-five leagues from each. These two grand Governments or Provinces have each a Civil and military jurisdiction, and are subdivided into various minor departments.

Province of the Havannah.

The Province of the Havannah includes the Districts of Havannah, Matanzas, Trinidad, Espiritu Santo, San Juan de los Remedios, and Villa Clara. The Capitals of the Provinces created by the Provincial College, are the cities of Havannah, Bepical, Matanzas, and Trinidad; and the towns of St. Jago, St. Antonio, Abad, Guanjay, Guanabacoa, Filipinas, Guines, and Santa Clara.

Province of Cuba.

The Province of St. Jago de Cuba, or Cuba, comprises the Districts of Cuba, Holguin, Baracoa, and Puerto Principe. The capital Cities are, St. Jago de Cuba, Holguin, Baracoa, Puerto Principe, Bayamo or San Salvador, and Guinza. The capital Towns are, Higuani, Caney, Cobre, Ziguabos, Manzanillo, and Nuevitas. This Province was constituted as an Archbishopric in 1804.

Population.

The population of the Island of Cuba has increased with great rapidity within the last half century, as the following comparative view will exhibit. CUBA.

There were in

	Inhabitants.	
1775.....	171,628	
1778.....	179,514	
1791.....	254,821	
1792.....	272,141	besides 16,000 troops.
1804.....	432,000	according to Humboldt.
1810.....	500,000	
1812.....	600,000	nearly one half of which were whites.
1817.....	671,079	according to a Census.

The mean annual increase of population from 1804 to 1807 was upwards of 19,000; and it may be computed to have augmented since at a ratio which would make the present number of inhabitants (1825) at the least 770,000, which is a population of twenty-two individuals to the square mile.

Havannah.

The City of the Havannah, the Capital of the Island, is situated in latitude 23° 8′ 16″ north and in longitude 82° 21′ 30″ west of Greenwich. The first houses were erected on the south side of the bay, by Velasquez and Las Casas, in 1515, when it was called Puerto de las Carenas. In 1536 it was pillaged by French pirates, when the place was so insignificant as to be ransomed from fire for 700 dollars only. Enormous sums have been expended on its fortifications, commensurate with the political importance of the situation as the key of New Spain. The first fortress built was the Town Fort, finished in 1544; the Moro Castle, the principal defence, is situated on the east point of the entrance to the harbour; it is of an irregular figure, built upon a rock, and flanked by bastions; the Moro was completed in 1584. The fortress of San Salvador de la Puerta was constructed at the same time on the opposite side of the channel, which is thus, with the outworks of these posts, bristling with heavy artillery; this channel is only half a mile in length, and so narrow that but a single vessel can enter at once. The redoubts of Coximar and Clurrera were built in 1646, the Castles of San Carlos, of the Cabana, and of St. Domingo, were commenced in 1763, after the restoration of Havannah to Spain. In 1744 were laid the foundations of the Prince's redoubt on Mount Arrostegui. The City is entirely surrounded by walls, which were begun to be built in 1633. The port of the Havannah is one of the best harbours in the New World, being sufficiently deep for ships of the largest class, and capable of receiving at once a thousand vessels, which lie land-locked within the bay. The site of the Havannah is very pleasant; the shape of the City is semicircular, the diameter being formed by the shore; two gates, one of entrance and one of departure, afford communication between the town and the suburbs. The public buildings are numerous, and though not erected in the first style of architecture, are neat and commodious. They consist of eleven Churches, all richly ornamented, several Monasteries and Convents, a Foundling and three other Hospitals, two public Seminaries, a large Tobacco Depôt and Factory, a spacious building used as the Post Office, the best piece of architecture in the whole Island; a handsome Theatre, the superb Palace of the Captain-General, a Chapter-house, a Medical School, Prisons, &c. Havannah also contains a Botanical Garden, lately

Fortifications.

Harbour.

Public buildings.

CUBA. established, and not yet completely finished. There are two public promenades, aqueducts constantly supplied, and a market abundantly furnished with all the products of the West Indies. The houses are of stone, not very high, nor remarkable for their architecture; but in the interiors, spacious and well arranged, with court yards and piazzas, to which the apartments open; many of them are splendidly furnished, and there is to be found an appearance of opulence and well-being, not generally the case in Spanish colonies. The luxury of this city has perhaps arrived to its greatest height, and aided by all the relaxations of a warm climate, a momentary charm is spread around it in the eyes of the young traveller; but a decided want of European cleanliness, added to the malignant effects of tropical fevers, render the Havannah the grave of the stranger, hundreds of whom annually fall victims. The commerce of the Havannah is the most extensive of any part of Spanish America.

Population. In 1792 the population of the Havannah was 51,307
1812 98,009
1817 149,613

Imported Negroes. The number of African slaves entered in the port of the Havannah from 1800 to 1821 was 172,054; the detailed account as follows may not be uninteresting:

	Slaves.		Slaves.		Slaves.
1800....	1,145	1807....	2,565	1814....	4,321
1801....	1,659	1808....	1,607	1815....	9,111
1802....	13,832	1809....	1,162	1816....	17,733
1803....	9,671	1810....	6,672	1817....	25,841
1804....	8,923	1811....	6,349	1818....	19,902
1805....	4,999	1812....	6,081	1819....	17,194
1806....	4,395	1813....	4,770	1820....	4,122

Shipping. The number of vessels annually entering the port of the Havannah in 1810 were about 1200; in 1817 the number exceeded 1300, of which about 365 were Spanish, and the remainder foreigners; and of the whole about 70 were vessels of war.

Chief towns. Besides the Havannah, the chief Towns of the Island of Cuba, ranking according to population, are St. Jago de Cuba, Puerto Principe, Bayamo or San Salvador, Matanzas, and Guanabacoa.

St. Jago de Cuba. St. Jago de Cuba is within Cumberland Harbour, on the south side of the Island, near the eastern extremity; the bay is defended by a castle. This city was formerly the capital of the Island, but has now fallen into decay. Population 70,000, but with the surrounding district 110,000. Latitud 19° 47′ north, longitude 75° 20′ west of Greenwich.

Puerto Principe. Puerto Principe is chiefly remarkable for being the seat of the Supreme Court of Appeal or *Audienza* for Cuba and Porto Rico. Population 70,000.

Matanzas. San Carlos de Matanzas is situated about twenty leagues east of the Havannah, at the bottom of a fine bay and harbour. The trade of this place with the different sea-ports of the United States has latterly very much increased; and the intercourse between Matanzas and the Havannah is such as to give full encouragement to a steam-boat, which runs continually between them. Population 18,000. Latitude 23° 2′ north, longitude 81° 33′ west.

CUBA. Bayamo or San Salvador is situated among the high mountains of that district. Population 12,000. Latitude 20° 19′ north, longitude 76° 28′ west. Bayamo

Guanabacoa. The population of Guanabacoa is 10,000.

Batabano. Batabano is on the south-western end of Cuba, nearly opposite to the Pinos Islands, near a very large bay, and fifty miles south-west of the Havannah.

Barocoa. Barocoa is a sea-port on the north-eastern shore of the Island, with an excellent harbour for vessels of small tonnage; it is situated in latitude 21° 4′ north and longitude 76° 16′ west, about seventeen leagues north-east of Cuba or San Jago.

Santa Cruz. Santa Cruz is a large Town on the north coast, thirty miles east of the Havannah, and 115 north-west of Cadiz.

Cadiz. Cadiz is situated in a bay of the same name, on the north coast, 164 miles east of the Havannah, in latitude 23° 2′ north and longitude 79° 55′ west, and about ten miles west of Cadiz River.

Islands. The shoals which encompass the Island of Cuba, are studded with small islands or keys, lying principally in groups. On the northern shore, between Point Hicacos and the Port of Manatto, the cluster has been designated as the King's garden (*El Jardin del Rey*:) and between Trinidad and Cape Cruz, a less compact Archipelago, is called the Queen's garden (*El Jardin del Reyna.*) The three islands of Caymen lie off the Queen's garden to the south. The Isle of Pinos is without the Bay of Batabano, on the south of Cuba; it is about seventy miles in circumference; mountainous, and covered chiefly with pines, and inhabited only by a few fishermen.

These islands and keys afford secure retreats to the numerous pirates who keep watch near them, to attack unarmed trading vessels. To the disgrace of the Government of Cuba, piracy appears to be established upon so systematic a footing, that it is dangerous for any merchant-vessel to navigate the coast. These banditti, enriched by their plunder, and organized by active leaders, make themselves dreaded, independent of the covert protection afforded them by the subaltern authorities in the distant parts of the Island. Nor will they, notwithstanding the British and American cruizers, ever be effectually broken up, until the Government of Cuba banishes all those who own, or who protect the piratical vessels, or who now openly receive and sell property pillaged on the high seas.

The Works of Humboldt; Alcedo's *Geographical Diationary*; *La Aurora*, or *Correo Politico economico de la Havanah*; *El viagero Universal*, by Estalla; Herrera; Raynal; Girolamo Benzoni's *Giro del Mondo*; Jeffreys on the *Spanish West India Islands*, 4to., London, 1743, may be consulted respecting the history of Cuba. Several other Authors might be cited, who have written on this Island; but, in general, their works include little more than a hasty notice of the Havannah, where most of those, who have visited Spanish America, stopped for a few days only; and it remains, therefore, still a desideratum to have a good Statistical and Zoological work on the Island of Cuba.

CUBÆA. CUBÆA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx top-shaped, five-parted; corolla, petals five, nearly equal; stamens inserted into the calyx, long, all fertile, three upper ones shorter; seed-vessel a legume.

CUBIT.

Two species, *C. paniculata*, and *C. trigona*, natives of the woods of Guiana. Aublet. *Guian.*

CUBAGUA, a small Island on the coasts of Colombia, and in the vicinity of Margarita, in the Caribbean Sea, noted for the pearl-fishery formerly carried on there. It was first discovered by Columbus, and soon afterwards settled by Ojida, who founded a town on it, called Nueva Cadiz, no vestiges of which now remain. At that time, the coast from Paria to Cape de la Vela, was called *Costa de las Perlas*, the Coast of Pearls; the first Spaniards who landed on its shores, finding the natives every where decorated with these valuable jewels. At the conquest, the trade was so active, that the King's fifth was annually above 15,000 ducats; and until the year 1530, the fishery averaged yearly £173,000.; while the American mines furnished during the same period only £434,000: sterling. But this profitable branch of commerce diminished rapidly afterwards, and was entirely at an end before 1683. It is conjectured that this decay arose from the destruction of the pearl fish, as well as from the arts of cutting and setting diamonds having become common in the XVIth century. During Humboldt's visit to Caracas, the Indians were the only persons concerned in reviving this traffic, but they were unsuccessful, inasmuch as they generally procured only a few small seed pearls, which were sold at Cumana for five shillings a dozen. An English Company has lately embarked in this enterprise.

Cubagua is full of small deer, some of which are of a brownish red on the back, white under the belly, and beautifully spotted, others are quite white; the Guayqueria Indians frequently land on the Island to kill them, for the venison and skins.

Coche, Los Testigos, and Los Frayles, in the same neighbourhood, are in the other isles, from which the fishery of pearls is carried on; but they are small, and were uninhabited very lately.

CUBICULAR, Fr. *cubiculaire*; belonging to the bed-chamber: from Lat. *cubare*, to lie down.

> At the breking up of the counseille ther entrid into this reaulme a *cubicular* of the popes; which broght to the kyng a suerde and a cappe, whiche for honnor of the pope was honnourably receyvid by the king's commaundement. *Leland*, vol. iv. p. 244.

> As also for being the inseparable *cubicular* companion the king took comfort in, in the height of his troubles.
> *Howell. Letter* 14. book iv.

> And so that custom by degrees changed their *cubicularly* beds into *discubitory*, and introduced a fashion to go from the baths unto these. *Sir Thomas Brown*, book v. ch. vi.

> He firste made hym frendes secretely, and after hyryd one of the *cubyclers* of the pope, that he in the deed nyght, shulde speke in a rode [reed] and saye, "Celestyne, if thou wylte be sauyd and be partyner of my blysse, renounce this pompe of y^e^ worlde, and serue me as thou before dyd."
> *Fabyan. Philip IV. The seventeenth Yere.*

CUBIT, Lat. *cubitus*; Gr. κύβιτον, from κύπτ-ειν, *curvare*, to bend. *Est enim curvatura brachii.* Martinius.

> But who of you thenkynge, may putte to his stature o *cubit*?
> *Wiclif. Matthew*, ch. vi.

CUBIT. CUCKING-STOOL.

> Whiche of you (thoughe he toche thought therfore) coulde put one *cubit* vnto his stature. *Bible*, 1551.

> On the top grow the fruit whiche are called plantanes: they are crooked, and a *cubite* long, and as bigge as a man's wrist, they growe on clusters.
> *Hakluyt. Voyage, &c. Job Ortep.*

> And thus th' Almighty taught just Noah the same,
> Three hundred *cubits* the whole length to be,
> Fifty the breadth, the height (least of the three)
> Full thirty *cubits*; only with one light
> A *cubit* broad, and just as much in height.
> *Drayton. Noah's Flood.*

> Hereof Forerius hath a singular exposition, conceiving the watchmen of Tyre might well be called pigmies, the towers of that city being so high, that unto men below, they appeared in a *cubital* stature. *Sir Thomas Brown*, book iv. ch. xi.

> But Theseus, with a club of harden'd oak,
> The *cubit-bone* of the bold centaur broke,
> And left him maim'd; nor seconded the stroke.
> *Dryden. Ovid. Metamorphoses*, book xii.

> It warm'd my veins with youthful fire,
> And rais'd my heart a *cubit* higher,
> To hear your own kind words express
> Your competition and success.
> *Blacklock to Dr. Evans.*

According to Arbuthnot, one of the Jewish CUBITS = one English foot 9·888 inches; the other = 1·824 feet. The Roman Cubit = one foot, 5·406 inches. See also a *Dissertation on the Cubit of the Jews*, in Greaves's *Miscellaneous Works.*

CUBOSPERMUM, in *Botany*, a genus of the class *Decandria*, order *Monogynia*. Generic character: calyx five-cleft; corolla, petals six, emarginate; capsule five-celled, many-seeded

One species, *C. palustre*, native of Cochin-China. Loureiro.

CUCKING-STOOL, called by Spelman, (*Gloss. Arch.* in *v. Terbichetum*,) a *Coke-stoole*. Minsheu says, rather, *ducking-stoole*, an engine for the punishment of scolds and unquiet women; called also a Tumbrel.

> And because this vice is so much hurtfull to the society of a common-wealth, in all well ordred cities, these common brawlers and scolders be punished with a notable kind of paine: as to be set on the *cucking-stole*, pillory, or such like.
> *Homilies*, 1. *The third Part of Sermon against Contention.*

> ——————— Let 'em, let 'em,
> We'll ship 'em out in *cuck-stool*, there they'll sail
> As brave Columbus did, till they discover
> The happy islands of obedience.
> *Beaumont and Fletcher. The Tamer Tamed*, act ii. sc. 1

> These, mounted in a chair-curule,
> Which moderns call a *cucking-stool*,
> March proudly to the river side,
> And o'er the waves in triumph ride.
> *Butler. Hudibras*, part ii. can. 2.

A Woman, says Lord Coke, indicted for being a common Scold, if convicted, shall be sentenced to be placed on a certain instrument of correction, called the *trebucket, tumbrel, tymborella, castigatory*, or *Cucking-stool*, which, in the Saxon language, signifies the scolding-stool; though now it is frequently corrupted into *ducking*-stool, because the residue of the judgment is, that when she is so placed therein, she shall be plunged into the water for her punishment, (3 *Inst.* 219. 4 *Comm.* 169.) *Goginstole, cokestole, and choaking-stool, (quia hoc modo demersæ aquis ferè suffocantur,)* are other corruptions. By the Saxons it was called *Scealfing-stole*; and in Domesday Book it is *cathedra*

CUCKING-STOOL.

CUCKOLD.

stercoralis, being anciently employed to duck fraudulent Brewers and Bakers *in stercore*.

Minsheu is unusually facetious on the name *Turbacetum*. "*Fortassis quia* turbas sedat, *et pacem conciliat, licet non amore virtutis, tamen formidine pœnæ. Mulieribus enim quæ rixando et altercando et contumeliis afficiendo vicinos suos in fervore sanguinis sui lacerant, et pacem publicam disturbant, refrigerationis gratiâ hæc pœna constituta est, tali morbo peculiare remedium.*

Morgan, the Editor of Jacobs's *Law Dictionary*, mentions that he had seen the remains of an instrument of this kind in Warwickshire. It consisted of a long beam moving on a fulcrum, (*tolleno*,) with the stool at one end, suspended over the centre of a large pond. Banbury is, perhaps, the last place in which it was used, and then more for women of light than of bitter reputation. A pool in that town is still known as the *Cucking-pool*. A print of a Cucking-stool will be found annexed to Gay's Pastoral, *The Dumps*; and another as a frontispiece to the penny History of The old Woman of Ratcliffe Highway; but the fullest description is given as follows, in Misson's *Memoirs and Observations in his Travels in Engand*. *On attache une Chaire à bras à l'extremité de deux especes de Solives, longues de douze ou quinze pieds et dans un eloignement parallèle, en sorte que ces deux pieces de bois embrascit par leur deux bouts voisins la chaire qui est entre deux et qui y est attachée par le côté comme avec un essieu, de telle manière, qu'elle a du Jeu, et qu'elle demeure toujours dans l'etat naturel et horizontal auquel une Chaire doit etre afin qu'on puisse s'asseoir dessus, soit qu'on l'eleve, soit qu'on l'abaisse. On dresse un poteau sur le bord d'un Etay ou d'une Riviere, et sur ce poteau on pose presque en equilibre la double piece de bois à une des extremités de laquelle la Chaire se trouve au dessus de l'eau. On met le Femme dans cette Chaire et on la plonge ainsi, autant de fois qu'il a été ordonné, pou refraichir un peu sa chaleur immoderée*, (55.)

CU'CKOLD, *v.*
CU'CKOLD, *n.*
CU'CKOLDLY,
CU'CKOLDOM,
CU'CKOLD-MAKER.

Fr. *cocu*; Dutch, *kochoer*; Ger. *kuckuck*; Lat. *curruca*; Angl. a *cuckold*, and also a Hedge Sparrow, *quia ut illa* cuculi *pullum pro suo educat, sic et ille alienos pro suis.* Cuculus *apud Plautum.* Angl. A *Cuckold-maker, qui sicut* Cuculus, *ponit et parit ova in nido alterius.* Minsheu. Tooke seems to have settled the Etymology of this word very clearly and satisfactorily, though it has escaped the notice of Mr. Nares.

"The Italian *cucolo*, a *cuckow*, gives us the verb to *cucol*, (without the terminating D,) as the common people rightly pronounce it, and as the verb was formerly and should still be written.

"I am *cuckolled* and fool'd to boot too.
Beaumont and Fletcher. Women Pleas'd.

"If he be married, may he dream he's *cuckol'd*.
Id. Loyal Subject.

"To *cucol*, is, to do as the *cuckow* does: and *cucol-ed, cucol'd, cucold*, its past participle, means *cuckow-ed*, i. e. served as the *cuckow* serves other birds.

"The whole difficulty of the etymologists and their imputation upon us of absurdity [see the Quotation from Howell's *Letters*, and also Skinner,] are at once removed by observing, that, in English, we do not call them *cuculi*, but *cuculati*, (if I may coin the word on this occasion,) i. e. we call them not *cuckows*, but *cuckowed*."

Tooke. Diversions of Purley, iii. 21, and 23 n.

Jalouse he was, and held hire narwe in cage,
For she was wild and yonge, and he was old,
And deem'd himself belike a *cokewold*.
Chaucer. The Milleres Tale, v. 3226.

Guenhera, a Cornish woman, (whom some wryters call fayre Eline,) that made Kyng Arthur a *cuckold*, was after his death deuoutly receiued into Ambesbury nõdry, as a penitẽt to their spiritual vse. *Bale. English Votaries*, part i. p. 53.

Coquage, God of *cuckolds*, as one merrily said, accompanies the godesse Jealousie, both follow the fairest, by Jupiter's appointment, and they sacrifice to them together.
Burton. Anatomy of Melancholy, fol. 627.

TIB. Nay, I will go. Ile see an you may be allow'd to make a bundle o'hemp, o' your right and lawfull wife thus, at every *cuckoldly* knave's pleasure.
Ben Jonson. Every Man in his Humour, act iv. sc. 10.

And you, young apple-squire; and old *cuckold-maker*,
Ile ha' you every one before a justice:
Nay, you shall answer it, I charge you goe. *Id. Ib.*

So in French, *cocu* is taken for one whose wife is light, and hath made him a passive *cuckold*, whereas clean contrary, *cocu*, which is the *cuckow*, doth use to lay her eggs in another bird's nest. *Howell. Letter* 19. book iv.

JAGO. If you are so fond ouer her iniquitie, giue her pattent to offend, for if it touch not you, it comes neere no-body.
OTH. I will chop her into messes: *cuckold* me?
Shakspeare. Othello, fol. 330.

She acts the jealous, and at will she cries.
For woman's tears are but the sweat of eyes
Poor *cuckold-fool*, thou think'st that love sincere,
And suck'st between her lips the falling tear.
Dryden. Juvenal. Satire 7.

On the contrary, *cuckoldom* is the basis of most of our modern plays. If an alderman appears upon the stage, you may be sure it is in order to be *cuckolded*. *Spectator*, No. 367.

No doubt but your fool's-cap has known
His highness obligingly kind,
Odzooks I could knock the fool down,
Was e'er such a *cuckoldy* hind?
Lloyd. Songs. Air 24.

Tooke's Etymology sufficiently explains the English and French application of CUCKOLD and *Cocu*; yet notwithstanding this, it must be admitted that a little violence is used to obtain it, and the Romans took a plainer course. The adulterous husband, (he who dropped his eggs in another bird's nest,) was called by them *Cuculus*, a Cuckoo; hence Artemona, in the *Asinaria* of Plautus, (v. 2,) when she detects her husband Demænetus in an illicit amour, attacks him thus: *Etiam cubat* Cuculus; and again he is addressed *Cano capite te* Cuculum *uxor ex lustris domum rapit*; on the other hand, the suffering husband, whom we term Cuckold, they named *Curruca*, Hedge Sparrow, (the bird which educates the suppositious nestlings.) Juvenal, (vi. 276,) describes the Cuckolded and contented spouse.

Tu tibi nunc Curruca *places, fictumque labellis*
Exsorbes.

Pausanias (ii.) tells a story of Jupiter's transforming himself into a Cuckoo in order to obtain the favours of Juno. This incident is assigned by Girac, somewhat strangely, *Reponse à la defense de Voiture*, sec. 26, 194, as the origin of the word Cuckold, (*Cocu*,) and he believes that from the *horns*, with which Jupiter Ammon, and other Deities, out of complaisance to him, were invested, a similar bearing was adopted by those married men who are unfortunate in the fidelity of their wives. Costar (*Suite de la Defense des Ou-*

CK-D. C-AN.

rages de Voiture, 380, &c.) contests this opinion, and the reader will be much edified by reading Bayle's arch summary of the controversy, (*Junon. Note* E.) Menage also may be referred to in the words *Cornes*, *Cocu*, (*Origines Françoises.*)

The two Chapters on Cornuti and Cuckolds, in Brand's *Observations on Popular Antiquities*, ii. 101, &c., contain almost all the lore on this subject. Explanations (not very explanatory it must be confessed,) of the proverbial Horns are there given from *Elysius jucundarum quæstionum campus*, 1661, and from *Horne exalted* of the same date; and a Greek Epigram is cited allusive to the Horn of Amaithea.

CUCKOO, Ger. *kuck-gauck*, *cuckuck*; Dutch, *kuyck-kuck*; Fr. *coucuo*; It. *coculo*; Lat. *cuculus*; Gr. κόκκυξ; all manifestly from the sound uttered by this bird.

> And thus I sing, with harmelesse true intent,
> Like Philomene, when as percase (meane while)
> The *cuckowe* suckes mine egges by foul deceit,
> And lickes the sweet, which might have fed me first.
> *Gascoigne. The Steele Glas.*

> The merry *cuckowe*, messenger of spring,
> His trumpet shrill hath thrice already sounded;
> That warnes all louers waite vpon their king,
> Who now is comming forth with girland crowned.
> *Spenser. Sonnet* 19.

> When daisies pied, and violets blue,
> And lady-smocks all silver white,
> And *cuckoo-buds* of yellow hue,
> Do paint the meadows with delight.
> *Shakspeare. Spring. A Song.*

How unknowingly, how weakly is the using of set forms attributed here to constancy, as if it were constancy in the *cuckoo* to be always in the same liturgy.
Milton. Answer to Eikon Basilikè.

> Thy liquid notes that close the eve of day,
> First heard before the shallow *cuckoo's* bill,
> Portend success in love.
> *Id. Sonnets*, song 1. l. 6.

They have no more notes in their song than the *cuckow*; though, far from the softness of that harbinger of summer and plenty, their voice is as harsh and as ominous as that of the raven.
Burke. Reflections on the Revolution in France.

CU'CQUEAN, *v.* } *Cuck*, *cuculus*, a Cuckold-
CU'CQUEAN, *n.* } maker; and *quene*, wife, the Cuckold-maker's wife. Minsheu.

> Came I from France Queene Dowager,
> Quoth she, to pay so deere
> For bringing him so great a wealth
> As to be *cuckqueau'd* here!
> *Warner. Albion's England*, book viii. ch. xli.

> Queene Juno, not a little wroth
> Against her husband's crime,
> By whom shee was a *cockqueene* made,
> Did therefore at the time
> In which Alcmena cride for helpe
> To bring her fruit to light,
> Three nights and dayes inchaunt her throwes.
> *Id. Ib.* book i. ch. iv.

> ——— Nay, madam, which is more
> He loves variety, and delights in change.
> And I heard him say, should he be married,
> He'd make his wife a *cuckqueen*.
> *Heywood. Foure Prentices of London.*

CUC-QUEAN. CUCUL-LATED.

CUCUBALUS, in *Botany*, a genus of the class *Decandria*, order *Trigynia*, natural order *Caryophyllæ*. Generic character: calyx inflated; corolla, petals five, furnished with claws, not crowned at the mouth; capsule three-celled.

Nine species, natives of the Northern hemisphere, *C. Behen*, the Bladder Campion, is a common English plant. *Eng. Bot.* 164.

CUCUJIPES, in *Zoology*, a family of insects of the order *Coleoptera*, containing the genera, *Parandra*, *Cucujus*, *Uleiota*.

CUCUJUS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Cucujipes*. Generic character: antennæ moniliform, shorter than the body; labrum projecting beyond the mandibles, very conspicuous; palpi terminating in an obconical truncated joint; tarsi very short.

Type, *C. depressus*, Fabr.

CUCULLÆA, in *Zoology*, a genus of bivalve shells of the family *Arcacea*. Generic character: shell equivalve, inequilateral, trapezoidal, ventricose; beaks distant, separated by the area of the ligament; posterior muscular impression projecting, with the margin angular or auriculated; hinge linear, straight, with very small transverse teeth; and from two to five ribs at the extremities, parallel to the hinge.

Type, *Arca Cucullus*, Gmel.

A genus considerably allied to *Arca*, but sufficiently distinct in the peculiarities of the hinge and the general form of the shell.

CUCULLANUS, in *Zoology*, a genus of the intestinal worms, belonging to Lamarck's second order "*Vers rigidules.*" Generic character: body elongate, cylindrical, obtuse at the anterior extremity, attenuated behind; mouth terminal, covered by a striated hood.

Found in the intestines of fish.

CUCULLARIA, in *Botany*, a genus of the class *Monandria*, order *Digynia*. Generic character: calyx four-parted; corolla of four unequal petals, furnished with a spur; filaments petal-formed; cells of the anthers parted.

One species, *C. excelsa*, a lofty tree, native of the woods of Guiana. Willd.

CUCULLATED, Lat. *cucullus*. Part of the dress, hanging behind, with which the head is covered or protected against the weather. Perhaps from the Gr. κύκλος, *circulus*.

Between the cicada and that we call a grasshopper, the differences are very many, as may be observed in themselves, or their descriptions in Matthiolus, Aldrovandus, and Muffetus. For, first, they are differently *cucullated* or capuched upon the head and back, and in the cicada the eyes are more prominent.
Sir Thomas Brown, book v. ch. iii.

CUCULUS, from the cry *cou-cou*," Lin.; *Cuckoo*, Pen. In *Zoology*, a genus of animals belonging to the order *Scansores*, class *Aves*.

Generic character. Beak more or less arched, and slightly cleft; nostrils generally surrounded by a naked skin; tail cuneiform, consisting of ten feathers, and in some species of twelve; toes two before and behind.

Of this genus there is but one species found in Europe, and from this the facts concerning the true Cuckoos have been collected; the others being natives of Africa and America. Some of them neither build nests nor tend their own eggs, but deposit them in the nests of other birds, and leave them to be hatched by their foster parent; whilst others build nests, and sit on their own eggs, according to the usual habits of birds. From this difference in their manners, Dr. Latham seemed to think, that the Cuckoos might be divided into two great families; but he made no division of the genus. Cuvier, however, has divided them into six subgenera, of which the first alone can be considered as belonging to the true Cuckoos, or those which do not hatch their own eggs. They are insectivorous.

a *Cuckoos Proper.*

Beak slightly arched; the upper mandible smooth; wings long and pointed; legs short, and covered with long feathers, extending on the tarsi, which are also feathered below the knees; tail composed of ten feathers, and more or less cuneiform.

C. Canorus, Pen.; *le Coucou vulgaire d'Europe*, Buff.; *Common Cuckoo*, Pen. The Cuckoo is about fourteen inches long; the bill black, strong, and curved; irides yellow; head, nape, wing coverts, and rump, dove-coloured, darkest on the head: throat and upper part of the neck greyish; breast and belly white, and crossed with black wavy bars; wings very long, reaching nearly to the tip of the tail, and the first quill feather shorter by three inches than the others, the inner webs of which are barred with oval white spots; feathers of the tail of unequal lengths, like those of the genus *Lanius*, the two middle black, and tipped with white, the others marked with white spots on each side of their shafts. The young birds are brown, mixed with ferruginous and black.

This bird is the only one of the Cuckoo genus which is met with in England, or indeed in Europe, and is but a bird of passage; it makes its appearance early in the Spring, and leaves us about the middle of July; but Pennant seems to think that all the Cuckoos do not leave this country during the winter, as he knew of two instances in which they were met with as early as February. To what countries they go to on leaving us is not well ascertained, but it is certain that part of them visit Africa, as they are met with twice in the year at Malta, in their journey backwards and forwards. They are rare in Italy, but common at Aleppo, and even in India.

The Cuckoo is silent for a short time after his arrival; by some the female is said to be mute, whilst others assert that the note is alike in both sexes; and it has been remarked, that early in the season, the note begins with a minor third, ascends to a major third, next to a fourth, then to a fifth, after which his voice breaks, and he does not attain to a minor sixth. The note of the Cuckoo is a call to love; and he sits on the bare bough of a tree, repeating his song, which he loses when the amorous season is over.

This note is so uniform, that the name seems to have been derived from it; and thus we have in the English *cuckoo*, in the French *cou-cou*, in the Italian *cuculo*, in the German *kuckuk*, the Latin *cuculus*, and the Greek κόκκυξ.

That the Cuckoo does not hatch its own eggs, but deposits them in the nests of other birds is well known; and various reasons, depending on the structure of the animal, have been assigned for this peculiarity, but all of them without warrant; as other birds which are formed nearly in the same manner, tend their own eggs during the process of incubation. Dr. Jenner, however, states in a Paper in the 78th volume of the *Philosophical Transactions*, that Cuckoos do not pair, but that the female is frequently attended by two or three males, which contend for her favours. The egg is seldom met with in any nest till the beginning of May, and then usually in that of the Hedge Sparrow; it is also found in those of the Wagtail, Titlark, Yellow Hammer, Greenfinch, and Whinchat It was for a long time supposed that Cuckoos laid their eggs in the nests in which they are found; but this would be impossible in many instances, where the entrance to the nest is very narrow; and it therefore appears probable, that the bird lays her egg on the ground, and afterwards carries it, either in her claws or beak, to the nest in which she intends it should be hatched. This notion is confirmed by the observations of a Naturalist, quoted by M. Vieillot, who accidentally saw a hen Cuckoo lay her egg upon the ground, afterwards take it up with her beak, and carry it into the nest of a Chatterer, which was in a neighbouring bush.

Dr. Jenner observed that during the time the Hedge Sparrow was laying her eggs, which took up three or four days, the Cuckoo continued to deposit one of hers among them, and left it to the care of the Sparrow. This addition to her charge rather disturbs the Sparrow's arrangements, and during the time of incubation she occasionally either throws out her own eggs, to make room for that of the Cuckoo, or she so injures, as to addle them; but it is a curious circumstance that she never throws out or injures the egg of the Cuckoo. After the usual time of sitting, when some of her own eggs and that of the Cuckoo are hatched, the young Cuckoo manages to turn out both the young Sparrows and the remaining eggs, and gets the whole nest to itself. The mode in which this is effected is described by Dr. Jenner, who witnessed it very frequently, as follows: "On the 18th of June, 1778, Dr. Jenner examined the nest of a Hedge Sparrow, which then contained a Cuckoo's and three Hedge Sparrow's eggs. On inspecting it the next day, the bird had hatched, but the nest then contained only a young Cuckoo and one young Hedge Sparrow. The nest was placed so near the extremity of a hedge, that he could distinctly see what was going forward in it; and, to his great

CULUS astonishment, he saw the young Cuckoo, though so lately hatched, in the act of turning out the young Hedge Sparrow. The mode of accomplishing this was curious; the little animal, with the assistance of its rump and wings, contrived to get the bird upon its back, and making a lodgement for its burden by elevating its elbows, clambered backwards with it up the side of the nest till it reached the top, where, resting for a moment, it threw off its load with a jerk, and quite disengaged it from the nest; after remaining a short time in this situation, and feeling about with the extremity of its wings, as if to be convinced that the business was properly executed, it dropt into the nest again."

Dr. Jenner made several experiments on this point, and the young Cuckoo invariably acted in the same manner. Occasionally two Cuckoo's eggs are deposited in the same nest, and when they are hatched, a contest takes place as to which shall be the possessor of it, which terminates in the ejectment of the weaker bird. It is a curious circumstance that Nature seems to have provided for this business, by making the back, at the time of hatching, very broad from the scapulæ downwards, with a considerable depression in the middle, apparently for the more secure lodgement of the burden; but when the Cuckoo is about twelve days old, the cavity is filled up, and the inclination to turn out its companions ceases. Dr. Jenner probably was led to pay particular attention to these circumstances, from a Paper read by Mr. Daines Barrington before the Royal Society, in which he doubted the probability of the Cuckoo's egg being hatched by the Hedge Sparrow, and gave four instances in which young Cuckoos were found in nests and tended by the parents; one of them in the neighbourhood of London, another in Merionethshire, a third in Herefordshire, and a fourth in Derbyshire. The last, taken from a MS. of Dr. Derham's, was to the following effect: "The Rev. Mr. Stafford was walking in Blossopdale, and saw a Cuckoo rise from its nest, which was on the stump of a tree that had been sometime felled, so as to resemble the colour of the bird. In this nest were two young Cuckoos; one of which he fastened to the ground, by means of a peg and line: and very frequently for many days beheld the old Cuckoo feed these her young ones." Dr. Jenner's observations, however, are decisive; and the other cases may, perhaps, be considered as the effect of accidental circumstances, which will occasionally produce great change in the habits of animals.

There is a popular notion, that the Cuckoo devours its foster-parent on quitting the nest, whence the French proverb, "*ingrat comme un Coucou;*" and also that it changes into a Hawk. The latter idea originated in the resemblance between the plumage of the Kestril and that of a Cuckoo of the first year; but the latter may be distinguished from the Kestril, in not having the lower mandible notched, as all the Hawks have.

C. Capensis, Le Vaill.; *Cape Cuckoo*, Lath. Is probably merely a variety of the Common Cuckoo.

C. Clamosus, Cuv.; *le Criard*, Le Vaill.; *Noisy Cuckoo*, Lath. Bill dusky black; general colour of the plumage fine blue black; greater quills deep brown; tail cuneiform, black, and tipped with white. It is known to the Europeans under the name of *Criard*, from its constantly singing; the sounds are very various, and as it passes whole hours in singing without interruption, leads the sportsman to its nest. It CUCULUS is a native of Caffraria.

The following differ in their plumage:

C. Glandarius, *C. Flavus*, *C. Solitarius*, *C. Radiatus*, *C. Coromandus*, *C. Americanus*, Lath. The *C. Serratus* and *C. Melano leucos*, Lath., are considered by Temminck to be the same species as the *C. Edolius*, Lath.; the former being the male, and the latter the female.

The three following species have very beautiful plumage, and the beak more flattened than the others, such are

C. Auratus, Gmel.; *le Didric*, Le Vaill.; *Gilded Cuckoo*, Lath.

This species is about half the size of the common Cuckoo; its general colour a rich gilded glossy green above, and white below; the head marked with five white stripes, one across the forehead, and one above and below each eye; the bill of a greenish brown; irides orange; legs yellow. In young birds the white stripes are scarcely perceptible. They are natives of the parts far inland from the Cape of Good Hope, where they are found in so great numbers that Le Vaillant and his companion killed 200 males and 130 females in three journies. M. le Vaillant was surprised at finding the egg of this bird in the nest of the Great-tailed Warbler and some others, to which there was only a small hole of entrance, and imagines that it puts the egg in with its beak.

C. Claasii, Le Vaill., Is very similar to the last, but the tail is more rounded.

C. Lucidus, Lath. *Shining Cuckoo*. Is a very beautiful species, about the size of a small Thrush; the bill bluish, irides hazel, upper parts of the body rich gilded green, under parts white, waved transversely with golden green; tail short and dusky; legs bluish. Native of New Zealand.

Other species in this genus have the beak deeper, and curved at the top, viz.

C. Punctatus, Buff.; *Rufous Spotted Cuckoo*, Lath.

C. Scolopaceus, Buff.; *Indian Spotted Cuckoo*, Lath.

C. Maculatus, Buff.; *Chinese Spotted Cuckoo*, Lath.

These three Cuvier is inclined to consider as the same species, the two last being varieties; but according to Latham, the beak of the *C. Punctatus* differs from the others in having a kind of notch near the tip, which is hooked.

C. Mindanensis, Buff.; *Mindanao Cuckoo*, Lath.

C. Taitensis, Sparrman; *Society Cuckoo*, Lath.

C. Honoratus, Lath.; *Sacred Cuckoo*, Lath.

β. Couas,

Differ only from the true Cuckoos in having the legs longer, but they are remarkable for not laying their eggs in other nests than their own.

C. Madagascariensis, Buff.; *Madagascar Cuckoo*, Lath. About a third larger than ours; bill black; irides orange; the upper part of the body deep olive, waved with brown; throat light olive, tinged with yellow; breast and upper parts of the belly fulvous, the lower belly and under tail coverts brown; wings reaching beyond the tail. Native of Madagascar.

C. Cristatus, Lin.; *Madagascar Crested Cuckoo*, Lath. The feathers of the head long, and forming a crest.

C. Nævius, Lin.; *Spotted Cuckoo*, Lath.

C. Seniculus, Buff.; *Mangrove Cuckoo*, Lath. It makes a nest like that of a Pigeon, and lays three greenish white eggs.

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C. Cærulens, Lin.; *Blue Cuckoo*, Lath.

C. Cayanus, Lin.; *Cayenne Cuckoo*, Lath. About the size of our Cuckoo; plumage purplish chestnut, paler beneath than above; tail tipped with brown, and very cuneiform. This bird inhabits Cayenne; it goes by the name of *Piaye*, or Devil, and is considered as an ill-omened bird; in Paraguay it is also called the Sorcerer's Bird, *Guira Paye*. It lays two eggs, and rears its own young.

C. Vetula, Lin.; *Long-billed Rain Cuckoo*, Lath. Same size as the last; bill curved at the tip; the upper mandible black, the lower white; head brown; the feathers soft and silky; upper parts greyish olive; throat and neck white; the chest and belly rufous; tail very cuneiform, the feathers dusky black, tipped with white, except the two middle, which are ashy olive; legs blue black. Native of Jamaica, where it is called *Tacco*, from its cry; but when alarmed its note is altered to "*qua qua qua*:" it lives upon small Snakes and other reptiles, is easily tamed, and leaps in its gait like a Magpie. It retires into the woods to make its nest, which is composed of sticks covered with moss, and lined with dead hiccory blossoms, and it lays five eggs of a blue colour.

γ *Coucals.*

Claw of the outer toe very long, and the outer hind toe capable of great motion; nostrils covered with feathers; wings rounded; feathers of the neck and upper parts of the body rough, and shining on the side.

The birds in this subgenus form Illiger's genus *Centropus*, from the length of the claw of the outer toe. They live in the woods, build in the holes of trees, and themselves hatch and bring up their young. They feed upon Grasshoppers, among which they make great destruction.

C. Senegalensis, Lin.; *le Coucal Houhou*, Le Vaill.; *Senegal Cuckoo*, Lath. This is the same bird as the *C. Ægyptius*, Gmel. It is rather larger than our Cuckoo; the wings not extending beyond a fourth of the length of the tail, which is cuneiform; the beak strong, and very thick at the base; tarsi large, and covered with broad scales; the head and upper parts of the neck of a dusky green, with a bright steel gloss; the back, rump, and upper tail coverts, green, of different hues, according as the light falls on them; wings and tail a mixture of red and green; neck and chest white; belly and legs of a greenish black; feet black; eyes red. These birds, like the Goatsuckers, are accustomed to perch upon the lower branches of trees; they fly badly, and but short distances at a time; they do not fear being in the neighbourhood of habitations, and live in couples, building their nests in hollow trees. Native of Africa and India.

C. Philippensis, Cuv.; *le Coucal des Philippines*, Le Vaill.; *Philippine Cuckoo*, Lath. According to Montbelliard, this is the male of the preceding species; but with the exception of the wings, which are red, the rest of the plumage is a bright black. Native of the Philippine Islands.

C. Nigrorufus, Cuv.; *le Coucal Noirou*, Le Vaill.; *Reddish Black Coucal*. This bird is very remarkable for the length of its spurs, which in the male are as long as two inches. The size of the male is a fourth greater than that of the female, and about that of the European Raven; the tail is cuneiform on the edges, and rounded below; the body entirely black, excepting the great wing feathers, and part of the coverts, which are of a deep red. CUCU

C. Tolu, Gmel.; *le Coucal Tolu*, Le Vaill.; *Long-heeled Cuckoo*, Lath.; *Tolu Coucal*. In colour resembles the preceding, but in size not bigger than a Blackbird, although it is about fourteen inches in length. Native of Madagascar, where it was found by Brisson, and named by him *C. Madagascariensis*; it lives upon reptiles.

C. Gigas, Cuv.; *le Coucal Géant*, Le Vaill.; *Gigantic Coucal*. This bird is a native of New Holland, about thirty inches long; a third belonging to the head and neck, one to the body, and the other third to the tail; the tarsi very long, and covered with scales; the spurs two inches in length; the wings reach as far as the upper tail coverts; the plumage of the upper parts is of a reddish brown tinged with olive, with a longitudinal reddish white stripe in the centre, and transverse blackish brown bands; the outer webs of the wing feathers marked alternately with reddish brown and yellowish red; the tail feathers barred with reddish grey on a brown ground, and edged with white; the throat and chest varied with brown and bright yellow; the lower parts of the same colour, marked with transverse black bands.

C. Phasianus, Lath.; *le Coucal Faisan*, Dumeril; *Pheasant Coucal*. About eighteen inches in length; spurs long and straight; head, neck, and lower parts of the body, black; back and wings varied with yellow, black, and red; tail crossed with marks of the same colour. Native of New Holland.

The other species in this subgenus, are the

C. Rufinus, Cuv.; *Red Coucal*. Native of Africa.

C. Benghalensis, Gmel.; *Ferruginous Coucal*. Native of Bengal.

C. Æthiops, Cuv.; *Caffrarian Coucal*. Native of Caffraria.

δ *Courols.*

Beak large, pointed, straight, compressed, and the upper mandible slightly curved at the tip; tail composed of twelve feathers.

C. Afer, Gmel.; *le Vouroug driou*, Le Vaill.; *African Cuckoo*, Lath. About the size of a Pigeon; the head, throat, and neck cinereous; crown blackish, glossed with green and copper; a narrow black line extending from the bill to the eye; back, rump, scapulars, upper wing and tail coverts grey; tail copper and green gold above, black beneath. Native of Africa.

The subgeneric name was made by Le Vaillant, from the feet of the bird resembling those of the Cuckoo, whilst its habits are similar to those of the Rollers. Temminck has made a distinct genus of this single species.

ε *Honey Guides.*

Beak short, thick, and conical, like that of the Sparrow; tail cuneiform, and slightly forked; skin very tough.

C. Indicator, Gmel.; *Honey Cuckoo*, Lath. About seven inches long; bill thick, brown at the base, where there are a few bristles, yellowish towards the tip; eyelids naked and black; irides reddish grey; head grey; chin and breast dirty white, the latter tinged with green; belly and vent white; back grey;

CUCULUS — CUCUMBER.

thighs white, each feather marked with a longitudinal black stripe; upper wing coverts greyish brown, some of them tipped with yellow, forming a spot on the shoulders; tail cuneiform and brown. Native of the interior of Africa.

Cuvier only gives another species, the *C. Minor*, but Latham describes a third, as the *C. Major, le Grand Indicateur* of Le Vaillant; it is not, however, improbable that the latter may be the same species as the *C. Indicator*.

The habits of these birds are extremely curious; they are great enemies to the Bees, whose nests they rob of their honey. They feed in the morning and evening; and their shrill note directs the hunters, who answer them till they get within sight, and then follow the birds till they discover the Bee's nest, which they take, leaving, however, some of the spoil for their guides. Dr. Sparrman mentions, that he was present at several of these hunting parties, and that the birds are held in great veneration by the Hottentots. Their skin is extremely thick, so that when fresh it cannot be pierced by a pin; but it is said that the Bees, who seem to be aware of this circumstance, destroy them by stinging their eyes.

Barbacous.

Beak conical, long, slightly compressed, curved at the tip, and furnished at the base either with silky feathers or rough hairs.

C. Tranquillus, Gmel.; *Bucco Calcaratus*, Lath., *Red-beaked Cuckoo*. This bird and the next species resemble the Barbet, in having the nostrils covered with reflected bristles, whence Le Vaillant has compounded the subgeneric name. It is about the size of a small Blackbird; the colour of the bill is that of fine red sealing-wax, from which circumstance Latham has named it the *Wax-billed Barbet*, in which genus he places it; the head and neck, and upper parts are of a dusky greenish black; at the bend of the wing a whitish horn coloured spine; breast and belly cinereous; legs black with a membrane between the toes. Native of Cayenne; is a solitary silent bird, and for the most part found on a tree by the water side.

C. Tenebrosus, Gmel.; *le Barbacou à croupion blanc*, Dumeril; *White-rumped Cuckoo*, Lath. Not so large as the last species; its tail but slightly cuneiform; does not extend much beyond the wings; the upper parts of the body are black with a blue gloss; the rump covered with long white downy feathers; the throat, neck, and upper part of the sides of a greyish black; the lower parts of the sides and belly of a reddish brown. It is a native of Guiana.

See Linnæi *Systema Naturæ* à Gmelin; Pennant's *British Zoology*; Le Vaillant, *Histoire Naturelle des Oiseaux d'Afrique*; Latham's *General History of Birds*.

CUCUMBER, Fr. *concombre*; It. *cocomero*; Sp. *cohombro*; Lat. *cucumis*, so called, *à curvatura*. Virgil, see the Quotation from Dryden, applies to it the epithet *tortus*.

Of the cartilage and pulpous kind (such I meane onely whereof there is nothing good but that which is above ground) I reckon the cucumber; a fruit that Tiberius the Emperour much loved and affected: for he tooke such a wonderous delight and pleasure therein, that there was not a day went over his head, but he had them served up at his table. *Holland. Plinie*, vol. ii. fol. 14.

How cucumers along the surface creep,
With crooked bodies, and with bellies deep.
Dryden. Virgil. Georgic 4. l. 182.

——— There are, whose blood
Impetuous rages thro' the turgid veins,
Who better bear the fiery fruits of India
Than the moist melon, or pale cucumber.
Armstrong. The Art of Preserving Health

——— Pardon then,
Ye nape dispensers of poetic fame,
Th' ambition of one, meaner far, whose pow'rs,
Presuming an attempt not less sublime,
Pant for the praise of dressing to the taste
Of critic appetite, no sordid fare,
A cucumber, while costly yet and scarce.
Cowper. Task, book ii.

CUCUMIS, in *Botany*, a genus of the class *Monœcia*, order *Monadelphia*, natural order *Cucurbitaceæ*. Generic character: male flower, calyx five-toothed; corolla five-parted; filaments three: female flower, stigmas three, thick, two-parted; seed-vessel a fleshy fruit, (*Pepo*, Gaertner,) containing compressed sharp-edged seeds.

This genus of Tropical plants contains seventeen species, several of which are of considerable importance. *C. colocynthis*, producing the medicine called *Colocynthida*, is a native of Africa. *C. sagaria*, the round prickly Cucumber, native of the West Indies, where it is used with other vegetables in soups. *C. melo*, the common Melon, is supposed to be a native of Persia; it was cultivated in Europe in the XVIth century. The great facility with which the stigma of the female flower may be impregnated with pollen, has occasioned numerous varieties in our gardens; those that have the colour nearest scarlet have the highest flavour. *C. sativus*, the Cucumber, native of the East Indies; the varieties are as easily produced as those of the Melon; those with the smoothest rind and fewest seeds are most esteemed. *C. anguinus*, the Snake Cucumber, bears fruit sometimes from three to four feet long; it is only grown as a curiosity, the flavour being bitter. Several other species produce fruits that are eaten by the inhabitants of the countries of which they are natives.

The Cucumber was among the luxuries of which Tiberius was especially fond; and by the dexterous management of his beds, (*pensiles horti—specularia*,) he procured one every day at all seasons of the year. (Pliny, xix. 23; Columella, xi. 3.) Pliny (*ibid.*) recommends, that the seeds before they are sown should be saturated with boiled milk, (*lacte mulso*,) as also say Theophrastus and Columella; he allows also two days for the digestion of Cucumbers, though he does not consider them unwholesome. The Physician, Diphilus of Carystus, was of a different opinion: [illegible] bitter. Dioscorides of Cilicia gives still stronger reasons for abstinence from the Cucumber: [illegible]

CUCUMBER. CUDDIN.

διείλων τὲ ἐφεκτικὸς. In the last part of this *dictum*, he differs essentially from an etymology given by Demetrius Ixion, who perhaps, however, was rather a Grammarian than a Physician, and whose opinion, therefore, on a medical point, must be admitted with caution. He derives σικυὸς, ἀπὸ τοῦ σεύεσθαι καὶ κύειν, ὀρμητικὸν γὰρ ὑπάρχειν. (Athen. iii. 2.)

Fosbrooke (*Enc. of Ant.* xvii. 741) says the Cucumber was very common in England in the reign of Edward III., but was lost during the wars of York and Lancaster, and reintroduced under Henry VIII.

For the culture of the Cucumber, see Aiton's *Brief Practical Observations on the Cultivation of the Cucumber in the Royal Gardens at Kew, during the Autumn and Winter Months*; in the *Trans. of Hortic. Soc.* ii.; Collins's *Paradise Retrieved*; and Macphail's *Treatise*.

CUCURBITA, in *Botany*, a genus of the class *Monoecia*, order *Monodelphia*, natural order *Cucurbitaceæ*. Generic character: male flower, calyx five-toothed; corolla five-cleft; filaments three: female flower, calyx five-toothed; corolla five-cleft; stigma three-cleft; the seeds swelled at their margin.

Of this genus Willdenow describes seventeen species, natives of warm climates.

C. lagenaria, native of Arabia and the West Indies, possesses the same medicinal qualities as *Coloquintida*; a variety of this plant is of great use for its woody coat, which is used as bottles, and for preserving the drug called Bitter Aloes. *C. pepo*, the Pumkin, is of but small value as a fruit, but is frequently cultivated on account of the large size it attains. *C. citrullus*, the Water Melon, the fruit is much esteemed in all warm climates, and is brought to market in great quantity, but should be eaten with great caution by Europeans.

CUCUYE, a marvellous creature, which Minsheu has described in the following words: "A strange bird, and admirable in Hispaniola, no bigger than a Wren or Titmouse, having two eies in her head, and foure under her wings, a greater and a smaller paire, so shining in the night (in which only she flies) that five or six of them tied together, give as much light as a linke or torch."

CUD, Honeywood (in Skinner) thinks it so said, *quasi* chew'd, *quia cibus ruminando quasi* bis masticatur. And Skinner has no doubt, that A. S. *cud* is from *ceowan, mandere*. Tooke adopts this Etymology. J. Taylor writes "Chew the *Chud*." *Sermon. The House of Feasting.*

Neuerthelesse, these shall ye not eate of thē that chewe *cud* and haue hoofes. *Bible*, 1551. *Leuiticus*, ch. xi.

Of wild beasts the red and fallow deere both doe chew *cud* when they be made tame and fed by hand: but all choose rather in so doing, to lie than to stand, and in winter more than summer, for seven months ordinarily.
Holland. Plinie, vol. i. fol. 307.

Because half a dozen grasshoppers under a fearn make the field ring with their importunate chink, whilst thousands of great cattle, reposed beneath the shadow of the British oak, chew the *cud* and are silent; pray do not imagine that those who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all they are other than the little shrivelled, meagre, hopping, though loud and troublesome insects of the hour.
Burke. Reflections on the Revolution in France.

CUDDIN, *n.* This word has only been found in Dryden, and was probably formed from the preceding *cud*; as if slavering while he *chew'd*; Serenius refers to the Islandic, *kutte, nanus, pumilio*, a dwarf.

The slavering *cuddin*, propp'd upon his staff,
Stood ready gasping with a grinning laugh,
To welcome her awake, nor durst begin
To speak, but wisely kept the fool within.
Dryden. Cymon and Iphigenia.

CUDDLE, *v.* Dr. Jamieson thinks it may be from the Ger. *kudd-en, coire, convenire*; to come together.

Or have you mark'd a partridge quake,
Viewing the tow'ring falcon nigh?
She *cuddles* low behind the brake,
Nor would she stay, nor dare she fly.
Prior. The Dove.

They hopp'd from spray to spray,
They bill'd, they chirp'd all day,
They *cuddled* close all night.
Somervile. Fables, &c. Fable II.

CUDDY, in *Naval Language*, is a sort of cabin or cook-room in the forepart, or near the stern of a barge of burden.

CU'DGEL, *v.*
CU'DGEL, *n.*
CU'DGELLER,
CU'DGELLING,
CU'DGEL-PLAY,
CU'DGEL-PLAYER,
CU'DGEL-PLAYING,
CU'DGEL-PROOF.

From the Dutch, *kudse, kodse*. Skinner and Junius. A knotty stick, or stake, or staff. Scotch, *cud*.

To *cudgel*; to beat or strike with a *cudgel*, stick or staff; to beat, to batter; and, metaphorically, to *cudgel* the brains, —to force them to exertion.

A mile off the island there is a rocke in the sea, whereis do breede many foules like vnto barnacles: in the night we went out in our boates, and with *cudgels* we killed many of them, and brought them with many of their egs aboord with vs.
Hakluyt. Voyage, &c. Job Hortop, vol. iii. fol. 488.

He deserveth the bastanado, to be drie beaten and well *cudgeled*, that forsaketh his colours, or departeth from his guard or quarters. *Holland. Livius*, fol. 183.

Do I not know thou hast been a *cudgel'd* coward,
That has no cure for shame but sleath of silver,
And think'st the wearing of a gaudy suit
Hides all disgraces?
Beaumont and Fletcher. The Captain.

The baron, who had given him the blow, did kneel before him on both knees, holding in his right hand a sword, with the point towards himself, and in his left hand the like *cudgel*, or bastinado, wherewith he had stricken M. de Plessis; both which weapons he delivered into Plessis' hands, submitting himself to such revenge, as it should please him to take with either of those weapons.
Ralegh. History of the World, book v. ch. iii. fol. 681.

Was it such a dissolute speech, telling of some politicians who were wont to eaves-drop in disguises, to say they were often liable to a night-walking *cudgeller*, or the emptying of a urinal.
Milton. Apology for Smectymnuus.

JAC. Fabricio, we two have been souldiers
Above these fourteen years, yet o' my conscience,
All we have seen, compar'd to his experience
Has been but *cudgel-play*, or cock-fighting.
Beaumont and Fletcher. The Captain, act ii. sc. 1

As bones of Hectors, when they differ,
The more they're *cudgell'd*, grow the stiffer.
Butler. Hudibras, part iii. can. 2.

Some have been beaten till they know,
What wood a *cudgel's* of by the blow.
Id. Ib. part ii. can. 1.

As to his ancestors, we have searched with great diligence, but little success; being unable to trace them farther than his great grandfather, who, as an elderly person in the parish remembers to have heard his father say, was an excellent *cudgel-player*. *Fielding. Joseph Andrews*, vol. vi. p. 14.

I must confess, when I see princes and states fighting and quarreling, amidst their debts, funds, and public mortgages, it always brings to my mind a match of *cudgel-playing*, fought in a china shop. *Hume. Essays*, part ii. *Of Public Credit, Essay* 9.

He wore a broad stiff hat, *cudgel-proof*, with an edging three fingers deep, trussed up into the fierce trooper's cock.
Guardian, No. 143.

CUE, *v.* In a note upon *Richard the Third* (quoted below) Johnson says, "The expression is borrowed from the theatre. The *cue*, *queue* or *tail* of a speech, consists of the last words, which are the token for an entrance or answer. To come on the *cue*, therefore, is to come at the proper time." And in this Mr. Steevens appears to acquiesce. Fr. *cue*, or *queue*, a tail, from the Lat. *cauda*. Minsheu says, that *anti* or rather *ante-loquie*, is a term that stage-players use, called their *qu*.

Tell him, wee could haue rebuk'd him at Harflewe, but that wee thought it not good to bruise an iniurie, till it were full ripe. Now we speake vpon our Q. and our voyce imperiall.
Shakespeare. Henry V., fol. 81.

He comes like the catastrophe of the old comedie: my *cue* is villainous melancholly, with a sighe like Tom o'Bedlam.
Id. Lear, fol. 286.

PET. Ninus toombe man: why, you must not speake that yet: that you answere to Piramus, you speak all your parts at once, *cues* and all. Piramus enter, your *cue* is past; it is neuer tyre.
Id. Midsummer Night's Dream, fol. 152.

BUCK. Had you not come vpon your *Q* my lord,
William, Lord Hastings, had pronoune'd your part;
I meane your voice, for crowning of the king.
Id. Richard III., fol. 189.

They separate it into small locks which they woold or *cue* round with the rind of a sleader plant, down to about an inch of the ends; and, as the hair grows the woolding is continued. Each of those *cues* or locks is somewhat thicker than common whip-cord, and they look like a parcel of small strings hanging down from the crown of their heads
Cook. Voyage, vol. iv, book iii. ch. vi.

The servant takes his *cue*, and flies,
While consternation marks her face,
He mounts his steed, and quits the place.
Whitehead. The Dog.

Archdeacon Nares (*Gloss. ad voc.*) explains another usage of CUE, which has often been a source of infinite vexation and suspicion to the Undergraduates of our Universities; and he cites the two following appropriate illustrations:

——— Hast thou worn
Gowns in the Universitty, lost Logick,
Suckt Philosophy, eat *cues*, drank *cees*.
First Part Jeronimo. Old Plays, iii. 81.

Hee [the college butler] domineers over freshmen, when they first come to the hatch, and puzzles them with strange language of *cues* and *cees*. *Earle's Micro-cosmographie, Char.* 17.

"*Cue*," continues Mr. Nares, "is a small portion of bread or beer; a term formerly current in both the English Universities, the letter *q* being the mark in the Buttery books to denote such a piece. *Q* should seem to stand for *quadrans*, a farthing; but Minsheu, who finished his first edition in Oxford, says it was only half that sum, and thus particularly explains it. 'Because they set down in the battling or buttery bookes in Oxford and Cambridge, the letter *q* for half a farthing; and in Oxford, when they make that *cue* or *q* a farthing, they say *cap my q*, and make it a farthing thus *q*. But in Cambridge they use this letter, a little ſ; thus ſ, or thus *s*, for a farthing.' He translates it in Latin, *calculus panis*. Coles has, 'a *cue* (half a farthing) *minutum*.' *Cues* and *cees* are generally mentioned together, the *cee* meaning a small measure of beer; but why is not regularly explained." In the second edition of Minsheu the passage relative to the Universities does not occur.

CUE is also an instrument used in the game of BILLIARDS.

CUENCA, a District and City of Colombia, in the State of Quito, to the east of the Province of Guayaquil. It is divided into the Departments of Cuença and Alausi; the former including ten villages, and the latter, which borders on Riobamba, four.

It produces sugar, cattle, cotton, and grain, and a great quantity of cloth is manufactured in it. The mines are represented as being very numerous, they are, however, not worked, for want of capital: but this District is principally famed for the many remains of Peruvian architecture which it contains; the ruins of the fortress of Atuncanar, or Great Canar, being amongst the most curious and considerable.

The unfortunate inhabitants of the District of Cuença were inhumanly massacred by Atabalipa, on account of their taking part with his brother Huascar; it is stated that he caused 60,000 to be slain, after the victory he gained over that Prince.

The City of Cuença was founded by Gil Ramirez Davalos, in 1537, in latitude 2° 53′ 49″ south and in longitude 79° 14′ 20″ west, on a spacious plain at a short distance from the river Machangara; on its south side is another river, called Matadero; and at about a quarter of a league distant are two others, the Yanuncay and Banos. They are fordable in summer, but in winter can be crossed only by bridges. The plain is about eighteen miles in length, and in it these four rivers unite, and form a large stream. Cuença.

The climate of this City is mild, cold being little felt, and heat very moderately, whilst the environs are extremely fertile and pleasant; but it is subject to dreadful storms of rain, thunder, and lightning.

The streets are straight and broad, the dwellings, however, are mostly constructed of *adobes* or unburnt bricks, and in the Indian suburbs consist of nothing but low mean huts. The place is well supplied with good water, and contains three Churches, two being appropriated for the Indians. There are also four Convents, two Nunneries, and a College formerly belonging to the Jesuits, with an Hospital, Chamber of Finance, and the City offices, the taxes and tithes of the Provinces of Lexa and Jaen being collected here.

The inhabitants are said to be very indolent, the chief part of the manufacture of baize and cottons being carried on by the women, who transact most of the business. Its resident population exceeds 20,000.

Alausi, the chief place of its second Department, is an inconsiderable Town, inhabited by a few Spaniards or whites, with some Meztizoes, and many Indian families. It is built in latitude 2° 19′ north and in longitude 78° 39′ west; has a good Church, and a Franciscan Convent; but its territory is subject to earthquakes, being full of crevices and chasms caused by these dreadful events. In this part of Cuença the climate is also cold, on account of the neighbourhood of the Snowy Mountains. Alausi.

CUFF, *v.* } Lye thinks from the Goth. *kaupat-*
CUFF, *n.* } *yan*, *colaphos ingerere*, to inflict
CU'FFING, *adj.* } blows. Junius and Minsheu from the Gr. κολαφος, from κολαπτ-ειν, *percutere*, to strike. Skinner from κοπτ-ειν, which, he says, signifies not only to cut, but to beat, to strike

CUFF. CUJO.

The childe as he can speake and go
furthewith as glad of play,
Amongst his mates, and gathers hart
to *cuffe*, and learnes to fraye.
Drant. Horace. The Arte of Poetry.

He brake into the heat of fight: as when a tempest raves,
Stoops from the clouds, and all on heaps, doth *cuffe* the purple waves. *Chapman. Homer. Iliad*, book xi. fol. 148.

The Sarazin sore daunted with the buffe,
Snatcheth his sword, and fiercely to him flies;
Who well it wards, and quiteth *cuff* with *cuff*.
Spenser. Faerie Queene, book i. can. 2.

Those pillars first they pass, which Jove's great son did rear,
And *cuffing* those stern waves, which like huge mountains roll,
(Full joy in every part possessing every soul)
In Aquitain at last the Ilion race arrive.
Drayton. Poly-olbion, song 1.

——— The inward man,
And outward, like a clan and clan,
Have always been at daggers-drawing,
And one another clapper-clawing;
Not that they really *cuff* or fence,
But in a spiritual mystic sense.
Butler. Hudibras, part ii. can. 2.

And still behav'd themselves as resolute
In waging *cuffs* and bruises, as disputes.
Id. Satyr on Human Learning, part ii.

CUFF, *n.* Junius and Skinner think is *coif*, q. v. though *valde detorto sensu*, is the opinion of the latter.

He cast on hym hus clopes. of all kyn craftes.
Hus cockres and hus *cuffes*.
Piers Ploukman. Vision, p. 131.

Ripe statesmen, ripe: they grow in every street;
At sixe and twenty, ripe. You shall 'hem meet,
And have 'hem yeeld no savour, but of state.
Ripe are their ruffes, their *cuffes*, their beards, their gaite,
And grave as ripe, like mellow as their faces.
Ben Jonson. The New Cry. Epigramme 92.

Neatness he [Dr. W. Butler] neglected into slovinlyness; and, accounting *cuffs* to be manacles, he may be said not to have made himself ready for some seven years together.
Fuller. Worthies. Suffolk.

CUJAVIA, an ancient Province of Poland bordering on the Vistula, which separates it from the Palatinate of Culm. It comprised the Palatinates of Wladislaw and Brzesc, as well as the territory of Dobrzyn. Its whole length exceeded seventy miles, the surface is diversified with hills and lakes, the soil fertile, and the climate among the mildest in Poland. In the partition of this Kingdom among the adjoining powers, part of this Province was assigned to Russia, and part to Prussia. It yields most of the usual products of the country, and contains the towns of Inowroclaw, Brzesc, and Wraclaweck. The first of these is situated nearly 100 miles south of Dantzic, and contains about 2700 inhabitants. It has a small trade in woollens, and a board for the superintendence of the saltpetre works in the neighbourhood. BRZESC has already been noticed; and Wraclaweck, which stands on the banks of the Vistula, contains a population of more than 2000 individuals.

CUJO, or CUYO, formerly a Chilian Province, now belonging to the State of Buenos Ayres, or Rio de la Plata; bounded on the north by Tucuman; east by the Pampas or plains; south by Patagonia; and on the east by the Andes, which separate it from Chili; it is comprehended between the twenty-ninth and thirty-fifth degrees of south latitude, and extends upwards of 300 miles from north to south, its breadth being as much. Boundaries. CUJO.

The early history of this extensive country is not very interesting; it was first explored by Aguirre, who was sent into it from Chili by Valdivia, but returned without effecting any thing of importance. A few of the aborigines, who are called *Guarpes*, still remain; they were conquered by the Peruvian Incas; and on the road over the Andes to Chili, are still to be seen some of the *tambos* or military stations of the Inca Yapanqui. In 1560, Mendoza sent Pedro Castillo to conquer this country; he subdued the Guarpes, and founded two cities. History.

The climate of Cujo is very variable; during summer, those portions of it which do not lie on the higher Andes, are excessively hot, and the winter is exceedingly cold. Storms of thunder and hail are very common, and in the districts near Chili very violent, though not of long continuance. Climate.

The soil is generally fertile in the vallies, arid in the plains, and unproductive in the desert high lands; but those parts which are the most barren, soon become very fertile, if irrigated by the numerous streams with which this territory abounds. Fruits and grain of Europe arrive at perfection much sooner in Cujo than in Chili, and its vines produce a rich and delicious wine. Soil.

The eastern parts of Cujo are watered by several rivers, but little is yet known concerning them. as they flow through immense plains, in which the herbage is so luxuriant, that it conceals the cattle and animals which feed on them. Unlike the vast savannahs of the La Plata and Orinoco, these plains produce lofty and beautiful trees; and of these, a species of cocoa palm is the most singular; its leaves and branches commence from the ground, and though somewhat like those of the cocoa-nut tree, they are armed and hard as aloe leaves, whilst the fruit, resembling a cocoa-nut, has no kernel or edible substance. It never exceeds eighteen feet in height, but the trunk is very large, and consists of several concentric layers, each of which are finer as they approach the centre, and decrease by shades from yellow to perfect white. Of these fibrous coats, the natives make a strong and flexible cloth. The other trees of Cujo are chiefly those peculiar to the warm climates of Chili and La Plata, and as the *Cactus* family bears a large proportion, the cochineal insect is abundant. Vegetable productions.

The northern parts of Cujo furnish gold and silver, but the mines, until lately, have been neglected, owing to poverty and want of population. The mountains yield also lead, sulphur, coal and gypsum, whilst the coast and plains produce abundance of salt. In the neighbourhood of Juan de la Frontera, the hills are wholly composed of strata of white marble of a beautiful grain, used only by the inhabitants for lime, and in the construction of the small bridges over their field canals. Mines.

The principal rivers of Cujo are the San Juan, the Mendoza, and the Tunujan; the first and the second rise in the Chilian Andes, and each after receiving several smaller rivers, and running, the one twenty, and the other thirty-five leagues, loses itself in the chain of lakes, called Guansache, which extend more than fifty leagues from north to south, and also receive the Tunujan. In these lakes it is supposed the great river Rivers.

CUJO. Colorado takes its rise, which flows into the southern Atlantic in about 40° south latitude.

Antiquities. In the country through which the road from Buenos Ayres to Chili passes, besides the military stations of the Incas, there are several other monuments of a far more ancient date. These are unfortunately but little known; one of them has, however, been visited; it lies on a low range of hills, between Mendoza and La Punta, and consists of a large stone pillar or obelisk, 150 feet in height, and twelve feet in diameter, on which are some curious marks, resembling Eastern characters. Near a river is another stone, containing the same characters, the figures of several animals, and the print of a foot, of which the Spanish Priests have availed themselves, to impress their converts with an idea that these monuments were the work of one of the Apostles, who left this mark as a token of his mission. We have no doubt, that the opinion which we have hazarded, in mentioning the antiquities of Southern America in a former part of this work, will prove well founded whenever their remains shall be more closely examined, and that the Asiatic derivation of the ancient nomades of the New World will one day be fully established.

Commerce. The commerce of Cujo is not at present of much importance, consisting chiefly in wines, brandy, and dried fruits, which it sends to Buenos Ayres, Cordova, &c. Its European fruits, such as grapes, figs, pears, and apples, are much sought after; and the wool of the vicuña is sent to the La Plata for exportation, its beautiful fawn colour, gloss, and softness, rendering it of great value in Europe. If ever commercial relations are established between Buenos Ayres or the La Plata and the State of Chili, the goods must be carried through Cujo, the pass over the Andes being in this Province; and this, although an exceedingly difficult route, most probably will hereafter render Cujo a country of great importance, especially should the trade of China, and of the East, embrace the southern and western shores of America.

Animals. The animals of Cujo are similar to those of Buenos Ayres and Tucuman, as jaguars, congouars or pumas, wild swine and deer, together with the vicuña and many other species. The jaguars or tigers grow to a great size, even as large as an ass, whilst their skin, like that of the African tiger, is beautifully variegated with white, yellow, and black. The natives, armed with hunting lances, seek these formidable animals for the sake of their skins; but they seldom dare to attack them singly, three Indians usually composing the hunting party, and having even then need of all their proverbial address and courage to kill them. Alligators, and various other species of the lizard race, as well as numerous amphibia, frequent the lakes and rivers of Cujo, which are well supplied with fish.

Birds. Birds are as numerous in Cujo as in Paraguay, from the giant condor to the minute and beautiful little *Picaflor* or humming-bird. Ostriches, or rather cassowaries, frequent the plains, and are so fleet in their half-running, half-flying motion, that the swiftest horse is soon tired of the pursuit.

Insects. The insect tribes are as numerous as in the other warm regions of the New World, and disappear only in Cujo as the land rises towards the cold atmosphere of the higher Andes. Large grasshoppers or locusts are so abundant in the plains, that they frequently cover several miles of the country, and destroy every vegetable on which they settle. The reader who is desirous of obtaining full information concerning the animals of this territory, may consult the Work of Azara on those of Paraguay, which may be had in French and English, but is scarce in the Spanish original. The French edition is in 2 vols. octavo, Paris, 1801. In Faulkner's *Patagonia*, published at Hereford in a quarto volume, but now rather scarce, there is also some account of the rarer species, together with an old map of the country, and some intelligent notices of it. Unfortunately, however, there exists very little information which can be depended upon concerning any part of the southern continent from the Amazons down to Cape Horn, excluding the coast tracts of Brazil on the east, and the strips of land confined between the Pacific and the Andes on the west.

Mendoza. Mendoza is the Capital of Cujo, and is situated in latitude 33° 25′ south and in longitude 69° 47′ west, on a plain at the foot of the Andes, adorned by plantations watered by numerous canals. It contains four Convents, a College, formerly belonging to the Jesuits, and a Church. Its population has been computed at 6000; but it is continually increasing, as the richest mine of silver in this part of America, that of Uspallata, has recently been reopened in its vicinity. The inhabitants are chiefly employed in its works, or in carrying on a productive trade with Buenos Ayres, in fruits, wool, and wine. The river Mendoza flows by this City, which is only fifty leagues from Santiago the Capital of Chili; and as the district around it is known to contain two silver, one copper, and one lead mine, Mendoza will very soon be a place of considerable importance. Uspallata is in the 33° of south latitude, eight leagues from Mendoza, towards the north-west, and yields from forty to sixty marks per quintal.

San Juan de la Frontera. San Juan de la Frontera is the next town of note in Cujo; it is forty-five leagues north of Mendoza, and in latitude 33° 25′ south and longitude 68° 55′ west. From being near the Andes, it is also called De la Cordillera. San Juan contains about 6000 inhabitants, whose chief support is in the trade of wine, brandy, fruits, and vicuña wool. Of its fruits, the pomegranate is principally sought after in Buenos Ayres. There are some gold washings in the River San Juan, which flows near this city.

Other Towns. The Towns of Loyala, Jachal, Vallofertil, Mogua, Concorto, Leonsito, Calingarta and Pismanta are those best known amongst the rest of the inhabited places in Cujo; but these, however, generally, are not better than large villages, with the exception of San Juan de Loyola or De la Punta, which, although with a very small population, is the great thoroughfare for the commerce between Chili, La Plata, and Cujo; it is sixty-two leagues east of Mendoza.

CUI'RASS, *n.* } Armour for the breast or back.
CUI'RASSIER. } Fr. *cuirace*; It. *coraccia*, from *cuir*; (Lat. *corium*,) i. e. leather, because in times past they were made of leather. Minsheu. Junius adds to this etymology, in confirmation of it, that *lorica* was so called *a loris*, from thongs of leather.

The Earl of Montgomery unfortunately breaking his lance upon the king's *cuirass*, a splinter thereof (his beaver being somewhat open) struck him so deep in the eye that within a few days he ended his life. *Baker. Elizabeth. Anno* 1559.

CUIRASS. — CULDEES

The picture of Saint George, wherein he is described like a *curassier* or horseman completely armed, &c. is rather a symbolical image than any proper figure.

Sir Thomas Brown, book v. ch. xvii.

——————— His angry lance did glide
Quite through his bright orbicular targe, his *curace*, shirt of maile,
And did his manly stomack's mouth with dangerous taint assile.

Chapman. Homer. Iliad, book vii. fol. 101.

If death be not more formidable to you than hell, you are fit for a reserve, or forlorn hope, for the cannon's mouth, for *cuiraisiers*, for fiends to duel with.

Hammond. Works. Sermon 8. vol. iv.

The oldest CUIRASS mentioned in History, is the θώρηξ λίνεος, presented by Amasis, King of Egypt, to the Lacedæmonians; it was interwoven with patterns in gold and cotton, and so delicate was the texture, that each separate thread, however slender in itself, was composed of 360 other threads, still more minute. (Herod. iii. 47.) Amasis dedicated a similar Cuirass in the Temple of Minerva at Lindus, (ii. 182.) Meyrick, in his *Dissertation on Ancient Armour*, has thus distinguished the Cuirasses of different nations. 1. Leathern, with a belt of the same material, belong to the *Medes* and *Persians* before the reign of Cyrus the Great. 2. Plumated or scaled *loricæ* of steel, of which the fore part covered the breast, outside of the thighs, and fore parts of the hands and legs; the posterior part, the back, neck, and whole of the head; both parts being united by *fibulæ* on the sides, mark the *Parthian Cavalry*. 3. Scales made of horses' hoofs sewed together with the sinews of horses and oxen, were worn by the *Sarmatians*. 4. The μίτρα, padded with wool, covered with flat rings or square pieces of brass, fastened at the sides, and cut round at the loins, the θώρηξ, or gorget, the ζωστὴρ, or girdle, to which was appended the ζῶμα, a kind of petticoat, are the arms of the *Homeric Chiefs*. 5. The *Etruscans* wore plain, scaled, laminated, ringed or quilted cuishes, with straps (*lambrequins*, in French) depending from them, either solely of leather or plated with metal; and these straps as well as the Cuirasses, were adopted by 6. the *Romans*, who termed them *loricæ*. On the Trajan column, the *loricæ* of the *Hastati* and *Principes* (the two first ranks) consist of several metal bands, wrapping half round the body, and fastening before and behind, on a leathern or quilted tunic; sometimes the Roman Cuirass bore all the corresponding marks of the body, and was enriched with embossed figures; the *loricæ* of the *Triarii*, (third rank) was of leather only. Domitian, according to Martial, (vii. 1, 2) adopted the *Sarmatian* Cuirass, which he framed of the hoofs of boars. The Roman Cavalry of the early period did not wear *loricæ*; but even before the *Cataphractes* of Constantine, (who wore flexible armour of scales and plates, and rings held together by hooks and chains, the *Lorica hamata* which Virgil teaches us was itself of more ancient date, *Loricam consertam hamis auroque trilicem. Æn.* iii. 467,) we read of horsemen who were *Loricati*.

Among the Moderns, the Anglo-Saxons wore leathern Cuirasses, (*Corieta*,) which, towards the end of the IXth century, were formed of hides, fitted close to the body, and jagged or cut into the shape of leaves below. The leathern Cuirass covered with rings, was appropriated to the Royal Blood, or Chiefs of high rank; it was borrowed from the Gauls, and called *Mael*, whence our Coat of *Mail*. For the minute distinctions of the Cuirass, in the reigns following the Conquest, the Reader must turn to the work of Meyrick, or to the *Section* on *English Arms and Armour* in the XVIIIth Chapter of Fosbrooke's *Enc. of Ant.* The Cuirass appears to have been disused by our soldiers in the time of Charles II., when bullet-proof silk was introduced; but the lance having of late years again become an offensive weapon, the Cuirass also has been revived for our Cavalry.

CUISH, Fr. *cuisse*; It. *coscia*; Lat. *coxa*, a thigh. Armour for the thigh.

I saw young Harry with his beuer on,
His *cushes* on his thighs, gallantly arm'd,
Rise from the ground like feathered Mercury.

Shakspeare. Henry IV. First Part, fol. 66.

But what reason had our author to wound Æneas at so critical a time? And how came the *cuisses* to be worse temper'd than the rest of his armour, which was all wrought by Vulcan and his journeymen. *Dryden. Virgil. Dedication.*

CULDEES.

CULDEES, an Order of religious persons, who, at one period, occupied considerable establishments in almost every part of Great Britain and Ireland. There continues to be some difference of opinion, indeed, in regard to the derivation of the name, and particularly whether its origin be Latin or Celtic. Bishop Lloyd, who was well acquainted with the language of Ancient Britain, was disposed to think that it came from *Cylle*, which in the Welsh, Irish, and Gaelic, signifies a cell; and hence, from the addition of *Dee*, which in the same dialects is the word for a house, we have the term Kyldee or Culdee, as used to denote a building composed of cells. It is on the same principle that, from *Mynach*, a Monk, we have in the Welsh, *Mynachdee*, a Monastery or House of Monks; and it was on the ground of a similar analogy that Columba, the founder of the Convent at Iona, was denominated by his countrymen *Columbcylle*, or Columba of the Cell. It would seem, therefore, that about the IXth and Xth centuries, every Monk in those parts of the Kingdom wherein the Celtic tongue continued to be spoken, was called a Culdee or Inhabitant of the Cell-house.

But we must not conceal that the account here given of this appellation, has not every where been deemed satisfactory. Several Church Historians, whose works are written in Latin, have preferred a Roman etymology, and conceive that the term Culdee is composed of the words *cultor Dei*, and literally signifies a Worshipper of God. For this reason the more ancient orthography was changed; and thus, instead of *Kyldee* or *Kylledee*, it became customary to write *Colidei* or *Culdei*. It is worthy of remark, that the expression in its Latinized form, is met with for the first time in the narrative of Giraldus Cambrensis; and that even the term *Kyldee* is not to be found in any author of an earlier date than the end of the Xth century.

The history of the Culdees has, in modern times,

 acquired a degree of importance which does not naturally belong to it, from the two following circumstances. In the first place, some writers have claimed for that Order of holy persons an antiquity much higher than the annals of Christianity in Britain can be made to support; and, secondly, it has been maintained that the Culdees were Presbyterians in their Ecclesiastical policy; and, of consequence, that the Episcopal form of Church government was not introduced generally into this island by the pious Missionaries, who converted to the faith of Christ the rude ancestors of the Picts, Scots, and Britons, who afterwards submitted to the See of Rome. We shall make a few remarks on these two heads in their order: and

First, on the Antiquity of the Culdees. It has been asserted, on the authority of John of Fordun, who wrote in the XIVth century, that, long before the beginning of the Vth century, when Palladius was sent from Rome to minister among the Scots, there was a class of men in Scotland who presided over the affairs of religion, none of whom ranked higher than Presbyters; the office of a Bishop being quite unknown amongst them. This statement, (at least in regard to the fact that there were Christians in the country called Scotland, before the mission of Palladius,) derives some colour from a passage in Prosper, who says, that the Bishop now named, was sent by Pope Cælestin, to the Scots who believed in Christ. The reading of this passage, as given by Nennius, is not *ad Scotos in Christum credentes*, but *ad Scotos convertendos ad fidem Christi*; and the import is, of course, considerably different, as affecting the religious condition of the people to whom Palladius was sent. But the remark of Prosper, according to either of the two versions, cannot be made to bear in favour of the hypothesis, that there was among the Scots, long before the time of Palladius, an Order of Monks who taught and governed the Church, without the knowledge or authority of Bishops. For, first, there was no such thing as Monachism in the Christian communities of the West, at the period in which those Culdees are supposed to have ruled in Scotland; and, secondly, that denomination of Monks is not once mentioned by any writer who lived within five hundred years of Palladius, and is not even said to have existed in his days, by any author within a thousand years after his death. It was not till the beginning of the Vth century that the Monastic rule was introduced by St. Martin of Tours into the Church of France; whence it slowly extended into Britain, gaining converts among the English, subsequently among the Scots and Picts, all of whom acknowledged the authority of the Bishop we have just named. But before any Monastery was founded in Scotland or Ireland, Palladius had finished his labours in those countries, and taken his place in the Chronicle of departed worthies; a fact which affords the most decisive refutation of the very groundless opinion, that the Culdees presided over a Christian Church in Scotland long before his mission.

Bishop Lloyd was at great pains to trace the history of the Culdees, in the works of all the ancient authors, whether Civil or Ecclesiastical, who might, in the course of their narrative, have any occasion to mention their Order, names, or functions. There is not, he assures us, the most distant allusion to them in Bede, nor in Nennius, who wrote 180 years after that venerable Annalist. Even in regard to Scotland, no notice is taken of their existence at Iona, nor in any district of the country which the Scots (Hibernian Scots we always mean) are known to have inhabited. They are first spoken of as constituting the Dean and Chapter at St. Andrews; and that not till many years after this had become the See of a Diocesan Bishop; or, in other words, long subsequent to the year 854, when Kenneth II. died, by whom the transference was accomplished. There is mention made of them again in the year 943, when Constantine III., King of the Scots in Caledonia, is said to have resigned his Kingdom, and become Abbot of the Kildees of St. Andrews. There is another notice of them in the year 1108, when Turgot, Prior of Durham, was made Bishop of that northern See; and we may add two or three later references, which extend down towards the close of the XIIIth century. But we repeat that the Culdees are not alluded to by any author who lived within 500 years of the time of Palladius; and that they are not even said to have existed in his days, by any writer who lived within 1000 years of his death. The opinion, therefore, of their great antiquity has no foundation whatever; being, as the Bishop of Worcester calls it, an arrant Monkish dream; an assumption made for the mere uses of theological controversy, and for attacking, with some semblance of ancient authority, the venerable and Apostolical form of Church government which subsists in England and Ireland.

We proceed, accordingly, in the second place, to examine the argument in support of the Presbyterian mode of discipline and ordination, which has been founded upon the supposed practices of the Culdees, in matters of Ecclesiastical policy; and to ascertain, as far as we can, what were the opinions of that class of Monks, in regard to the ceremonies which prevailed in their times, as well as to the distinction and authority of the clerical offices; and also, what was their own actual usage in the instruction and appointment of Ministers to serve in the Church. This investigation, which appears, when taken by itself, to possess very little importance, assumes a considerable interest in the estimation of those who are aware what stress was laid upon it by such men as Selden, Baxter, Blondell, Sir James Dalrymple, and Dr. Lloyd the Bishop of Worcester. Baxter, in his *Five Disputations of Church Government*, proceeding on the authority of Fordun and Hector Boece, thinks himself warranted to draw the following inferences:

That there was a sort of men called Culdees, who first guided the affairs of religion in Scotland, long before the coming of Palladius; and yet were no Bishops, but Monks and Presbyters.

That these Culdees chose some few among themselves to be as Governors to the rest, whom writers call *Scotorum Episcopos*, Bishops of the Scots; but that they were Bishops only in name.

That afterwards, Palladius began a higher sort of Bishops, but the Culdees still kept the greater part against him.

Lastly, That the Monastery of Columba, in the Island of Iona, restored the strength of the Culdees; and the Monks out of that island were the most prevailing Clergy of Scotland, who had no proper Episcopal ordination, but bare election and ordination of Presbyters.

Sir James Dalrymple, in his *Historical Collections*,

CULDEES advances a step farther, and maintains, that "the Scots of old differed exceedingly from the Roman Church, both in doctrine, discipline, and Church government; that before the middle of the Xth century they had no Bishops, but that their Church was governed by Presbyters and religious Monks called Culdees, who were no friends to Bishops, and kept themselves pure from all innovations and corruptions of the Church of Rome; that it appears by writings still extant, that there were Colleges or Convents of these Culdees at St. Andrews, Abernethy, Dunkeld, Dumblane, Brechen, Lochleven, Monymusk, and elsewhere throughout the kingdom, who were at perpetual variance with the Roman Clergy; and therefore the Churchmen presently established among us (in Scotland) are the only right and lawful successors of these ancient Culdees, and thus have the sole right to possess all churches, church-lands, and benefices, because they were the restorers of the Christian religion as anciently professed in this Kingdom; for that Bishops among us were only innovators, schismatics, and intruders: on which account they were justly pillaged and set aside at the time of the Reformation, deposed at the beginning of the Grand Rebellion, and abolished, as far as Acts of Parliament can go, at the Revolution."

Bishop Lloyd, again, admits, that "among all the arguments that have been used of late times against Episcopal government, there is none that hath made more noise in the world, or that hath given more colour to the cause of our adversaries, than that which they have drawn from the example of the ancient Scottish Church. And indeed it would be of very great force if they could prove what they say,—that in the IId century, or beginning of the IIIrd, there was a Church formed without Bishops, and that it continued so for some hundreds of years. There may be some farther improvement of this, by suggesting, that at last, when the Government changed, it was by means of one Palladius, who was the first that brought Episcopacy into that nation. For this Palladius, having had his ordination at Rome, the very mention of this may make it seem as if he brought in Popery with it. But that the Church of Scotland was so early and so long without Bishops, is a thing which seems to have passed without dispute; being acknowledged, as it were, with one consent, by all the now extant Scottish Historians."

It must, in fact, be acknowledged, that if it could be proved, on sound historical evidence, that there was a Church in any part of Christendom, at so early a period, formed and governed without the ministry of Bishops, a strong argument would be thence obtained in favour of the Presbyterian polity; and it is, therefore, not at all surprising, that authors, who wrote with the object which Baxter, Blondell, and Sir James Dalrymple had in view, should have availed themselves, as they did, of the dreams of Fordun, and of the numerous fictions which crowd the pages of Hector Boece. As this latter historian is the chief authority for the statements given above, respecting the ancient Scottish Church, we shall transcribe all that he says on the subject, in order that the reader may be enabled to form an estimate of its real value and amount. Alluding to the times of Decius and Aurelian, the persecuting Emperors, he says, "Our people began at that period (260) most studiously to embrace the doctrine of Christ; and this they did by the conduct and authority of certain Monks, who, because they applied themselves diligently to preaching, and were frequent in prayers, were called *Cultores Dei*; and that name took so among the common people, that all Priests, till almost our times, were commonly called *Culdei*, that is, *Cultores Dei*, without any distinction. They chose by common vote among themselves a Chief Priest, who had power in things pertaining to God; and he, for many years, was called Bishop of the Scots, as it is delivered in our annals." He adds, that "Palladius was the first of all that were in holy magistracy among the Scots, being created by the Pope; whereas before, by the votes of the people, Chief Priests were taken out of the Monks or Culdees." CULI

To expose the groundlessness and absurdity of this statement, it is only necessary to observe, that there were no Monks in the Western Church for more than a hundred and fifty years after the period which Boece assigns for the Culdee regimen in Scotland; that the name of the Culdees is not once mentioned in any historical work for more than six hundred years after that epoch; that Palladius was commissioned by the Pope to convert the Scots of Ireland, and not the people of North Britain; and, finally, that it remains extremely doubtful whether he ever commenced his labours among either, while it is perfectly certain that he had been only a few months in the country when he died in the kingdom of the South Picts.

The first Monastic institution which was formed in Scotland proper, was that which was established by Columba, in the Island of Iona, about the year 560. Before this time, indeed, there were numerous convents in Ireland, founded by St. Patrick, who was the nephew of St. Martin; but history contains no mention of any communities of that description, in the northern division of Great Britain, at an earlier date than the middle of the VIth century. When the term Culdee came into use, it was applied to the disciples of Columba, in common with all other Monks; and, at present, this epithet, whatever may have been its original import, is confined almost exclusively to the Order of Iona, insomuch that a Culdee and a follower of Columba are, in our days, become synonymous expressions. We shall, therefore, not reject the conveniency of using them indiscriminately, in the remarks which we are about to make on the practices of the Colombian Monks, in respect to Church government, as well as the rites and ceremonies which distinguished the early times, to which our attention is thereby directed. We begin with the important article which respects their Ecclesiastical constitution.

When, then, it is considered that these Culdees first present themselves to our notice on the page of authentic history in the attitude of maintaining their right to elect, or, at least, to confirm the election of the Bishops of the several Sees where they had establishments; it may appear surprising that their practice as Churchmen should ever have been adduced in the form of an argument against the antiquity of Episcopal government. It has, indeed, been maintained by those who think they perceive in the system pursued in the Columban Monastery at Iona the model of Presbyterian discipline, that the Culdees had departed from their better principles long before they consented to occupy the place of Dean and Chapter to

 any Diocesan Bishop; and we are reminded, that if we wish to ascertain their primitive doctrine in relation to Ecclesiastical polity, we must examine their proceedings while as yet they followed the institution of their founder, and acted under the inspection of his immediate successors. The words of the venerable Bede are quoted, wherein he tells us, that "the Island (Iona) is always wont to have for its Governor a Presbyter-Abbot, to whose authority both the whole Province, and even the Bishops themselves, by an unusual Constitution, are bound to be subject; after the example of their first teacher, who was not a Bishop, but a Presbyter and Monk." Next, we are supplied with a case from the same author, who narrates, that, "when Oswald, King of Northumberland, sent to the Island Hy (Iona) for a Bishop, to instruct his people in the doctrines of Christianity, the Council of Seniors, or Elders, elected Aidan, one of their own number, as being worthy of the Episcopate; and, having ordained him, sent him forth to preach." Then comes the inference, which we give in the words of a modern writer, who has revived at once the arguments and the zeal of Baxter and Dalrymple: "Nothing can be more clear than that, according to Bede, the very same persons who found him worthy of the Episcopate, both *ordained* and *sent him*. And who were these? Undoubtedly, if there be any coherence in the language of the venerable Historian, they were *all who sat there*, or who constituted that Conventual meeting. As we have not a vestige of proof from the record that so much as one Bishop was present, if all this was done by a Council of Seniors or Presbyters, how can the inference be avoided, that Aidan received *Presbyterial* ordination?"*

This inference has, indeed, a very plausible appearance, and may satisfy those readers who are more willing to be convinced than to inquire. Others will be inclined to ask, for what reason the Monks of Iona gave the title of Bishop to the brother whom they sent forth; and why they went through the form of declaring him worthy of the *Episcopate?* Did the words Bishop and Presbyter mean the same thing in those days? Or was the venerable author who narrates the occurrence ignorant of the distinction which is implied in these terms? It will not be affirmed, either that the words were synonymous, or that Bede was not aware of their difference; for, besides that, in his works at large, he observes the common distinction between Presbyter and Bishop; he marks it with particular emphasis in regard to Iona itself; telling his readers, that the head of that establishment was always a Presbyter, and not a Bishop; and, conveying, too, with no small surprise, the additional information, that the Bishop there was held under a species of subjection to the Abbot of the Monastery. That the Presbyter-Monks should acknowledge the authority of their Presbyter-Abbot, was regarded quite as a matter of course, and could excite no astonishment in a Church Historian: it follows, therefore, that the Office-bearer, who is called a Bishop, and who is said to be subject, in an unusual manner, (*more insuitato,*) to the Rector of the Monastery, must necessarily have been of a different and higher Order than that of Presbyter.

If this be admitted, it will next be asked, how could a College of Presbyters consecrate a Bishop? On what principle could they confer upon one of their brethren a rank, a power, and an authority which themselves did not possess? There is only one way of restoring probability to the narrative of Bede, and consistency to the proceedings of the Columban Convent, which is, to admit that the Bishop, who it is evident had some connection with the Monastic establishment at Iona, to whose Abbot he was in certain respects subordinate, officiated at the consecration of the Episcopal Missionaries who were sent into Northumberland. This is the theory which Lloyd and most other writers on the same side have adopted; and though it is very violently opposed and contemned by Presbyterian authors, it appears, notwithstanding, to be both reasonable in itself, and also capable of such a degree of proof, as may convince all those who have not determined to sacrifice truth to the love of system.

In the first place, we find that it was customary in other parts of the Christian world, at the very period, too, when the Columban establishment at Iona was in its greatest prosperity, to have Bishops, either actually resident in Monasteries, or specially attached to them, for the very purpose of performing those official duties to which Clergymen of a lower Order were not held competent; and, in particular, the office of ordaining young men, when duly qualified, to the service of the holy ministry. In the early times of the Church, Monastic establishments were at once the Schools and the Colleges in which the Clergy received their education; and as Religion and Learning were thought to be very much advanced by the discipline of Convents, the Monks were everywhere greatly encouraged, and in some places were put in possession of such immunities and privileges as to be almost wholly free from Episcopal jurisdiction. "They governed," says the Bishop of Worcester, "all within themselves, and kept some kind of authority over those that were ordained and sent forth from their body. This gives colour enough to them that are to seek for examples in those times for the depressing of the authority of Bishops. But this will do them no service, when it appears, that, notwithstanding all their exemptions, those Abbots and Seniors could not ordain without a Bishop, and that many of them were not in Orders themselves, even those that had Bishops subject to them in their Monasteries.

"The most ancient privileges of this kind that I have observed in the Western Church, were those that were enjoyed by the African Monasteries. They were for one while so exempt, that the Bishop, in whose Diocese they were, had nothing to do with them, except when they were pleased to make use of his assistance.*

"About the year of Christ 500, they might choose what Bishop they pleased in the whole Province, to ordain and do other Episcopal acts in their Monastery. It appears that whomsoever they once chose, they were tied to: he was their Bishop as long as he lived, but when he died they were not tied to his successor, but might choose either him or any other whom they pleased; for, as they pleaded in the Council of Carthage, they were not under any Bishop out of

* See *Historical Account of Ancient Culdees of Iona*, by the Rev. Dr. Jamieson, Edinburgh, 1811.

* *Concil* Edit. Labbe, tom. iv. Col. 1649 and 1785. B.

CULDEES duty, but out of choice, except only the Archbishop of Carthage, who was their Primate.* Afterwards they were confined to the Bishop of the Diocese; so that he and no other might ordain when they desired it, any whom they chose out of their number, or might administer Confirmation, or might consecrate a new oratory.

"In France and Spain, how this matter was ordered, it appears in the Canons of their Councils of Agatha and Lerida.† There was none to be ordained in any Monastery but by the Bishop, in whose Diocese it was. But then it must be at the desire of the Abbot, or at least with his leave, and not otherwise. But, besides, we find that some greater Monasteries had Bishops in them of their own, who were elected by the Abbots and Monks, and were ordained by the adjacent Bishops, to the end that they might preach and do Episcopal offices in their Monasteries. Of this kind we have examples at St. Martin's, near Tours, and the Monastery of S. Dennis, near Paris, which had real Bishops in them from ancient times; and we have an account of their successions for some ages. *The like we have of the Bishops that were in St. Columba's Monastery, in the Isle of Hy,* (Iona,) *of whom there is mention in the Ulster Annals.* So that in either case, of exempt or non-exempt Monasteries, there were Bishops to be had for the ordaining of Monks; and no pretence to have it done by the Abbot, who was no Bishop, though his leave or consent was needful to the ordination."

These facts prove incontestably that the ordinations in Monasteries were performed by Bishops, who either belonged to the establishments themselves, or were chosen by the heads of Convents for that very purpose. It is proved that Councils were held to regulate the relations which subsisted between the Bishops and the Monasteries in which they were invited to act, and to limit the power of choice, in this respect, on the part of the Abbot and his brotherhood; that they were tied, as Bishop Lloyd expresses it, to the Bishop whom they fixed on as long as he lived; and that, at length, they were in some places restricted to the Bishop of the Diocese. The Superior and his Monks, it is clear, who were the best judges of the character and acquirements of those under their care, pointed out, from time to time, the persons who were to be ordained; upon which the Bishops, whose services were engaged for the particular Monastery, proceeded to the act of ordination, and gave to the candidates for the Deaconate or Priesthood, as it might happen, authority to Minister in the Church of Christ.

Our adversaries, to use the words of Bishop Lloyd, would have it, that the Abbots and the Senior Monks did ordain those that were sent out of their Monastery; and that not only into the lower Orders, but into the Order of Bishops, as they show us in the example of Aidan, and his successors Finan and Colman. But this is so far from being true, that we dare challenge them to point out a single instance in which the Abbot and Monks, without a Bishop, ordained so much as one individual Presbyter. We can show, on the contrary, by many instances, that, as it was necessary to have Orders conferred in the Monasteries, (without which there could be no administration of Sacraments,) so Bishops were held indispensable on this very account, that they might confer Orders on those that were judged fit to be ordained. CULD

We therefore maintain, that the practice of other Monasteries which existed at the same time with that at Iona, removes all obscurity from the history of those consecrations which are mentioned by Bede. There was a Bishop attached to the Columban establishment, as there was to most others in that age; and as we find that he was employed everywhere else in performing Episcopal offices, we are assuredly entitled to conclude, that the residence of such a Clergyman at Iona must have been associated with similar objects. If he were not retained for discharging the duties peculiar to his office, why was he there?

But, taking it for granted that the Presbyters of Iona would not be guilty of the impious mockery of ordaining a brother to an Order or office in the Church higher than that which they themselves possessed; and knowing as we do, from the best authority, that when Aidan and Finan were pronounced worthy of the Episcopate, they were, by means of ordination invested with that higher degree, are we not compelled to infer, that this ordination must have been conducted by Bishops? If this inference be not allowed, we may then be permitted to ask, what the venerable Historian could mean, when he tells us, that a member of a Presbyterial College was judged by his brethren worthy of the Episcopate, and forthwith ordained to it? Were Aidan and Finan, after their ordination to the Episcopate, exactly in the same order of Clergy that they were before such ordination? If they were Priests before, what were they afterwards?

An attempt has been made to evade the force of this argument, by insinuating that the persons so ordained may not have been Priests, prior to their elevation to the Episcopate, but simply laymen; and, consequently, that the Order denoted by the term so often used, may have been merely the Priesthood, and not that of Bishops. But those who suggest this alternative are ready to admit the historical evidence, that, "as twelve *Priests* accompanied Columba from Ireland and settled with him in Iona, they afterwards retained this number, in imitation of the conduct of their founder;" and, moreover, that at all times, so far as the practice of that institution is known, the Monks of Iona were "mostly Presbyters." For our part, we see not the slightest reason for imagining that any laymen were ever admitted into the sacred College of Twelve; but, contenting ourselves with the view of this matter which is given by our adversaries, we may remark, as being somewhat unaccountable, that, in selecting persons from their number for the very important office of a Bishop, and at the request, too, of a Sovereign Prince who wished to found a Church in his dominions, the Columban Monks should *always* have fixed on laymen; individuals of no experience in their profession; whose qualifications could be but imperfectly known; and whose characters were still in a great measure to be formed. Proceeding even on the concession that the Monks of Iona were *mostly Presbyters*, must it not appear very probable, that at least one of the three, Aidan, Finan, or Colman, was a Presbyter? And if it be granted that any one of them was of this rank before his ordination to the Episcopate, it must follow that the

* *Concil. ubi suprà*, Col. 1648. A.

† *Concil. Agath.* c. 27. *Concil. Lerid.* c. 3.

 second ordination was to a higher Order than that of Priest, or that the whole was a ridiculous and most contemptible farce. Presbyterian writers ought to be cautious how they use the argument which we are now endeavouring to expose; for they may find, that, instead of the edifying spectacle of a Monastic College, consisting of the second rank of Ministers, and ordaining one another, they shall have no greater authority for their boasted model of discipline than a club of lay Monks sending forth their brethren to preach.

But that Aidan, Finan, and Colman were in part raised to the rank of Bishops, even as that word is usually understood in our times, is rendered manifest by their proceedings as soon as they entered upon their new office. Aidan, says the venerable Bede, was sent from Hy to convert the Angles, having received the degree of a Bishop (*accepto gradu Episcopatûs*) at the time when Segenius, Abbot and Priest, was over that Monastery.* And, as Bishop Lloyd remarks, that this ordination was into a higher Order than that of Presbyter, sufficiently appears by divers things that we read of in the same history; namely, "*that he chose the place of his Episcopal See in the Isle of Lindisfarn; there he was with his Clergy, and there was the Abbot with his Monks, who all belonged to the care of the Bishop.*"† For his Clergy he had divers persons that came with him from Hy; of them, probably, were his Chaplains who went about with him, of whom one is called *Presbyter suus*; and one or two *clerici sui, his Presbyters* in King Alfred's translation. Besides these, there were many Presbyters who came out of Ireland, who preached and baptized; and so Churches were built in many places throughout his Diocese.‡ Bede relates a great many other circumstances respecting the proceedings of Aidan among his Northumbrian converts; he tells us, at considerable length, of the lands and possessions which he received from the King, for the founding of Monasteries and other religious houses; and how at one of these, which was called Heorta, he consecrated Hern Abbess.

But the history of Finan, who succeeded Aidan in the See of Lindisfarn, affords the strongest, the most direct, and the most unimpeachable evidence that human testimony can supply, that the persons whom the Monks of Iona pronounced worthy of the Episcopate, were, in fact, Bishops in the ordinary sense of the term. "Having," says Bede, "arrived in his Diocese, he built a church fit for an Episcopal See; and having shortly afterwards baptized Peada, King of the Middle Angles, with all his Court, he gave him four Priests, one Scotch and three English, to instruct and baptize his people. In process of time, the Scottish Priest, whose name was Diuma, was ordained by Finan to be Bishop of that nation, as well as of the Province of Mercia." The words of the venerable Historian are as follows: *Factus est Diuma, unus ex præfatis quatuor sacerdotibus, Episcopus Mediterraneorum Anglorum, simul et Merciorum, ordinatus à Finano Episcopo.*§

At a subsequent period, Sigebert, King of the East Angles, with his friends, was baptized by the same Bishop; and received at the same time two Priests to convert and baptize his subjects. One of these, whose name was Cedd, having, with the assistance of his colleague, gathered together a great Church to the Lord, returned to the establishment of Lindisfarn, to acquaint Finan with their remarkable success in evangelizing the Saxons; with which account the Northumbrian Prelate was so much gratified, that, in order to enable the zealous Priest to prosecute his pious objects with still greater advantage, he determined to raise him to the Order of Bishops. "Finan," says the Historian, "seeing his success in the furtherance of the Gospel, *and having called to him two other Bishops for the ministry of ordination,* (*vocatis ad se in ministerium ordinationis aliis duobus Episcopis,*) made him Bishop over the nation of the East Angles." Bede adds, that Cedd, "having received the degree of the Episcopate, (*accepto gradu Episcopatûs,*) returned to the Province; and, with increased authority, (*majore auctoritate,*) fulfilled the work which he had began; erected churches in different places; *ordained Presbyters and Deacons,* (*Presbyteros et Diaconos ordinavit,*) who might assist him in the word of faith and ministry of Baptism."*

The author of the *Historical Account of the Ancient Culdees of Iona,* is a good deal perplexed with these Episcopal transactions of Finan, which it is impossible to distinguish from those of a real Diocesan Bishop. "It must be admitted," he observes, "that, according to Bede's narrative, there is something in the conduct of Finan which does not seem entirely consonant to the account given of the ordination of Iona. Whether this should be ascribed to some greater attachment, on the part of the Saxons, to the model of the Roman Church, I shall not presently inquire. But, unless we suppose that Finan renounced the tenets of his mother Church, we cannot here conclude that he viewed the office of a Bishop as essentially distinct from that of a Presbyter."

That Finan viewed the office of a Bishop as essentially distinct from that of a Presbyter, cannot, we think, be doubted for a moment by any individual who has read with candour the foregoing passages; and taking this conclusion in connection with all that Bede relates concerning him, during the ten years that he presided over the Northumbrian Clergy, the natural inference is, that he did not renounce the tenets of his mother Church, but, on the contrary, that those tenets were in strict accordance with the principles upon which his whole public conduct was regulated. It is allowed that Finan requested the attendance of two other Bishops to join with him in giving canonical consecration to the Presbyter Cedd; and farther, that this Presbyter, when raised to the Episcopate, returned to his district with greater authority, and forthwith proceeded to ordain Priests and Deacons to assist him in the word of faith and ministry of Baptism; from which facts the only conclusion that can be drawn, and it is one which forces itself upon our conviction with a power almost irresistible, is, that the tenets held at Iona in regard to Church government were decidedly Episcopal, and, consequently, that Aidan, Finan, and Colman were Episcopally ordained. If in any circumstances we are permitted to form a judgment concerning the principles entertained by a community,

* Bed. *Hist.* lib. iii. c. 5.
† Ibid. lib. iii. c. 3. and lib. vi. c. 27.
‡ Ibid. lib. iii. c. 14. and lib. iii. c. 3.
§ Ibid. lib. iii. c. 21.

* Bed. *Hist.* lib. iv. c. 22.

CULDEES from the public and uniform conduct of its members, when called to fill responsible situations under the eye of the world, we are certainly warranted to conclude, that the Monks of Iona were not dissenters from the form of Ecclesiastical polity which was universally established in their age; for it admits not of a reasonable doubt, that Aidan, Finan, and Colman, acted as Diocesan Bishops; and it is worthy of remark, that these are the only disciples of the Columban Abbot, of whom authentic history has preserved any account.

Had Finan held no higher rank than that of a Presbyter, he would not assuredly have pursued the line of conduct which Bede ascribes to him as Bishop of the Northumbrian Saxons. If we suppose that he possessed no other commission than a license from the Presbyter-Abbot of Iona, we must then admit, that he coolly planned for himself a predicament which could not fail to expose his deceit, and to hold up all his pretensions to ridicule; inasmuch as he, although only in Priest's Orders, resolved to exalt a brother Presbyter to the Episcopate, and for this purpose invited two Bishops to concur with him in the ministry of consecration. Did Cedd not know what kind of Orders were given at Iona? Did not the two Bishops, who are said to have been Scots, know the rank which Finan must have held, if he were ordained in that Monastery? And yet this nominal Prelate of Lindisfarn invited them to attend a consecration, at which he himself was to preside, that is, to assist a mock Bishop in making a real one. How could he presume to make such a proposal to Cedd, the person to be consecrated? Must not such a burlesque proceeding have been contemplated on all hands with indignation and contempt? And yet we find that Cedd was in fact consecrated a Bishop; that he returned with greater authority to the Province whence he came, of which London was the Capital; built churches, and ordained Priests and Deacons. Unless, therefore, we are determined to give a gratuitous preference to absurdity, we must admit that Finan was clothed with the Episcopal character, and that he acted honestly and consistently in the discharge of his high duties as a Christian Bishop.

Still it is objected, that in the narrative of Bede we find not a single vestige of evidence, that a Bishop was present at the ordinations of Iona. We are merely informed by the Historian, that when Oswald, King of Northumberland, sent to the island of Hy for a Bishop to instruct his people in the doctrines of Christianity, the Council of Seniors elected Aidan, one of their number, as being worthy of the Episcopate; and having ordained him, sent him forth to preach. It is perfectly clear, we think, that all the difficulty which has been felt by those who are determined to see in the practice of the Columban Monks, the model of a Presbyterian Church, arises from not giving its proper meaning to that very common form of speech, which attributes to those who order a thing to be done, the credit, and sometimes even the very act of doing it. In the brief account given by Bede, no mention is made either of Bishop or Abbot; and, accordingly, if we must confine our inferences to the limits of the bare statement with which alone we are furnished, we have no alternative but to believe that all the members of the Convent, lay and clerical, proceeded on the very moment that they had fixed on a person worthy of the Bishopric, to invest him, with the sacred character, and dismiss him to his charge. Let those, however, who have any difficulty in satisfying themselves CULDEES how matters were really conducted on such occasions, consult the practice of other Monasteries at the same period; and they will find from the uniform tenour of History, that no ordinations were performed without the ministry of Bishops; and also that the relations of Bishops to those Monastic Establishments had been a subject of public regulation by the judicatories of the Church, both in Europe and Africa. We repeat, that as far as the literal expression of Bede's narrative is to be our guide, we have no better authority for concluding that the Abbot was present at the ordination of Aidan or Finan, than we have for asserting that the sacred office was performed by a canonical number of Prelates. And if the question is still to be repeated, why the Church Historian did not tell his readers that Bishops were really employed in conferring Orders, and more especially the Order of the Episcopate, in the Monastery of Iona, we beg leave in answer in the words of Bishop Lloyd, namely, that Bede was not likely to imagine *that such a question would ever be asked.*

Having said all that seems necessary on the subject of Church government, the main point for which the authority of the Culdees is quoted by Presbyterian writers, we proceed to make a few cursory remarks on certain other peculiarities, which are supposed to have distinguished that Order of Monks from the great body of the Romish Church. It has been alleged, for example, that the Christians in Britain and Ireland were not converted by Missionaries from Rome, or, at least, did not receive the doctrines which were taught by them; because, as is well known, the former had a rule for keeping Easter different from that which was observed by the latter. But this argument proves nothing to the purpose. It is true that the calculation according to which Easter Sunday was determined, when the Romans first planted Christianity in this Island, was different from that which was afterwards introduced at Rome by Dionysius Exiguus; and as during a considerable time, after the withdrawal of the legions from England, scarcely any intercourse subsisted between the Capital and this distant part of the Empire, the Scots and Picts in the north, and the Britons in the south, continued to observe the festival of the Resurrection, agreeably to the cycle which they had originally received. When the mother Church, at length, in the course of the VIth century, renewed once more her attention to the state of the Christians in Britain, she was amazed to find that one of the most solemn of her periodical solemnities was kept there in an uncanonical manner; and imagining that in this irregularity, they symbolized with the heretics of the East, and even with the Jews themselves, she used all her influence to make them adopt the new rule, and thereby to join with the great body of the Western Church in the observance of this annual feast. The Clergy here defended their practice on the ground that they had derived their Paschal cycle from the followers of the good St. John: and thus both parties, already entirely ignorant of the real nature of the controversy which they were pleased to maintain with each other, were equally resolute in supporting the canonical authority of their respective usages. But after a few years of disputation, the arts or the eloquence of the Roman Priests prevailed; and the Pope then found in the Abbot of Iona him-

 self a sedulous and devoted convert to the improved calendar.

Can such a controversy as this be considered as a proof, that the primitive Christians of the British Islands differed in point of doctrine from the Church of Rome? The question, it ought to be remarked, was not whether Easter should or should not be observed as a stated festival of the Church; but simply whether it should be kept according to the ancient method of calculating the Paschal season, or according to a scheme that was somewhat more modern. It was, in short, altogether a matter of order and not of faith: it might be connected with a problem in Astronomy, but could not possibly be viewed as having any affinity to a theological tenet, whether speculative or practical.

Another point in which the Culdees are supposed to have exhibited a want of conformity to the practice of the Romish Church, was the shape or size of the tonsure used by the Priests. Every one knows that Augustine was exceedingly nice in this particular, and that he even employed the most eloquent of his Monks to recommend in their sermons, the superior sanctity and decorum of the new pattern, which he had brought from Rome. But the native Clergy had a prepossession in favour of their ancient method of clipping and shaving; and it was not until their minds were enlightened on the subject, by several ingenious interpretations of Holy Writ, that they were induced to confess their error, and to have their hair cut after the Canterbury fashion. It is, moreover, maintained that the ancient Scots, or Irish, had a dislike to Auricular Confession; but the evidence adduced in support of this opinion is absurd and inconclusive. It has likewise been found out, greatly to their credit, that those barbarians were neither very zealous nor regular in attending to the rite of *Confirmation*; that they were sceptical in regard to the *real presence*; and that they Baptized by immersion without the consecrated chrism.

And these are the arguments which have been brought forward to establish the purity of faith, which is supposed to have characterized the Culdees, and to prove their systematic opposition, in respect of rites and ceremonies, to the Church of Rome! They were doubtful in regard to Transubstantiation, several centuries before that doctrine became a subject of discussion or of heresy, in any part of Christendom! Except in the disputed article of the Easter calendar, and the affair of the tonsure, it is impossible to fix on any one thing in which, at the end of the VIth century, the Christians of Britain and Ireland differed from those of Italy; and it is well known that these points of difference were not confined to the British Churches, but were agitated with equal zeal in other parts of Europe; and, moreover, that the Scots yielded their assent to the dogmas of Rome, on these very heads, and adopted both the tonsure and the new cycle, long before the Britons, in the southern division of the Island, would depart from their ancient practice. Wherefore, then, are the followers of Columba decorated solely and exclusively with the praise of firmness, purity, and sound views? why are they extolled as the only Clergy in ancient times, who had sense enough to perceive what was wrong, and courage enough to oppose it? why are they held up to the admiration of the world as prototypes of all the wisdom and zeal, which are so justly ascribed to most of the leading men who, at a later period, brought the reformation of Religion to its full accomplishment? and all this, too, in the face of the notorious fact, that they succumbed and complied, long before the great body of Christians in their immediate neighbourhood were in the least shaken from their steadfastness? The answer is obvious: there have been authors in this country, within the last two centuries, who were determined to find in the early annals of the Church, a model and a warrant for the things which had become popular in their own days; and for this reason, they laboured against the current of all ancient History, and in defiance of the strongest and best authenticated facts, to make out that our ancestors neither believed nor acted like the rest of the Christian world, but were Puritans and Separatists from the first hour of their conversion.

From a similar motive, it has been maintained, that the Bishops in Scotland were always hostile to the Culdees, and exerted all their power to put them down. But there is no truth whatever in that averment. On the contrary, the Bishops founded several Monasteries for the disciples of Columba, and invested them when resident at the Episcopal seat, with the official rank of Dean and Chapter; and, as we have already observed, the first view that we obtain of the Culdees in the page of authentic history, presents them in the attitude of protecting their rights in that capacity, and claiming the privilege of confirming the election of Bishops. "Whereas," says Mr. Goodall,* "it has been alleged and maintained, that the disputes which the Culdees had with some Bishops and Canons were on account of differences about religious tenets, it will appear by examining into the instances alleged, that it was not so; but merely such disputes as the Bishops and Canons had pretty frequently among themselves, about money, land, and privileges. Yea," he adds, "they differed no more in Religion from the rest of the Church of Rome, than Black Friars do from White. Who would ever have expected these pleas, about church lands and tithes, insisted on as evidences that the parties were of different sentiments in religion, when there is not one word about Religion in them! Surely the debate, whether the Culdees at Monimusk could transform them into Canons-regular, contrary to the will of the Bishop of St. Andrews, their patron and founder, is so far from supporting any insinuation of their differing in Religion from the Church of Rome, that it supposeth the very contrary; as the contest betwixt the Culdees and Canons of St. Andrews doth most manifestly, and to such a degree, that to those who are not sufficiently acquainted with the usual methods by which controversies of this kind have been carried on amongst us for about the two hundred years by-past, it must be astonishing to hear such notions invented, propagated, and maintained from topics which so evidently refute them, by any person who regards his own character."

We cannot close these observations, without adverting for a moment to the litigated point which respects the subjection of the Bishop to the Abbot of Iona. It is admitted by all who have read the passage in Bede, with a due reference to the practice of the times, that the superiority of the Abbot must have consisted in some of his Monastic attributes, as the

* See *Preliminary Dissertation on the Culdees*, prefixed to Keith's *Catalogue of the Scottish Bishops*, Edin. 1824.

CULDEES — CULEX.

head of a parent establishment; and that it could have no respect to the spiritual functions of a Presbyter, as opposed to those of a Bishop. Within the walls of a College, the Master or Provost is superior, *quoad omnes res Academicas*, to the highest Prelate in the land; and at Christ Church, Dublin, as well as at Christ Church, Oxford, the Dean uniformly takes rank (*more inusitato*) of the Bishop of the Diocese. These, it is clear, are matters of special compact or particular institution, and will never be adduced by those who have any confidence in the goodness of their cause, to invalidate a general principle, or to weaken a conclusion drawn from long and almost universal practice.

We are happy to find that the arts of controversy on this subject are at length fully detected, and exposed to just contempt. The research of Selden, the zeal of Baxter, the bigotry of Dalrymple, and the plausible sophistry of Jamieson, have made no impression on the public mind, in favour of Culdean purity or Presbyterian antiquity. "System has concurred with ignorance," says Mr. Chalmers, in his *Caledonia*, "in supposing that the Culdees were peculiar to the United Kingdom of the Picts and Scots; and that they actually possessed rights and exercised powers, which were inconsistent with the established laws of the Universal Church in that age. A retrospective view of Ecclesiastical history, from the epoch of the introduction of Christianity into North Britain, would show to a discerning age, that the doctrines, liturgical forms, and the Monkish discipline of the Britons, the Irish, the Scots, and the Picts, were extremely similar."*

CULDE — CULI NAR

Mr. Pinkerton, too, that very learned Antiquary, when speaking of the Culdees, is led to remark, that "it is clear from ancient charters, that far from being enemies to Episcopacy, they were the very men who chose the Bishops. Doubtless he who expects to find in Scotland matters not to be found in any neighbouring country, only shows his own credulity; and that from the IVth century, every Christian country had its Bishops, is too well known to be insisted on. When St. Martin first brought Monks into Europe, about the year 380, their rigid life acquired them high esteem. In a short time the Bishops were chosen chiefly from their Order; and afterward, usurping the right of the people, they began to choose the Bishops from among themselves. Hence, in the middle ages, *almost every Monastery had its Bishop, almost every Bishopric its Monastery.* Nay, the Abbot or chief of the Monastery was sometimes esteemed superior in dignity to the Bishop; that is, in every thing not immediately belonging to the Episcopal function. Of this, the Monastery of Hyona, the seminary of Christianity in North Britain, affords a noted instance."†

CULEX, in *Zoology*, a genus of insects of the order *Diptera*, family *Tipulariæ*. Generic character: antennæ filiform or setaceous, very hairy; in the males plumose, longer than the head; ocelli none; eyes large; rostrum tubular and long.

Type, *C. pipiens*, Auct.

The insects of this genus, to which belongs the common Gnat, are excessively troublesome and vexatious little animals, annoying by their sharp punctures, which frequently occasion considerable swelling and uneasiness. During the summer, even in this temperate climate, they are sufficiently teazing; but in some of the warmer, and during the summer even in more northern countries, they become a pest of no inconsiderable consequence. The manner in which these minute creatures suck the blood upon which they live, is very curious. The little tube or sucker, through which they draw the blood, contains five excessively fine pointed organs, like needles, the outer side of which is in some beset with small teeth, directed backwards. When the puncture is made, these are protruded from the end of the sheath, and as they enter the skin, the tube becomes bent till the head nearly touches the surface. It is not to the mere puncture, that the consequences are to be attributed, which are frequently severe, but to a venomous fluid, which is expelled at the same time from the tube, and which has been supposed by some authors to be supplied for the purpose of rendering the blood more fluid, so as to pass more readily through the tube. It is asserted that the females only have the power of piercing the skin.

During the day they remain quiet upon the trees, but towards evening they swarm in innumerable myriads, dancing in the last beams of the sun, and producing a humming sound, which would be rather soothing and agreeable, were it not associated with the dread of their little implements of annoyance.

The eggs are laid in the water, in which element the larvæ and pupæ live, both swimming about with great agility. There are several generations of these insects in the course of a year, so that the multitudes which are produced are almost inconceivable.

See Latr. *Hist. Nat.* xiv. p. 284; Kirby and Spence, *Intr.*

CULICOIDES, in *Zoology*, a genus of insects of the order *Diptera*, family *Tipulariæ*. Generic character: wings deflexed; rostrum conical, longer than the head; antennæ of fourteen articulations, hairy; the second and six following cylindrico-ovoid; the four or five subsequent ones elongate, and nearly cylindrical; the last larger, cylindrico-ovoid.

Type, *C. punctata*, Lat.

CU'LINARY, CU'LINARILY. Fr. *culinaire*; Lat. *culina*, (of uncertain Etymology.) A kitchen. Of or pertaining to a kitchen, to the arts of cookery practised in a kitchen.

A rudimental resemblance hereof there is in the cruciated and rugged folds of the reticulum, or net-like ventricle of ruminating horned animals, which is the second in order, *culinarily* called the honey-comb.

Sir Thomas Brown. Cyrus' Garden, ch. iii.

The opinion of Leucippus, Democritus, and other prime anatomists of old, is in our days revived by no mean philosophers; namely, that our *culinary* fire, such as chymists use, consists of swarms of little bodies swiftly moving, which by their smallness and motion are able to permeate the solidest and compactest bodies, and even glass itself.

Boyle. The Sceptical Chymist.

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* *Caledonia*, vol. i. book v. ch. viii.

† Pinkerton, *Inquiry*, vol. ii. part vi. ch. i.

CULINARY. — ULLEN.

There are, however, some things in the *culinary* science too sublime for the youthful intellects, mysteries into which they must not be initiated, till the years of serious maturity, and which are referred to the day of marriage, as the supreme qualification for connubial life. *Johnson. The Rambler*, No. 51.

Hard fare! but such as boyish appetite
Disdains not; nor the palate, undeprav'd
By *culinary* arts, unsav'ry deems.
Cowper. The Task, book i.

CULL, Fr. *cueillir*; It. *cogliere*; from the Lat. *colligere*, to collect or gather together. Skinner and Junius. It is more commonly used as *Seligere*,

To select, pick or choose; to take out from choice or preference.

Nowe shaketh my hande, my pen waxeth dulle,
For weryd and tyred; seyage this werke so longe:
The auctours so rawe, and so ferre to *culle*.
Fabyan, vol. i. ch. 218.

For nowe, who lookes to beare the bel,
his doynge he muste *cull*,
At home with hym, and better adde,
then he dyd erst out pull.
Drant. Horace. Satyre 10.

For as once it was an argument, that only Jury was God's people, because they only received his commands, and the Heathen had not knowledge of his laws; so now was it as evident a proof, that the Heathen were received into his church, (i. e.) into the number of those whom he had *culled* out for salvation, because he made known his ordinances to them, entertained them in his service, and commanded them every one every where to repent. *Hammond. Works. Sermon* 13.

Amongst the rest a small unsightly root,
But of divine effect, he *cull'd* me out.
Milton. Comus, l. 630.

If there be any vice that sullies and takes off from the lustre of his other good qualities, that shall be sure to be *cull'd* out, and writ upon their lives and behaviour.
South. Sermon 9. vol. vii.

To talk of looking out, and *culling* of places, is nonsense, where the whole Scripture alone can make up our belief, and render it entire and consummate: which no one, I think, can hope for in this frail state of ignorance and error.
Locke. Works. A second vindication of the reasonableness of Christianity, &c.

CULLEN, a maritime Town and Parish of Scotland, in the County of Banff, situated at the junction of a small stream with Murray Frith. The Town is but badly built, and it has yet derived but little advantage from its vicinity to the sea. The place chiefly belongs to the Earl of Seafield, at whose expense a new harbour was commenced a few years ago, and a new town projected near it on the north of the old Town. Some vestiges of fortification are to be seen on a mound, called Castle-hill, near the extremity of the Town; which from its situation appears to be capable of being made a place of great strength. The north side is an inaccessible rock, and all the rest is encompassed by a deep ditch. No record of its history remains; but the edifice is supposed to have been destroyed by fire, as vitrified stones have occasionally been dug up. Cullen-house, the seat of Lord Seafield, stands near this place, on the banks of the Cullen, which flows under its walls in a deep rocky channel, the bottom of which is about twenty yards below their foundation. In the vicinity of this house, there are also vestiges of a building still visible, in which Elizabeth, the Queen of Robert de Bruce, is said to have died. Cullen joins with Elgin, Banff, Kintore, and Inverary, in sending a Member to the British Parliament; and has some manufactures of linen yarn and damasks; bleaching and fishing also are both successfully prosecuted. Population in 1821, 1452. Distant thirteen miles from Banff; fifty-eight north-west from Aberdeen.

CULLEN. — CULLICE.

CULLENDER, see COLANDER.

Thou that of faces honeycombes dost make,
And of two breasts two *cullenders*, forsake
Thy deadly trade; thou now art rich, give ore,
And let thy curses call thee forth no more.
Corbet. Elegy. Upon the death of Lady Haddington, who died of the small-pox.

CULLICE, from the Fr. *coulis, jus* colatum. Broth *strained* through a *colander, a colando*. Fr. *coulis*, Cotgrave explains, Broth of boiled meat strained, fit for a weak or sick body.

For whom a *cullice* had more fitter been,
Than in a golden bed a gallant queene.
Drayton. England's Heroical Epistles.

They live in *cullises* like rotten cocks
Stew'd to a tenderness, that holds no tack:
Give me a thing I can crush.
Beaumont and Fletcher. Bonduca, act i. sc. 1.

When I am excellent at cawdles,
And *cullices*, and have enough spare gold
To boil away, you shall be welcome to me.
Id. The Captain, act i. sc. 3.

Then by my cawdle, and my *cullice*, I set
My daughter on her feet, about the house here.
Ben Jonson. The Magnetick Lady, act iv. sc. 7.

He who needs a savoury jelly, for such in fact is a CULLIS, may borrow his receipt from two cited by Archdeacon Nares (*ad. voc.*) The first is from Browne's *British Pastorals*, book ii. s. 3; it consists of

Ambergreece
Phesant and Partridge into jelly turn'd,
Grated with gold seven times refin'd and burn'd,
With dust of orient pearle.

The second is not quite so costly, and we think must be more richly flavoured:

"If you list to still [distil] a cocke for a weak body, that is in a consumption from long sicknesse or other causes, you may doe it well in this manner. Take a red cocke, that is not old, dresse him, and cut him in quarters, and bruse all the bones, then take the rootes of fennell, parcely and succory, violet leaues and borage, put the cocke in an earthen pot which is good to stew meates in, and between every quarter lay of the rootes and herbes, coraus, whole mace, anise seeds, liquorice being scraped and slyced, and so fill up your pot. Then put in halfe a pint of rose-water, a quart of white wine or more, two or three dates made clean and cut in pieces, a few prunes and raysons of the sunne, *and if you put in certain peeces of gold, it will be the better, and they never the worse*, and so cover it close, and stop it with dough, and set the pot in seething water, and let it seeth gently for the space of twelve hours, with a good fire kept still under the brasse pot that it standeth in, and the pot kept with liquor so long. When it has stilled so many houres, then take out the earthen pot, open it, streine out the broth into some cleane vessell, and give thereof unto the weake person, morning and evening, warmed and spiced, as pleaseth the patient. In like manner you may make a COLLYSS of a Capon, which some men like better." *Haven of Health*, ch. 157.

CULLY. — CULMINATE.

CU'LLY, *v.*
CU'LLY, *n.*
CU'LLY, *adj.*
CU'LLIAN,
CU'LLYISM,
CULLIBI'LITY,
CU'LLION, *n.*
CU'LLIONLY.

It. *coglione*; Fr. *couillon, couille*; Lat. *coleus*; Gr. κολεὸς, *vagina*. Cotgrave in v. *Coulle*, after explaining the word agreeably to the Etymology, adds, "Also a long, lank, and lubberly coward; a heartless, faint-hearted or white-livered slimm."

The great Priapus of Rome, is alwaies proued by his *cullions*, an able cocke & no hen, ere he be admitted to y^e^ seate of antichrist.
Bale. Apology, p. 113.

When as the *cullian*, and the viler clown,
That like the swine on draff sets his desire,
Feeling the tempest, sadly lays him down
Whilst that blind strumpet [Fortune] treads him in the mire.
Drayton. Pastorals. Eclogue 8.

Ile make a sop o'th' moonshine of you, you whoreson *cullyenly* barber-monger, draw. *Shakspeare. Lear*, fol. 292.

——— And all the sacred rules
Religion teaches, tricks to *cully* fools:
Justice would strike th' audacious villain dead,
But mercy boundless, saves thy guilty head.
Pomfret. Upon the Divine Attributes. Goodness.

To us y' apply, to pay the scores
Of all your *cully'd* past amours.
Butler. Hudibras, part iii. can. 1.

Yet banish'd from the realms by right her own,
Passion, a blind usurper, mounts the throne:
Or, to known good preferring specious ill,
Reason becomes a *cully* to the will.
Fenton. Epistle to Mr. Lambard.

O why should you, whose mother-wits
Are furnish'd with all perquisites,
B' allow'd to put all tricks upon
Our *cully* sex, and we use none?
Hudibras. To his Lady.

Providence never designed him [Gay] to be above two and twenty, by his thoughtlessness and *cullibility*.
Swift. Letter 33. *To Pope.*

What is this but being a *cully* in the grave! Sure this is being hen-peck'd with a vengeance! But without dwelling upon these less frequent instances of eminent *cullyism*, what is there so common as to hear a fellow curse his fate that he cannot get rid of a passion to a jilt, and quote an half-line out of a miscellany poem to prove his weakness is natural.
Spectator, No. 486.

CULM, Minsheu says *a* culmine *quoniam semper summa petit et* culmina *domus*; smoke or soot.

CULM (Welsh, *Culm*) is also a variety of Coal, the *Bitumen Oxygenatus* of Linnæus, and the *Glanz kohle* of Werner. It is found principally in Wales; it is not easily kindled, but when once it is so it burns a long time, without flame or smoke; it does not cake, and it leaves but few ashes. Dr. James Hutton published in 1777 a small Pamphlet, *Considerations on the nature, quality, and distinction of Coal and Culm*, which occasioned some controversy.

CULMIFEROUS, *adj.*, Lat. *culmus*, a stalk, and *ferre*, to bear.

Culmiferous plants [so call'd of *culmus*, Lat. straw or haulm] are such as have a smooth, joint stalk, and usually hollow, and at each joint wrapp'd about with single, narrow, sharp pointed leaves. *Miller. Gardener's Dictionary.*

CULMINATE, Lat. *culmen*, the top or summit. To reach the top or summit; the meridian height.

Here matter new to gaze the Devil met
Undazl'd, far and wide his eye commands,
For sight no obstacle found here, nor shade,
But all sun shine, as when the beams at noon
Culminate from the æquator.
Milton. Paradise Lost, book iii. l. 617.

On that unhabitable shore,
Expose me all alone,
Where I may view without a shade,
The *culminating* sun.
Pitt. Horace. Ode 22. book i.

——— While above
T' embow'ring branches *culminate*, and form
A walk impervious to the sun.
Smart. The Hop Garden, book i.

CU'LPABLE, *adj.*
CU'LPABLENESS,
CU'LPABLY,
CU'LPE,
CU'LPRIT,
CU'LPATE,
CU'LPATORY.

Fr. *coulpable*; It. *colpevole*; Sp. *culpable*; Lat. *culpabilis*; from *culpa*, a fault. Some Etymologists think from *collabi*; to slip, to fall: others from κλοπὴ, itself from κλέπτειν, to take privately, to steal. Vossius prefers the Hebrew *chataph*, to pass beyond, to transgress; and he adds, that properly *culpa* is transgression of the laws, and the bounds of virtue. Cicero in his IIId Paradox, says, that *peccare*, is *lineas transilire*, to leap over the bounds, and when this is done, *culpa commissa est*, a fault has been committed.

Blamable; that may, that ought to be blamed, censured or condemned.

Culpe is used by Hall, from the Fr. *coulpe*.

Culprit, appears merely to be a compound, and contraction of *culpe*, a fault, a crime, a transgression of the law; and Fr. *pris*, part. of *prendre*, to take; one taken, a *prisoner*; for a transgression of the law.

This facte was adiudged of all the nobilitie to be vnlawful, vniust and vngodly, to depriue a man beyng banished out of the realme without deserte, without *culpe*, and wythout cause, of his inheritaunce and patrimony.
Hall. Henry IV. Introduction, fol. 4.

Of Inglis and Frankis who was most *culpable*.
R. Brunne, p. 302.

For thy my sonne in all waye
Be wel auised, I the preie
Of slaught, er that thou be *culpable*
Withoute cause reasonable.
Gower. Conf. Am., book iii. fol. 61.

Anon after the king sent for the sayd Lord Cobham; and as he was come, he called him secretly, admonishing him betwixt him and him, to submit him selfe to hys mother the holy churche, and as an obedient chyld to acknowledge himself *culpable*.
State Trials. Trial of Sir John Oldcastle.

Meet and reason it is, that every one of you according to his place and calling, quit himselfe well in whatsoever shall be imposed and laid upon him: and especially to endevour and prevent, that no danger or mutinie arise by the maliciousness of those that are *culpable* and offenders.
Holland. Livius, fol. 1033.

The truth is, when all is said, every man in doubtful cases is left to his own discretion; and if he acts according to the best reason he hath, he is not *culpable*, tho he be mistaken in his measures. *Sharp. Sermons*, vol. ii. p. 257.

The great thing to be attended to in this case, of a man's following a mistaken judgment, is the *culpableness* or inculpableness, the faultiness or innocence of the mistake upon which he acts.
Id. Ib. vol. ii. p. 199.

Dauntless as death, away he walks;
Breaks the doors open, snaps the locks;
Searches the parlour, chamber, study;
Nor stops till he has *culprit's* body.
Prior. An English Padlock.

The learned, the judicious, the pious Boerhaave relates, that he never saw a criminal dragged to execution without asking himself, "Who knows whether this man is not less *culpable* than me?" *Johnson. The Rambler*, No. 114.

LPA-LE. Like other *culprit* youths, he wanted grace;
But could have no self-interest in the case.
Whitehead. Epilogue to the Roman Father.

PONS. The indulgence of the public ought to imprint respect, not presumption; and instead of trespassing anew on that lenity, the author has long feared he should be reproached, that

Detinuit nostras numerosus Horatius aures;

a quotation he should not dare to apply to himself, if adjectives, in *osus*, as *famosus*, &c. were not most commonly used by Latian authors in a *culpatory* sense; and thus *numerous* only means too voluminous. *Walpole. Catalogue of Engravers*, vol. v. *Postscript.*

CULPRIT, in *Law*, a term used by the Clerk of the Assize, or Clerk of the Arraigns, on behalf of the Crown when a person is indicted for a Criminal matter. After the indictment is read in the Court, which is the charge of the Crown against the prisoner at the bar, he is asked if he is, Guilty, or Not Guilty? If he answer, Not Guilty, the Crown replies by continuing the charge of guilt upon him, which is expressed by pronouncing the word "Culprit." Etymologists have been much puzzled to explain this obscure expression; since besides that given above, *Cul* has been said to be an abbreviation of the Latin word *culpa*, guilt, or *culpabilis*, guilty, and *prit*, (now *prêt*,) the old French word for ready, or as others think, the Latin *apparet*, appears, or rather *qu'il paroit*, let it appear so, i. e. Not Guilty. Again, it has been conjectured that *prit* was a corruption of *pr̄t*, written for *ponit* by the Clerk, as a minute that issue was joined; so that *ponit se super patriam*, or *pr̄t se* might be converted into *prist* or *prest*, as it was sometimes written. *Cul* was probably intended to denote the plea, and *prit* the issue; and these syllables being pronounced by the Clerk aloud, to give the Court and prisoner an opportunity of hearing the accuracy of the minute, and being immediately followed by the question, How wilt thou be tried? naturally induced the ignorant to suppose, that Culprit was an appellation given to the prisoner. Blackstone, in the following passage, appears to favour some such derivation as this:

"It may perhaps, however, be accounted for by supposing, that these were at first short notes, to help the memory of the clerk, and remind him what he has to reply; or else it was the short method of taking down in the court, upon the minutes, the replication and averments; '*cul. prit*;' which afterwards the ignorance of succeeding clerks adopted for the very words to be by them spoken." Blackstone, *Commentaries*, vol. iv. p. 431.

CULPIN, Minsheu says, "a taking away from the floure." It is a word used in the west parts of England.

CULPONS, *tum cumuli, acervi, tum particulæ*; piles, heaps, and also parts or particles, from Fr. *coupon*, a segment, a part; and this from the verb *couper*, to cut, to sever. Skinner.

Mr. Tyrwhit says, that Culpons in the first example from Chaucer signify *shreds*, in the second *logs*. Drant uses the verb;—To cut in pieces. *Diram qui contudit Hydram.*

Bytnces heng his lokkes that he hadde,
And therwith he his shulders overspredde,
Ful thinne it lay, by *culpons* on and on.
Chaucer. The Prologue, v. 681.

And lete anon commande to hack and hewe
The okes old, and lay hem on a row,
In *culpons*, wel araied for to brenne.
Id. The Knightes Tale, v. 2869.

He that did crowse, [crush] and *culpon* once
Hydra of Hellish spyte.
Drant. Horace. Epistle to Augustus.

CULROSS, a small Royal Borough of Perthshire, on the north shore of the Frith of Forth, of considerable antiquity. The harbour is dangerous from the rocks at its mouth, and the town therefore employs only a few vessels in the coal trade, although formerly it was the most considerable mart of coal in Scotland, and by an Act of Parliament in 1663, the Culross chaldron was ordained to be the standard measure of the Kingdom. The coal works, as late as James VI. (I. of England) were wrought considerably under the high water mark, and conveyed thence by a moat subterraneously communicating with the pit. The parish abounds in freestone, ironstone, ochre, and a clay valuable for potteries and glass-works. A Cistercian Abbey was founded here by Malcolm I. Thane of Fife in 1217, the Chapel of which still forms the Parish Church. To the westward near the Forth is the site of Dunnemarle Castle, anciently a fortress of the Macduffs. Culross joins with Stirling, Dunfermline, Inverkeithing, and South Queensferry in returning a Member to Parliament. Population in 1821, 1434. Distant five miles west from Dunfermline, and twenty-three west by north from Edinburgh

CULROSS — CULTIVATE.

CULTER, see COULTER.

CU'LTIVATE, CULTIVA'TION, CU'LTIVATING, *n.* CULTIVA'TOR. CU'LTURE, *v.* CU'LTURE, *n.* Fr. *cultiver*; It. *coltivare*; Sp. *cultivar*; Lat. *colere, cultum*, to till. Vossius prefers an Hebrew origin. Lennep considers that κολ-ω, must have existed in Greek as the root of κολάζω, *punio*, and of other words; and Scheidius that κολ-ειν, was the same as κέλλ-ειν, and meant *pellere, impellere, impellendo agere*; and further, *vehementiùs tractare, tundere*. And thus *col-ere*, will signify, consequentially,

To labour earnestly; *sc.* for the improvement of any thing;

As to cultivate the land,—to till it, to plough, to manure it; to cultivate the mind,—to strive, labour or endeavour to improve, or better it, strengthen or enlarge it.

This is a very deadly & monstrous perswaciō, which hath entred the mindes of men, beleuing that the studies of philosophie are of estates and princes, either vtterly not to be touched: or at lest wise with extreme lippes to be sipped, and rather to the pomp and ostentacion of their wit, then to the *culture* & profit of theyr myndes to be litle & easily tasted.
Sir Thomas More. Workes, fol. 14.

Your highness may assure your self, that the same offices of good-will towards your highness never shall be wanting in us; such as may be able to demonstrate how firmly we are resolv'd to *cultivate* both long and constantly, to the utmost of our power, that friendship which is between your serenity and this republic.
Milton. To the Grand Duke of Tuscany.

But that we may returne to Alexander, he having put over the river Arbis or Arabius, and having the very night following marched through a great part of the sandy country, came the next morning into places well inhabited and *cultured*.
Usher. Annals. Anno Mundi 3679.

Whom [Lacedæmonians] also both in other things, and especially in the *culture* of their bodies, the nobility observed the most equality with the commons. *Hobbes. Thucydides*, book i.

The mind of man hath need to be prepared for piety and virtue; it must be *cultivated* to that end, and ordered with great care and pains. But the vices are weeds that grow wild and spring up of themselves. *Tillotson. Sermon* 10.

Even man hath an innate principle of reason, but it is use and *cultivation* of reason that must enable it actually to do that, which nature gives it only a remote power of doing.
South. Sermons, vol. vi. p. 383.

CULTIVATE. — CULVERIN.

I have had a large, a fair, and a pleasant field; so fertile, that, without my *cultivating*, it has given me two harvests in a summer, and in both oppressed the reaper.

Dryden. Letter to Sir Robert Howard.

Physicks being a science, whose large extent invites and warrants its *cultivators* to search into the nature and phenomena of things corporeal, indefinitely, it must often happen, that the medicinal art, and this science will be conversant about the same subject though in differing ways, with differing scopes.

Boyle. Of the Reconcilableness of Specific Medicines, &c.

The mind that lies fallow but a single day, sprouts up in follies that are only to be killed by a constant and assiduous *culture*.

Spectator, No. 10.

Depend upon my sincerity, when I assure you, that I shall not only always honour you as man in the first rank in letters, but shall be heartily disposed to *cultivate* your acquaintance, and to merit your good opinion.

Warburton, vol. xii. p. 462. *Let. from Dr. Leath to Dr. Warburton.*

Being asked, whether the rajah is not bound to furnish the *cultivators* of land with seed for their crops according to the custom of the country? he said, the king of Tanjour, as proprietor of the land, always makes advances of money for the seed for the *cultivation* of the land.

Burke. Appendix, No. 7, *to Speech on the Nabob of Arcot's Debts.*

But happiest they, who drooping realms relieve!
Whose virtues in our *cultur'd* vales appear!
For whose sad fate a thousand shepherds grieve
And fading fields allow the grief sincere.

Shenstone. Elegy 25.

——— From their tenements,
Pleas'd and refresh'd, proceeds the caravan
Through lively spreading *cultures*, pastures green,
And yellow tillages in opening woods. *Dyer. The Fleece.*

CULTUROSTRES, in *Zoology*, a family of the order *Grallæ*, class *Aves*.

CULVER, *n.* A. S. *culfre, columba*, a dove, a pigeon. *Wud-culfre, palumbus*, a stock-dove. Somner.

Or as the *culver*, that of the eagle is smitten.

Chaucer. Of Philomene, fol. 208.

And anoon he went up of the watris and syghe heveues opened, and the Holy Gost comynge doun as a *culvere* and dwellynge in him. *Wiclif. Mark*, ch. i.

As too the whyte, and lately lymed house
The doues do flock in hope of better fare,
And leaue their home of *culuers* cleane and bare.

Turbervile. To one that vpon surmise of adversitie, &c.

Like as a gosh-auke, that in foot doth beare
A trembling *culuer*, hauing spide on hight
An eagle, that with plumy wings doth sheare
The subtile syre, stouping with all his might,
The quarrey throwes to ground with full despight;
And to the battell doth herself prepare.

Spenser. Faerie Queene, book iii. can. 7.

——— Whence borne on liquid wing
The sounding *culver* shoots; or where the hawk,
High in the beetling cliff his aery builds. *Thomson. Spring.*

CULVERIN, Fr. *coulevrine*; It. *colubrina*; Sp. *culebrina*. A bombard, long and thin, which is now also called *serpentina*, from the shape of a serpent, (*colubri vel serpentis.*) Junius.

They haue faire ordinance of brasse of all sorts, bases, faulcons, minions, sakers, *culuerings*.

Hakluyt. Voyage, &c. Description of Russia, vol. i. fol. 316.

As there great *culuerings* for battery bent,
And leuel'd all against one certaine place,
Doe all attonce their thunders rage forth-rent,
That makes the wals to stagger with astonishment.

Spenser. Faerie Queene, book v. can. 10.

Captain Zanchy, who took in Marsey Fort and Island, found there two *culverins*, two sacres, and one drake.

Whitelock. Memorials. Anno 1648.

In the *Table of Ordnance* in the time of Elizabeth, given by Dr. Meyrick, (iii. 70,) the CULVERIN carried 17½ lbs. shot in a bore of 5½ inches; the demiculverin 9½ lbs. in 4 inches; the bastard Culverin 5 lbs. in 4 inches. Elsewhere, says Fosbrooke, (*Enc. of Ant.* 823,) we have the large Culverin 20 lbs.; ordinary Culverin 17 lbs.; smallest Culverin, called in Captain Crusoe's *Art Militarie* (118) the great Culverin, 15½ lbs.; the large demiculverin or whole Culverin 12 lbs.; the demiculverin or small Culverin 6 lbs.; the bastard Culverin 8 lbs.

CUMÆ, otherwise CYME, a Town of Campania in Italy, on the sea shore, in latitude 41°, and eight miles north-west from Naples.

Cumæ was founded by a colony from Chalcis in Eubœa, under Megasthenes and Hippocles. The time of its foundation lies beyond the records of authentic history; it has, however, the reputation of being the most ancient Greek settlement in Italy, and was, according to Velleius Paterculus, (lib. i. ch. iv.) founded not long after Chalcis itself. Its history is involved with some of the most ancient fables of classical antiquity; it was here that Dædalus rested after his flight from Crete, and is said to have founded the magnificent Temple of Apollo and Diana, of which Virgil gives a most brilliant description in the beginning of the VIIth Æneid; here was the abode of the most celebrated of the Sibyls, and here Æneas landed when he came to Italy.

The beautiful situation of Cumæ rendered it a favourite place of resort with distinguished Romans. To its neighbourhood Sylla retired after his resignation; and Cicero, Pompey, Varro, and Catullus had seats there called *Cumana*. But the neighbouring coasts of Baiæ, Puteoli, and Naples, were more attractive, because more salubrious; in the time of Juvenal, Cumæ is described by the Satirist as deserted and empty, (*vacuæ*;) and in the VIth century it was reduced to a barren military position. Even this was destroyed before the end of the XIIIth. A cavern is still shown as the grotto of the Sibyl; and Eustace (ii. 423) thinks probably did form part of it. The grotto is described by Justin Martyr, A. D. 105, as existing in all its original splendour; and though perhaps disfigured and despoiled by Constantine, it was not ruined till the war between Justinian and the Goths in 550. Nerva then undermined the fortress above it, and its ruins partly choaked up the cavern. Two only of its many branches (the *lati aditus centum* and *ostia centum*) are now visible. Information on the Antiquities of Cumæ will be found in Anton. Ferro, *Apparato delle Statue ritrovate in Cuma*, 1606; and Sarnelli, *Guida de' Forestieri per Pozzoli*, &c. 1685.

CUMANA, NUEVA ANDALUSIA, or PARIA, a Province of the Department of Caracas, in the Republic of Colombia, bounded on the north by the Carribbean Sea, eastward by the Atlantic, to the west by Barcelona, and southward by the Orinoco and Spanish Guiana. Barcelona is also included by some writers in the territories of this extensive Province, in which case, the western boundary is Venezuela, or Caracas Proper. The great extent of Cumana and Barcelona, their being washed on two sides by the ocean, and by the Orinoco on the third, render them a most important portion of the Republic.

Columbus discovered Paria during his third voyage. In 1499 Ojeda followed the coast as far as Cape de la Vela; and Cristoval Guerra with Pedro Nino obtained a license to explore the country. Vincente Yanez Pinzon, in 1500, traced the estuary of the

Orinoco, and expeditions were fitted out in every port of Spain for the Coast of Pearls. In 1521 Bartolomeo de las Casas, the Protector of the Indians, obtained a grant of the whole coast of Cumana, Barcelona, Venezuela, Coro, and Maracaibo, and sailed with 200 men to take possession of it; but was repulsed by the natives, who had been goaded to madness by their former oppressors. Juan de Ampues landed in 1527, and adopting mild measures, conquered the country, the chief Cacique taking the oath of allegiance to Spain on the 26th of July 1527. Ampues founded the city of Coro. Charles V. most unjustly assigned part of this country in payment of a debt to a German company, the Welsers, from which it suffered much; but their power did not last long, as Juan Perez de Tolosa was appointed Captain-General of Caracas, and the Council of the Indies promulgated laws for the government of the afflicted natives. Since that time Captain-Generals have governed Caracas without interruption, until the recent enfranchisement of the country.

Climate, &c.

In treating of COLOMBIA we have already given an outline of the features and climate of this portion of the State.

Productions.

The productions of the country have also been noticed, but of the singular peninsula and point of Araya in latitude 10° 36′ north and longitude 64° 20′ west, which has produced immense quantities of salt ever since the discovery, no relation was given. This spot used to be clandestinely visited by the colonists of every nation which possessed establishments in the West Indies; nor was it until the expulsion of the Dutch, in 1605, that the Government of Caracas took absolute possession of it. The great mere or lake of which the salt works consisted, was, however, overflowed in the dreadful hurricane of 1726, which converted it into a gulf several miles long; but pits and reservoirs have since been dug, so that vast quantities of salt are now again procured. The consumption of this article in forming *tasago* or salted provisions, amounts in Barcelona and Cumana to 9000 or 10,000 *fanegas* (each of 400 lbs.) annually, of which the salt grounds of Araya furnish 3000 *fanegas*, and the sea the remainder. Araya is also noted as being the first place in which the Spaniards began to found a town, and it contains springs and masses of petroleum, this substance existing also on its coasts at Cape de la Brea, Punta Soto, and Guararitto. A stream of naphtha issues from the bed of the sea near these shores, and forms a visible spot, 100 feet in diameter, among the weeds with which the beach is covered.

Population.

The Provinces of Barcelona are chiefly peopled with Indians, who are supposed to exceed the Spaniards, Negroes, and mixed races in a proportion considerably above one-half, without including the Guaraounoes of the Islands of the Orinoco, who, as it were, command the mouths of that river, which extend along the sea coast for more than sixty leagues.

Rivers.

Besides the Orinoco, the coast of Cumana and Barcelona is pierced by numerous rivers, of which the Unara separates Venezuela Proper from Barcelona, and is navigable from San Antonio de Clarimas, eighteen miles in the interior; it receives the Ipire at about forty-five miles from its source in the mountains, and runs about the same distance thence to the sea. Barcelona is built on the Neveri, which serves as a communication with the interior for the trade in cattle and hides. 8000 mules alone having been embarked in 1809 for the West India Islands. The City of Cumana stands on the small river Manzanares; the next stream of any importance is the Guarapiche, which flows into the Atlantic by a very broad estuary just above the first mouth of the Orinoco. The Mamo, the Pao, and the Suara are the largest rivers of this country which flow into the Orinoco.

Capital.

CUMANA, or NEW TOLEDO, the chief City of these Provinces, is situated in latitude 10° 27′ 52″ north and longitude 64° 9′ 47′ west; a mile from the mouth of its harbour, between which and the Town is the great plain El Salado. To the east is another extensive plain, and on the north is a rocky mass, on which the Castle of San Antonio is built. The City occupies the space between this citadel, the river Manzanares, and another stream, called Santa Catalina. Cumana is one of the oldest cities on the continent, having been founded by Ocampo in 1520. It is now the chief City of the Department of the Orinoco, and the residence of the Governor.

No very remarkable buildings are seen here, owing to the frequency of earthquakes; but it may be styled a fine town, and is noted for the purity and healthiness of its climate; the great heat incident to its situation being moderated by the sea breezes, so that Fahrenheit's thermometer ranges between 93° and 70°. A large suburb is called the Town of the Guayguericas, being inhabited by a tribe of Indians of that name, who principally cultivate the adjoining fertile plains, and whose neat cottages and gardens filled with sapotes, mamies, plantains, &c. give a very beautiful appearance to Cumana. Humboldt observes, that the entrance of the harbour of Cumana is highly picturesque; the City rising out of the plain backed by the citadel, its rocks and groves; the plantations of cocoa-nuts, cassias, capers, and arborescent mimosas; the shores covered with pelicans, egrets, and flamingoes; the beauty of the river, and the clear blue of the sky, contrasted with the dark and gloomy appearance of the interior, conspire to afford a landscape of the most captivating character. The port is formed by the Gulf of Cariaco, which has good anchorage, and is usually smooth and unruffled. The principal danger being a shoal called Morro Roxo.

Earthquakes.

Cumana has suffered dreadfully from earthquakes; the natives having a tradition, that the Gulf of Cariaco was formed by an earthquake just before the visit of Columbus. The shocks on record which have done the greatest injury to Cumana, were those experienced in 1530, and frequently towards the end of the XVIth century, the sea rose from fifteen to twenty fathoms. On the 21st of October 1766, the City was overthrown, many persons perished, and the shocks continued hourly for fourteen months, till in 1767, when they happened only once a month. In this memorable convulsion of nature, the earth opened and threw out hot water. In 1794 another tremendous visitation occurred, and on the 14th of December 1797, four-fifths of Cumana were utterly destroyed, the earth heaving up with loud subterraneous noises; but the people, excepting a few who sought refuge in the churches, escaped. Flames are frequently seen at night on the plains near this City, which neither burn the herbage, nor issue from any apparent crevices. They were observed, half an hour previous to the last mentioned earthquake, to rise from the banks of the

CUMANA. river. The people call them "the soul of the tyrant Aguirre," whose history has been related recently by Mr. Southey.

CUM-BENT.

The population of Cumana is about 19,000 or 20,000, occupied principally in commerce, navigation, and agriculture. The fisheries give subsistence to a great portion, and large shipments of salted provisions are exported to Caracas and the Windward Islands.

Population.

Nueva Barcelona.

The next place of consequence is NUEVA BARCELONA, which is the chief Town, and the seat of Government of the Province of that name, and has been described in a former part of this work. It is the emporium for the contraband trade with Trinidad, the value of which has been computed at 400,000 dollars annually. It also carries on a trade with the West Indies in hides, tallow, horses, oxen, mules, salted and dried provisions to a great amount, from the produce of those immense plains which spread over the surface of the district to the Orinoco, in which the fertility of natural pasturage will long operate as a drawback to the spirit of agricultural exertion.

Cumanacoa.

Cumanacoa, with a population of nearly 2000 souls, is the next town of importance, fourteen leagues south-east of Cumana, in a very rich plain surrounded by lofty mountains, and although only 630 feet above the level of the sea, possessed of a mild, and even cold climate. Its environs supply the Province with tobacco, and a great quantity of indigo is raised. Near it is the highest mountain in this part of Colombia, the Tumeriquisi, more than 6500 feet above the Carribbean Sea; and the peaks of which are covered with forests of mahogany, javillo, and cedar trees of enormous size, which are the haunts of tigers and other wild animals.

Cariaco.

Cariaco, in latitude 10° 30′ north and longitude 63° 59′ west, at the extremity of the Gulf of the same name, is a small place, in the middle of a plain filled with plantations, huts, and groupes of cocoas and palms, and near a hill called Buenavista, the summit of which presents the most extensive view on the coast of Cumana. This Town is unhealthy, as it has a shallow lake in its vicinity; but its population exceeds 6700, engaged in a trade with fine cotton, having furnished no less a quantity than 7000 quintals in 1800. The sugar-cane has of late also become an object of much speculation in Cariaco, where considerable quantities of it are now grown.

Concepcion del Pao.

Concepcion del Pao, in latitude 8° 42′ north and longitude 65° 10′ west, and fifty-five leagues south of Cumana, has lately been raised to the rank of a city; its population is near 3000, and most of its inhabitants are proprietors of cattle and land in the northern plains of the Orinoco.

Settlements are now constantly forming along the coasts of Cumana, in the fertile vallies of the interior, and on the shores opposite the Island of Trinidad; but the greater portion of the interior is yet covered with forests, tenanted by serpents of immense size, and by the wild animals peculiar to the climate.

CUMBENT, *adj.* Lat. *cumbens*, from *cumbere*, to lie down.

Lying down, reclining.

> Too cold the grassy mantle of the marle,
> In stormy winters long and dreary nights,
> For *cumbent* sheep. *Dyer. The Fleece*, book i.

Bishops in *cumbent* attitudes and cross-legged Templars admitted no grace, nor required any.

Walpole. Anecdotes. Statuaries in the Reign of George II.

CU'MBER, *v.* Cu'MBER, *n.* Cu'MBERSOME, Cu'MBRANCE, Cu'MBROUS.

More commonly written by our older writers *Comber*, q. v.

To overload, to oppress with a load or burthen; with toil or trouble; with vexation; to embarrass, to harass.

> But lightly treading thereupon, doth shift,
> Out of the bog his *cumber'd* feet to lift,
> When they the peril that do not forecast,
> In the stiff mud are quickly stabled fast.
> *Drayton. The Moon Calf.*

Howbeit some seeking out the troth more eagerly, did *cumber* sore and trouble the Patricians, accusing them, that they abused the common people with vain and fond perswasions, whilst themselves in the mean time had murdered the king with their own hands. *Sir Thomas North. Pluturch. Romulus*, fol. 29.

> A *cumber-world* yet in the world am left,
> A fruitless plot with brambles overgrown:
> Of all those joys that pleas'd my youth bereft,
> And now too late my folly but bemoan.
> *Drayton. The second Eclogue.*

I pray then let me only by this bearer know it, that I may provide you some fit lodgings at a good distance from Whitehall, for the preservation of liberty, and avoidance of the *cumber* of kindness, which in troth (as we have privately discoursed) is no small one. *Reliquiæ Wottonianæ*, fol. 429.

As dreames come through a multitude of businesse, *Eccl.* v. 3, so doe a multitude of thoughts from a *cumber* of businesse.

Goodwin. The Vanity of Thoughts.

The worde of God is a two-edged sword: as for the weapons of naturall reason, they are as the armour of Saul, rather *cumbersome* about the souldier of Christ then needful.

Hooker. Ecclesiastical Polity, book iii. fol. 98.

> For this great bus'ness eas'ly setting out,
> By due proportion measuring ev'ry pace,
> T' avoid the *cumbrance* of each hindering doubt.
> *Drayton. The Barons Wars.*
>
> ——— Then Corin up doth take
> The giant 'twixt the grains; and voiding of his hold,
> (Before his *cumberous* feet he well recover could)
> Pitch'd headlong from the hill. *Id. Poly-olbion*, song 1.

Blessed be God, you are all admitted into his church, and so planted in his vineyard; but you serve only to *cumber* the ground, and therefore will be cut down ere long, and cast into the fire, unless you bear fruit. *Bishop Beveridge. Sermon* 39.

And yet by the knowledge of the double progression, beginning from the unit as 1, 2, 4, 8, a great deal of *cumber*, and sometimes of charge may be saved. *Boyle. Usefulness of Natural Philosophy.*

The outward forms of worshipping the Deity wanted a reformation. Stately buildings, costly ornaments, peculiar and uncouth habits, and a numerous huddle of pompous phantastical *cumbersome* ceremonies, every where attended Divine worship.

Locke. The Reasonableness of Christianity.

> Black ants in teams come dark'ning all the road,
> Some call to march, and some to lift the load;
> They strain, they labour with incessant pains,
> Press'd by the *cumbrous* weight of single grains.
> *Parnell. The Flies. An Eclogue.*

This it is to soar above the rest of mankind; and this representation I lay before you, that I may be informed how to divest myself of the laurels which are so *cumbersome* to the wearer, and descend to the enjoyment of that quiet, from which I find a writer of the first class so fatally debarred.

Johnson. The Rambler, No. 17.

I am afraid that whether married or unmarried, we shall find the vesture of terrestrial existence more heavy and *cumbrous*, the longer it is worn. *Id. Ib.* No. 45.

CUMBERLAND, a County at the north-western extremity of England, bounded on the north by Scotland and the Solway Frith, on the east by Northumberland and Durham, on the south by Westmoreland and Lancashire, and on the west by the Irish Sea. The length from north to south is about fifty miles, and its medium breadth thirty; its bounding line exceeds 220 miles, and its surface includes 1478 square miles, with

Situa bound and e

MBER-AND. a population of 159,300 individuals. The following statement shows the rate of increase during the last and present centuries:

ulation.

Years.	Population.	Increase.
In 1700	62,300	40 per cent.
1750	86,900	39 per cent.
1801	121,100	14 per cent.
1811	138,300	15 per cent.
1821	159,300	

face. Cumberland presents every variety of surface to be found in other parts of Great Britain. In some places tracts of flat country extend with but little interruption, in others stupendous rocky masses rise abruptly to the clouds, and are separated by narrow vallies or extensive lakes, not unfrequently accompanied by majestic water-falls. The northern part, called the Vale of Carlisle, is generally level; the south-west district is
ntains. particularly distinguished for its mountains and lakes, its narrow vallies, and its precipices. The following are some of the highest summits in this range, as determined by the trigonometrical survey of England and Wales: viz.

	Height in feet.
Black Comb	1919
Bow Fell	2911
Cross Fell	2901
Dent Fell	1115
Grasmere Fell	2756
Helvellin	3055
High Pike	2101
Pillar	2893
Saddleback	2787
Sea Fell, low point	3092
Sea Fell, high point	3166
Skiddaw	3022

es. Many beautiful lakes are embosomed among these mountains, and often break upon the view of the traveller with singular effect, as he looks from their summits, or winds round their craggy bases. The
went- principal of these are Derwent-water, Bassenthwaite,
r. Crummock-water, and Buttermere. Derwent-water, which is frequently called Keswick Lake, from being near that town, is about three miles long, and two broad, of an oval shape, and adorned with several islands. Its size and figure allow it all to be seen at once, and its waters frequently experience great agitations without any apparent cause; and islands sometimes rise to the surface, and float for
enth- various periods, and then disappear. Bassenthwaite
e. lies a few miles north of Derwent-water, and is about four miles long, and one broad in the widest part, but not more than half a mile in the narrowest. The majestic Skiddaw rises with towering sublimity from one margin of this lake, while rugged mountains, half shrouded with wood, descend abruptly to the water's edge on the other, and a fertile vale, watered by the Derwent, gives a spacious opening on a third. The prospect from the adjacent mountains is variegated and romantic in the extreme. On one part of the descent towards Keswick, which commands a view of both these lakes, the view is scarcely to be equalled.
nmock Crummock-water, on the north-west side of the
r. mountains which bound the preceding lake, is nearly four miles long, and half a mile broad, and is only separated from Buttermere by a beautiful valley about a mile in length. Few lakes are more picturesque than this. Barren mountains border the eastern margin, while the opposite banks are indented and varied with low bogs, curious promontories, little coppices, and trees scattered among small farms, the whole terminating in a rich scene of woodland, impending in a beautiful manner from the superior eminences. Some of the surrounding mountains are verdant, some rocky and heathy, and some covered with red shiver, which streams down their furrowed sides, exhibiting a singular appearance. The whole beauty of the scene is greatly enhanced by vivid reflections from the smooth glassy surface of the lake. CUMBERLAND.

Buttermere is still smaller than any of the former, but Buttermere.
is not less prolific in romantic and pleasing scenery. It is about a mile and a half long, and half a mile broad. One side is bounded by a range of abrupt mountains, on the other the ascent is more gentle, and is in several places adorned with wood. The prospects, however, which are most attractive to the numerous visitors by which it is annually frequented, are cataracts near its lower extremity, and the waterfall a little to the west. Cumberland also contains several other lakes of less note, but each distinguished Small lakes.
by some particular beauty. Among these are Leathes-water, Lows-water, Ennerdale-water, and Wast-water. Ulls-water lies between Cumberland and Westmore- Ulls-water.
land, is about nine miles long, and seldom more than one broad. The surrounding scenery is grand, and the general characteristic of the lake is awful sublimity, in which it surpasses any other in the north of England.

The mountains give rise to numerous streams, Rivers.
which intersect the County in various directions, but few of them deserve the appellation of rivers. The principal of these are the Eden, the Derwent, the Caldew, and the Esk. The first of them rises in Westmoreland, near the confines of Yorkshire, and pursues a north-west course, through a beautiful vale, in which the high grounds sometimes approach the water's edge, till it passes Carlisle, and enters the Solway Frith by a large estuary. This river is chiefly noted for its salmon fisheries. The Derwent originates among the frightful rocks at the head of Borrowdale, which is, perhaps, the most rugged and chaotic region in Great Britain; and after descending that vale, it passes through Derwent-water and Bassenthwaite, and being joined by the Cocker, near Cockermouth, it falls into the sea near Workington. The Caldew issues from the flank of Skiddaw, and joins the Eden near Carlisle, after a course of twenty-four miles, through a beautiful and well-wooded vale. The Esk enters Cumberland from Scotland, and afterwards falls into the Solway Frith. The Liddal is another Scotch river, which has its termination in this County.

Cumberland necessarily presents great variety of Climate.
climate. In the level tracts it resembles that of other places in the north of England; except as bordering on the Western Ocean, it is less exposed to frost, and more subject to rain. The mountains of the southern part arrest the clouds in their progress, and render it one of the most rainy districts in the Kingdom. This is fully verified by observation; for the mean annual quantity which fell at Keswick, on an average of seven years, was 67·5 inches; while that which fell at Carlisle did not amount to half that quantity. In winter the mountains are consequently subject to intense cold, and the snow lies during the greater part of the year upon some of the highest.

CUMBERLAND. Soil, culture and products.

Most of the elevated parts are covered with a black peat earth, which is also met with in some of the lower tracts of the County. Much of the cultivated grounds consist of a dry sandy loam, easy to work, and well adapted to the growth of all the common kinds of grain, though the nature of the climate sometimes renders them very late in ripening. Cold wet clays in some places appear on the surface, and in many form the subsoil. The light red soils are well adapted to the growth of potatoes, which are more extensively cultivated in this County than in most others in proportion to the average of tillage. The land, in most parts of the County, is divided into small parts, and frequently occupied by the proprietors, as customary tenants to the Lords of the Manors, to whom they pay fines, heriots, and services. There are, however, a few large estates, but not many large farms. The horses are in general small, and the cattle almost uniformly of the long-horned kind. The sheep are chiefly of the heath breed, with black faces and coarse wool, and are often rented with the farms. The agriculture of this County has lately experienced considerable improvements. It is not, however, from the surface of the soil alone, that the wealth and support of the County are derived, its

Minerals.

mineral treasures contribute largely to this end. The most valuable of these are coal, lead, blacklead, copper, iron, slate and limestone.

Coal.

Coal has been found in various parts, but the most extensive beds appear to be in the vicinity of the Western Ocean, where they are principally worked in the neighbourhood of Whitehaven, Workington, and Maryport. A great number of mines have long been worked in this district, particularly near the two former places. In one place near Whitehaven, the principal entrance to the mines is at the bottom of a hill, whence a steep descent leads to the lowest vein of coal which has yet been worked, and which is 130 fathoms deep, and sometimes much deeper. In what is called the King-pit, it is said to be 160 fathoms deep. The seam is about three yards thick, and is worked into large galleries, the ground above being supported by large pillars of coal about twelve yards square at the base. These seams usually have a dip of one yard in ten or twelve towards the west, and the workings are extended under the sea, frequently to a depth of water sufficient to float large vessels. One of the shafts is even sunk in the sands, on the north of Whitehaven harbour, and a large wall erected to keep out the water at high tide. The coals are chiefly exported to Ireland, and the western districts of Scotland, and amount to about 90,000 chaldrons annually. The principal lead mines are at Aldstone Moor, near the south-east extremity of the County, where the ore is found mixed with a portion of silver. Copper has been met with in several parts, but little of it now appears to be worked to much advantage. Iron also is much diffused. Large quantities of ore were exported from the vicinity of Egremont, as well as from the more southern peninsula.

Blacklead.

But blacklead is the most celebrated of its mineral products. The mine of this ore is at the head of Borrowdale, in the south-west range of hills, and not far from Keswick. The produce is superior to any other in Europe; and the mine is only worked at certain times, when the demand renders a fresh supply necessary. At other periods the entrance of the mine is walled up, and carefully guarded. Slate and lime are likewise among the exports of this County, and both are found in several places.

CUMBERLAND. Manufactures and commerce.

Few manufactures are carried on in Cumberland, except those required for the immediate supply of the inhabitants. There are, however, a few calicoes and other cotton fabrics produced in some places, with sail-cloth, cordage, checks, and some coarse linens for exportation. These, with a few paper-mills and breweries, and a soap-work at Carlisle, are all that deserve enumeration. As this County is but thinly peopled, and its manufactures neither numerous nor extensive, the number of considerable Towns is but small. Carlisle, Penrith, Whitehaven, Workington, Wigton, and Maryport, with Cockermouth, Egremont, and Keswick, are the principal. Some trade is carried on with foreign parts, particularly at Whitehaven; and coals, lime, butter, bacon, salmon, and potted char, are exported both from that and some of the other sea-ports. Since the trade has been thrown open to the East Indies, Whitehaven is engaged in this branch also.

Historical sketch.

Cumberland, being one of the border Counties, was often a scene of plunder and contention between the Scots and English during the early history of the two Countries. In the Xth century it was possessed by the Scots, but it does not appear whether they obtained it by conquest or by other means. Henry III. assigned certain lands in this County and in Northumberland, to satisfy the Scots. These were then to amount to the yearly value of £200., if such could be found without the limits of the towns wherein castles were erected. After this arrangement, however, there remained a considerable district between the two Kingdoms, which became the resort of the worst characters from both, who frequently made encroachments upon the borders of each, till the union of the two Crowns put a period to their depredations in 1700.

Burn, *History and Antiquities of Westmoreland and Cumberland*, 1771—7; Hutchinson's *History of the County of Cumberland*, 1800; Bailey's *General View of the Agriculture of Cumberland*; Clarke's *Survey of the Lakes*, 1789; Gilpin's *Observations relating to the Picturesque Beauty of the Mountains and Lakes of Cumberland*, 1786; Warner's *Tour*, 1802; Hutton's *History of the Roman Wall*, 1802.

CUMBRAY, Great and Little, two Islands of Scotland, near the coast of Ayrshire, belonging to the County of Bute, situated in the Firth of Clyde, and separated from each other by a narrow channel. Great Cumbray, or Cimbraes Meikle or More, is about two miles and a half long, comprising a surface of 2500 acres, nearly half of which is productive of the common crops raised in the neighbouring districts. The centre of the Island is about 400 feet above the level of the sea, but gradually sloping towards the shore. Pines and firs have lately been planted in some parts of this Island; on the east side of which there are some basaltic rocks, similar to those of Staffa, except that they are not columnar. The village of Milnport is pleasantly situate on the south-west shore, with a good harbour, and a small manufactory of thread. Limestone and freestone abound in the Island. Population in 1821, 657.

Little Cumbray, or Cimbraes Beg, is less than a mile from the preceding Island, and is not more than half its size. It is chiefly used as pasturage, and pro-

CUMRAY. — CUNILA.

sents a singular appearance, from the strata of its rocks being nearly horizontal, and rising above each other like stairs, as they recede from the shore. It likewise contains several curious caves, some of which are extensive. An ancient castle adorns the south coast, and a lighthouse was built a few years since as a direction for navigating the Frith. A few families constitute the whole population.

CUMINUM, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferæ*. Generic character: fruit ovate, striated; umbells four; involucre four-cleft; leaflets simple and three-cleft.

C. Cyminum, producing the seeds called Cummin, is a native of Egypt and the adjacent countries; its cultivation is of very great antiquity:

"For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the Cummin; but the fitches are beaten out with a staff, and the Cummin with a rod." *Isaiah*, xxviii. 27.

Cummin seed appears to have been used to attract pigeons to a dove-cote. Nares's *Gloss.* Culver-house.

CU'MULATE, CUMULA'TION, CUMULA'TIVE. Lat. *cumulus*, a heap; of unknown origin. To heap together; to pile into a heap; to collect or gather together. More usually written *Accumulate*, q. v.

The defender denies any such custom; but, by the contrary, defences have severally, and without *cumulation*, been proponed and discussed, as in Ochiltry's process.

State Trials. Trial of Sir Robert Spotiswood.

As for the knowledge which is infused by instruction, that is, *cumulative*, not originall; as it is in waters, which besides the head-springs, are increased by the reception of other rivers that fall into them.

Bacon. On Learning, by G. Wats, book iii. ch. 1.

Though the tongue spoke not, yet did his thoughts discourse, and had leisure afforded them to contemplate, part by part, all the extremes of worth and beauty, that were *cumulated* in Camilla.

Shelton. Don Quixote, ch. vi.

They said, according to a distinction much used among them, that the king's power of calling synods and assemblies was *cumulative*, and not privative; that is, he might call them if he would; and appoint time and place.

Burnet. Own Times. King William and Queen Mary. Anno 1692.

CUNCTATION, Lat. *cunct-ari, atum*, to tarry, to delay. From *cunctus*, (i. e. *conjunctus*,) all together, is *cunctari*, which properly denotes *cuncta aggredi, sive per* cuncta *ire*; but because it is not possible to do so without length of time; hence *cunctari* came to signify *morari*, to take time, to tarry, to delay. Vossius.

The swiftest animal conjoyned with that heavy body, implying that common moral, *festina lente*, and that celerity should alwayes be contempered with *cunctation*.

Sir Thomas Brown, book v. ch. ii.

CUND. *Cundeth* or *cunneth*, from the A. S. *cunnan*, to know, or cause to know; to give notice.

They are directed by a balker or huer on the clif, who, discerning the course of the pilchard, *cundeth*, as they call it, the master of each boat. *Carew. Survey of Cornwall.*

CUNILA, in *Botany*, a genus of the class *Diandria*, order *Monogynia*. Generic character: calyx cylindrical, striated, five-toothed; corolla ringent, with the upper lip erect, flat, and emarginate; stamens, two sterile, two fertile, with the style exserted, nearly twice the length of the corolla; stigma unequally bifid; seeds four.

Two species, natives of North America. Nuttal.

CU'NNING, *adj.* Cu'NNING, *n.* Cu'NNINGLY, Cu'NNINGNESS, Cu'NNING-MAN. See to Con. *Cuning*, or *conning*, is,—knowledge, science. *Cunning* is now applied to that knowledge or skill, to that craftiness or subtilty, which is employed to deceive, to trick, to outwit, to evade CUNNING.

And we ben clerkes ycnowen *cunnyng* in schole.

Piers Ploukman. Crede, C. 2.

And eschewe thou foltische questiouns and withouten *kunnynge* witynge that tho gendren chidynges.

Wiclif. 2 *Tymo.* ch. ii.

Wherefore these articles of belefe, and all other bothe of the olde lawe and of the newe, which after the commaundment of God any man oughte to beleue, I beleue verely in my soule, as synnefull deedly wretche, of my *cunnynge* and power ought to beleue, prayenge the Lord God, for his holye name, for to encrease my belefe, and help my unbelefe.

State Trials. Trial of Master William Thorpe.

If I in fine may force
hir pittie by my plaint,
I shall in *cunningste* verse I may
hir worthie prayse depaint.

Turbervile. The Louer declareth how first he was taken, &c.

Who souer is desirous to reade this proposicion more at large and *cunningly* handled, let him but peruse the prouerbe or adage it selfe in the first centurian of the fourth chylliade of that famouse Clarke Erasmus Roterodamus. *Gascoigne. Hearbe.*

Yow y^t can so *cõingly* dymynysh & adde, cut of & set on, pull out & put in, as ye haue done afore in your Augustynes allegacyons, are able ynough to shewe your conueyaunces here.

Bale. Apology, p. 55.

Which tooles I openlie confesse, be not of myne owne forging, but partlie left unto me by the *cunningest* master, and one of the worthiest jentlemen, that ever Englande bred, Syr John Cheke.

Ascham. The Schole-master.

Admired match! where strives in mutual grace
The *cunning* pencil and the comely face;
A task which thy fair goodness made too much
For the bold pride of vulgar pens to touch.

Donne. Anatomy of the World.

——— A carpenter's desert
Stands more in *cunning* than in power.

Chapman. Homer. Iliad, book xxiii. fol. 315.

For all wise, in all thinges, if it be not stayed by *cunning*, will very easely bring a man to do that thing, whatsoever he goeth about, with much ilfavorednesse and deformitye.

Ascham. The Schole for Shooting.

I am a little world made *cunningly*
Of elements, and an angelic spright;
But black sin hath betrayed to endless night
My world's both parts, and, oh! both parts must die.

Donne. Holy Sonnets, son. 5

——— The rest, in giggots cut, they spit,
Roast *cunningly*, draw, fit, and feast: nought lackt to leave alaid
Each temperate appetite.

Chapman. Homer. Iliad, book ii. fol. 25.

Sans How *cunningly* the sorceress displays
Her own transgressions to upbraid me mine?

Milton. Samson Agonistes, l. 819.

You may easily guess what motions of mirth this mistake rais'd, but the Doctor by this oversight (or *cunningness* rather) got a supply of money. *Howell. Letter* 2. book iv.

Whatever the matter was, soon after the consecration his parts sunk so fast, that in a few months he, who had passed his whole life long for one of the *cunningest* men in Scotland, became almost a changeling.

Burnet. Own Times. Charles II. Anno 1661.

All the weighty consequents
Depend upon more blind events,
Than gamesters, when they play a set
With greatest *cunning* at piquet.

Butler. Hudibras, part iii. can. 1.

CUNNING. — CUP.

This deplorable estate could not be more feelingly expressed than it is here, by making sin (which still remain'd in man under the law) a person, who, implacably aiming at his ruin, *cunningly* took the opportunity of exciting concupiscence in those to whom the law had made it mortal.

Locke. On Romans, ch. vii. *Notes* (8.)

When great policy and craft do effect nothing, but are blasted of themselves, or baffled by simplicity: when *cunningly-laid* designs are soon thwarted and overturned, &c.

Barrow. Sermon 11. vol. i.

Where leafy branches form'd a secret shade
The painted birds their *cunning* fabrics made.

Fawkes. Description of May.

The fox in deeper *cunning* vers'd,
The beauties of her mind rehears'd,
And talk'd of knowledge, taste and sense,
To which the fair have vast pretence!

E. More. Fable 2.

Yet well he knew them always vain
Of what they strive not to attain
And play'd so *cunningly* his part
That pug was rivall'd in his art. *Id. Ib.*

CUNONIA, in *Botany*, a genus of the class *Decandria*, order *Digynia*, natural order *Saxifragæ*. Generic character: calyx five-leaved; corolla, petals five; capsule two-celled, acuminate, many-seeded; style longer than the flowers.

One species, *C. Capensis*, native of the Cape of Good Hope. Persoon.

CUP, *v.*
CUP, *n.*
CU'PBEARER,
CU'PBOARD, *v.*
CU'PBOARD, *n.*
CU'PBOARD-KEEPER,
CUP-SHOTTEN,
CUP-WAITER,
CU'PPING-GLASS

A. S. *cuppe*; Dutch, *kop*. Ger. *kopf*; Fr. *coupe*; It. *coppa*; Sp. *copa*. Wachter thinks it so called, *a notione cavitatis*. *Cupping-glass*, so called, says Minsheu, because made of glass, and deepe and hollow like a *Cup*.

Drink hayl, quoþ þys kyng agen, & bid hire drinke anon.
Þe *coupe* he nom seþþe of hire among hem echon
And custe hire, & sette hire adoun, & glad dronk hire hail.

R. Gloucester, p. 118.

——— And gaf hem echone
Couppes of clene gold. and *coppes* of selver.

Piers Plouhman. Vision, p. 39.

At feyres and at full ales. fyllen the *cuppe*.

Id. Crede, B. 2.

Hire over lippe wiped she so clene,
That in hire *cuppe* was no ferthing sene
Of grese, whan she dronken hadde hire draught.

Chaucer. The Prologue, v. 134.

The *cup* is all that euer him pleaseth,
And also that hym most diseaseth.
It is the *cup* whom he scrueth,
Whiche all cares from hym kerueth,

Gower. Conf. Am. book vi. fol. 128.

And he took the *cuppe* and dide thankyngis and gaf to hem and seide, drynke ye alle therof. *Wiclif. Matthew*, ch. xxvi.

And he toke y^e *cup*, and thanked, and gaue it them, saying dryncke of it euery one. *Bible*, 1551.

I trust to see the time, when they that nowe are vp:
May feele the whirle of fortune's wheele and taste of sorrowes *cup*.

Gascoigne. Flowers.

The Erle of Arrondel was chiefe butler on whō xii. citizens of London did giue their attendaunce at the *cupbord*. The Earl of Darby *cupberer*. *Hall. Henry VIII. The twenty-fifth Yere.*

Then hastely the clerke tooke out, and leide forth on a *cupborde* diverse rollis and writings.

State Trials. Trial of Master William Thorpe.

Where were prouided for him two chambers richly hanged and decked, ouer and aboue the gallant furniture of the whole house, together with an ample and rich *cupboord* of plate of all sortes, to furnish and serue him at all meales.

Hakluyt. Voyage, &c. Ambassador from Russia, vol. i. fol. 287.

Howbeit at length Stoslaus was slayne by his foe, who making a drinking *cup* of his skull, engraved thereupon in golden letters this sentence: "Seeking after other mens, he lost his own."

Hakluyt. Voyage, &c. Treatise of the Duke of Muscouia, vol. i. fol. 221.

In thy fattes our cares be drown'd,
With thy grapes our haires be crown'd,
Cup vs till the world go round,
Cup vs till the world go round.

Shakspeare. Antony and Cleopatra, fol. 351.

MEN. There was a time when all the bodies members
Rebell'd against the belly; thus accus'd it:
That onely like a gulfe it did remaine
I'th midd'st a th' body, idle and vnactiue,
Still *cubbording* the viand, neuer bearing
Like labour with the rest. *Id. Coriolanus*, fol. 2.

And next unto them went other that carried plate, made and wrought after antick fashion, and notable *cups* of the ancient kings of Macedon: as the *cup* called Antigonus, and another Seleucus: and to be short, all the whole *cubboord* of plate of gold and silver of King Perseus.

Sir Thomas North. Plutarch, fol. 219. *Paulus Æmylius.*

Thus Alexander VI. and his darling Borgia, the only monster of that age, were poisoned by error of the *cupboard-keeper*, out of the bottles that were kept in store, and by Cæsar's own appointment, against supper for the destruction of certain cardinals.

State Trials. Trial of Henry Garnet.

For Archias and Philippus, so soon as they herd that I was come upon their sending for me, being already *cup-shotten*, and half drunk with wine, so as both their mindes and bodies were very far out of tune; with much adoe they rose from the boord, and came forth to the dore unto me.

Holland. Plutarch, fol. 997.

The maior to attend in his own person as chiefe *cup-waiter* (charged with the *cupbord-royall*) as well in the hall at dinner, to serve the king in a *cup* of gold with spices, and for his fees to haue the said *cup*, and a water-spout pot of gold thereunto belonging, when he took his leave at night.

Speed. Richard II. book ix. ch. xiii.

They are the secretaries of the stars, sir,
Still at their books, they will not be pull'd off,
They stick like *cupping-glasses*.

Beaumont and Fletcher. The Bloody Brother, act iv. sc. 2.

And to the torturers (her doctors) say,
Stick on your *cupping-glasses*, fear not, put
Your hottest causticks to.

Ben Jonson. Underwood, fol. 251.

It cometh at length to fall upon the flesh which the ventose sticketh fast unto, and by heating and inchafing, it expresseth the humour that is within, unto the ventose or *cupping-vessel*.

Holland. Plutarch, fol. 817.

The clotted blood lies heavy on his heart,
Corrupts, and there remains in spite of art,
Nor breathing veins, nor *cupping* will prevail.

Dryden. Palamon and Arcite, book iii.

In their practice they do not let blood (as the learned Varenius tells us, that neither do the Japonian doctors) or set *cupping-glasses*.

Boyle. The Usefulness of Natural Philosophy, part ii. ess. 5.

Him, the damn'd doctors and his friends immur'd,
They bled, they *cupp'd*, they purg'd, in short they cur'd.

Pope. Horace. Epistle 2.

With other victual which anon
We further shall dilate upon,
When of his hose we come to treat,
The *cupboard* where he kept his meat.

Butler. Hudibras, part i. can. 2.

When the ava is ready, *cups* of it are handed about to those who do not join the song, which they keep in their hands until it is ended; when, uniting in one loud response, they drink off their *cup*. *Cook. Voyages*, vol. vii. book v. ch. viii.

Where is the dappled pink, the sprightly rose?
The cowslip's golden *cup* no more I see:
Dark and discolour'd every flower that blows,
To form the garland, Elegy! for thee!

Shenstone. Elegy 8.

JP. — PID.

May heav'n (its all I wish for) send
One genial room to treat a friend,
Where decent *cupboard*, little plate,
Display benevolence, not state. *Green. The Spleen.*

CUPANIA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*. Generic character: calyx five-leaved; corolla, petals five, hooded; style three-cleft; capsule three-celled, three-valved; cells usually one-seeded, seeds arillate.

Five species, natives of warm countries.

CUPAR or Coupar *of Fife*, to distinguish it from *Cupar of Angus*, a Royal Borough of Fifeshire, of which it is the County town, on the north bank of the river Eden, at its junction with the Maryburn. Though an ancient Borough, it has few remains of antiquity to distinguish it at present; for of its Castle (*Arx munitissima Cuprensis*, as Buchannan styles it,) no vestige remains; and of the Dominican Convent at its foot, only a part of the Chapel. The steeple of the Parish Church, which was begun by the Prior of St. Andrews in 1415, is its principal architectural beauty. The manufactures are coarse linens and tanneries. Cupar returns one Member to Parliament, jointly with St. Andrews, Dundee, Forfar, and Perth. Population in 1921, 5892. Distant from St. Andrews nine miles west, from Edinburgh twenty-nine north-east.

CUPES, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Malacodermi*. Generic character: antennæ simple; palpi equal, terminated by a truncated articulation; mandibles divided at the point; last joint but one of the tarsi bilobate; body depressed, linear.

Type, *C. capitata*, Fab.

CUPHEA, in *Botany*, a genus of the class *Icosandria*, order *Monogynia*, natural order *Salicariæ*. Generic character: calyx ventricose, tubular, six to twelve toothed, unequal; petals six, generally unequal inserted upon the calyx; capsule bursting longitudinally, one-celled; seeds few, lenticular, imbricated.

Eleven species, natives of America. Nuttal.

CUPID, a God of various parentage notwithstanding Plato's assertion to the contrary, τούτου γονεῖς γὰρ Ερωτος ἔτ' εἰσὶν, ἥτε λέγονται ὑπ'ἄδενὸς ἥτε ἰδιώτᾳ ἥτε ποιητῇ. (*Symp.*) Hesiod assigns him to *Chaos* and *Terra*; Simonides to *Mars* and *Venus*; Arcesilas to *Æther* and *Nox*; Sappho to *Cœlum* and *Venus*; Alcæus to *Contentio* and *Zephyrus*; Orpheus to *Saturn*; Aristophanes to an Egg laid by *Nox*, (ὑπηνέμιον ὠον, *Aves*;) Theocritus to divine parents, but whom he knows not; and Seneca to *Vulcan* and *Venus*. Plato indeed contradicts himself soon after his first statement, for he cites a legend, that when the Gods were once celebrating the birth-day of *Venus*, *Porus*, the God of Wealth, having drunk too much Nectar, obtained the favours of *Penia*, the Goddess of Poverty, and that Cupid, the fruit of this amour, was presented as a Page to *Venus*, and henceforth accredited as her Son.

Ovid (*Fasti*, iv. 1) calls *Venus*, *geminorum Mater Amorum*; and in another place (*Met.* i. 470) he ascribes to two different shafts, one golden, the other leaden-pointed, the different effects which others assign to two different Gods; so also Seneca, (*Hippolytus*, 275,) and Chæremon, in a fragment preserved by Athenæus, (xiii. 2.) One of these was honest, the other mischievous. Cicero (*de Nat. Deorum*) makes the first the son of *Mercury* and *Diana*, the second of *Mercury* and *Venus*, and to these he adds *Anteros*, a child of *Mars* and *Venus*. However many Cupids there really were, and whatever may be the separate attributes of each, all have at times been transferred to the single Boy of whom *Venus* is the reputed mother; and he has been termed good or bad, as the votary who described him has been successful, or has failed, in the peculiar art over which the little God presides. CUPID.

The Greeks, indeed, occasionally made a nice distinction between Ἔρως and Ἵμερος, *Amor* and *Cupido*. Thus Hesiod, (*Theog.* 201,) speaking of the train of Venus, says,

Τῇ δ' Ἔρος ὡμάρτησε καὶ Ἵμερος ἕσπετο καλὸς

Scopas, the Sculptor of the tomb of Mausolus and of the Ephesian Temple of Diana, was still more subtle, and created a third Deity, Σκόπα δὲ Ἔρωτι καὶ Ἱμέρῳ, καὶ ΠΟΘΟΣ εἴδη διάφορα ἐστὶ καὶ ταῦτα τοῖς ὀνόμασι καὶ τὰ ἔργα σφίσι. (Pausan. *Attica.*)

The reader who wants a full description of Cupid, must turn to the IId book of the *Daphnis and Chloe* of Longus. He has been as variously represented by Sculptors and Painters as by Poets. In one gem of Phrygillus, he is a youth with large eagle wings; so in a collection which once belonged to the King of Sardinia at the *Venerè*, near Turin, was a statue mentioned by Spence, (*Polymetis*, vii.) in which Cupid appeared *nec adhuc juvenis nec jam puer*, and he is about the same age in Raphael's groupe with Psyche. More usually, however, he is infantine, and engaged in some sport jointly emblematical of his trifling and his power; carried on a lion, with a lyre in his hand; sailing on a dolphin; riding on a Chimæra, or a Centaur with his hands tied behind him; armed with the club and lion-skin of Hercules; employed in childish pastimes; fondling or burning the wings of a butterfly; or breaking Jove's thunderbolt. His blindness, says Mr. Douce, (*Illustrations of Shakspeare*, i. 223,) does not seem to rest on any classical authority, but may be ascribed to the middle ages, probably to Boccaccio, from whose *Gen. Deorum* he goes on to cite a pretty passage: *Oculos autem illi fascid tegunt, ut advertamus amantes ignorare quo tendant, nulla eorum esse judicia nullas rerum distinctiones, sed sold passione duci*, (ix. 4:) or as Shakspeare himself has well accounted for it,

Love looks not with the eyes, but with the mind
And therefore is wing'd Cupid painted blind.
Midsummer Night's Dream, i. 1.

This assertion of Mr. Douce, however, does not appear to be by any means correct. Exclusive of the numerous instances in which metaphorical blindness is ascribed to Cupid by the classical writers, we met with the following passage of Theocritus, in which the blindness is physical:

τυφλὸς δ' ἀκ αὐτὸς ὁ Πλοῦτος
ἀλλὰ καὶ ὠφρόντιστος Ἔρως. *Idyll.* x. 19.

Gallus also has the line below:

Plurima cæcus *Amor lumina semper habet.*
El. v. 66.

But the Elegies which pass under the name of Gallus have been ascribed, not to the Augustan Poet, but to Maximus Etruscus, who flourished in the IVth century. Marullus also, who lived in the century following, has an Epigram on the attributes of Cupid, in which the following lines occur:

Quæ sors eripuit lucem? immoderata libido.
Cur macies? vigiles cura dolorque facit.
Quis cæcum *præit?*

It must be admitted, notwithstanding, that Mont-

CUPID. CUPOLA.

falcon, who has a very full chapter on Cupid, gives no sculptural example of his blindness.

Athenæus (xiii. 2) has cited a passage of much elegance from the *Phædrus* of Alexis, to show the impossibility of any adequate representation of this God to the eye:

Καὶ μοι δοκοῦσιν ἀγνοεῖν οἱ ζωγράφοι
Τὸν Ἔρωτα, συντομώτατον γ' εἰπεῖν, ὅσοι
Τῶν δαίμονος τούτου ποιοῦσιν εἰκόνας.
Ἔστιν γὰρ ἔτε θῆλυς, ἔτ' ἄρσην, πάλιν
Οὔτε θεὸς, ἔτ' ἄνθρωπος, ἔτ' ἀβέλτερος
Οὔτ' αὖθις ἔμφρων· ἀλλὰ συννενηγμένος
Πανταχόθεν, ἐν ἑνὶ τύπῳ πολλ' εἶδη φέρων.
Ἡ τόλμα μὲν γὰρ ἀνδρὸς, ἡ δὲ δειλία
Γυναικὸς, ἡ ἄνοια μανίας, ὁ δὲ λόγος
Φρονοῦντος, ἡ σφοδρότης δὲ θηρὸς, ὁ δὲ πόνος
Ἀδάμαντος, ἡ φιλοτιμία δὲ δαίμονος.
Καὶ ταῦτ' ἐγὼ, μὰ τὴν Ἀθηνᾶν καὶ θεοὺς,
Οὐκ οἶδ' ὅτ' ἐστὶν, ἀλλ' ὅμως ἔχει γέ τι
Τοιοῦτον ἔγγιστ' εἰ μὴ τοῦ ὀνομάτος.

Thus translated by Cumberland:

Methinks these painters misapply their art,
And never knew the being which they draw;
For mark! their many false conceits of Love.
Love is nor male nor female, Man nor God,
Nor with intelligence, nor yet without it,
But a strange compound of all these, uniting
In one mixt essence many opposites;
A manly courage with a woman's fear,
The madman's phrensy in a reasoning mind,
The strength of steel, the fury of a beast,
The ambition of a hero.—Something 'tis,
But by Minerva and the Gods I swear!
I know not what this nameless something is.
Observer, No. 143.

Plutarch informs us that Cupid was the appropriate bearing which Alcibiades blazoned on his shield. Rhodes possessed in the Temple of Bacchus at Acragas, a distinguished groupe of Cupids by Mys, (Plin. xxxiii. 25.) Thespiæ boasted of a statue of the God by Praxiteles, (*id.* xxxvi. 4,) which Tiberius pillaged from that city; it was restored by Claudius, and having been again transported to Rome by Nero, was in the end destroyed by fire. (Pausanias, ix.)

CUPIDITY, *n.* Fr. *cupidité*; It. *cupidità*; Sp. *cupididad*; Lat. *cupiditas*, from *cupere*, to covet; *plus est* cupere, *quam* velle. Vossius. To *covet*, is more than to wish.

An eager desire, covetousness.

For that tyraunt blynded and glutted with the *cupiditie* of rulynge and souereigntie commanded Edward my brother and me to be slaine and dispatched oute of this mortall lyfe.
Hall. Henry VII. The eleventh Yere.

O though this be not your actuall crime, yet it is an aptitude thereunto, for while you are thus amused, the serpent covertly windeth into your heart, first by blandishments he intangleth your reason, and then by fallacies he diverteth your fear, affirming you shall not surely die, and thus sharpens the curiosity while he suggesteth the *cupidity*, and by these degrees presenteth the fruit, and putteth you out of the garden.
Mountague. Devoute Essayes, Treat. 13. sec. 6.

CU'POLA, CU'POLARD. It. *cupola*; Sp. *cupula*; Lat. *fornix*, *testudo*. Diminutive of It. *cupo*, *concavus*, *profundus*. Menage. *L'Origini della Ling. Ital.* Skinner calls it, *Turris rotunda fornicata*. The word, he considers to be pure Italian.

Now hast thou chang'd thee, saint; and made
Thyself a fane that's *cupola'd*. *Lovelace. Luc. P.* p. 16.

The famous *cupola* painter of these times, to show the grandeur and boldness of his figures, hath a horn in his mouth, which he seems to wind with great strength and force.
Tatler, No. 153.

Here they meet a cave of about ten yards deep, and fifteen broad, being in shape like an oven or *cupola*, having a hole at the top, which is near eight yards over.
Boyle. The general History of the Air.

CU'PPEL, CUPELLA'TION. Fr. *coupelle*. The little Ashen pot or vessel, wherein Goldsmiths melt, or fine their metals. Cotgrave.

In the assay-master's trade, the quick melting down of ore, and *cupelling* of them, or at least of metals, in a trice, without bellows or furnace.
Boyle. That the Goods of Mankind may be much increased, &c.

We took a drachm of filings of zinck or spelter, and having put it upon a *cupel* under a muffler, we kept it there in a *cupelling* fire about three hours (having occasion to continue the *cupellation* so long for other trials;) then taking it off the *cupel*, we found it to be caked into a brittle and dark coloured lump, which looked as if the filings had been calcined.
Id. New Experiments to make fire and flame stable, &c. ex. 11.

CUPREOUS, Lat. *cupra*, copper; coppery. See COPPER.

You will have the steel almost in a trice, overlaid with a reddish substance, which, by its colour and other signs appears manifestly to be *cupreous*.
Boyle. Of the Reconcileableness of Specific Medicines to the Corpuscular Philosophy, prop. 4.

CUPRESSUS, in *Botany*, a genus of the class *Monoecia*, order *Monodelphia*, natural order *Coniferæ*. Generic character: male flower, catkin imbricated; calyx scaly; corolla none; anthers four, sessile: female flower, catkin a cone; calyx scaly, one-flowered; corolla none; stigmas two; nut angular.

Fourteen species are now known of this beautiful genus, natives of the Northern hemisphere. *C. sempervirens*, the Evergreen Cypress, native of the Levant and the eastern parts of Europe, has been cultivated in England since the year 1551. This tree lives to a very great age; Pliny speaks of trees in his time at Rome as old as the city. Several other species are generally cultivated, and are considered among the most ornamental of forest productions.

CUR, *n.*, CU'RRISH, CU'RRISHLY, CU'RRISHNESS, CU'RLIKE, CU'RSHIP. Dutch, *korr*; perhaps from the Ger. *kirren*, to snarl. A snarler, a growler; a mere snarler, *sc.* without courage to bite, applied to Any snarling, angry-minded, yet cowardly, person.

As *curres* from careyne. that is cast in diches.
Piers Ploukman. Crede, D. 4.

Who though be be a periurde man
of *currishe* kyndred borne,
All gored in his brother's blood,
a runagate forlorne. *Drant. Horace. Satyre* 5.

No savage beast doth force a man a whit,
That loues him not: we see the dogged *curre*
Fawns not on him that with the whip doth smite,
The horse hates him that pricks him with the spurre.
Turbervile. To his friend T.

These tidyngs were ioyfull to the Duke of Burgoyne, as to hym whiche (according to the old prouerbe) hated the Earl of Warwycke, worse than the *curre* dogge, or serpent.
Hall. Edward IV. The ninth Yere.

Thus curst *curres* after they have spent and discharged their choler and anger upon the cudgels or stones, which have been thrown at them, become thereby more gentle and tractable to men. *Holland. Plutarch*, fol. 171.

——— But at last, when their *cur-like* presumes,
More urg'd, the more forborne; his spirits did ratifie their fumes,
And he revokt his active strength; turn'd head, and did repell
The horse troopes that were new made in: twixt whom the fight grew fell.
Chapman. Homer. Iliad, book ii. fol. 152.

O lawlesse paunch! the cause of much despight,
Through ranging of a *currish* appetite,
When spleenish morsels cram the gaping maw,
Withouten diet's care or trencher-law. *Hall. Satire* 4.

Bishop Bonner being restored againe, would not suffer the brother and natural sister of Bishop Ridley, and other his friends, not onely not to enjoy that which they had by the sayd their brother Bishop Ridley, but also *currishly* without all order of law or honesty, by extort power wrasted from them all the liuings they had.

Fox. Martyrs. Life, &c. of Bishop Ridley, fol. 1559.

Diogenes though he had wit, by his *currishness* got him the name of dog; and coming once to a feast, the company called him so, and threw him bones. *Feltham. Resolve* 69.

This worthy knight being then but a stripling had occasion to enquire which was the way to St. Ann's Lane, upon which the person whom he spoke to, instead of answering his question called him a young popish *cur*, and asked him who made Ann a saint. *Tatler*, No. 125.

Therefore men usually deal with such *currish* sharp natures as they do with mastiffs, they are fain to stroak them, tho' they deserve to be cudgelled. *South. Sermon* 8. vol. vii.

How durst th', I say, oppose thy *curship*
'Gainst arms, authority, and worship.
Butler. Hudibras, part i. can. 2.

At Bruin flies the slavering, snarling *cur*,
But only fills his famish'd jaws with fur.
Falconer. The Demagogue.

CURACOA, a West India Island, situated immediately off the Province of the Caracas, in the Republic of Colombia, on the northern shore of South America. Curaçoa is the westernmost Island of the groupe classed as the Lesser Antilles; it belongs to the Government of the Netherlands, and was first settled about the year 1600. It lies upon the twelfth degree of north latitude and the sixty-ninth degree of west longitude from Greenwich: this Island is long, in respect to the breadth, extending from north-west to the south-west; it contains an area of six hundred square miles, and a population of 8500, of whom but 1200 are whites. Curaçoa is little better than a bare rock; it produces, however, sugar, tobacco, wool, and leather; and it is celebrated for a *liqueur* bearing its name. Its chief value therefore is as a convenient mart. The principal towns are Curaçoa and Williamstadt. At the south-east extremity lies the small island of Little Curaçoa.

CU'RATE, *n.* } t. and Sp. *curato*; Mid. Lat.
CU'RATESHIP. } *curatus*; a *curate*; one to whom the *cure* and healing of souls is committed. And see the Quotation from Blackstone.

Hee would as Sait Peter byddeth, that euery man should be able to gyue a reason of hys fayth and hope vnto euerye man that woulde ask him, and that the *curate* shoulde be ready to teach the ignoraunt y^t^ that is yet vntaught.

Sir Thomas More. Workes, fol. 831.

In the meane time to live in good estate,
Louing that loue and hating those that hate;
Being some honest *curate* or some viker,
Content with little in condition sicker.
Spenser. Mother Hubberd's Tale.

Such was her concern for the souls of her neighbours, that when her husband's infirmities made him, upon occasions, unable to visit the sick, and that the *curate* was accidentally from home, she would procure this assistance, when to be had, from others.

Nelson. The Life of Dr. George Bull.

But now should fortune shift the scene,
And make thy *curatcship* a dean.
Swift. The Parson's Case.

A *curate* is the lowest degree in the church; being in the same state that a vicar was formerly, an officiating temporary minister instead of the proper incumbent.

Blackstone. Commentaries, book i. ch. xi.

What man alive can e'er suppose,
Who marks the way preferment goes,
That she should ever find her way
To this poor *curate's* house of clay?
Lloyd. A Familiar Epistle to J. B. Esq.

N. B. never to transcribe any more from Calamy; Mrs. Pilcocks, at my *curacy*, having one volume of that author lying in her parlour window. *Johnson. The Idler.*

CURATE is a word variously applied, sometimes, and most properly, to the Incumbent in general, who hath the cure of souls; but more frequently to the person of lowest degree in the Church, being the officiating temporary Minister, representing the Incumbent of a Church, and taking care of Divine service in his absence. By a Canon, James I. 1603, it was provided, that if a Bishop ordain a person not having Ecclesiastical preferment, unless he is a Fellow or Chaplain of a College, or a Master of Arts of five years standing, who lives at the University at his own expense, the Bishop shall support him till he prefer him to a living. Bishops, therefore, require before they confer Orders, either proof of such a title as is described in the Canon, or a certificate from a Rector or Vicar promising to employ the candidate for Orders, *bond fide* as a Curate at a salary. It was also provided by the same Canon, that no Curate should be permitted to serve in any place without examination and admission of the Bishop of the Diocese, or Ordinary of the place having Episcopal jurisdiction; and that if he remove from one Diocese to another, he must have testimonials from the Bishop or Ordinary of his honesty, ability, and conformity to the Ecclesiastical laws of the Church of England; and that none should serve more than one Church or Chapel upon one day, except that Chapel be a member of the Parish Church, or united thereto, and unless such Church or Chapel where such Minister should serve in two places be not able, in the judgment of the Bishop or Ordinary to maintain a Curate. Curates are the objects also of particular Statutes, namely, 28 Henry VIII. ch. 11, by which it was enacted, that such as serve a Church during its vacancy, should be paid such stipend as the Ordinary thought reasonable, out of the profits of the living, during such vacancy, and, if those profits should be insufficient, by the successor within fourteen days after he took possession. By the 12 Anne, ch. 12, the Bishop or Ordinary had the power of appointing the Curate's stipend at the time of granting his license, (that is admission to the Curacy,) such stipend not to exceed £50. per annum, or to be less than £20. By the 36 George III. ch. 18, the sum was increased to £75. per annum; and in certain cases the Curate was allowed the use of the Parsonage-house, or an allowance of £15. per annum, in lieu of it. By the 53 George III. ch. 149, the powers of the Bishops or Ordinaries were much enlarged; they were authorized to appoint and license Curates with salaries, in the event of non-resident Incumbents neglecting to appoint, and the salary so made payable was not limited, as theretofore, to the sums of £50. or £75. per annum, but was to be in proportion to the value of the Benefice and population of the Parish. Other regulations were also made as to Curates having possession of the Parsonage-house. Besides the Curate who officiates for a Rector or Vicar, there is the Perpetual Curate, wherever there is in a Parish neither Spiritual Rector or Vicar, but a Clerk is employed to officiate there by the Impropriator.

CURATE. — CURB.

The origin of Perpetual Curacies was this: by the Statute 4 Henry IV. ch. 12, it is enacted, that in every Church appropriated there shall be a secular person, ordained Vicar Perpetual, canonically instituted and inducted, and covenably endowed by the discretion of the Ordinary. If the Benefice was given *ad mensam monachorum*, and so not appropriated in the common form, but granted by way of union *pleno jure*, it was served by a temporary Curate belonging to the Religious House; when, however, such appropriations, together with the charge of providing for the Cure, were transferred (after the dissolution of the Religious Houses) from spiritual societies to single lay persons, who were not capable of serving them by themselves, and who, consequently, were obliged to nominate some particular person to the Ordinary, for his license to serve the Cure, the Curates by this means became so far perpetual, as not to be wholly at the pleasure of the appropriator, nor removable but by due revocation of the license of the Ordinary. Gibs. 819.

For the duties of a Curate (that is one who has the care of Souls) in the Roman Catholic Church, the reader may be referred to the following very curious volume:

Liber qui manipulus Curatorum inscribit in quo pernecessaria officia eorum quibus Animarum cura cōmissa est breviter pertractant. The Colophon is as follows: *Celeberrimi Viri dñi Guidonis de mōte Rocherii liber qui manipulus Curatorum inscribit una cū tabula ejusdē finit feliciter exaratusq; Parisiis per Magistrum Udalricum Gering et G. Maynyal Anno dñi* 1480, 22 *Aprilis.*

CURATELLA, in *Botany*, a genus of the class *Polyandria*, order *Digynia*, natural order *Magnoliæ*. Generic character: calyx five-leaved; corolla, petals four; styles two; capsule two-parted; cells two-seeded.

One species, *C. Americana*, native of South America.

CURB, *v.* } Fr. *courbe*; Sp. *corbar*; Lat. *curvare*, to *curve*; bow or bend. See the Quotation from Holland's *Plutarch*.
CURB, *n.*
CU'RBING, *n.*
CU'RBED, *adj.*

To bend or bow; to bend or bow, *sc.* to the will; to guide or regulate, to manage, to controul, to check, to restrain.

He *curbeth* and restraineth persons of ambitious and aspiring mindes, who (as he coniectureth) after his death might worke some innouations in the common wealth, or disturb the kingdomes. *Hakluyt. Voyage, &c. Lezi Tartari*, vol. iii. fol. 861.

I know your nature's sweet enough, and tender,
Not grated on, nor *curb'd*: do you love your mistress?
Beaumont and Fletcher. Monsieur Thomas, act i. sc. 2.

OLD K. I'll *curb* her for't, can he be but recover'd,
He shall have her, and she shall be dutiful,
And love him as a wife too
Id. Wit at several Weapons, act v. sc. 1.

The steed was tam'd and fitted to the field,
That serves a subject to the rider's laws,
He that before ran in the pastures wild,
Felt the stiff *curb* control his angry jaws.
Drayton. The fourth Eclogue.

Now by right lines we behold things, some in the air, and others thorow transparent stones and horns; for that all these consist of very subtle parts: by crooked and *curbed* lines, we look within the water. *Holland. Plutarch*, fol. 678.

As bodies that are crooked, disdain not to be brac'd in steel, that they may become straight: so the mind that is warping to vice, should not think much to be kept upright by the *curbings* and the stroaks of adversity. *Feltham. Resolve* 57.

For though the course of the sun be *curbed* between the tropicks, yet are not those parts directly subject to his perpendicular beams, either unhabitable, or extremely hot, as the ancients fancied *Ray. On the Creation*, part ii.

He had the will of his maid before he could speak or go, he had the mastery of his parents ever since he could prattle; and why, now he is grown up, is stronger and wiser than he was then, why, now of a suddain must he be restrained and *curbed*?
Locke. Works. Of Education.

For who but a poltroon, possess'd with fear,
Such haughty insolence can tamely bear?
Command thy slaves: my freeborn soul disdains
A tyrant's *curb*; and restiff breaks the reins.
Dryden. Homer. Iliad, book i.

It [Collier's attack upon the stage] obliged the succeeding dramatic poets to *curb* that propension to indecency, which had carried some of their predecessors so far beyond the bounds of good taste and good manners. *Beattie. On Truth.*

CURB is used in *Farriery* to express a tumour upon the back part of a horse's hock. The hock in its natural state is nearly straight, but becomes distorted and *curved* by this tumour; which generally arises from a strain. If the Curb become hard, it seldom affects the horse's going; but if it continues tender and inflamed, it is a painful disorder, and produces lameness. Cold bathing, physicking, and blistering, are applications used, according to the urgency of the case. The cruel, and generally useless, process of firing, is now almost wholly exploded.

CURCULIGO, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: corolla six-petalled, spathe of one-valve; style very short, diverging; capsule one-celled, four-seeded.

One species, *C. orchioides*, native of the East Indies. Roxb. *Corom.* i. p. 14. t. xiii.

CURCULIO, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Curculionites*. Generic character: antennæ inserted near the middle of the rostrum, formed of eleven articulations, of which the three last compose the club, which is of an oval form; rostrum not applied to the thorax.

Type, *Rhynchœnus nucum*, Fab.

CURCULIONITES, in *Zoology*, a family of insects of the order *Coleoptera*, comprising the genera *Brentus, Cylas, Apoderus, Attelabus, Rhynchites, Apion, Brachycerus, Brachyrhinus, Lixus, Liparus, Curculio, Cryptorhyncus, Cionus, Rhynchœnus, Rhamphus, Rhina, Calendra, Cossonus.*

The insects of this family, forming the genera *Curculio* and *Attelabus* of Linnæus, are known at the first glance by the remarkable elongation of the head into the form of a proboscis. The mouth is extremely small, there is no upper labium, and the palpi are very short and conical. These circumstances separate them from the *Bruchelæ*, to which in many respects they are considerably allied.

It is not only in the beauty of the colours and form, which characterises many of the species, that they become an object of interest to us; unfortunately the injury they do to the most valuable of our vegetable treasures claims our attention in a much more important point. At the same time it is a family which presents to the Zoologist considerable difficulty in the study of the species. The smallness of their size in general, the immense number of species, and their similarity, with the difference of colour in the sexes, are all so many obstacles in the way of obtaining an accurate individual knowledge of them. They are for the most part inhabitants of warm countries, though almost every climate produces them.

These insects present many remarkable forms, some of which are particularly elegant, and the colours of many of the species are highly beautiful, and frequently of a metallic brilliance. This beauty is, however, evanescent, for it is produced only by a slight covering of powdery scales over the elytra, which are very easily rubbed off, and which resemble exactly those of the *Lepidoptera*. One of our most common native species, which is found almost on every bank, illustrates this very strikingly. It is of a most beautiful deep blue or a bright metallic green, according to the sex, yet a slight rubbing will deprive the elytra of their beauty and leave them of a dull blackish colour.

They are timid, and as to any direct injury, harmless. As many of the species possess no wings, and as those which have them rarely use them, they have recourse to another and very common mode of escape amongst insects; that of contracting the legs and head, counterfeiting death, and suffering themselves to fall to the ground.

In the larva state these insects are amongst the most injurious of our little pests. The larvæ are soft and of an elongated form, narrowed towards the head, which terminates almost in a point, where it is firm and horny. In some species the teeth are so strong, as to enable them to attack the hardest wood; others feed on grain, on fruit, flowers, leaves, &c. But the species which is most to be dreaded, on account of its devastations, is *Calandria granaria*, the pest of our granaries, in which it often multiplies to an almost inconceivable extent, each individual occupying a single grain, of which it often leaves nothing but the husk; and this destruction goes on within, whilst no external appearance of injury leads to its discovery. In fact, the loss of weight, only, evidences the destruction that has taken place. No means that have hitherto been attempted have proved sufficient to remedy the evil, as their multiplication is so rapid and numerous, that it seems only to be limited by the limits of their food. Other species of the family are well known by their frequent occurrence in our fruits, as the *Attelabi* in our pears and apples, *Apoderus coryli* in the hazel-nut, &c. It is said that in some parts of Sweden, horses feeding on the *Chellandrium aquaticum*, on which a species of this family, *Lixus paraplecticus*, is found, if the plant happens to be infested by this insect, become affected with paraplegia. There have been some strange assertions respecting the efficacy of a species of *Curculio* in curing tooth-ache. Wilhem declares, that if a certain number be bruised, and rubbed between the thumb and fore-finger, until all moisture is evaporated, the finger retains for a year afterwards the power of relieving the most excruciating tooth-ache, by merely touching the tooth. It is unnecessary to say, that this is an idle assertion, but it is probable that it originated from some anti-odontalgic virtue which the insect itself may possess.

Perhaps no tribe of insects possesses more interesting species, on account of their relations to mankind, than the *Curculionites*, though unfortunately that interest is principally derived from their injuries rather than their benefits.

See Latr. *Hist. Nat.* xi.; Kirby and Spence, vol. i.

CURCUMA, in *Botany*, a genus of the class *Monandria*, order *Monogynia*, natural order *Scitamineæ*. Generic character: calyx two-cleft; corolla four-parted; nectary three-lobed; anthers with spurs at their base.

Three species, natives of the East Indies and China. *C. longo* produces the dye called Turmeric, it has a long creeping root, jointed, somewhat similar to the root of Ginger, this yields the colouring matter.

CURD, *v.* CURD, or CRUD, *n.* CURDY, CU'RDLE, or CRU'DLE, *v.* See CRUDE. To form into coagulated masses, (*cruores*) of *gore*, of blood; and then, generally, to concrete or coagulate. *Curdle* or *Crudle*, is the diminutive. Some Editors of Shakspeare have altered *curdied* in *Coriolanus*, to *curdled*; but not Mr. Steevens.

Hast thou not milked me, as it were milcke: and turned me to *cruddes* like chese. *Bible*, 1551. *Job*, ch. x.

Yet I express to you a mother's care,
(God's mercie maiden) do's it *curd* thy blood
To say I am thy mother?
Shakspeare. All's Well, fol. 233.

CORIO. The noble sister of Publicola;
The moone of Rome: chaste as the isicle
That's *curdled* by the frost, from purest snow,
And hangs on Dian's temple: deere Valeria.
Id. Coriolanus, fol. 27

Being put into milke, it will not suffer it to turn or soure, it keepeth it from quailing & *curding*: which is the reason that they who use ordinarily to drinke milke, take mints therewith, for fear it should coagulate or *crudle* in their stomacke, and put them in daunger of suffocation. *Holland. Plinie*, vol. ii. fol. 59.

Now by my sheephook, here's a tale alone,
Learn me the same, and I will give thee hire;
This was as good as *curds* for our Joan,
When at a night we sitten by the fire.
Drayton. The fourth Eclogue.

——— With a crew
Of hungry whelpes, his battailous bold brood,
Whose clawes where newly dipt in *cruddy* blood.
Spenser. Faerie Queene, book iii. can. 3.

Then *curds* and cream, the flower of country fare
And new-laid eggs, which Baucis' busy care
Turn'd by a gentle fire, and roasted rare.
Dryden. Ovid. Metamorphoses, book viii.

To day a mighty hero comes, to warm
Your *curdling* blood, and bid you, Britons, arm.
To valour much he owes, to virtue more;
He fights to save, and conquers to restore.
Garth. Prologue designed for Tamerlane.

There are divers things, that seem to argue spirit of wine, as inflammable as it is, to abound with a piercing salt, and that such saline corpuscles may suffice to *curdle* whites of eggs, our freshly-mentioned experiment of *curdling* the white of an egg with spirit of salt does sufficiently declare. *Boyle. History of Firmness.*

CURDISTAN.

CURDISTAN, (*Kúrdistan*, either with or without a long vowel in the first syllable,) signifies the land of the Curds, whose name, character, and country, recall to our recollection the *Cardúchi* of Xenophon, (*Cyri Anab.* iv. 3,) the *Gordyæi* of Strabo, (xvi. 1;) and the *Cordueni* of Pliny, (v. 15;) not to mention the Chaldæans or *Kasdím*, whose name seems to indicate a community origin.

CURDISTAN. Position.

The Country now inhabited by the Curds, forms a part of the Persian and Turkish Empires; for few, if any, of their Tribes refuse to pay a nominal obedience to the Sultán or the Sháh; though, when unrestrained by motives of policy, they proudly assert their entire independence, and acknowledge no Sovereign but the hereditary Chief of their clan.

Hence the apparent discordance between the accounts of Curdistán given by different Travellers, according as their information was derived from the Curds themselves, or from their Turkish and Persian neighbours.

Boundaries

The extent and boundaries of the Territory occupied by the Curds, are thus defined by M. Jaubert, (*Voyage en Perse*, 75,) who was long a prisoner in their country. Its greatest length from north to south, he says, is from Mount Ararat to the point where the Hamerín chain joins the Tágh Ayághì, (part of the ancient Zaghros;) and its breadth, from east to west, is greatest between the mountains which separate the lakes of Ván and Ormiyyah and Hisn Keïfà on the Tigris. A line drawn from Mount Ararat, through Diyadín, Topràc-calêh, Músh, Sert, and Jezíreh, and thence along the eastern banks of the Tigris, till that river forces its way through the Hamerín mountains, marks the western boundary: and the same line continued across the flat country, (anciently the plains of Assyria,) to Tágh Ayághì (i. e. the foot of the mountains,) and thence bending round to the north-east by the Jebel Tác, (i. e. Táki Bostán, a part of Mount Bísutún,) as far as Kengáver or Casru'l-lusús, the easternmost town of the Curds, forms their boundary to the south. If proceeding northwards, it be then drawn to the sources of the Kizil Uzen, on the east of Sìneh, (Senna in Mr. Kinneir's map,) and from thence by the fountain of Takhti Suleïmán, across the River Sarókh and the mountains between the lakes of Ván and Urmiyyah, to Cotúrah and Zevah (or Záviyeh, spelt Zauvick by an error of the Engraver, in Mr. Kinneir's map,) it will again reach Mount Ararat, and thus complete the circuit of Curdistán.

The Curds, however, as was before observed, do not form a separate State, but are included in the Páshálics of Erz-rúm, Ván, Mósul, Shehr-zúl, and Baghdád in Asiatic Turkey, and in the province of Irác Ajemí in Persia. Hence the two leading divisions of their country into the Western and Eastern, Turkish and Persian Curdistán. The line of demarcation betweeen which divisions, says M. Jaubert, (78,) begins with the chain of mountains separating the lakes of Ván and Ormiyyah, continues along the Khelesín branch of the same range till it reaches the hills near Chihil-cheshmeh, and thence follows the course of the River Mehriván, leaving the little lake of Zerebár on the east, and terminating in the Jebel Tác.

The Turkish part of Curdistán is divided, according to the same writer, (79,) into eight Sanjáks or Provinces, the Chiefs of which assume the title of Páshá. These Provinces are Báyazíd, Músh, Ván Júlamerk in the Páshálic of Ván, and Zákhú Amádiyyah, Suleïmániyyeh and Cará Iólán in the Páshálic of Baghdád. Sìneh or Sinah, is the Capital of the Persian Curds; who, like their brethren in Turkey, acknowledge the Sovereign in whose dominions they live, as their only Lord paramount; but they are more effectually curbed by the vigilance of Fet'h Alí Sháh's government, than those who are subject to the Grand Signior. The country of the latter is divided, according to Mr. Kinneir, (*Geograph. Memoir*, p. 295,) into the Upper and Lower Curdistán; but his account of the former, (called Seliván by the Curds,) is not so distinct as that of Lower Curdistán, the latter, which is bounded on the north and east by the lofty range of Mount Zagheros, and on the south by a line drawn from the Táki Kesrá to the Tigris, which forms its western boundary. It is divided into eight Districts, Amádiyyah, Kerkúk, Erbil, Suleïmániyyeh or Shehr-zúl, Shehribán or Shehri-ván, (the ancient Appollonia,) Zoháb, on Mount Holván, Bedrí, and Mendelí. Each of these districts (*hukúmat*) is governed by a different Chief, (*Hákim*,) and as Suleïmániyyeh (*Shehr-zúr*) is the most powerful and extensive, its Hákim assumes the title of Páshá of Curdistán.

CURDISTAN. Division according to Mr. Kinneir.

The Persian or eastern division of this Country, forming a part of the Persian Province of Al-jebà (*Irák Ajém*) is called *Erdilán* by the Curds, and extends (Kinneir, *Geog. Mem.* 142,) from the river Sharúkh (the Surakh of Jaubert's map) to the Turkish district of Zoháb, 200 miles in length by 160 in breadth. Its capital Sìneh or Sinah is in latitude 35° 12′ north and longitude 47° east.

According to Garzoni.

Father Maurizio Garzoni, who resided eighteen years as a Missionary in Curdistán, says, (*Gramm. Kurda*, pref. p. 3,) that it is divided into five large Principalities; Betlís, Jezíreh, Amádiyyah, Júlamerk and Cará Cholán, the natives of which are respectively named Betlísí, Bottán, Bádinán, Shambó and Sórán or Bábán.

These accounts, though apparently discordant, may be easily reconciled: it is only the eastern and south-western parts of Curdistán, of which Mr. Kinneir speaks, while M. Jaubert gives the subdivisions of the northern and central provinces, the parts of the Country with which he was best acquainted, and Garzoni, the mountainous region only. It is also not improbable that, among so turbulent a race of men, the petty Principalities, into which their territory is divided, may frequently change their masters, and be sometimes comprehended under one, sometimes under another of the neighbouring Provinces. Tribes of Curds are also dispersed here and there, over a much wider extent of country than Curdistán, properly so called, from Khorásán on the north-east to the plains of Urfah on the south-west.

Productions.

The mountains afford pasture for vast flocks and herds, which form the most important part of the wealth of this people, the greater number of whom are shepherds, living in tents, and changing their abode as the inclemency of the season or want of fodder for their cattle may make it expedient. The hills are also, in many places, well wooded, and produce an abundance of the gall-nuts, so valuable to our manufactures, and exported in large quantities from Aleppo and Skanderún. The vallies in these mountains are highly productive, and besides the grain of various sorts which they yield, the plains in southern Curdistán return large crops of flax, cotton, tobacco, sesamum and other vegetables peculiar to a warm climate. Manna also, the substitute for sugar in this part of Asia, is produced in great quantities in southern Curdistán.

Predatory habits.

The Curds have likewise another, but more precarious source of wealth,—the plunder of caravans travelling in their neighbourhood; for they are

URDISTAN.

most determined robbers, and their Chieftains enrich themselves not only by the *forays*, occasioned by their intestine feuds, but by lying in wait for the strangers who venture into their Country. They are plunderers by profession, and delight in boasting of their predatory exploits, a natural result of their political condition, which closely resembles that of the border-countries of Europe, during the prevalence of the feudal system.

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Each Tribe or Clan, on the demise of its Chief, nominates one of the same family as his successor, and applies to the Sovereign, whose paramount authority is acknowledged for the investiture of the Chief so elected; but, as the law of primogeniture is unknown, the successor is always the most popular and powerful among the many sons of the deceased Beg; and the succession is rarely, if ever, obtained without much bloodshed.

Excepting the tradesmen established in their towns and villages, every Curd is a soldier, ready to join the army of his Chief whenever he unfurls his banner. This, together with their wandering life, fosters their love of plunder, and they are taught from their infancy to consider every passenger through their Country as a lawful object of prey, except he boldly approaches

pitality.

their camp, and claims the hospitality on which he knows they pride themselves: in that case he receives every attention and accommodation which their means afford. He is conducted to the best furnished tent, entertained by the oldest and most venerable of the clan, and sees the women preparing bread for his repast, whilst others spread the carpets or go in quest of milk and honey, and the sons of his host are taking care of his horses. But had he accidentally met his host on the road, or had the expectation of his arrival allowed them time to lie in ambush for him, in his journey through the mountains, the very same men would have scarcely left him a rag to protect him from the sun by day or the frost by night

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The Curds believe themselves to be the offspring of the Moghóls Uzbegs, who desolated the western parts of Asia in the XIIIth and XIVth centuries; but "their fine large eyes, aquiline nose, fair complexion, and lofty stature," says M. Jaubert, (80,) "contradict this assertion." (See Garzoni's *Gram. Kurda.*) Their language, he might have added, affords strong grounds for assigning to them a Persian origin. It is, in fact, a Pahlaví dialect, and contains scarcely a word derived from the Moghól or Tátárs.

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ress.

Their dress and manners, as well as their language, differ from those of the Turks. Instead of a turban, they wear a large cap of red cloth, something like that of the Grand Signior's Bóstánjís, round which is twisted a shawl of striped silk, as gay as gaudy colours can make it, with one of its ends hanging down upon the shoulder, and adorned with a profusion of silk buttons. As among the Turks, none but old men allow their beards to grow, but all shave their heads, and encourage the growth of their whiskers, (Jaubert, 80.) "They delight in arms," says Mr. Kinneir, (*Journey in Asia Minor*, 390,) "more than any other race of men I have ever met with, and pride themselves on the beauty of their horses and value of their accoutrements. When a Koordish Chief takes the field, his equipment varies but little from that of the Knights in the days of Chivalry; and the Saracen who fought under the great Salah-ed-deen (*Saladin*) was probably armed in the very same manner as he who now makes war against the Persians. His breast is defended by a steel corslet, inlaid with gold and silver; whilst a small wooden shield, thickly studded with brass nails, is slung over his left shoulder, when not in use. His lance is carried by his page, or squire, who is also mounted; a carabine is slung across his back; his pistols and dagger are stuck in his girdle, and a light scymitar hangs by his side: attached to the saddle, on the right, is a small case, holding three darts, each about two feet and a half in length; and on the left, at the saddle-bow, you perceive a mace, the most deadly of all his weapons; it is two feet and a half in length, sometimes embossed with gold, at others, set with precious stones. The darts have steel points, about six inches long, and a weighty piece of iron or lead at the upper part, to give them velocity when thrown by the hand."

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These Chieftains, as may be supposed, resemble our feudal Barons as much in their habits and accomplishments, as in their political condition. Many of the Hákims, and even Páshás of the Curds can neither read nor write. Military exercises and horse-manship, in which they excel, form the whole of their education; and, in after-life, their business and amusement. When Sir John Malcolm entered Sīneh, he was met by the Válí's eldest son, at the head of three hundred horsemen, admirably mounted; and the young Prince, although not ten years of age, rode and managed a large and high spirited charger with inimitable address. (Kinneir's *Memoir*, 145.) Music and Poetry are the only intellectual arts with which they are acquainted; but their music is confined to singing and playing on the guitar, and their poetry to ballads celebrating their battles and amours. Their music, like that of the Turks, was derived, in all probability, from Persia; it is expressive and melancholy, abounding in lengthened notes, variously modulated, interrupted by sighs and tears, and often terminated by shrieks and howlings. The highest compliment which can be paid to a singer, is to tell him that he can be heard at the distance of a *farsang*, and the merit of his execution is measured by his success in deafening his hearers

Amusements.

Some of their Chiefs, however, are not illiterate; their palaces possess the splendour, and themselves the polish of an Asiatic Court; and they are as observant of the hospitality always held in esteem by a pastoral people, as the wilder inhabitants of their plains and mountains. "The Válí of Sīneh, says Mr. Kinneir, *Memoir*, 144, "resides in a sumptuous palace, where he maintains a degree of state and splendour superior to any thing seen in Persia, except at Court. His house is ever open for the entertainment of strangers, and he always retains about his person a chosen body of horse. In short, it was impossible to contemplate this Chief, sitting at the head of his hall, surrounded by his friends and relations, without calling to mind the Percys and Douglases of our own country."

Courts.

The religion of the Corán, which has been embraced by the Kurds, is, in many points, favourable to their turbulent and predatory habits. By sanctioning the law of retaliation, established from time immemorial among the Arabs of the Desert, Mohammed perpetuated the feuds and warfare existing between their Tribes and families; and furnished the avaricious, turbulent, and aspiring, with an additional plea for refusing to listen to any terms of accommodation, and thus gra-

Religion.

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tifying their favourite passions. The Mohammedan Curds are all Sunnis; and Pietro della Valle was probably misinformed when he charged them (ii. 6, 4to ed.) with changing their sect as often as they changed their master. But they are not rigid in their observance of the law, and are considered as little better than infidels by their stricter neighbours. One of their Tribes, inhabiting Mount Sanjár, (the Shinear of Scripture,) between Mósul and the river Khábúr, professes the strange religion of the Yazídís, who actually worship the Devil, and never mention his name without adding some term indicative of profound respect. There are also in Curdistán, according to the account of Father Maurizio, "*moltissimi Christiani.*" (Garzoni, *Gram.* 6.) The greater part are Nestorians, who have two Patriarchs, one resident at Kochanisi, near Júlamerk; the other in the Monastery of Rabán Hormez, (*St. Hormisdas,*) near El-cósh. The first has five, the second thirteen suffragan Bishops. Few, even of their Priests, says Garzoni, can read or write; the condition of the Laity may therefore be easily imagined. There are also Jacobites and Armenians; the former have their own Bishops, and use the Syriac language in their church service, while the Nestorians (called Chaldeans by the Italian Missionaries) use the Chaldee; a dialect still current, according to P. della Valle, (ii. 7, *Lett.* 1, *de Sphahán,*) in Jezíreh and Mount Tór, (the ancient Masius:) but probably this was nothing more than the corrupt Syriac, still used by the Nestorians, which ignorant persons had represented to him as the Chaldee. (Niebuhr's *Reise,* ii. 352.) The Hakkárí mountains, (the chain called Haterash or Karaish by Mr. Kinneir, *Journey, &c.* 384,) are almost exclusively inhabited by Nestorians; and their Patriarch, who is always styled Már Shemúún, has 300 villages under his jurisdiction.

Yazeedys.

Christians.

Tribes.

The Curds are subdivided into many Tribes or clans, respecting the number and names of which there is much discordance among our best authorities. Hájí Khalífeh in one place, *Jehán-numà,* p. 449, says that "there are four divisions of Curds, differing in manners, customs, and language; the Kurmánj, Lor, Kelhorán, and Kúrán." Of these words the first, as appears from Garzoni's *Vocabulary,* (125,) is the term by which the Curds generally designate themselves; the last the name of one of their largest Tribes; the second belongs to the people of Loristán; and the third to a Tribe of Laks, who are mentioned by Mr. Kinneir, (*Mem.* 138,) as if they were a branch of the same race, though erroneously, according to M. Rousseau, (*Notice Historique sur le Perse,* and *Magasin Encyclopedique,* 1813, vol. ii. p. 382.) The Curds, Laks, Lors, and Bakhtiyáris will perhaps, when better known, all prove to be relics of the original inhabitants of Persia, driven by foreign invasion to fastnesses in the mountains, from which their foes have never been able to expel them. In another passage Hájí Khalífeh, (445; Otter, *Voyage,* ii. 236,) speaks of the Kúráns and Sehráns as the principal tribes of the Curds; the former established in the Páshálic of Shehr-zúl on the eastern frontier; the latter about Harír, a little farther to the south. Their language, which in its structure as well as its elements, closely resembles the modern Persian, has several peculiarities derived from the Pahlaví, now extinct as a spoken dialect, and only extant in a few inscriptions, and the sacred books of the Párs'ís or followers of Zoroaster. We are indebted for our knowledge of this singular dialect of the Persian language to the labours of Father Garzoni, whose Grammar and Vocabulary were printed at the Propaganda Press, in 1787. He has unfortunately neglected to mark the correspondence between the Latin character which he uses and the original Persian, with sufficient clearness and precision; so that the difficulty of tracing the affinities between this and the cognate dialects is greatly increased. M. de Klaproth (*Mines d'Orient,* iv. 312) has given a short vocabulary collected at Tiflís; and in the same volume of that work (p. 246) there are a few words and phrases in the dialect of Betlís, extracted by M. de Hammer from the *Travels* of Evliyá Efendí. As that writer is almost the only Asiatic who has furnished any details respecting Curdistán, and his account, though in some points savouring of exaggeration, is in a great measure drawn from his own observations, it is here subjoined, having at least the merit of novelty, as it has never been published before in any European language. It may also be considered as giving a tolerably accurate view of that country in the middle of the XVIIth century.

Evliyá first cites the Historian Mocaddesí, as his authority for deriving the language of the Cúrds from Kúrdíam or Kúrdím, a Prince of the family of the Prophet Núh, (Noah,) who after reigning in the city of Júdí (where they believe the ark rested) six hundred years, came into Curdistán, and was so well pleased with its air and water that he fixed his abode there. He then adds, that the numerous descendants of this Prince by degrees corrupted their language till it became a jargon neither Hebrew, Arabic, Parsí, Derí, nor Pahlaví, and that jargon is now called Kúrdím. "Curdistán," he continues, "is an extensive tract of rocks and mountains, inhabited by twelve different tribes of Curds, whose languages differ so much that they cannot understand each other without an interpreter. Their country extends from the Province of Erz-rúm, its northern extremity, through Ván, the country of the Hakkárí, Jezreh, Amádiyyah, Mosúl, Shehr-zúl, Jezíreh, Erdilán, Baghdád, Derneh, and Der-teng, as far as Basrah, seventy days journey, (about 1500 miles.) But for the formidable barrier presented by the six thousand Tribes and clans of these Curds established in the lofty mountains, between the Province of Irác Arebí and the territories of the House of Osmán, (the Ottoman Empire,) the invasion of Asia Minor (Dyári Rúm) would be an easy enterprise for the people of Persia. The width of Curdistán, however, is not equal in extent to its length. From Harír and Erdilán on the confines of Persia, its eastern boundaries, to the borders of Irác Arebí. Aleppo, (Haleb,) and Damascus, (Shám,) the distance varies from twenty-five to fifteen days journey, (500 to 300 miles nearly.) These territories possess 500,000 Fufengche's (Matchlock men) of the sect of Muhammed Sháfií, and 776 fortresses, which, with the blessing of God, shall be described in their proper places. May the Kingdom of Curdistán, on the confines of the dominions of the House of Osmán and the Sháh of Persia (Ajem) be preserved to the consummation of all things! Amen."

"The languages current in this extensive region are various, and are as follows: 1. Zárch; 2. Lúlú; 3. Holví, or Hakkárí; 4. Auníkí; 5. Mahmúdí; 6. Shirvání; 7. Jezírehví; 8. Yasáví; 9. Sinjárí; 10.

Harírí; 11. Erdilání; 12. Súrání, or Savrání; 13. Háletí; 14. Chekvání; 15. Amádí; 16. Ruzhígí.

"The ancient languages are the Arabic, Persian, and Derí, (i. e. Pahlaví and Derí, the common and Court languages of Persia,) and in the *Dacáyicu l' hacayic* of Kemál Páshá Zádeh, (May his Grace be sanctified by the Almighty!) we find this saying of the Prophet, (May God be merciful unto him and save him!) The tongue of the inhabitants of the Garden (Paradise) is the Arabic, the Fársí, and the Derí. The language of the Curds, however, is that here described." (*Tárikhí Sayyáh* of Evliyá Efendí, vol. iv.)

nbers. It is almost impossible to form any conjectures approaching to the truth, respecting the number of the Curds. Those in the Turkish dominions have been estimated at 140,000 men capable of bearing arms, and the Persian Curds are said to amount to between 30,000 and 40,000; it is therefore evident, that as far as this irregular soldiery is concerned, the preponderance is greatly in favour of Turkey. (Malte Brun, *Précis de Geogr.* iii. 109, 287.)

See P. della Valle, *Viaggi*, Roma, 1658, 4to. tom. ii.; Niebuhr's *Reisebeschreibung*, Kopenhagen, 1778, 4to. ii. 330; Jaubert, *Voyage en Arménie*, Paris, 1821, ch. x. p. 75; *Jehán-numá*, Istámból, fol. A. H. 1145; Wahl's *Altes und Neues Asien*, Leipzig, 1795, 8vo. p. 623; Otter, *Voyage en Turquie*, Paris, 1748, 12mo.; Macdonald Kinneir's *Geograph. Memoir of the Persian Empire*, London, 4to. 1813,—*Journey through Asia Minor, &c.* London, 4to. 1813, 8vo.; Garzoni's *Grammatica e Vocabolario della lingua Kurda*, Roma, 1787, 12mo.

CURE, *v.*
CURE, *n.*
CU'RABLE,
CU'RABLENESS,
CU'RATION,
CU'RATIVE,
CU'RATOR,
CU'RATRIX,
CU'RER,
CU'RING,
CU'RELESS.

Fr. *curer*; Sp. *curar*; It. *curare*; Lat. *curare*. Vossius thinks, certainly from κῆρ, the heart. Tooke from the "A. S. *kar-ian, curare, advertere, accurare*, to take care or heed, to regard, to mind, to attend." Somner. By Chaucer, Joye, and other older writers, *cure* and *care* seemed used indiscriminately. *Cure* is now used consequentially,

To heal, to recover, to restore to a sound or healthy state.

For clergie is Cristes vikerȳ. to comfort and to *curen*.
Piers Ploukman. Vision, p. 233.

Constrewe that as you list, I doe not *cure*.
Chaucer. Prol. to the Legend of Good Women, fol. 198.

Of studie toke he moste *cure* and hede.
Id. Prologue to Canterbury Tales, v. 306.

But I may not endure that thou dwell
In so vnskilful an opinion
That of thy wo nis no *curacion*.
Id. Troilus, book i. fol. 156.

Of surgerie he knewe the *cures*.
Gower. Conf. Am., book vi. fol. 135.

Phisike hath done the besines
Of sondry *cures* many one
To make hym holle. *Id. Ib.* book v.

And a womman that hadde a flux of blood twelve yeer, and hadde spendid al hir catel in lechis, and sche myghte not be *curid* of ony. *Wiclif. Luke*, ch. viii.

Though these and other like
by processe are procurde,
Yet naythelesse my festred wonde
can not in time be *curde*.
Turbervile. That time conquereth all things.

And eke the balefull blowe
so grieuous that was thought,
Full quickly *curde* by surgion's sleight,
if he were quickly sought.
Id. That it is hurtfull to conceale, &c.

This counsell of Daniel geuen to the kyng declareth, God straightly to require of the kyngs and princes not onely the obedience of his ten commandemẽts but also princely iustice, that is, the diligent *cure* and charge of his chirche.
Joye. Exposicion of Daniel, ch. iv.

——— My glasse presented vnto me,
The *curelesse* wound, that bledeth day and night.
Surrey. Bonum est miki, &c.

Wherfore in the night when he was asleepe, his wife loosed the bandes of the wound, first her husband not perceiuing, and afterward dissembling, and so by little and little sucked & spitted out the poyson and prepared the wound *curable* & ready to the phisicion.
Vives. Instruction of a Christian Woman, O. 8.

All other thinges concernynge thys matter, partayn to the part *curatiue*, whiche treateth of healynge of sycknes.
Sir Thomas Elyot. The Castel of Helth, book iii.

He that by easie prayers and a seldom fast, by the scattering of a little alms, and the issues of some more natural vertue thinks to *cure* his evil nature, does fortifie his indisposition, as a stick is hardned by a little fire, which by a great one is devoured.
Taylor. Sermon 10. part i.

By these books and resolutions of the judges it is clear, that the appropriator was the incumbent parson, and had the *cure* of the souls of the parishioners. *Spelman. Preface*, fol. 10.

And so did [Galerius] swarme with wormes, that being not *curable* neither by surgerie nor physicke, he confessed that it happened for his crueltie toward the Christians, and so called in his proclamations against them.
Fox. Martyrs. The difference between the Church of Rome, &c. fol. 28.

That nature of Hippocrates, that is the *curatrix* of diseases, *al φύσιες τῶν νουσέων ἰητροὶ*, and that Archeus of the chymists or Paracelsians, to which all medicaments are but subservient, as being able to effect nothing of themselves without it.
Cudworth. Intellectual System, book i. ch. iii.

But if with too much braine, and too little blood, they do [run mad] I'le be a *curer* of madmen.
Shakspeare. Troylus and Cressida, fol. 100.

I can be content to be let blood in the arme or foot, for the *curing* of the head or heart.
Hale. Heaven upon Earth, sec. 22. vol. i. fol. 80

None else there is gives comfort to my grief,
Nor my mishaps amended with my moan,
When heaven and earth have shut up all relief,
Nor care avails what *cureless* now is grown.
Drayton. The tenth Eclogue.

If Peter and John *cured* the lame man by the strength of imagination; why have no persons ever since *cured* those whose welfare they have as heartily desired as ever they could do his.
Stillingfleet. Sermon 9. vol. i.

CURE. CURFEW.

It is a great misfortune to a young clergyman, when he is confined to a country *cure*, to be destitute of such books as are necessary to enable him to make any considerable advance in his studies of divinity, to which other parts of learning contribute their aid and assistance, and therefore consequently are not to be neglected.

Nelson. The Life of Dr. George Bull, vol. iii. p. 33.

I shall now only tell you in general, than on the one side I think the arguments, which Helmont and others draw from the providence of God, for the *curableness* of all diseases, are not very cogent and somewhat irreverent, so on the other side, I am not much convinced by the grand argument alleged against Paracelsus, and the chymists that hold all diseases to be in their own nature *curable*, namely, that they themselves many of them, (no nor even their very master) lived not to the age attained by many strangers to chymistry.

Boyle. The Usefulness of Natural Philosophy. Essay 3. part ii.

Seeing the above mentioned strangers are like to continue here yet a while, at the least some of them, the society shall much stand in need of a *curator* of experiments.

Id. Letters from several Persons to Mr. Boyle, vol. vi. p. 147.

Satire throws by her arrows on the ground,
And if she cannot *cure*, she will not wound.
Churchill. The Candidate.

For the proper *cure* of such prejudices, as I take it, is to be made by application of those truths that are common to all climes; not by the partial manners or opinions which arise out of them in this or that more polished society.

Hurd. Works. On the Uses of Foreign Travel. Dialogue 8.

CURETES, ἀπὸ τῆς κουρᾶς, because they shaved the fore-part of their head that the enemy might not have any hold of them in battle, (Strabo, x.; Eustat. *in Iliad*, xxiii.) or as others say, ἀπὸ τῆς κουροτροφίας, because they educated Jupiter, (Lucret. ii. 633; Virg. *Georg.* iv. 151.) Their obscure mythology is comprehended in that of the Cabiri, and there seems to be no end to the variety and absurdity of the discordant legends with which they are connected. The reader may find more about them, if he think it worth while to inquire more, among the following authorities: Apollodorus, i. 3; Tzetzes, *ad Lycoph.* 19; Servius, *ad Virg.* ii. 132; Diod. Sic. v. 64, &c.; Herod. v. 58; Vossius, *de Idololat.* The name is most commonly applied to the early inhabitants and Priests of Jupiter in Crete, and to the Priests of Rhea in Phrygia; although Lampe, *de Cymbalis Veterum*, (ii. 14,) contends that the Curetes are the first only, being στεοκρηνές.

CU'RFEW, *n.* Cu'rfew-bell, Cu'rfew-time. } From the Fr. *couvrir le feu*; cover the fire. Minsheu. Extinguish it, put it out.

The dede slepe, for wery besinesse,
Fell on this carpenter, right as I gesse,
Abouten *curfew-time*, or litel more.
Chaucer. The Milleres Tale, v. 3643.

Duke. The best, and wholsomst spirits of the night,
Inuellop you good prououst: who call'd heere of late?
Pro. None since the *curfew* rung.
Shakspeare. Measure for Measure, fol. 76.

Who ever gives a paire of velvet shooes
To th' Holy Rood, or liberally allowes
But a new rope to ring the *couvre-feu-bell*,
But he desires that his great deed may dwell,
Or graven in the chancel-window-glasse,
Or in his lasting tombe of plated brasse.
Hall. Satire 4.

In that coarse age were princes fond to dwell
With meagre monks, and haunt the silent cell:
Sent from the Monarch's to the Muse's Court,
Their meals were frugal, and their sleeps were short;
To crouch at *curfew-time* they thought no scorn,
And freeze at matins every winter morn.
Tickell. On Queen Caroline's rebuilding, &c. at Queen's College, Oxford.

The forest laws totally restrained all rural pleasures and manly recreations, and in cities and towns the case was no better; all company being obliged to disperse, and fire and candle to be extinguished, by eight at night, at the sound of the melancholy *curfew*.

Blackstone. Commentaries, vol. iv. p. 419. book iii. ch. xxxiii.

The ringing of the Curfew, *Curphour*, *Couvre-feu*, *ignitegium*, or *piritegium* Bell, prevailed generally in Europe during the middle ages as a precaution against fire, (Du Cange;) and the imputation of tyranny against William the Conqueror for introducing this custom into England, probably rests upon no other foundation, than that by its usage he sought indirectly to suppress any nightly meetings of the discontented, which might have been dangerous to a power won by arms, and not yet firmly established. This Bell was rung at eight in the evening, when all persons were expected to extinguish their fires and lights, and to go to bed. (Stow's *Survey*, i. 15.) Lord Lyttelton, in his *History of Henry II.* (i. 473,) expresses much doubt whether the Conqueror ever issued the edict with which he is reproached; and the passage in William of Malmsbury, which implies that such an edict was abolished by Henry I., is far too vague to be admitted as establishing its previous existence. It may be that the Conqueror only more strictly enforced, for the reasons stated above, a practice which, before his invasion, was as much used in England as in neighbouring countries.

The following notice is found in the *Statuta Leichefeldensis Ecclesiæ*:

Est autem Ignitegium qudlibet nocte per annum pulsandum horâ septimâ post meridiem exceptis illis festis, quibus Matutinæ dicuntur post Completorium, in quibus Ignitegium ex consuetudine non pulsatur. In the *Statuta Massiliensia*, v. 4, all persons are forbidden from going out without a light after the sounding of the Bell called *Salvaterra*, (*qud a furtis nocturnis salvarentur*,) and a still harder injunction is given in a Parisian Statute, *ann.* 1291. *Nul ne traite Vin, plus que Cuevrefeu sera sonnez.*

In the notes on Brand's *Pop. Ant.* ii. 136, many instances are given of a partial retention of the Curfew Bell in modern times. The nightly tolling of St. Mary's Bell, and that of Carfax, must be remembered by all the sons of either English University. It would not be easy to decide, whether this usage is retained in our seats of learning out of respect to the ordinance of Pope John XXIII., *de dicendo ter Ave Maria, tempore seu horâ ignitegii*, or from a kind indulgence to those Spirits who we are told "rejoice to hear the solemn Bell," and have so long been accustomed "to break their magic chains," to "begin at Curfew and walk till the first cock."

CURIA, a division of the Roman people. According to the distribution of Romulus, the whole people formed three Tribes, and each Tribe ten *Curiæ*. Although the number of Tribes was at different times changed, and at last amounted to thirty-five, that of the *Curiæ* remained the same. The members of a *Curia* were determined by the particular quarter of the city to which they belonged; and this, perhaps, was the reason why the number of the *Curiæ* under-

CURIA. CURIOUS.

went no alteration in the subsequent reformation of the Tribes. Each *Curia* was superintended by an officer called *Curio*; and the whole body by another called *Curio Maximus*. They had a public assembly called *Comitia Curiata*, concerning the powers and objects of which see COMITIA.

Curia was also the name given to the Chapel where each *Curia* met for the performance of religious ceremonies. And any place where the Senate met was called *Curia*; but those more especially which were set apart for this purpose, as the *Curia Hostilia*, built by Tullus Hostilius, afterwards rebuilt by Julius Cæsar, and named the *Curia Julia*; and the *Curia Pompeia*, in which Julius Cæsar was assassinated.

CURIALITY, Fr. *curial*; Lat. *curialis*, from *curia*, the court.

Of or pertaining to the Court.

I come to the last of those things which I propounded, which is, the Court and *Curiality*.

Bacon. Advice to Sir George Villiers.

CU'RIOUS, *adj.*
CU'RIOUSLY,
CU'RIOUSNESS,
CURIO'SITY,
CURIO'SO.

Fr. *curieux*; It. and Sp. *curioso*; Lat. *curiosus*; from *cura*. See CURE, above. *Curious* is used by old writers as equivalent to *Care*-ful, heed-ful, full of *care*, of anxiety, of nicety; *sc.* in the performance or execution of any thing; and thus, accurate, exact, nicely, highly finished.

Careful, or anxious, *sc.* to know, to learn, to understand; and thus, inquisitive.

Yf he ne haue rent or such a thing
Although he be religious
And God to seruen *curious*
Thus mote he done, or do trespas.
Chaucer. The Romant of the Rose, fol. 147.

And craft of mannes hond so *curiously*
Arrayed had this gardin trewely,
That never was ther gardin of swiche pris,
But if it were the veray paradis.
Id. The Frankeleines Tale, v. 11231.

And thus he went forth his weie
Alone, as a knight auenturous,
And in his thought was *curious*
To witte, what was best to do.
Gower. Conf. Am., book i. fol. 16.

Also thei idel lernen to go aboute housis, not oonli idil but ful of wordis and *curiouse* spekynge thingis that bihoueth not.
Wickif. Tymothy, ch. v.

I maruell then why he is so *curious* to cause vs to worship the saintes yᵗ are aslepe. *Frith. Workes*, fol. 103.

For we han herd, that summe among ghou goen in reste and no thing worchen but doen *curiousli*.
Wickif. 2 Thessalonians, ch. iii.

Curiously I haue regarded, that Rome beginneth to declyne, when our senate fayleth of meke and wise senatours, and multiplieth with these serpentines. *Golden Boke*, E 1.

It is not therefore your part to knowe, what yeare, what moneth, or what houre, that kingdom of Israel shal cum, which thyngis yᵉ foolysh calkers *curiously* seke for.
Udall. Actes, ch. i.

And therewithall came *curiousnesse* and carped out of frame,
The audience laught to hear the strife, as they beheld the same.
Vncertaine Auctors. A prayse of Mrs. R.

Be diligent therfore that those be not deceaued with *curiousnes*. For mē of no small reputation haue bene deceaued with their owne sophistry. *Tyndall. Workes*, fol. 63.

But alas, it euer was and shall be that ye greater nōber receaue the wordes for a newneese and *curiositie* (as they say) and to seme to be somewhat and that they haue not gone to schole in vayne.
Tyndall. Workes, fol. 238.

Many other *curiosities* may be required, which for the nonce I did not set downe, as well for that the intent I had principally was to satisfie your doubt touching the spicerie, as for that I lack leasure and time.
Hakluyt. Voyage, &c. Mr. Robert Thorne, vol. i. fol. 220.

Man is read in his face: God in his creatures, but not as the philosopher, the creature of glory reads him: but, as the diuine, the servant of humility: yet even he must take care, not to be too *curious*. *Ben Jonson. Discoveries*, fol. 95.

And each one had a little wicker basket,
Made of fiue twigs, entrayled *curiously*,
In which they gather'd flowers to fill their flasket:
And with fine fingers cropt full feateously
The tender stalkes on hie.
Spenser. Prothalamion.

It is better in all cases to submit, than *curiously* to enquire and pry into the mystery under the cloud, and to hazard our faith by improving our knowledge: if the Nicene fathers had done so, possibly the church would never have repented it.
Taylor. Liberty of Prophesying.

Therefore seigne perfectnesse itself is an example for us, let everye man studye how he may come nye it, which is a point of wysedome, not reason with God why he may not attaine unto it, which is vaine *curiosity*.
Ascham. Works. The Schole-master.

First granting, as I do, it was a weakness
In me, but incident to all our sex,
Curiosity, inquisitive, importune
Of secrets, then with like infirmity
To publish them, both common female faults.
Milton. Samson Agonistes, l. 775.

Desire, to know why, and how, *curiosity*; such as is no living creature but man: so that man is distinguished, not only by his reason, but also by this singular passion, from all other animals; in whom the appetite of food, and other pleasures of sense, by predominance, take away the care of knowing causes; which is a lust of the mind, that by a perseverance of delight in the continual and indefatigable generation of knowledge, exceedeth the short vehemence of any carnal pleasure.
Hobbes. Of Man, part i. ch. vi. fol. 119.

Ah *curiousnesse*, first cause of all our ill,
And yet the plague which most torments us still!
Stirling. Doome's-day. The first Houre.

In suffering such a crew of riotous gallants,
Not of the best repute, to be so frequent
Both in your house and presence, this, 'tis rumour'd
Little agrees with the *curiousness* of honour,
Or modesty of a maid.
Massinger. The Parliament of Love.

It standeth north north-east and by east from the west corner of thy *curious-knotted* garden.
Shakspeare. Love's Labour Lost, fol. 124.

The remarkable smoothness of that language, I confess, might excite some people to learn it out of *curiosity*; but the Tonquinese are not so *curious*. *Dampier. Voyage. Anno* 1688.

I shall now add, that having enquired of one of the *curiousest* and most observing makers of steel tools, whether he did not find a difference in the employing of pump-water, or river-water in giving them their temper, he satisfied me that he did so.
Boyle. The Usefulness of Experimental Philosophy.

It is true our bodies are made of very coarse materials, of nothing but a little dust and earth, yet they are so wisely contrived, so *curiously* composed, so neatly, so artificially, so admirably ordered and put together, that we cannot but acknowledge and admire the wisdom and power of him that made them, in every part of them. *Bishop Beveridge. Sermon* 107.

CURIOUS. — CURL.

What a ridiculous question would this be to him, who knows that, in what we call spoil, he pursues the rational purposes of his own art; that, to the excellence of the metal, he may also add the *curiousness* of the figure.

South. Sermon 11. vol. viii.

——— The spacious west,
And all the teeming regions of the south
Hold not a quarry, to the *curious* flight
Of knowledge, half so tempting or so fair,
As man to man.

Akenside. Pleasures of Imagination, book iii.

Instead of striving which shall produce the brightest tint, or *curiously* trifling, shall give the gloss of stuffs, so as to appear real, let their ambition be directed to contend, which shall dispose his drapery in the most graceful folds, which shall give the most grace and dignity to the human figure.

Sir Joshua Reynolds. The first Discourse.

He has, likewise, a complete service of Corinthian metal, which though he admire as a *curiosity*, is far from being his passion.

Melmoth. Pliny to Calvisius.

CURL, *v.*
CURL, *n.*
CU'RLING,
CU'RLY,
CURL-FACED,
CURL-PATE, *n.*
CU'RLED-PATE,
CU'RLING-IRONS.

Skinner suspects, that there formerly existed in A. S. the verb *cyrl-an, crispare*; formed from the verb *cyrr-an, vertere*, to turn. Chaucer writes it, *Crulle*.

To turn, to writhe.

Now was ther of that chirche a parish clerk
The which that was ycleped Absolon.
Crulle was his here, and as the gold it shon.

Chaucer. The Milleres Tale, ver. 3314.

Behold, behold, they neuer stand content,
With God, with kinde, with any help of arte,
But *curle* their locks with bodkins and with braids.

Gascoigne. Epilogue.

Thy *curling*, and thy cost, thy friesling and thy fare,
To court to court with al those tois, and there set forth such ware.

Id. A Challenge to Beautie.

Her lords and ladies all this while deuise
Themselues to setten forth to stranger's sight;
Some frounce their *curled* haire in courtly guise,
Some pranke their ruffes, and others trimly dight
Their gay attire: each others greater pride does spite.

Spenser. Faerie Queene, book i. can. 4.

Shee as a vail down to the slender waste
Her unadorned golden tresses wore
Dishevel'd, but in wanton ringlets wav'd
As the vine *curls* her tendrils.

Milton. Paradise Lost, book iv. l. 307.

——— At the full bagged cow,
Or at the *curl-fac'd* bull, when venting he doth low,
Or at th' unhappy wags, which let their cattle stray,
At nine-holes on the heath, whilst they together play,
He never seems to smile.

Drayton. Poly-olbion, song 14.

——— And himselfe he threw upon the shore,
Lay, as laid out for funerall. Then tumbl'd round, and tore
His gracious *curles*.

Chapman. Homer. Iliad, book xviii. fol. 254.

——— Who the purple beakes
Of ships did neuer see: nor that which breakes
The waues in *curles*, which is a fan-like oare,
And serues as wings, with which a ship doth soare.

Id. Ib. Odyssey, book xxiii.

No shining eyes, no locks of *curling* gold,
No blushing roses on a virgin face,
No outward show, no, nor no inward grace,
Shall power have my thoughts henceforth to hold.

Drummond. Sonnet 16. part ii.

When not his combes, his *curling-irons*, his glasse,
Sweet bags, sweet powders, nor sweet words will passe
For lesse securitie?

Ben Jonson. Under-woods. Epistle to a Friend, &c.

If you please to compare the Roman names that seeme so stately, because you vnderstand them not, you will disdaine them in respect of our meanest names; for what is Crispus but *curle-pate*.

Camden. Remaines. Surnames, p. 153.

And better yet than this a bulchin two years old,
A *curl'd-pate* calf it is, and oft could have been sold.

Drayton. Poly-olbion, song 21.

——— Make *curl'd-pate* ruffians bald
And let the vnscarr'd braggerts of the warre
Derive some paine from you.

Shakspeare. Timon of Athens, fol. 92.

Seas would be pools, without the brushing air,
To *curl* the waves: and sure some little care
Should weary nature so, to make her want repair.

Dryden. The Flower and the Leaf.

Its motion is not lost, but communicated to the parts of the water it first strikes against, and by those to others, till at length *curls* or waves produced on the surface of the water spread themselves, till they arrive at the brinks, and would perhaps be farther expanded if these did not hinder the progress.

Boyle. On the great Effects of even Languid Local Motion.

Their hair is black, straight, and strong, commonly cut short on the hind part, with the rest tied on the crown of the head: but some have it of a *curling* disposition, or of a brown colour.

Cook. Voyage, vol. v. book i. ch. viii.

As the fair offspring of the sylvan grace
With matchless swiftness speeds along the race,
His golden tresses wav'd; his *curls* behind
Flow loosely down, and dance upon the wind.

Hart. The sixth Thebaid of Statius.

I looked round me half frightened, and quite bewildered: till at last, finding that her literature was thrown away upon me, she bid me, with great vehemence, reach the *curling-irons*.

Johnson. The Idler, No. 46.

The general colours of it are black and brown, growing to a tolerable length, and very crisp and *curly*.

Cook. Voyage, vol. iv. book iii. ch. vi.

CURL, a disease in Potatoes producing a *curled* appearance in the leaves. It is more common in lands which have been long tilled than in *novalia*, and in marshy than in dry lands. See a Paper by Knight, in Nicholson's *Journal*, ii. 64; Holt's *Essay on the Curl in Potatoes*, and *Communication to the Board of Agriculture*, ii.

CURLING, a winter amusement practised in Scotland, by sliding stones along the ice to a particular mark, of which Dr. Brewster gives the following account:

"The stones employed in it are of a spherical form, flattened above and below, so that their breadth may be nearly equal to twice their thickness. The upper and under surfaces are made parallel to one another, and the angles of both are rounded off. The under surface, or *Sole*, as it is called, is polished as nicely as possibly, that the stone may move easily along. The blocks from which they are made are of whinstone, or granite, of a close texture, free from cracks, and capable of taking a fine polish. Those whinstone nodules, called *Yolks*, on account of their toughness, and never breaking into large fragments, are reckoned the best. They have bent iron or wooden handles, and are from thirty to sixty pounds avoirdupois weight, according to the strength of the person who uses them.

"The place where the stones move is called the *Rink*, the chief property of which is that the ice be level, smooth, and free from cracks, particularly such as are in a longitudinal or oblique direction. A mark or hole is then made at each end, called a *Tee*, *Toesee*, or *Witter*. Round this two circles of different diameters are drawn,

 that the relative distances of the stones from it may be calculated at sight; as actual measurement is not permitted till the playing at each end be finished. These circles, in the technical language of the game, are called the *Broughs*. A score drawn across the rink at each end, distant from the tee about a sixth part of the length of the rink, is called the *Hogscore*. The length of the rink, from tee to tee, varies from thirty to fifty yards. The breadth is about ten or twelve feet. When the ice is covered with snow, it must be cleared to that extent, and also ten or twelve feet beyond the tee, at each end, that the stones, when impelled with too much force, may have room to get far enough not to be of any use.

"The number of players upon a rink is eight or sixteen; eight when the players use two stones each, and sixteen when they use one stone each. There may be one or more rinks according to the number of Curlers. The game may also be conducted by one person against another, by two against two, or three against three, each using one or more stones, as it may be agreed upon.

"He who is reckoned the best Curler has generally the power of arranging the order of the players; and whoever is last in order, gives directions to all the rest of his party. He is called the *Driver*, and the first the *Lead*.

"The game at first is remarkably simple. The lead endeavours to lay his stone as near the tee as possible. If it be a little short of it, upon the middle of the rink, it is reckoned to be fully better laid than if it touched it. The object of the next in order is nearly the same as that of the lead. The next attempts to guard the stone of his partner, if it be near the tee, or to strike off that of his antagonist if it be nearer. The one who follows, if a stone belonging to his own party lie nearest the tee, tries to guard it; if one of the opposite party, to strike it off; or if no stone be near the tee, *to draw a shot*, that is, to make his stone rest as near the tee as he can.

"As the game advances, it becomes always the more intricate. Sometimes the stone nearest the tee, which is called the *Winner*, is so guarded, that there is no possibility of getting at it directly. It then becomes necessary, in order to get it removed, to strike another lying at the side in an oblique direction. This is called *Wicking*, and is one of the nicest parts of the game. But when the winner cannot be reached even in this way, the last in order but one or two must endeavour to remove the opposing stones, by striking them with great force. Sometimes the stones are so situated, that the driver, to avoid the risk of losing any shots which his party may have gained, throws away his stone without attempting any thing. When the stones on both sides have been all played, the one nearest the tee counts one; and if the second, third, fourth, &c. belong to the same side, all these count so many shots, thirty-one of which for each side is the number usually played for."

Curling is a comparatively modern amusement in Scotland, and does not appear to have been introduced till the beginning of the XVIth century, when it probably was brought over by the emigrant Flemings. It was originally known under the name of *kuting*, which perhaps is a corruption of the Teutonic *kleuyten, kalluyten*, rendered by Kilian, in his *Dictionary, ludere massis sive globulis glaciatis, certare discis in æquore glaciatâ*. In the climate of Britain the opportunities for this exercise are not frequent; so little so, that on an average of the last twenty years, not more than eight days favourable to it have occurred in each; but since its naturalization in Canada, it has become a favourite amusement in that country from the greater length of the winters.

CURMUDGEON, *cœur*, the heart, and *mechant*, or *meschant*, have been suggested. "*Meschant*," Cotgrave explains, "wicked, paltry, curst, harsh, froward." *Cur-mudgeon* may be a corruption of *curr*, and *manger*, from the story of the dog or *cur* in the *manger*. And thus applied to

One who is covetous to acquire, covetous to keep, what he cannot enjoy.

A soldier is in peace a mockery, a very town-bull for laughter; unthrifts, and landed babies are prey, *curmudgeons* lay their baits for. *Ford. The Lady's Trial*, act v. sc. 1.

Now wilt thou find him a *curmudgin*
If thou dispatch it without grudging.
Butler. Hudibras, part ii. can. 2.

They'll think me grown a meer *curmudgon*.
Dryden. The Kind Keeper, act iv. sc. 1.

CU'RRENT, *n.*
CU'RRENT, *adj.*
CU'RRENTLY,
CU'RRENTNESS,
CU'RRENCY.

Fr. *courant*; It. *corrente*; Sp. *corriente*; Lat. *currens*, present participle of *currere*, to run. *Current*, the noun, *running* water; the stream of a river; any passage, course or progression.

The adjective,—flowing, passing like a stream, in an uniform, uninterrupted course; passing generally, commonly, without hinderance or opposition.

Brown uses *Curricle*; a small or short course.

Like the *currant* fire, that renneth
Upon a corde as thou haste sene.
Gower. Conf. Am. book vii. fol. 143.

Also if there commeth any whale within the *current* of the same, they make a pitifull crie.
Hakluyt. Voyage, &c. M. Anth. Jenkinson, vol. i. fol. 311.

It was desyryd of the sayd prouoste that he shuld suffre the foresayd money to ronne and be *currañt* through the cytie.
Fabyan. John. The seventh Yere.

The coyne both of gold and of siluer, whiche yet at this daie is *curraunt*, he newly deuised and diuided: for the gold he named royals and nobles, and the siluer he called grotes and halfe grotes. *Hall. Edward IV. The third Yere.*

Which such disgrace unto the queen appears,
That (all incens'd with an ambitious rage)
She doth conspire to have him made away,
As one that staid the *current* of her sway.
Daniel. History of the Civil War.

——— Sometimes, she stood cleare
He was her husband; sometimes, the ill weare
His person had put on, transform'd him so,
That yet his stampe would hardly *current* go.
Chapman. Homer. Odyssey, book xxiii. fol. 352.

And thus when substantialnesse combineth with delightfulnesse, fullnesse with finenesse, seemelinesse with portlinesse, and *currentnesse* with stayednesse, how can the language which consisteth of all these, sound other than most full of sweetness.
Camden. Remaines. The excellencie of the English tongue, p. 43.

All truth is sweet; it is indeed God's, not ours, wheresoever it is found; the king's coyne is *currant*, though it be found in any impure channell. *Hall. The Old Religion*, ch. i. fol. 3.

We have found out favourable interpretations, and glosses, restrictions, and evasions, to wind ourselves out of them, to shift them all off and put them by, and yet pass for sound and *currant* Christians. *Hale. Rem.* p. 77.

CURRENT. — CURRY

If by public law the mint were ordained to be only supplied by our stasseries, how *currently* would they pass for more precious than silver mines?
Hall. Select Thoughts, vol. iii. fol. 708.

Like Egypt's Nile the bounteous *current* shows,
Dispersing blessings wheresoe'er it flows.
Yalden. To Sir Humphry Mackworth.

But besides that this seems to have a more harsh and forced sense, the other interpretation is more consonant to the stile and *current* of the sacred Scriptures.
Locke. Works. Ephesians, ch. i. note (b) 14.

For the form of the passports, let me but bring one drawn up as we desire it, and in terms *current* with the forms of their state, and it shall be immediately agreed to.
Sir William Temple. Works, vol. ii. p. 10.

On the contrary, words are offered to the publick by every private man, coin'd in his private mint, as he pleases; but 'tis the receiving of them by others, their very passing, that gives them their authority and *currency*, and not the mint they come out of.
Locke. Works. Second Reply to the Bishop of Winchester.

Upon a *curricle* in this world depends a long course of the next, and upon a narrow scene here an endless expansion hereafter.
Brown. Christ. Mor. vol. ii. p. 23.

It is extremely vexatious to a man of eager and thirsty curiosity to be placed at a great distance from the fountain of intelligence and not only never to receive the *current* of report till it has satiated the greatest part of the nation, but at last to find it muddled in its course, and corrupted with taints or mixtures from every channel through which it flowed.
Johnson. The Rambler, No. 61.

Good and bad money is offered to them, and they ought to beware of the coin which will not pass *current* in the republic of letters, and in the critical world, and of that which is found light when weighed in the balance of the sanctuary.
Jortin. Remarks on Ecclesiastical History.

"Indeed!" replied the other; "well, I do not know him myself, being a Cambridge man; but it is *currently* reported at Norwich that he is a methodist." *Jones. The Life of Dr. Horne.*

It cannot at this time be too often repeated; line upon line; precept upon precept; until it comes into the *currency* of a proverb, to innovate is not to reform.
Burke. To a Noble Lord.

CU'RRY, *v.*
CU'RRIER,
CU'RRYING, *n.*
CU'RRYING, *adj.*
CURRY-COMB.

Fr. *coroyer*; to *curry*, taw or dress, as leather. Cotgrave. Lat *corium*, the hide. To *curry* a horse, i. corium *equi et dorsum fricare strigili*; to rub the hide of a horse with a *curry-comb*.

To *curry* the hide, to rub it with a *curry-comb*; to scratch, scrub or use roughly: and, consequentially, give a good thrashing or drubbing.

The word *favour*, in the common expression, "to *curry* favour," has been supposed by Mr. Douce to be a corruption of *favel*, (see the Quotation from Chaucer, and Udall,) a name given to yellow coloured horses, as *bayard*, *blanchard*, to bay or brown and grey. We yet, however, use in common speech, "To smooth him down," met. for to soothe his anger; calm his passion; to ingratiate by acts of obsequiousness or flattery. Skinner thinks from the old Fr. *querir* · Lat. *quærere*, to seek after.

At Japhet was slain *fauell* his stede.
R. Brunne, fol. 175.

As though he had lerned *cury favel* of some old frere.
Chaucer. The Marchantes Second Tale.

And it was maad that many daies he dwellide in Ioppe at oon Symount a *coriour*. *Wiclif. The Dedis of Apostlis*, ch. ix.

Nether yet let any manne *curry fauell* with himselfe after this wise. The faute is but light, the lawe is broken in nothing but in this part. *Udall. James*, ch. ii.

Yea when he *curried* was, and dusted slicke and trimme,
I causde both hey and provander to be allowde for him.
Gascoigne. The complaint of the Grene Knight.

MAX. Your short horse is soone *curried*.
Beaumont and Fletcher. Valentinian, act ii. sc. 1.

We see that the very *currying* of horses doth make them fat and in good liking *Bacon. Natural History*, Cent. i.

Now for matters of government, the noblemen and honest citizens did hate Alcibiades manner of rule in the commonweal, as a man most dissolute, and given to flattery, because he ever studied by all device he could, to *curry favour* with the common people.
Sir Thomas North. Plutarch. Alcibiades and Coriolanus, fol. 205.

Also there was a new act deuised and made, the old being abrogated (by the appointment of the king) for the creation of the Scottish kings in time to come, manie of the nobles rather consenting with silence, then greatlie allowing it either in hart or voices, though some *currifauours* among them set forward the matter to the best of their powers.
Holinshed. Scotland, vol. v. p. 247. *Kenneth.*

He call'd to mind th' unjust foal play
He would have offer'd him that day,
To make him *curry* his own hide,
Which no beast ever did beside.
Butler. Hudibras, part iii. can. i.

Till warn'd by frequent ills, the way they found,
To lodge their loathsome carrion underground.
For, useless to the *currier* were their hides.
Dryden. Virgil. Georgic 3. l. 882.

And no doubt so he would have of *strigil* and *sistrum*, if instead of a *curry-comb* and cymbal, which are the English names dictionaries render them by, he could see stamped in the margin small pictures of these instruments, as they were in use among the ancients.
Locke. Of Human Understanding, book iii. ch. xi. sec. 25.

For this purpose [in cleaning and dressing their horses] and to remove the sweat, they [the Germans] made use of a piece of wood, formed to the shape of a sword, and known to us under the name of a scraper; and, instead of a *curry-comb* they put a covering upon their hands, of a rough grain, and composed of the bark of the palm-tree, with this they rubbed the coats of their horses, to give them a polish, and make them sleek and shining.
Berenger. The History and Art of Horsemanship, vol. i. p. 27.

The CURRYING of hides is performed in two different ways, which are technically styled on the *flesh* or on the *grain*.

In Currying on the *flesh*, the first operation is soaking the leather in water until it be thoroughly wet; then the flesh side is shaved on a beam, that is a sort of wooden block fixed on the ground, to which the Currier stands to his work, with a knife of a peculiar construction. The knife used for this purpose is of a rectangular form, with two handles, one at each end, and a double edge. After the skin is properly shaved, it is thrown into water again, and scoured upon a board or stone appropriated to the use. Scouring is performed by rubbing the grain or hair-side with a piece of pumice-stone or some other stone of a good grit, by which means a white sort of substance is produced out of the leather, called the *Bloom*, generated in the operation of tanning. The hide is then conveyed to the shade or drying-place, when the oily substances are applied, which are put on both sides of the leather, but in a greater and thicker quantity on the flesh side than on the hair side; this is called *Stuffing* or *Clubbing*. Whitening or paring succeeds, which is performed with a fine edge on the knife already described. The hide is then *boarded up*, or grained again, by applying the graining board first to the grain side, and then to the flesh side. It is now fit for sewing,

RRY-NG. — RSE.

which is performed by rubbing it with a brush dipped in a composition of oil and lamp black, on the flesh side, till it is thoroughly black; it is then *sized*, called Black sizing, with a brush or sponge, dried and tallowed. After undergoing some other operations, this sort of leather, called Waxed leather, is Curried. In Currying on the *grain* or hair, termed Black on the grain, the first operation is the same with that already described, till it is scoured. Then the Black to it while wet is applied, which is a solution of copperas in water; this is first put upon the grain, after it has been rubbed over with a brush dipped in urine, and when it is dry it is *seasoned*, that is, rubbed over with a brush dipped in copperas water on the grain, till it is perfectly black; after this the grain is raised with a fine graining-board, and the leather is oiled with a mixture of oil and tallow; when it is finished and fit for the shoemaker, &c.

The Curriers' *Company* in London is of considerable antiquity as a Guild, having been founded in 1367. It was incorporated by James I. in 1605.

Currier was also a portable fire-arm, formerly used in sieges. It was of the same calibre and strength as a harquebuss, but had a longer barrel. Meyrick, *on Ancient Armour*, iii. 27.

CURSE, *v.*
Curse, *n.*
Cu'rsed, *adj.*
Cu'rsedly,
Cu'rsedness,
Cu'rser,
Cu'rsing, *n.*

Somner has A. S. *curs-an, plectere*, to torment or punish; and hence, *curs-ian*, to doom to punishment, to torment or torture. Skinner thinks, from the Lat. *cruciare*.

Curst is applied as an epithet to any ill-quality in excess; as ill-temper, malignity or maliciousness, vexatiousness, quarrelsomeness.

þe gode bisshop of Chestre *cursed* þis lik Geffray
His lif out of þis estre [i. e. estate] in *curying* went away.
R. Brunne, p. 123.

After þat Caÿin þe *cursede*. hadde cullede Abel.
Piers Ploukman. Vision, p. 179.

And dey they gonnen to dispise all new
Calling it traitour, enuious and worse
And bitterly the daies light they *corse*.
Chaucer. Troilus, book iii. fol. 175.

——————I trowe that he, that all his lif
Wifes hath ben, though that men woulde him rife
Into the herte, ne coude in no manere
Tellen so much sorwe, as I you here
Coud tellen of my wive's *cursednesse*.
Id. The Marchantes Tale, v. 9115.

Of *cursing* ought eche gilty man him drede
For *curse* wol ale right as assoiling saveth.
Id. The Prologue, v. 662.

This pope tho by all weye,
That he maie worthe of violence,
Hath sent the bulle of his sentence,
With *cursinge*, and enterdite.
Gower. Conf. Am. book ii. fol. 44.

The *curst* and crabbed carle that posies flings away
By this (perhaps) may find some cause with prettie floures to play.
T. C. H. in prayse of Gascoigne's Posies.

For alle that ben of the werkis of lawe ben undir *curs*. For it is writun, ech man is *cursid* that abidith not in alle thingis that ben writun in the book of the lawe to do tho thingis.
Wiclif. Galathies, ch. iii.

For as many as are under ye dedes of the law are under *malediction*. For it is wrytten *cursed* is euery man that continueth not in all thynges whych are wrytten in the boke of the lawe.
Bible, 1551.

In like maner sayth Solomon euen as a bird flying to an vncertayne place, and as any sparow flying in the ayer, so a *curse* in vayne cast out cometh on him who sent it. CURSE.
Barnes. Workes, fol. 375.

In the which time wee indured extreme stormes, with perpetual snow, where many of our men died with *cursed* famine, and miserable cold.
Hakluyt. Voyage, &c. M. Th. Candish, vol. iii. fol. 843.

Neither speke you *cursedly* vnto men that punysh you throughe ignoraunce, but rather glorifie you the Lorde God in your heartes, whiche to his seruauntes turneth all thynges into the best, whethersoeuer chaunseth loye or aduersitie.
Udall. 1 *Peter*, ch. iii.

And the more to shew his *cursednesse*, when the wyse men, that were banish, went out at one gate, there entered in at another gate all unthriftes, the whiche by Tytus his brother, had been banyshed and exiled. *Golden Boke*, D. 4.

But no man of you suffre as a mansleer, either a theef, either a *curser*, either a desirer of othere mennes goodis.
Wiclif. 1 *Peter*, ch. iv.

That is, he that keepeth them shall haue his life glorious according to all the promises and blessings of the law, and shall auoyde both all temporal punishments of the law & all the threatnynges and *cursinges* also. *Tyndall. Workes*, fol. 9.

Then after he [Anniball] had *cursed* the person of Prusias and his own realme, and called upon the Gods, protectors of the law of hospitalitie, to bear witnesse how hee had violated his faith and broken promise with him, he set the cup of poysone to his mouth, and drank it of. *Holland. Livius*, fol. 1056.

Suf. A plague vpon them: wherefore should I *curse* them?
Would *curses* kill, as doth the mandrakes grone,
I would inuent as bitter searching termes,
As *curst*, as harsh, and horrible to heare,
Deliver'd strongly through my fixed teeth,
With full as many signes of deadly hate,
As leane-fac'd Enuy in her lothsome caue.
Shakspeare. Henry VI. Second Part, fol. 136.

I will, I will, if your courageous force,
Dareth so much as it can well performe,
Teare out his *cursed* heart without remorse,
The nest of treason false and guile enorme.
Fairfax. Godfrey of Boulogne, book viii. st. 71.

He [God] is perpetually destroying it [sin] and will at last make that it shall be no more at all but in the house of *cursing*, the horrible regions of damnation.
Taylor. On Repentance, sec. 2. ch. v.

Beat. Too *curst* is more then *curst*. I shall lessen God's sending that way: it is said, God sends a *curst* cow short hornes, but to a cow too *curst* he sends none.
Shakspeare. Much Ado about Nothing, fol. 104.

I pray you master parson (quoth he) how goeth crowns now with you, whereat the priest was abashed, and would rather have lost a crowne indeede, then that his crowne should have beene so *curstly* and in such wise taunted.
Wilson. Arte of Logike, fol. 8.

The rather for I earnestly beseech,
Touch you the sowrest points with sweetest tearmes,
Nor *curstnesse* grow to th' matter.
Shakspeare. Antony and Cleopatra, fol. 345.

Some wish a husband-fool; but such are *curst*,
For fools perverse of husbands are the worst.
Dryden. The Wife of Bath's Tale.

As rash swearing, so all *cursing* also, is a part of that prophanation of the name of God, which is forbidden in the text. For when men in common conversation, use *curses* and imprecations against their brethren; as passionate and profane men are frequently apt to do; it is either with an intention and desire that mischief might befall them; which is both malicious towards men; and also irreligiously thinking light of the *curse* of God: or else it is without any such desire or intention; and then it is profanely supposing God to have no regard to their behaviour.
Clark. Sermon 125. vol. ii.

It now remains for you to school your child,
And ask why God's anointed he revil'd;
A king and princess dead? did Shimei worse?
The *curser's* punishment should fright the *curse*.
Dryden. The Hind and the Panther.

If this toil was inflicted as a *curse*, it is as might be expected from the *curses* of the Father of all Blessings; it is tempered with many alleviations, many comforts.

Burke. On a Regicide Peace.

CU'RSORY, *adj.* } Low Lat. *cursorius*, from *cur-*
CU'RSORILY, } *rere*, *cursum*, to run.
CU'RSELARIE. } Running; running over without stop or stay, hastily, swiftly; and thus, superficial, careless, heedless.

The regard I have ever borne in my mind towards men of eminency, in times past born and bred among us, led me at my leisure hours to make *cursory* collections out of my books and papers of their lives and actions.

Life of Sir Thomas Smith. Epis. Ded., p. 3.

FRANCE. I haue but with a *curselarie* eye
O're-glanc't the articles.

Shakspeare. Henry V. fol. 93.

After having cast a *cursory* glance over it, and shook my head twice or thrice at the reading of it, I twisted it into a kind of match and litt my pipe with it. *Spectator*, No. 46.

You must not read or hear them, as people are apt to do, so carelessly and *cursorily*, as if there was no great matter in them; but ye must attend to them with the same care and diligence, as if you heard them at the same time uttered by a voice from heaven, or published as the law was upon mount Sinai, with thundering and lightning. *Bishop Beveridge. Sermon* 38.

It is an advantage to all narrow wisdom and narrow morals, that their maxims have a plausible air; and on a *cursory* view, appear equal to first principles. They are light and portable.

Burke. On the present Discontents.

CURT, *adj.* } Fr. *cour*, *courte*, short; Fr. *court-*
CU'RTAIL, *v.* } *ault* or *courtaut*. *A curtal*, from
CU'RTAL, *n.* } the Lat. *curtatus*, shortened, from
CU'RTAIL, *adj.* } *curtus*; Gr. κύρτος, cut short. The
CU'RTAILER, } termination *al* in English, appears
CU'RTAILING, } to have been borrowed from the
CU'RTLY. } Fr. *ault*; and this completely discountenances the idea that *tal* is *tail*. Menage renders *courtaut* by *curtaldus*.

"Fr. *cour*; short, brief, succinct, cutted." Cotgrave.

To *curtail*, to shorten, to cut off; to lop off; to abridge, to abbreviate.

FLY. Old Peck.
TIP. *Maestro del campo*, Peck! his name is *curt*,
A monosyllable, but commands the horse well.

Ben Jonson. The New Inn, act iii. sc. 1.

Here Mr. Licenciat shew'd his art; and hath *curtly*, succinctly, and concisely—epitomiz'd the long story of the captive.

Gayton. Notes on Don Quixote, iv. 15.

CLOT. When a gentleman is disposed to sweare; it is not for any standers by to *curtall* his oathes. Ha?

Shakspeare. Cymbeline, fol. 376.

I that am *curtail'd* of this faire proportion,
Cheated of feature by dissembling nature.

Id. Richard III. fol. 173.

PIST. Hope is a *curtall*-dog in some affairs.

Id. Merry Wives of Windsor, fol. 44.

OLD LAF. I'd giue bay *curtall*, and his furnature,
My mouth no more were broken then these boyes,
And writ as little beard.

Id. All's Well that Ends Well, fol. 237.

But matters of this moment, as they were not to be decided there by those divines, so neither are they to be determin'd here by essays and *curtal* aphorisms, but by solid proofs of Scripture.

Milton. An Answer to Eikon Basilikè.

This conduct of theirs—served to shew that the Latins had not been interpolators of the creed, but that the Greeks had been *curtailers*.

Waterland. On the Athanasian Creed, ch. x. sec. 21.

Scriblers send us over their trash in prose and verse, with abominable *curtailings* and quaint modernisms. *Swift.*

Have the burthens of the war compelled them to *curtail* any part of their former expenditure, which I have before observed, affords the only standard of estimating property as an object of taxation? *Burke. On a Regicide Peace.*

CURTAIL, says Archdeacon Nares, in the Forest laws was the dog of an unqualified person, the tail of which must be cut short, both as a mark, and because it (the tail) was considered to assist the beast in running. When applied to a horse it was more usually spelt *Curtal*. Bancks, a celebrated Juggler in the time of Elizabeth and James I., had a celebrated horse of this name, which was otherwise known as *Morocco*. He appears to have been trained to the performance of numerous tricks; and if we may judge by the frequent mention of him by contemporary Wits, his docility excited no little wonderment. Shakspeare (*Love's Labour Lost*, i. 2) mentions him as "the dancing horse." Sir Walter Raleigh (*History of the World*, part i. 178) says Bancks, "would have shamed all the inchanters of olden times, for whosoever was most famous among them, he could never master or instruct any beast as he did his horse." Sir Kenelm Digby (*A Treatise of Bodies*, xxxviii.) observes, that he "would restore a glove to the due owner, after the master had whispered the man's name in his ear; would tell the just number of pence in any piece of silver coin, newly shown him by his master," and perform other achievements too natural to be viewed with pleasure. Hall (*Satire*, iv. 2) notices his "dumbe arithmeticke." One of his exploits is said to have been an ascent to the top of St. Paul's. (Decker's *Gul's Hornbooke*; Gayton's *Festivous Notes*, 289;) and Archdeacon Nares, (*Gloss. Bancks's Horse*,) has ascertained the date of this feat from the *Owle's Almanack*, (1618, p. 6,) to be 1601. Ben Jonson, who more than once alludes to this horse, has a passage in his 134th Epigram relative both to him and his master, which we trust is not to be understood literally:

Both which
Being beyond sea burned for one witch
Their spirits transmigrated to a Cat.

The *Double* CURTAIL was an ancient Bass instrument.

CURTANA, or CURTEN, (*Curtus ensis*,) a pointless Sword, which makes part of the Regalia used at the Coronation of the English Kings. It is considered as the principal of the three Swords which are borne before the Sovereign. The Sword of Spiritual Justice is placed on the right, and that of Temporal Justice on the left. The length of the blade is thirty-two inches, the breadth two; the handle, which is covered with fine gold wire, is four inches long; the pommel one inch and three-fourths, this, with the cross, is of gilt steel; the length of the cross being nearly eight inches. The scabbard is covered with a rich brocaded cloth of tissue, with a gilt ferrell, hook, and chape.

It is scarcely necessary to observe, that in real History, as well as in Romance, there were few heroes who did not bestow on their Swords a distinctive name. Like many other of the Royal ornaments of England, this is pretended to be derived from the Confessor; and the Sword of so pacific a Prince is very properly typified as that of Mercy. It does not appear that a similar usage prevails in the ceremonial of any other Coronation, though the Sword of Power and of Justice is in most considered as an essential ornament. The Emperors of Constantinople were preceded by a sword and a lamp, which were considered types of their

RTANA — RTAIN.

power and their good works. There are two Swords which are used at the Imperial Coronations in Germany; one of them, kept at Nuremberg, which is said to have been presented by an Angel to Charlemagne; the other, distinguished as the ordinary Sword of Charlemagne, kept at Aix la Chapelle. It appears that in creating Knights at his Coronation, the Emperor is content to employ that Sword which does not pretend to a celestial origin. There is a yet more celebrated Sword of Charlemagne, the famous *Joyeuse*, used in the French Coronations, the gift of Leo III. to that Emperor, and hence sometimes called the Sword of St. Peter. The Constable of France holds this in his hand during part of the Coronation, on the return from the church, and at the feast. Its common name of *Joyeuse* seems merely to be given to it, as it is used only on days of rejoicing.

Curtana was borne at the Coronation of Henry III. by the Earl of Chester; and the reason for the selection of this Nobleman, is that given by Matthew Paris, (*Ann.* 1236, vol. ii. 421, ed. 1640,) *in signum quòd Comes est Palatii et Regem si oberret habet de jure potestatem cohibendi.* At the Coronation of George III., it was borne by the Earl of Lincoln; and at the last Coronation, by the Duke of Newcastle. In these, as on former occasions, the three Swords followed St. Edward's Staff, the Spurs, and the Sceptre with the Cross.

CU'RTAIN, *v.* / Cu'RTAIN, *n.* / Cu'RTAIN-LECTURE, / Cu'RTAIN-SERMONS. } Fr. *courtine*; It. and Sp. *cortina*. Skinner suggests that *curtain* may be from *court*; as the Lat. *aulæum*, from *aula*. Applied, in *Fortification*, to the work which joins the flank of one bastion or demibastion to another.

To *curtain*, to surround with *curtains*; i. e. something placed or hung, or suspended for ornament, shade or shelter.

They [our foes] came in time, but cursed time for mee,
They came before the *curtaine* raysed were,
One onely foote aboue the trenches there.
Gascoigne. The Fruites of Warre.

On the Frenche kynge's right hand, was another trauerse siled, and *cortened* all of white satten.
Hall. Henry VIII. The twenty-fourth Yere.

——— Now o'er the one halfe world
Nature seemes dead, and wicked dreames abuse
The *curtain'd* sleepe.
Shakspeare. Macbeth, fol. 136.

So when the sun in bed,
Curtain'd with cloudy red,
Pillows his chin upon an orient wave.
Milton. Ode 24.

So soon as day forth-dawning from the east,
Night's humid *curtain* frō the heauens withdrew,
And early calling forth both mā and beast,
Commanded them their daily works renew.
Spenser. Faerie Queene, book v. can. 5.

The other [Parrhasius] had drawn onely a *curtaine* such as they use to have before pictures to keep them from the dust; which *curtaine* looked so like a true *curtaine*, that Zeuxis being proud of the judgement of the birds, bad him now to remove his *curtaine* to show his picture; but being quickly aware of his errour, with a kind of noble bashfulnesse granted the prise to his adversary, confessing it was more to deceive a workman than a bird. *Harrington. Orlando*, book xxxiii. note.

Thus boasted he, but in their trenches deepe
The bidden squadrons kept themselues from scath,
The *curtaine* made of shields did well off keepe
Both darts and shot, and scorned all their wrath.
Fairfax. Godfrey of Boulogne, book xi. st. 37.

Nor letted she [Duchess of Orleans] (as who can let a woman to speake) to tell him his faults on both sides of his head, the duke could not hide what she too-well knew, and therefore sought to satisfie her with complements of kinde words, but the *curtaine-sermons* nightly enlarged vpon the same text, made him many times to lye awake with little deuotion (God wot) to heare, and often to rise when hee would faine have slept.
Speed. Henrie V. book ix. ch. xv.

CURTAIN — CURVE.

But in her temple's last recess enclos'd,
On Dulness' lap th' anointed head repos'd,
Him close she *curtains* round with vapours blue,
And soft besprinkles with Cimmerian dew.
Pope. The Dunciad, book iii.

And for my beauty, that, as time shall try;
But draw the *curtain* first, and cast your eye:
He look'd and saw a creature heavenly fair
In bloom of youth, and of a charming air.
Dryden. The Wife of Bath's Tale.

Though some, we find, are more discreet,
Before the world are wondrous sweet,
And let their husbands Hector:
But when the world's asleep they wake,
That is the time they choose to speak;
Witness the *curtain-lecture.*
Swift. Palinodia. Horace, book i. ode 16.

My best instructor, Sickness, shuts the eye
From vanity; she draws the *curtain* round
The couch, nor gives admittance to the world.
Thompson. Sickness, book i.

CURTISIA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx four-cleft; corolla, petals four; germen inferior; berry one-seeded.

One species, *C. faginea*, a lofty tree, native of the South of Africa. Thunberg.

CU'RTSY, / Cu'RTEOUS. } See Courtesy, in v. Court. *Courteous* or *curteous*, Chaucer writes *Curteis*; and applies it peculiarly (says Junius) to our Saviour Jesus Christ, *unus in omni vitâ mansuetus ac mitis, laborantibusque passim obvius atque expositus.*

At þe last he com & mad þe kyng homage,
Egbriht for his *curteisie* gaf him his heritage.
R. Brunne, p. 15.

For I have moche to say behinde,
How priestis han the peple pinde,
As *curteis* Christe yhath me kinde,
And put this matter in my minde.
Chaucer. The Plowman's Tale, part ii.

And thus the *curteis* Lord Jesu Crist ne woll that no good werk that men don be loste, for in somwhat it shal availe.
Id. The Persones Tale,

He was not onely *curteous*, wise and gentle, beyng daylie attendaunt at the *court*, but forward and fortunate in seruice abroade. *Hall. Edward VI. The sixth Yere.*

But that I read her life, do finde therein by fame
How cleare hir *curtesie* dyd shine in honour of her name.
Gascoigne. In prayse of a Gentlewoman, &c.

The homely villain *curt'sies* to her low,
And blushing on her, with a stedfast eye
Receives the scroll.
Shakspeare. Rape of Lucrece.

——— Old Nestor seeing it,
Rose and receiv'd him by the hand, and faine would have him sit.
He set that *curtesie* aside, excusing it with hast.
Chapman. Homer. Iliad, book ii. fol. 154.

CURVE, *v.* / Curve, *n.* / Curve, *adj.* / Curva'tion, / Cu'rvature, / Curvili'neal, / Curvili'near, *adj.* / Cu'rvity. } Lat. *curvus*, bowed; which Vossius thinks has the same origin as *curtus*, i. e. *κυρτὸς*. Æol. *κυρπὸς*. And *κυρτὸς*, Lennep deduces from *κεκύρται*, 3 per. perfect passive of *κύρ-ειν*, *incidere, impingere*. To curve, is To bow, to arch, to bend, to crook, to inflect, to reflect.

CURVE. A free body does naturally recede from a *curve* in the tangent.
Clarke and Leibnitz. Third Paper.

CURVET. And a line meeting the *curve* in one point, that produced does not fall within the *curve* is called a tangent to the *curve* in that point.
Maclaurin. Sir Isaac Newton's Philo. Discoveries, book ii. ch. v.

As for his session we must not look upon it as determining any posture of his body, corresponding to the *curvation* of our limb. *Pearson. On the Creed*, art. 6.

The power which acts on a planet that is nearer the sun is manifestly greater than that which acts on a planet more remote; both because it moves with more velocity, and because it moves in a lesser orbit, which has more *curvature*, and separates farther from its tangent, in arcs of the same length, than a greater orbit.
Maclaurin. Sir Isaac Newton's Philo. Discoveries, book iii. ch. iii.

Thus Sir Isaac Newton saw that the *curvilineal* motion of the moon in her orbit, and of any projectile at the surface of the earth, were phenomena of the same kind.
Id. Ib. book iii. ch. ii.

The gravity of the moon suggested to him the universal gravitation of matter; and so successful an account of her motion led him to explain all the *curvilinear* motions in the solar system, from the same principle. *Id. Ib.* book iii. ch. iii.

The joined ends of that bone and the incus receding, make a more acute angle at that joint, and give a greater *curvity* to the posture of the cesicles. *Holder. On Speech.*

But other Thracians, who their former name
Retain'd in Asia, fulgent morions wore
With horns of bulls in imitating brass,
Curv'd o'er the crested ridge.
Glover. Leonidas, book iv.

They have no furniture, except a few little blocks of wood, the upper side of which is hollowed into a *curve*, and which serve them for pillows. *Cook. Voyage*, book i. ch. xvii. vol. i.

CU'RVET, *v.* } Fr. *courbette*; It. *corvetta, corvet-*
CU'RVET, *n.* } *tare*. To leap as a horse does when drawn by the *curb*. See CURB.

Himself he on an earwig set,
Yet scarce he on his back could get,
So oft and high he did *curvet*,
Ere he himself could settle.
Drayton. The Court of Fairy.

Sometimes he trots, as if he told the steps,
With gentle majesty, and modest pride;
Anon he rears upright, *curvets* and leaps,
As who would say, "Lo, thus my strength is try'd."
Shakspeare. Venus and Adonis.

When on sporting it [a lamb] is set,
It will beat you a *curvet*,
And at every nimble bound
Turn itself above the ground.
Drayton. The second Nymphal.

Now I behold the steed *curvet* and bound,
And paw with restless hoof the smoaking ground.
Gay. Rural Sports.

Again I put him to make *curvets* backwards; I use then my outward rein, and keep my hand near my body; at each cadence that the horse makes, I make him feel a time, and mark one, and every time he comes to the ground I receive or catch him as it were in my hand.
Berenger. The History and Art of Horsemanship, vol. ii. p. 75.

The last Citation from Berenger explains something of the nature of a CURVET, which is considered the most difficult *air* in the *manege*. It is a leap up and a little forward; in which the horse raises both his fore legs at once, equally advanced, and as they are falling, raises his hind legs also in the same manner; so that all his legs are in the air at once, and as he sets them down, he marks but twice with them. Curvet has been derived, besides the Etymology given above, from the Sp. *corva*, a hock; because the horse bends his hocks, and throws his weight upon them in performing it. The old Italian masters called it *Ursata*, from its resemblance to the motion of a dancing bear.

CURULE, *adj.* a *curule* chair. A chair, so called because it was placed in the *chariot* (*currus*) of the Consul, and other Magistrates.

Uppon the very calands of Januarie, when he had sitten awhile upon his *curule* chaire of estate before the Temple of Jupiter Capitolinus, he resigned up the office, and substituted another in his place.
Holland. Suetonius. Octavius Cæsar Augustus, fol. 49.

No rods, nor chairs *curule* adorn the place
Nor purple magistrates the assembly grace.
Rowe. Lucan. Pharsalia, book iii.

The Roman Magistrates entitled to the SELLA CURULIS, were Dictators, Consuls, Censors, Prætors, and Ædiles Curules. These were termed *Noti*; their descendants *Nobiles*. Tarquinius Priscus introduced this Chair from Etruria. (Liv. i. 8.) Aulus Gellius (iii. 16) furnishes the derivation which we have given above; Lipsius is inclined to draw another from the Sabine City *Cures*. The Curule Chair is termed *δίφρον ἀφυλλόπους* by Plutarch, (*in Mario*;) in form it very much resembled the modern closing tray-stands; it was made to open and shut at pleasure; and it was the loosing of one of the bands, with which it was furnished for this purpose, which once occasioned a severe fall to Augustus, in the Theatre of Marcellus. Suet. *Octav.* 43. During the period of the Republic, no person was permitted to occupy two Curule Magistracies at the same time. Liv. xxxix. 39.

CUSCUTA, in *Botany*, a genus of the class *Tetrandria*, order *Digynia*, natural order *Convolvuli*. Generic character: flowers nearly sessile; corolla without scales; stigmas simple.

This genus of curious parasitic plants contains nine species. *C. Europæa*, and *C. epithymum*, are natives of England. *Eng. Bot.* 55 and 378.

CU'SHION, } Dutch, *kussen*; Ger. *keussen*;
CU'SHIONED, *adj.* } Fr. *coussin*; It. *coscino*. All, Skin-
CU'SHIONET, } ner thinks, from the Lat. *coxa*,
CU'SHION-DANCE, } *quia coxis*, i. e. *natibus substernitur*.
CU'SHION-SIDE. } Menage would prefer the Ger. verb *keussen*, but of the origin of that word he is ignorant; and Wachter confesses himself in the same predicament.

Chaucer writes, *Quisshen*.

She shette it, and to Pandare into gone
There as he sat, and looked into strete,
And downe she set her by him on a stone
Of iasper, vpon a *quisshen* of gold ibete.
Chaucer. Troilus and Creseide, book ii.

Then said the cardinal [Wolsey] what maister doctour, had you not a sufficient scope in the Scriptures to teach the people, but that my golden shooes, my pillers, my pollaxes, my golden *cusheons*, and my crosses did so sore offende you, that you must make us *ridiculum caput* amongst the people.
Barnes. Life, fol. 3.

The marchantes are carried in a closet which they call *delog*, in the which a man shall be very well accommodated, with *cushions* vnder his head, and couered for the defence of the sunne and raine, and there he may sleepe if he haue wil thereunto.
Hakluyt. Voyage, &c. M. Cæsar Frederich, vol. ii. part ii. fol. 237.

But when the said Otho began to be so saucy to dispossesse the bishops of their cities and lands which they had incroched into their hands, they could not beare that, but incontinent they put him besides the *cushion*.
Fox. Martyrs. Bishops of Rome advaunced by Emperours.

Hope and patience are two soveraigne remedies for all, the surest reposals, the softest *cushions* to lean on in adversitie.
Burton. Anatomy of Melancholy, fol. 331.

When a friend of his reprehended him for dancing beside his dignity (belike at some *cushen* dance) hee told him againe, *quid sapit interdiu, vix unquam noctu desipit*, he that is wise in the day, may dote a little in the night. *Id. Ib.* fol. 299.

Couchant upon these precious *cushonets*
Were thousand beauties and as many smiles,
Chast blandishments, and modest cooling heats,
Harmless temptations, and honest guiles.
Beaumont. Psyche, can. 6. st. 228.

A prude, at morn and evening prayer,
Had worn her velvet *cushion* bare;
Upward she taught her eyes to roll,
As if she watch'd her soaring soul.
Gay. The Mad Dog.

Suppose him now a dean complete,
Demurely lolling in his seat;
The silver verge, with decent pride,
Sunk underneath his *cushion-side*.
Swift. Horace. Epistle 6. book i.

The plump convivial parson often bears
The magisterial sword in vain, and lays
His reverence and his worship both to rest
On the same *cushion* of habitual sloth.
Cowper. The Task, book iv.

How many and doughty monarchs, in later and more polite ages, would have slept in cottages, and have worked in stalls, instead of inhabiting palaces, and being *cushioned* up in thrones, if this rule of government had continued in force.
Bolingbroke. Works. A Dissertation upon Parties.

CUSP, Cu'SPIDAL. } Lat. *cuspis*, a point, *ut a cæsu, cæspes, sic a* cusu, cuspis. Vossius. From *cudere, cusum*, to strike, to form or fashion by striking. Cocheram has "*Cuspedate*, to sharpen."

Full on his *cusp* his angry master sate,
Conjoyn'd with Saturn, baleful both to man.
Dryden. The Duke of Guise, act iv.

This enters and raiseth up into life and beauty the whole corporeal world, orders the lowest projection of life, viz. the real *cuspis* of the cone infinitely multiplied, awaking that immense mist of atoms into several energies, into fiery, watery, and earthly; and placing her magic attractive points, sucks hither and thither to every centre a due proportion, and rightly disposed number of those *cuspidal* particles.
More. Notes on Psych. p. 346.

In the citation given above from Dryden, CUSP is used in its Astrological sense, which is thus explained by Phillips in his *World of Worlds*; "The entrance of any House, or first beginning, which is the line whereon the figure and degree of the Zodiac is placed, as you find it on the Table of Houses."

CUSSONIA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Araliæ*. Generic character: involucre none; calyx one-leaved, truncated, crenate; corolla, petals five, oblong, acute; fruit double, two-celled.

Two species, natives of the Cape of Good Hope. Thunberg.

CU'STARD, Cu'STARD-APPLE, Cu'STARD-COFFIN. } *Quasi gustard*; perhaps from *gustare*, to taste; because of the sweetnesse in taste. Minsheu. Skinner thinks it may have had the same origin as *Costard* (q. v.) namely the Dutch *kost, cibus*, and *aerd, natura*. Junius confesses that he once suspected it to be compounded of *cowes* and *tart!*

LAF. You have made shift to run into 't, bootes and spurres and all: like him that leapt into the *custard*.
Shakspeare. All's Well that Ends Well, fol. 240.

PET. Why thou saist true, it is a paltrie cap,
A *custard-coffen*, a bauble, a silken pie.
Id. Taming of the Shrew, fol. 224.

The inside of the fruit is full of a white soft pulp, sweet and very pleasant, and most resembling a *custard* of any thing, both in colour and taste: from whence probably it is called a *custard-apple* by our English.
Dampier. Voyage. Anno 1699.

She has no desire to be praised but for her cookery; nor wishes any ill to the rest of mankind, but that whenever they aspire to a feast, their *custards* may be wheyish, and their pie-crusts tough.
Johnson. The Rambler, No. 51.

CU'STODY, Cu'STODIAL. } Lat. *custodia*; also It. and Sp. A guard or watching, from *curo*, as Perottus thinks;—Vossius; who adds, or rather from *con*, and *adsto*, q. d. *Coastes*.

Guard or safe-keeping, (and, consequently, imprisonment,) preservation, security, care, charge.

It neither was reason nor is any wise to be suffered, that the young king their master and kinesmanne, shoold bee in the hands and *custodye* of his mother's kinred, sequestred in maner frō theyr companie & attendance.
Sir Thomas More. Workes, fol. 40.

Beg thou, or borrow, to make vp the summe,
And line: if no, then thou art doom'd to die:
Taylor, take him to thy *custodie*.
Shakspeare. Comedy of Errors, fol. 88.

OTH. I'le know thy thoughts.
IAGO. You cannot, if my heart were in your hand,
Nor shall not, whilst 'tis in my *custodie*.
Id. Othello, fol. 824.

CIC. ——————— Fathers
Is it your pleasures they shall be committed
Unto some safe, but a free *custody*,
Untill the senate can determine farder?
Ben Jonson. Catiline, act v.

Lest memory unused might so fail, they permitted not commission of their lectures and instructions to the *custody* of writing, but delivered all in a multitude of verses and Pythagorean precepts, exactly imitating the Cabalists.
Selden. On Drayton. Poly-olbion, song 10.

Which business being over, the house ordered the sergeant at arms to deliver those of the king's judges who were in his *custody*, into the hands of the lieutenant of the Tower.
Ludlow. Memoirs, vol. iii. p. 39.

Ecclesia commendata, so called in contradistinction to *ecclesia titulata*, is that church, which for the *custodial* charges and government thereof, is by a revocable collation concredited with some ecclesiastical person, in the nature of a trustee.
Letter to the Bishop of Rochester, (1772,) p. 2.

Nor is it more difficult to apprehend why the representation of his being made unto us sanctification and redemption is particularly directed to the Jews; for in their *custody* were deposited the living oracles, which explain that state and condition of man, from whence arises the necessity of sanctification and redemption.
Warburton. Works. Sermon 5. vol. ix.

CU'STOM, *v.* Cu'STOM, *n.* Cu'STOMABLE, Cu'STOMABLY, Cu'STOMARY, Cu'STOMARILY, Cu'STOMARINESS, Cu'STOMED, Cu'STOMER, Cu'STOM-HOUSE, Cu'STOM-SHRUNK. } Fr. *coustume*; It. *costume*; Sp. *costumbre*; Lat. *consuetudo*, from *consuere*, (*con* or *cum*, and *suere*,) which Martin conjectures is, *usu ire*, to go by use, to pass usually; and thus, to do any thing usually, habitually, regularly, constantly. The verb to *Accustom* is now commonly used.

Certain taxes, tributes or imposts usually demanded and paid; certain laws established by long continued use. Any usual dealing, any regular or habitual practice. "Fr. *coustume*; *custom*, use, usage, wont, guise, habit, manner; continual, fashion or order; also, an ancient law or *custom* in a country; also, a *custom*, imposition, tax, toll, service or tenure." Cotgrave.

CUSTOM.

And he wuste, that vr Louerd in the Gospel tolde,
That he himsulf was sothnesse, & *costume* nout,
Ther wore luther *costumes* he nolde graunti nouzt.
R. Gloucester, p. 470.

And every night and day was his *custume*
(Whan he had leiser and vacation
From other worldly occupation)
To reden in this book of wikked wives.
Chaucer. The Wif of Bathes Prologue, v. 6264.

This Nero had eke of a *custumaunce*
In youth agains his maister for to rise.
Id. The Monkes Tale, v. 14429.

That to doen euill is *customere*
And of naught els taketh hede.
Id. The Romant of the Rose.

Pluto these othes ouer all
Swore of his common *customance.*
Gower. Conf. Am., book v. fol. 90.

Now leie thy conscience in weight,
My good sonne, and shriue the here,
If thou were euer *customere*
To fals semblant in any wise.
Id. Ib. book ii. fol. 38.

What wise man, I pray you, would euer counsaile this thing, knowing that ill is not to be done, that good may come thereof? and especially where the ill is euident inough, and the good neither certaine nor *customed* to followe commonly vpon the deed.
Vives. Instruction of a Christian Woman, M. 7.

And if it bee found, that any goods, wares, or merchandises whatsoeuer be arrived and discharged in the countries aforesaid, belonging to our saide subiectes, not lawfully *customed* and acquited towarde vs of our right and *custom* for which, &c.
Hakluyt. Voyage, &c. Edward IV. Patent, vol. i. fol. 210.

But it is a *custom* to ghou that I delyure oon to ghou in Pask, therfore wolen ghe that I delyuere to ghou the King of the Iewis?
Wiclif. Jon, ch. xviii.

Ye haue a *custome*, that I should delyuer you one louse at Easter. Wyll ye that I louse vnto you the Kyng of the Jewes?
Bible, 1551.

Marke wel and remẽbre that we spake here of belief, & faith, not of workes and deedes, lest, after hys *customable* fashion, letting the beliefe go by, he answere vs with rayling vpon mannes maners, and so leade yᵉ reader more than a mile frō the matter.
Sir Thomas More. Workes, fol. 389.

Manny tymes of wyse yonge men cometh olde fooles. And of younge fooles *customably* commeth wise old men.
Golden Boke, G. 9.

Moreouer also of late, the *customers* of the smal or petty *custome* & of the subsidie doe demand of them *custome* for kersey-clothes equal vnto the *custome* of those clothes, that be ful assize.
Hakluyt. Voyage, &c. Henry IV. Prussian Ambassador, vol. i. fol. 172.

Further, as he passed by the *custome-house*, he espyed sitting there a certayne publicane, called Matthewe, whiche also was named Leuy, the sõne of Alpheus.
Udall. Matthew, ch. ix.

Those ships which when you went, put out to sea,
Both to our Greenland, and Virginia,
Are now return'd, and, *custom'd* have their freight,
Yet you arrive not, nor return me aught.
Drayton. Of his Lady's not coming to London.

Now Morn her rosie steps in th' eastern clime
Advancing, sow'd the earthe with orient pearl
When Adam wak't, so *custom'd*, for his sleep
Was aerie light.
Milton. Paradise Lost, book v. l. 3.

No common winde, no *customed* euent,
But they will plucke away his naturall cause,
And call them meteors, prodigies, and signs.
Shakspeare. John, fol. 13.

Certaine priuate cittizens, farmers of the *custom-house* in December, 1607, lent the K. one hundreth & twenty thousand pound for one whole yeare, which som his Maiestie most graciously & carefully repaid in December 1608, with full royall consideration for the same.
Stow. James. Anno 1609.

Now *custom* differeth from use, as the cause from the effect: in that *custom* is by use, and continuance established into a law.
Ralegh. History of the World, book ii. ch. iv. sec. 14.

The Lord Scales horse by chaunce or by *custome*, thrust his pike into the nosethrilles of the horse of the Bastard, so that for very paine he mounted so high, that he fell on the one syde with his mayster.
Grafton. Edward IV. The seventh Yere.

His *customable* and watchful care of the king and the state still boiling within him, and having, with the blessed virgin Mary, laid up in his heart the king's so strange judgment and construction of it, he could not be at rest, till he had acquainted the foresaid lords what had passed between the king and him in private.
State Trials. Of Conspirators in the Gunpowder Plot.

And to these temples have the Christians *customably* used to resort from time to time, as unto meete places where they might with common consent praise and magnifie God's name.
Homilies. Part 2. Sermon of the Place and Time of Prayer.

And afterwards continuallie for the space of six weeks, about the middest of the daie, clouds *customablie* rose, and sometimes they continued both daie and night, not vanishing awaie at all.
Holinshed. Richard II. Anno 1391.

Whereas he [Hippias] retained the same with abundant security, both for the *customary* fear in the people, and diligence in the guard; and was not to seek, like a younger brother, to whom the government had not continually been familiar.
Hobbes. Thucydides, book vi.

But to call God to witness to an untruth or a lye perhaps, or to appeal to him on every trivial occasion, in common discourse, *customarily*, without any consideration of what we say, is one of the highest indignities and affronts that can be offered him, being a sin to which there is no temptation.
Ray. On the Creation, part ii.

Taylor, bestow thy absence upon us; and be not prodigall of this secret, but to a deare *customer*.
Ben Jonson. Cynthia's Revells.

And first, let me call you to this mart, which holds both now, and ever; if ye love yourselves, be ye *customers* at this shop of heaven; buy the truth.
Hall. The Best Bargain, vol. i. fol. 473.

So the Normans, whose terms were once not so much differing from ours, might not hold their assizes, or times of law, but after Easter and harvest; (that is after the times of holy Church and public necessity) as appeareth by their *customary*.
Spelman. Part 2. The Originals of the Terms, ch. xiv. fol. 85.

Such precedents are numberless, we draw
Our right from *custom; custom* is a law
As high as heaven, as wide as seas or land;
As antient as the world is our command.
Lansdown. Beauty and Law.

Where I enforce the conjunction of prayer with fasting, people must not think, that by prayer is meant a formal *customary* attendance upon the offices of the church, undertook only out of a sordid fear of the eye of man, and then performed with weariness and irreverence, with seldom access, and more seldom devotion.
South. Sermon 5. vol. ix.

If we use the same sincerity and industry, in recommending ourselves to God, and our Lord Jesus and procuring our own everlasting salvation, that men ordinarily and *customarily* do, in prosecuting any great affair in the world, that they have set their hearts upon: I say, whosoever is thus far sincere as to his spiritual concernments, shall undoubtedly go to heaven.
Sharp. Works. Sermon 6. vol. iii.

A vice, which for its guilt may justify the sharpest, and for its *customariness* the frequentest invectives which can be made against it.
Government of the Tongue.

This fellow had an admirable knack of fishing out the secrets of his *customers*, as they were under his hands. He would rub and lather a man's head, till he had got out every thing that was in it.
Guardian, No. 71.

About the same time, Mr. Fortrey, a gentleman of our king's privy chamber, computes from the *custom-house*, (*et multa cadunt inter calices, &c.*) that besides all commodities, we export for France, the overplus of our expences for their wines amounted to £1,600,000. sterling yearly.
Boyle. Letters from several Persons.

One morn I miss'd him on the *custom'd* hill.
Gray. Elegy. Written in a Country Churchyard.

The influence of *custom* is indeed such, that to conquer it will require the utmost efforts of fortitude and virtue; nor can I think any men more worthy of veneration and renown than those who have burst the shackles of habitual vice.
Johnson. The Rambler, No. 155.

As to the *imperfectum*, it is sometimes employed to denote what is usual and *customary*. The reason of this is, that whatever is *customary*, must be something which has been frequently repeated. *Harris. Hermes*, book i. ch. vii.

To conclude the account of sales, their great *customer*, the Nabob of Arcot himself and his lawful succession, has been sold to his second son, Amir ul Omrah, whose character, views, and conduct, are in the accounts upon your table.
Burke. On Mr. Fox's East India Bill.

The ancient staple of our island in which we are clothed, is very imperfectly to be traced on the books of the *custom-house*.
Id. On a Regicide Peace.

It was drawn from the old Germanick or Gothick *custumary*; from feudal institutions which must be considered as an emanation from that *custumary*; and the whole has been improved and digested into system and discipline by the Roman law.
Id. Ib.

CUSTOS, the name of several English Law Officers, &c.

Custos Brevium, an Officer belonging to the Court of Common Pleas, originally appointed by letters patent, 14th of March, 29 Charles II., to Henry Earl of Litchfield, and Charlotte Countess of Litchfield, his daughter. The general business of the Office is to record and file all original and judicial Writs and inquisitions, taken by virtue of any such Writs; all *Posteas* after verdicts and fines, with the Concords signed by the parties acknowledging the same, and the Writs of *Dedimus Potestatem*, issued for taking the acknowledgment of such fines, with the transcripts thereof, and which fines are entered in a book of the same term. The respective Writs of Covenant are returnable, and the proclamations of such fines are indorsed upon the Captions, according to the Statute; to record and file all Writs of Entry and Summons, Writs of *Dedimus Potestatem*, for taking Warrants of Attorney thereupon and Writs of Seisin, to support recoveries suffered in the Court; to make copies and exemplification of the Writs and Records when required, and to return Writs of *Certiorari*, directed to the *Custos Brevium*, or removing any Writs or other Records into the Court of King's Bench. There is also in the Court of King's Bench a *Custos Brevium*, who is the Keeper of the Writs and Records of that Court.

Custos Placitorum Coronæ, an Officer who seems to be the same with him now called *Custos Rotulorum*. Brac. lib. ii. ch. v.

Custos Rotulorum, an Officer to whose custody the Records or Rolls of the Sessions of the Peace are committed; he is always a Justice of the Peace and Quorum in the County wherein he hath his office; and being the principal Civil officer in the county, as the Lord Lieutenant is the chief in Military command, he is generally chosen on account of his wisdom, countenance, or credit. The appointment of *Custos Rotulorum* was originally vested in the Chancellor; but by the 37 Henry VIII. ch. i., it was enacted, that no person should be nominated *Custos Rotulorum*, but such as should have a bill signed with the King's hand for the same. By the 3 and 4 Edward VI. ch. i. the appointment was taken from the King, and again vested in the Chancellor; but by the 1 William and Mary, ch. xxi., the power of appointment, as given to the King by the 37 Henry VIII. ch. i., was restored. The *Custos Rotulorum* appears to be rather a Ministerial than Judicial officer. The situation of Clerk of the Peace is in his gift.

Custos Spiritualium, the person who exercises Spiritual or Ecclesiastical jurisdiction in any Diocese, during the vacancy of the See; by the Canon law, the appointment is vested in the Dean and Chapter; but by prescription, in the Archbishop of the Province. If the Archiepiscopal See is vacant, the Spiritual jurisdiction is committed to the Dean and Chapter; the Guardian of the Spiritualities may be either Guardian in law, *jure magistratûs*, as the Archbishop is of any Diocese in his Province, or Guardian by delegation, being the person whom the Archbishop or Vicar General doth for the time appoint. The *Custos Spiritualium* hath full Ecclesiastical jurisdiction in the Courts; power of granting licences and dispensations, probate of Wills, &c. during the vacancy; and of admitting and instituting Clerks presented, but cannot consecrate, ordain, or present to any Benefice.

Custos Temporalium, the person to whose custody a vacant See or Abbey was committed by the King as supreme Lord, who, as a steward of the goods and profits, was to give accounts to the escheator, and he into the Exchequer; his trust continued till the vacancy was supplied by a successor, who obtained the King's writ, *De Restitutione Temporalium*, which was commonly after, though sometimes before, Consecration.

CUT, *v.*
CUT, *n.*
CU'TTEDLY,
CU'TTINGS,
CU'TLER,
CU'TLERY,
CU'TLET,
CU'TTER,
CU'TTING, *n.*
CU'TTING, *adj.*
CUT-GLASS,
CUT-PURSE,
CUT-TAIL,
CUT-THROAT, *n.*
CUT-THROAT, *adj.*
CUT-WORK.

The French have *couper*, which Cotgrave explains "to *cut*, hack, slash, hew; to cleave, slit, launce, make an incision; also, to carve, grave, intail; also, to prune, lop or fell trees, mow corne or grasse; also, to divide, sunder, separate." The French *couteau* or *cousteau*, also, is "a knife or whittle; also, any such *cutting* instrument." *Couper* is derived by French Etymologists from the Gr. κόπτ-ειν, to *cut*, and *couteau*, from the Lat. *cultellus*; and from one of these, Skinner thinks the English verb, to *cut*, (written by Wiclif to *kit*,) may have been formed; it is generally applied when the separation is made by a keen or sharp instrument, as a knife, a sword, scissars; to cleave or separate by swift motion, to wound sharply, keenly, deeply.

To draw *cuts*, is an expression familiar to our oldest Writers, (see the Example from Lord Berners's Froissart,) and means to draw lots, being papers cut of unequal length; a custom still preserved in some of our public schools, when a whipping is to fall on only a portion of the offenders out of a mass.

Cut and long tail is explained by Archdeacon Nares as meaning to include all kinds, curtail dogs, sporting dogs, and others. See CURTAIL.

A *Cutter* is explained by Coles as a *Cuttor* (a Robber,) *gladiator, latro.* Thus the Hero of Cowley's *Cutter of Coleman Street* is a town adventurer; or, as he is aptly expressed in the *Dramatis Personæ*, "a merry, sharking fellow about the town, pretending to have been a Colonel in the King's Army."

A kind of vessel is called *Cutter*, perhaps because it *cuts* swiftly through the water. Du Cange gives

CUT. the word *Cota, navis species*; but in the only passage which he quotes, he decides that the reading should be *coca seu cocca*, and not *cota*.

His wiif walked hym with, with a long gode
In a *cuttede* cote *cutted* ful heyghe.
Piers Ploukman. Crede, D. 1.

By Crist quath a *kitte pors*. ich have no kyn here.
Id. Vision, p. 125.

Wherefore I rede, that *cut* among us alle
We drawe, and let see wher the *cut* woulde falle.
And he that hath the *cut*, with herte blith,
Shal rennen to the toun.
Chaucer. The Pardoneres Tale, v. 12727.

Sire knight, (quod he) my maister and my lord,
Now draweth *cutte*, for that is min accord.
Id. The Prologue, v. 840.

And now the axe is put to the roote of the tree, therfor every tre that makith not good fruyt schal be *kit* down and schal be cast into the fyr. *Wiclif. Matthew*, ch. iii.

And now an axe is sett to the roote of the tre, and therfore every tre that makith not good fruyt schal be *kitt* doun, and schal be cast into the fier. *Id. Luke*, ch. iii.

Christ and his apostles warne vs that such shall come, and commaund vs to turne our eyes from their visures, and consider their frutes, and *cut* them vp and loke within whether they be sound in the core and kernell or no, and gene vs a rule to try them by. *Tyndall. Workes*, fol. 245.

Thou wilt graunt me that euery asse hath two eares; nay mary will I not maister, quod the boye, Why so boye, quod he, Marye, mayster, quod he, for some asse maye happe to haue neuer one, for they may be *cutte* bothe.
Sir Thomas More. Workes, fol. 264.

Therefore Symound Petir hadde a swerd and drough it out, and smoot the seruaunt of the bisschop and *kittide* of his right eere. *Wiclif. Jon*, ch. xxvi.

Simon Petir had a sweard and drue it, and smoote the hye preestes seruaunte and *cut* off his right eare. *Bible*, 1551.

And ther they were at a longe stryf whiche of them shulde go, and so at last they acorded and sware, and made promyse before all the company, that they shulde drawe *cuttes*, and he that shulde haue the longest strawe shulde go forthe, and the other abyde.
Froissart. Cronycle, vol. i. ch. 288.

And beholde, I sente for thy seruantes, the *cutters* and hewers of tymbre. *Bible*, 1551. 2 *Chronicles*, ch. ii.

And suche thynges, although the euangelists foreknew them by the spirite of prophesie, yet certes vnder the persones & names of the apostles, they cannot be reported, but both coldly and also *cuttedly*. *Udall. Preface of Erasmus*, fol. 18.

Anon he remembered hys chaste vow they saye, and so turned his face to the dore dismembering himselfe with a sharpe *cuttle* in her presence. *Bale. English Votaries*, part ii. p. 18.

We haue brought before you, my lords, into this place of iudgement, not a theefe, but an extortioner and violent robber, not a common ruffine, but a most cruell *cut-throte*, such as if a man should rake hell for one, he could not finde the like.
Wilson. The Arte of Rhetorike, fol. 189.

This *cut-throte* life (me seems) thou should'st not like,
And shunne the happie hauen of meane estate.
Gascoigne. The fruite of Reconciliation.

And neuer carde, for silks or sumpteous cost,
For cloth of gold, or tinsel figurie,
For baudkin, broydrie, *cut-works*, nor conceits.
Id. The Steele Glas.

TIM. I haue a tree which growes heere in my close,
That mine owne vse inuites me to *cut* downe,
And shortly must I sell it.
Shakspeare. Timon of Athens, fol. 97.

——— If he had so offended
He would haue waigh'd thy brother by himselfe,
And not haue *cut* him off.
Id. Measure for Measure, fol. 80.

GRU. Error, i'th bill sir, error i'th bill? I commanded the sleeues shoulde be *cut* out and sow'd vp againe, and that I'le proue vpon thee, though thy little finger be armed in a thimble. CUT.
Shakspeare. Taming of the Shrew, fol. 224.

But the contention between these two persons, was as a deep *cut*, which divided the city into two factions; of which the one was called the nobility, and the other the commonality.
Sir Thomas North. Putarch, fol. 137. *Pericles.*

——— And then the justice
In fair round belly, with good capon lin'd
With eyes seuere, and beard of formall *cut*.
Shakspeare. As You Like it, fol. 194.

There oft the Indian herdsman shunning heate,
Shelters in coole, and tends his pasturing herds
At loopholes *cut* through thickest shade.
Milton. Paradise Lost, book ix. l. 1110.

But cloud instead, and ever-during dark
Surrounds me from the chearful ways of men
Cut off, and for the book of knowledg fair
Presented with a universal blanc
Of Nature's works to me expung'd and ras'd,
And wisdome at one entrance quite shut out.
Id. Ib. book iii. l. 47.

——— Never saw I figures
So likely to report themselves; the *cutter*
Was as another nature dumbe, out-went her,
Motion and breath left out.
Shakspeare. Cymbeline, fol. 379.

ROS. Indeed, there is fortune too hard for nature; when fortune makes nature's naturall the *cutter*-off of nature's wit.
Id. As You Like it, fol. 186.

The weedes of heresie being growne vnto such ripenesse as that was, doe, euen in the verie *cutting* downe, scatter oftentimes those seeds which for a while lie vnseene and buried in the earth, but afterward freshly spring vp againe no less pernicious then at the first. *Hooker. Ecclesiastical Polity*, book v. fol. 273.

Secondly, by imposing continual taxes and tallages, worse then Irish *cuttings*, being sometimes the tenth, sometimes the fifteenth sometimes the third, sometimes the moiety of all the goods both of the clergy and laiety.
State Trials. The case of Parmentre in Ireland.

By this wine, I'le thrust my knife in your mouldie chappes, if you play the sawcie *cuttle* with me.
Shakspeare. Henry IV. Second Part, fol. 88.

GRA. Aboute a hoope of gold, a paltry ring,
That she did giue me, whose poesie was
For all the world like *cutler's* poetry
Vpon a knife; 'loue mee, and leaue mee not.'
Id. Merchant of Venice, fol. 183.

When as Dorilus arose,
Whistles *cut-tail* from his play,
And along with them he goes.
Drayton. The Shepherd's Sirens.

At the town of Hala, likewise another preacher, named M. George, for ministring in both kinds, was martyred and slaine of a like sort of *cut-thrates*, set up by monks and friers to murther him.
Foxe. Martyrs. Henry Stutphen, George of Hala, &c., Martyrs.

You call me misbeleeuer, *cut-throte* dog,
And spet vpon my Jewish gaberdine
And all for vse of that which is mine owne.
Shakspeare. Merchant of Venice, fol. 166.

LAP. My surplus, with one sleeve, you shall find here,
For to that dearth of linnen you have driven me;
And the old *cut-work* cope, that hangs by geometry.
Beaumont and Fletcher. The Spanish Curate, act iii. sc. 2.

Brewers Straights are sometimes passed by small ships that sail from Batavia to Malacca, because for them it is a nearer *cut*, than to run so far as Pulo Timaon, or the Straights of Sincapore.
Dampier. Voyage. Anno 1688.

I am apt to think that the poesy was written originally upon the ax, like those which our modern *cutlers* inscribe upon their knives. *Spectator*, No. 58.

CUT. — TICLE.

I cannot express to you with what indignation I behold the noble spirit of gentlemen degenerated to that of private *cut-purses*. *Tatler*, No. 65.

I remember inquiring of a skilful *cutter* of diamonds and polisher of gems, whose customer I had been, about some conjectures I had concerning things belonging to his profession.
Boyle. Supplement to the Essay of the great effects, &c.

The other teeth (the *cutters* and dog teeth) have usually but one root. *Id. On the final causes of Natural things.*

And, as in some countries of bigotry, *cut-throats* and murtherers find a place of security in the churches and altars; so, in others, the impious and perjured have as sure a refuge in the bosom and friendship of the pious and devout.
Hoadly. Letters signed Britannicus, &c. Letter 28.

The ruffian robbers by no justice aw'd,
And unpaid *cut-throat* soldiers are abroad.
Dryden. Juvenal. Satire 3.

Others, I think, more significantly make it [1 *Tim.* iv.] an allusion to the practice of surgeons and physicians, who use *cuttings* and burnings for the healing of corrupt flesh: which being once thus cauterized, or seared, becomes afterwards insensible. *South. Sermon* 2. vol. ix.

I hoisted out the *cutter*, and manned her with an officer and seven men, with orders to keep as far a-head of the ships, with a light at her mast-head, as a signal could be distinguished, which she was to make in case she met with any danger.
Cook. Voyage, vol. iii. book ii. ch. ix.

One of our best London workmen was ordered, by one of the first *cut-glass* manufacturers in the kingdom, to *cut* a similar cup; he did so, and he charged five shillings for the workmanship alone.
Anecdotes of the Life of Bishop Watson, vol. i. p. 285.

From the Miller of Trompington of whom we are told

A Shefeld thwitil bare he in his hose.
The Reves Tale, 825.

England may claim a manufactory of CUTLERY, as far back as the time of Chaucer; yet, for more than two centuries after his days, knives continued to be largely imported from Flanders. In the fifth year of Elizabeth, Richard Matthew, the first person who established the trade of a Cutler in London, obtained a prohibition against this importation from the Queen, and dismayed the Company of Cutlers by procuring a power under the Great Seal, "to make daggers and knives with new invented hafts." This Company was incorporated by Henry V. "They of this Company," says Stow, (*Survey*, 195, ed. 1597,) "were of olde times divided into three artes or sortes of workmen, to wit, the first were Smithes, forgers of blades, and therefore called Bladers, (divers of whom proved welthie men;) the second were makers of haftes, and otherwise garnishers of blades; the thirde sort were sheath makers, for swordes, daggers, and knives: in the fourth of Henry VI. all the three Companies were drawne into one fraternitie or brotherhood, by the name of Cutlers." On a dispute between the Cutlers and the Goldsmiths, in the year 1405, the adjusting of which was referred by the King to the Mayor of London, it was determined, that, according to the ancient immunities of the city, the Cutlers had a right to work in gold and silver, but that all things made by them were to be assayed by the Goldsmiths.

CU'TICLE, Cu'TICULAR, Cu'TANEOUS. } Lat. *cuticula*, diminutive of *cutis*, the skin. Gr. *σκύτος, corium, pellis*; the hide, the skin.

When we consider so many constituent parts in the bodies of men, all admirably compacted into so noble an engine; in each of the very fingers, for example, there are bones, and gristles, and ligaments, and membranes, and muscles, and tendons, and nerves, and arteries, and veins, and skin, and *cuticle*, and nail, &c. *Bentley. Sermon* 3. *A Confutation of Atheism.* CUTICLE. — CUZCO.

A specific medicine may cure by discussion, or resolving the morbific matter, and thereby fitting it for expulsion through the greater outlets of the body and *cuticular* pores.
The Life of the Honourable Robert Boyle.

Some of them may contain other juices and discharge their recrements by sweat or insensible transpiration, at the *cutaneous* outlets. *Boyle. Of the Reconcileableness of Specific Medicines.*

An unguent made of it [arsenick] with oils of any sort is an effectual remedy for some *cutaneous* disorders, and mixed with rose-water, is good for cold tumours and for the dropsy.
Sir William Jones. Works. On the cure of the Elephantiasis.

Among the bulk of the people, the skin is more commonly of a dull hue, with some degree of roughness, especially the parts that are not covered; which, perhaps, may be occasioned by some *cutaneous* disease. *Cook. Voyage*, vol. v. book ii. ch. x.

CU'TLASS, *n.* CU'RTELASSE, CU'RTLAX. } Fr. *coutelas*; It. *coltellacio, sica, ensis brevior*, q. d. *cultelliacus, vel cultellaceus*. Skinner. From the Lat. *cultellus*, a knife. (See CULTER or COULTER.) This word is variously, and apparently very corruptly written in old Authors, *Curtax, Curtleax, Cutelaxe, &c.*

Unto another, who demanded why the Lacedæmonians fought with such short *cutelasses*: to the end (quoth he) that we might cope and close more neerely to our enemies.
Holland. Plutarch, fol. 347.

Others do write, that Darius seeing himself convicted by manifest proofs brought in against him, he fell down at his father's feet, and besought him to pardon him: and then that his father being angry, rose up, and drew out his *curtleax* and wounded him in so many places withall that at length he slew him.
Sir Thomas North. Plutarch, fol 798. *Artaxerxes.*

With *curtaxe* vsed Diamond to smite,
And Triamond to handle speare and shield
But speare and *curtaxe* both vs'd Priamond in field.
Spenser. Faerie Queene, book ii. can. 2.

But he refusing to dismiss you so,
On that proud king I'll execute such force,
As never yet came from the sling, the bow,
The keen-edg'd *curt'lax* or the puissant horse.
Drayton. Moses his Birth and Miracles.

The sword is a piece of wood shaped like a *cutlass*.
Dampier. Voyage. Anno 1688.

His European weapons consisted of a musket, bayonet, and cartouch-box; a fowling piece; two pair of pistols; and two or three swords or *cutlasses*.
Cook. Voyage, vol. vi. book iii. ch. vi.

CUTTRY-COO, a word formed from the sound, which has been found only in Drayton.

Draws in his head, and thrusteth out his breast
Spreadeth his tail, and swelleth up his crest,
And turning round and round with *cuttry-coo*
As when the female pigeon and he woo.
Drayton. Noah's Flood.

CUTTY-STOOL, a *low* stool, the stool of repentance, a small gallery in the Scottish Kirks placed near the roof, and painted black, in which offenders against chastity sit during service, professing repentance and listening to the Minister's rebukes.

CUZCO, or Couzco, the ancient Capital of Peru, situated in latitude 13° 25′ south and in longitude 71° 15′ west, on uneven ground, watered by the small river Guatanay. Its north and west sides are bounded by the mountains of Sanca, and the south borders on a plain, in which are several beautiful walks.

The modern City is composed of houses built of stone, and covered with red tiles; their apartments

CUZCO. being generally spacious, and those of the richer classes highly decorated.

The Cathedral is a noble, rich, and finely wrought edifice of stone, built on the spot on which the Spaniards rescued the City from the Inca Manco Capac the Second; it is served by three Priests, one for the Indians, and two for the whites. Cuzco also contains six parish Churches and nine conventual Churches; that of the Dominicans having been erected on the spot on which the ancient centre of Peruvian worship, the great Temple of the Sun, formerly stood; the stones of that building having served for the Christian Church, the altar of which is placed on the same ground whereon the golden image of the great luminary was formerly worshipped. These convents contain hospitals for the sick Indians and whites. There are also four Nunneries, and many public buildings, of which four great Hospitals, two Universities, a College for the children of the Caciques, or Indian Chiefs, and the High Court of Justice, are the principal. The City contains 32,000 inhabitants, of whom three-fourths are Indians. These are very industrious in the manufacture of baize, cotton, and leather; and many of them are said to have a great taste for Painting. It formerly contained numerous Spanish families, but at present the Indians and Castes prevail.

Cuzco is the Capital of a large Province lying on the west of the great river Apurimac, and on the eastern Cordillera of the Andes; bounded on the north by the Apurimac, and the Andes of Cuzco; on the west by unconquered countries; on the east by Tarma, Guancavelica, and Guamanga; and on the south by Arequipa and the Vice-royalty of La Plata; the boundary line of which runs between Lake Titicaca, or Chucuito, and along the chain of Vilcanota, and bounds the district of Paucartambo on the south.

Besides this Province, the City has a peculiar District around it, over which its Magistrates exercise a particular jurisdiction; and this District, though only two leagues in extent, has, with Carahuasi, which adjoins it, no less than nineteen known mines of silver. Its climate is very various, on account of the highlands, in which the cold is extreme; but in general it is mild and salubrious. The valley of Cuzco itself is cold.

Manco Capac, says Herrera, (book iv. *Decado* 5,) divided his new Town into two portions, Hanan and Urin, or High and Low Cuzco; the former he peopled with those Peruvians on whom he had prevailed to quit their nomadic life, and the latter with those who had followed his consort Mama Oello. The first tract forms the northern, the latter the southern division of the present City; here he founded a Temple of the Sun, and appointed his daughters to serve as Priestesses.

The Spaniards who took possession of this City of the Sun, under Pizarro, in October 1534, were astonished at its extent and splendour, the magnificence of the temples and palaces, and the pomp and riches which were every where displayed. Benzoni observes, that the walls and public buildings were formed of a light durable tuffa. On the north, in the highest and most rugged portion of the mountain which overhangs the Town, are the remains of the fortress of the Incas; and on the Cerro Carmenza, towers were built at intervals, for the purpose of observing the apparent motion of the Sun. In the centre of the City was a grand square, from which four royal roads took their course to the four parts or Kingdoms into which Peru was divided; and over the river which flowed through Cuzco were several bridges. The great streets of the City bordered the four roads, and represented the four Kingdoms. Besides these, there were many other fine streets, the houses of which, says Herrera, were *Labrada de puza piedra con maravillosas junturas y bien assentadas.* The great Temple of the Sun, *Curacanche,* called by Acosta the Pantheon of Peru, was a superb edifice, containing immense riches; the walls being incrusted with gold and silver, and adorned with all the various figures and idols of the nations subdued by the Incas, each idol having its particular chapel or oratory. The four quarters of the City were inhabited by those races which were peculiar to the four parts of the Empire; and as the language of Cuzco was the only one recognised, the Caciques from all the Provinces were obliged to send their children to learn it.

Cuzco was besieged, after it fell into the Spanish power, by Capac the Second, who took it, but was soon driven out again; he, however, blockaded the place for eight months, and in this and the subsequent contests between the followers of Pizarro and Almagro, the splendid City was nearly destroyed.

Enough, however, still remains, to attest its ancient grandeur. The ruins of the fortress of the Incas show, that it was the intention of these Princes to encompass the mountain on which it stood with a wall easily defensible, and rendering the ascent impracticable. It was strongly built of freestone; and is remarkable not only for the immense size of the stones, but for the art with which they are joined. Great part of this wall is now standing, but the internal works of the fortress have been destroyed. The Inca's Palace was in the middle of a mass of works, which resembled three forts disposed in a triangular form. A subterraneous passage, of tortuous figure and singular construction, led to the Palace and Forts; and proceeding from these ruins the remains of a paved causeway to Lima are still to be traced.

One of the stones designed for the wall lies on the ground near it, and is so large that it has obtained the name of *Cansada,* (the weighty,) in allusion to the impracticability of bringing such a mass from the quarries, which are at some distance, by a people unacquainted with machinery, or even by those who are accustomed to use its assistance. Coreal, in the French edition of his *Voyages,* says, *Toute la Citadelle pouvoit être regardée comme imprenable, etant bâtée de quartiers de pierres quarrées, d'une grandeur si extraordinaire, qu'à peine plusieurs bœufs pouvoient tirer une de ces lourdes masses: de sorte qu'on pouvoit regarder ce bâtiment comme un chef d'œuvre de l'industrie humaine. Nos gens ont détruit cet edifice superbe; mais n'aiant pû remuer ces pierres enormes, ils ont été obligés de laisser subsister la plus grande partie des murailles. Ce qu'ils en ont pris a servi à bâtir plusieurs belles maisons de la Ville.*

These vast and irregular masses are knit together and fitted with such nicety, that neither mortar nor any kind of cement was necessary; and it is to be regretted, that no scientific traveller has yet published a minute account of ruins which are, perhaps, amongst the most extraordinary in the world.

Four leagues from Cuzco is the valley of Yucay, romantically embosomed in mountains, the summits of which are generally covered with snow. This vale is full of beautiful gardens, country-houses, and

ZCO. orchards; and lies in so temperate an air, that it has
INEA. frequently been proposed to rebuild the City in it. Here the Incas retired from the cares of sovereignty; and here are therefore many vestiges of their power, and, amongst others, a large fortress built on precipices which a very small garrison could defend. Some of the rocks have been scarped, so as to render the fort inaccessible; and, from the foot of it, many shelves or pathways are cut out, which look like walls one above another. On the walls are figures of lions and other animals, cut with much nicety. In these Royal edifices, particularly in the Palace, gold has been found mixed up with the bituminous paste which was sometimes used in placing the stones over each other; and it is supposed by Herrera, that this was done in memorial of the greatness of the Prince who founded them, as we, in Europe, place medals and coins in the first stone of our public buildings.

The spoil of Cuzco, which Pizarro divided equally amongst his soldiers, was immense; it is said, that one man received the *Pinchao*, or Idol of the Sun, for his share. This was of the finest wrought gold, covered with jewels. The soldier, with characteristic improvidence, lost his prize at a game of hazard; whence, says Acosta, is derived the proverb in Peru, *Pour les grands joueurs, disant qu'ils jouent le Soleil autant qu'il naisse.*

The reader who is desirous of perusing what little satisfactory intelligence can be obtained concerning this extraordinary City, and the remains of Peruvian architecture, may consult Herrera's *Historia de las Indias*; Garcilasso de la Vega Inca, *Comentarios Reales de los Incas*; *Cronica del Peru por* Pedro de Cieça de Leon, Madrid, 1554; Cosme Bueno, *Descripcion del Peru*; Ulloa y Juan, *Viage a la America Meridional*, 1748; Zarate, *Historia de la Conquista del Peru*; Coreal's *Voyages to South America*, (in French,) Amsterdam, 1772; Acosta, *Histoire des Indes*, Paris, 1600; Benzoni, *Historia del Mondo Nuevo*, Venice, 1565; and Humboldt, *Monuments of the Ancient Americans.*

CYAMUS, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*. Generic character: calyx petaloid, four or five leaved; petals many; fruit turbinate, with a truncated disk excavated with numerous cells, each containing a single seed; seed an ovate nut crowned with the persistent style.

This is the most magnificent genus of water plants, the flowers are very large, rising with a stalk considerably above the surface of the water; natives of North America and the East Indies. Nuttal.

Cyamus, in *Zoology*, a genus of the class *Crustacea*, order *Malacostraca*, family *Gammarinæ*. Generic character: antennæ four-jointed, the lower ones very thick; body and feet short, four of them without claws.

Type, *C. ceti*, Latr.

These are parasitical animals, living on the Whale, and on the branchiæ of certain fishes, and sucking their blood. On the Whale they generally fix themselves on the lips, the fins or other soft parts where the skin is most tender.

CYANEA, in *Zoology*, a genus of *Medusary* animals, belonging to the *Radiaires Medusaires* of Lamarck, and the *Acalèphes libres* of Cuvier; referable to the genus *Medusa* of Linnæus. It includes all the species which have a central mouth and four lateral cavities.

CYANELLA, in *Botany*, a genus of the class *Heandria*, order *Monogynia*. Generic character: corolla six-petals, the three lower ones pendent; style and lower stamen declining; capsule roundish, three-celled. CYANELLA. CYBELE.

Four species, natives of Southern Africa.

CYANITE, a Mineral, the name of which is derived from its beautiful blue colour. (Κύανεος.) It is sometimes transparent, and would resemble the Sapphire if it could be cut and polished; but it is too soft and fissile to be submitted to the operations of the Lapidary. It is found near Banchary in Aberdeenshire, and Bacharm in Banffshire; and generally occurs in the Granite and Mica slate of primitive mountains.

CYATHEA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Filices*. Generic character: fructifications scattered, roundish, growing out of an hemispherical calyx, which bursts at the top with a cover.

A genus of small sized Ferns common to both hemispheres, *C. fragilis*, *C. incisa*, and *C. dentata*, are natives of England. *Eng. Bot.*

CYBELE, otherwise known as *Ops*, *Rhea*, *Vesta*, *Berecynthia*, *Dea Syria*, *Dindymene*, *Idæa Mater*, *Magna Mater*, *Mater Deorum*, *Bona Dea*, and *Tellus* (by which last Goddess she was also said to have been born to *Cœlum*,) the wife of Saturn; so called, according to Hesychius, from *Cybela*, a Phrygian mountain, on which she was first worshipped; or, according to Festus, ἀπὸ τοῦ κυβιστεῖν τὴν κεφαλήν, from the antics of her Priests, the *Galli*, (so named from the Phrygian river *Gallus*, the waters of which produced insanity,) which are thus described by Apuleius, (*Miles*, viii.) *Diu capite demisso cervices lubricis intorquentes motibus, crinesque pendulos rotantes in circulum, et nonnunquàm suos incursantes musculos; ad postremum ancipiti ferro quod gerebant sua quisque dissecabant brachia.* The interminable and inextricable Mythology of this manifold Goddess may be found in Natalis Comes, (ix. 3.) Her jealousy of the unhappy Atys has been the theme of the most impassioned Poem of ancient literature, and has furnished Lucian also with materials for his history of the *Dea Syria*. Her ill-used lover was changed into a Pine, which afterwards became a distinctive symbol of the Goddess. Her car was drawn by lions, because she is believed to have tamed those animals.

The version which Diodorus Siculus gives of the tale of Atys, differs in many particulars from that which is commonly received. Cybele, he says, was the daughter of a Phrygian King; she first instructed men in the art of fortification, and hence she is represented with a crown of towers. Atys, of whom she was enamoured, was of birth unequal to her own; and he was put to death by her father for his ambitious pretensions. His death occasioned the loss of Cybele's senses, and she wandered furiously through her father's dominions, weeping and beating a drum. On her decease a plague and famine ravaged Phrygia, till an Oracle instructed the natives to deify their departed Princess; and they accordingly raised for her a superb temple and statue at Pessinus.

In the year of Rome 547, some heavy showers of stones (which were always considered to be portentous) led to an inspection of the Sibylline Books. The second Punic war was still raging, and a remarkable prediction, appearing to bear upon the calamity, was read in the oracular pages, "that whenever a foreign

CYBELE. — CYCLADES.

enemy should invade Italy, he might be expelled and conquered, if the *Mater Idæa* were transported from Pessinus to Rome." The Pythoness at the same time uttered a response, which seemed to agree with this monition. An embassy, accordingly, was despatched to King Attalus; and the Delphic Oracle again warned the envoys on their passage, that they should obtain the wished-for image, which, on its arrival, must be intrusted to the custody of the best man in Rome. P. Scipio Nasica was selected by acclamation for this honourable charge. Accompanied by a procession of all that was dignified in Rome, he received the holy image at Ostia, and conveyed her to the Capitol; not, however, before she had exercised her miraculous powers, by refusing to advance in the ship which bore her up the Tiber, in spite of the united efforts of hosts of seamen, till the single touch of Claudia Quinta removed suspicion from her own injured fame, and released the spell-bound Goddess. The whole city poured out to greet her approach; the streets smoked with censers; and every where was heard the sound of voices invoking the *Great Mother* to enter the gates of Rome willingly and propitiously. On the day before the Ides of April she rested in the Temple of Victory, and the Megalesian Games were instituted in her honour. (Liv. xxix. 11, 14; Suet. *Tib.* 2; Herodian, i. 11; Ovid. *Fasti*, iv.) The last named Poet may be referred to as explaining many of the attributes of Cybele.

Herodian (*loc. cit.*) informs us that this statue was a windfall from heaven, (Διοπετὴς) and that no one knew either the substance of its material, or the name of the artist by whom it was made. The Roman State, whatever might be the advantage derived at first from the introduction of the worship of Cybele, found it in the end a fruitful source of contamination; and it is not necessary here, to do more than to refer generally to the indignant expressions of the great moralist of Aquinum, for the depraved and detestable enormities which were perpetrated by the Ministers of this Goddess.

CYCAS, in *Botany*, a genus of the class *Dioecia*, order *Polyandria*, natural order *Palmæ*. Generic character: male flower, catkin imbricated; scales of the calyx spoon-shaped; corolla none; anthers globose, sessile: female flower, spathe compressed, two-edged; calyx none; corolla none; style one; drupe one-seeded.

A genus of fine Palms of low growth. *C. revoluta* is figured in *Trans. Linn. Soc.* vol. vi.

CYCHRUS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Carabici*. Generic character; palpi with the fourth joint spoon-shaped; lip with the tooth of the notch simple; labrum bilobate, anterior tibiæ not notched within; elytra entire, covering the whole abdomen, deflexed; wings none, or very short.

Type, *C. rostratus*, a British insect.

CYCLADES.

CYCLADES, or the Encirclers, is the name given by the Greeks to a cluster of Islands in the Ægean Sea, falling nearly in the circumference of an imaginary circle, of which *Delos* is the centre. Their number was originally twelve, but more were afterwards added; and the Ancients differ as to their names as well as their number. The following were mentioned by Artemidorus, a Geographer and Historian, who flourished a hundred years before Christ, (Strabo, x. p. 485, ed. Casaub. Par. 1620,) *Helena, Ceos, Cythnus, Seriphus, Siphnos, Melos, Cimolus, Paros, Naxos, Syros, Myconos, Tenos, Andros, Prepesinthus, Oliaros*, and *Gyaros*. The three last are excluded by Strabo, on account of their insignificance; and *Helena* as well as *Melos*, with the adjoining Islet, *Cimolus*, are beyond the limits usually assigned to the *Cyclades*.

Delos and Rhenea. 1 Dhili.

The most memorable, though the smallest of them all, is DELOS, the supposed birth-place of Apollo and Diana, and therefore an object of the greatest veneration among the Pagans. It is separated by a strait, barely three miles wide, from *Myconos* on the north-east, and by another not half that width from *Rhenea*, on the west. According to the fabulous history of the Greeks it floated beneath the surface of the sea, till Jupiter, on account of Latona, who was about to give birth to her divine twins, commanded Neptune to render it immovable, and make it visible above the water. (Δῆλος; Lucian, *Dial. Irid. et Nept.*) It has been conjectured that it was suddenly thrown up by volcanic agency; and that supposition is countenanced by one of its ancient names, *Pyrpilé*; and, according to Spon, (i. 134,) by the authority of Aristotle: but the total absence of volcanic matter on the Island, (Olivier, ii. 108,) and its freedom from earthquakes, (Herodot. vi. 98,) militate very strongly against such an opinion.

A rocky hill of gneiss and schistus (Mount *Cynthus*,) with a small plain at its foot, forms the whole of this celebrated Island, which is barely three miles long, not half that number in breadth, and only seven or eight in circumference. (Tournef. i. 287.)

The plain, which is on the western side of the hill, was once covered by a city occupying nearly two-thirds of the Island, and probably surpassing in magnificence the most splendid that can be now seen. Its Temples were crowded with worshippers from every part of Greece at the annual Festivals of Apollo and Diana, when the surrounding Islands, and many States on the continents of Europe and Asia used to send solemn legations (Θεωρίας) to offer sacrifices on their behalf. That deputed by Athens was peculiarly magnificent. It was instituted by Theseus, in commemoration of his victory over the Minotaur, (B. C. 1323,) and during its absence from Athens no criminal could be executed. A crown of gold was placed by the Envoy (the *Architheórus*) on the head of the God, and the choirs of youths and virgins, who accompanied him, performed a *figure-dance* round the altars, to represent the wanderings of the Island before it became stationary, and the mazes of the Cretan Labyrinth, from which Theseus had so happily extricated himself. Nicias even threw a splendid bridge across the strait between *Delos* and *Rhenea*, that his procession, as *Architheórus*, to the holy shrines might not be interrupted. Such was the supposed sanctity even of

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the soil of this Island, that it would have been desecrated by the touch of a dog, a corpse, or a woman in labour; no dogs therefore were allowed to exist in it. The sick and pregnant were removed to *Rhenea*, which was a sort of hospital and charnel-house to *Delos*. In time of war, the neutrality of this privileged place was never violated; and it was spared even by the Persians, when they polluted the other sanctuaries of Greece; the treasure therefore contributed by the confederate States, during the Persian invasion of Greece, was deposited in *Delos*; and its amount, as fixed by Aristides, (Corn. Nepos, iii. 3,) was 460 talents, (about £90,000.) Not only the persons, but the property of those who came into this port, was inviolate, for no duty was levied on the goods imported; so that it became the emporium of the Ægean Sea. Hence, Cicero speaks of it (*Pro Lege Manilia*, sec. 13,) as *referta divitiis,—quo omnes undique cum mercibus atque oneribus commeabant.*

merce. The cloths of *Cos*, (Hor. *Od.* iv. 13,) the alum of *Melos*, (Plin. xxxv. 15,) and the copper of its own mines and forges, either in bars or manufactured, were exchanged in its *Agora* for corn, wine, and oil, from larger and more fertile islands; strangers were hospitably entertained, and gratuitously supplied with water, (Athenæus, iv. 22;) and few objects escaped the keen eye of the Delian traders, who even carried the art of fattening poultry to such perfection, that they knew from the size, shape, and colour of an egg, the breed of the pullet which had laid it. (Cic. *in Lucull.* c. 18.)

The decline of *Delos* may be dated from its spoliation by the army of Mithridates, under the command of Menophanes, B. C. 88, (Strabo, x. 5, p. 485;) from which it had not recovered when Strabo wrote several years afterwards; and in the IId century it remained almost depopulated, notwithstanding the sacred legation from Athens had not been yet discontinued. (Pausan. iii. 23.) The triumph of Christianity completed its ruin, and it was scarcely known, even by name, except to a few studious Hellenists, when the Franks made themselves masters of the Eastern Empire, in A. D. 1204. It appears to have been afterwards abandoned to the pirates, almost always infesting this sea, till the XIVth century, when it was made a military post by the Knights of Malta. (Cantacuzen. *Hist.* ii. 11.) For the last two hundred years, at least, it has been entirely uninhabited, and valued merely as a quarry by the people of the neighbouring islands. *Tous les maçons des isles voisines*, says Tournefort, (i. 314,) *y viennent comme à une carrière, choisir les morceaux qui les accommodent; on casse une belle colonne, pour faire des marches d'escalier, des appuis de fenêtres, ou des linteaux de portes: on brise un piédestal, pour en tirer un mortier ou une salière. Les Turcs, les Grecs, les Latins y rompent, renversent, enlèvent tout ce qui leur plaît; et ce qu'il y a de singulier, c'est qui les habitans de Mycone ne payent qui dix écus de taille au Grand Seigneur, pour posséder une isle, où l'on tenoit le trésor public de la Grèce, le plus riche pays de l'Europe dans ce tems-là.**

odern te.

* A pretty close translation of this passage, in a style more nearly resembling the language of the Greeks as actually spoken, than the erudite paragraphs even of the Ἑλλήνικος Τηλέγραφος or other Newspapers, will, perhaps, amuse those who delight in comparing new things with old. Μαστέροι ἀπὸ τὰ γείτονα νησιὰ ἔρχονται συχνὰ σὰν εἰς μιὰ λατομία, καὶ διαλέγουν μάρμαρα, ἐδὲ

The spectacle indeed presented by the shores of *Delos* when flourishing can be more easily imagined than described. Stately porticoes, long avenues of columns, and sumptuous buildings in the most finished style of architecture, overshadowed by groves of majestic palms, followed in rapid succession on either side of the narrow strait, which separates the two Islands now bearing that name; and the whole area between Mount *Cynthus* and the sea, as well as the declivity of the hill, was crowded with buildings, many of them of the whitest Parian marble. The Great Temple itself, with the colossal statue of Apollo in front of it, barely an hundred yards from the beach, terminated the view, and gradually unfolded its countless beauties as the vessel approached the landing place, which was crowded with strangers from every part of Greece or Asia Minor; and, at the great Festivals, was filled by processions of youths and virgins crowned with wreaths of flowers, and singing hymns in honour of the Gods. Except, perhaps, the Temple of *Delphi* itself, none was more calculated to animate the devotion of the Greeks than this. The sanctity of the place, consecrated by the peculiar favour of Heaven; the venerable antiquity of its Temple, begun by Erysicthon, son of Cecrops, more than fifteen centuries before the Christian era; the richness of its decorations; and above all the inimitable expression of its statues, some of which were considered as master-pieces, (Plut. *Op.* ii. p. 1136, ed. Ruald. Par. 1624,) by those to whom the works of Phidias and Praxiteles were familiar; all contributed to fill the mind with sentiments of delight and admiration never before experienced. An altar made entirely of twisted horns, which Plutarch (*Ibid.* p. 983,) calls one of the wonders of the world, may possiblp have owed much of its fame to the legends by which it was consecrated; but the palm tree cast in bronze by order of Nicias, (Plut. *Vita Nic.* i. p. 525,) must have possessed merit of a superior order.

CY-CLADES. Contrast with its ancient magnificence.

Even the wreck of these minor works of art has long since perished, but the traveller who visits *Delos*, may still trace out the line of splendid porticoes, a large Naumachia, wherein mock sea-fights were exhibited for the instruction as well as amusement of the people, vast reservoirs, a spacious Theatre, columns, friezes and architraves of colonnades and Temples, and especially those of the Great Temple, and of the colossal statue of Apollo. The trunk of that statue was entire in the middle of the XVIIth century; and its lower limbs were measured by Spon, Wheeler, and Tournefort, who infer from their dimensions, that its height, when perfect, was not less than twenty-four feet. The words ΦΙΛΙΠΠ. ΒΑΣΙΛΕΩΣ and ΜΑΚΕΔΟΝΩΝ inscribed on some fragments of an architrave lying near the shore, make it probable that the portico to which it belonged, was erected by Philip, the father of Alexander.

Antiquities.

κ'ἐκεῖ εἰς τὰ χαλάσματα διασκορπισμένα· τζαιζοῦν μιὰ κολόνα διὰ νὰ κάμουν σκαλοπάτια καὶ παραστάδας εἰς ταῖς θύραις καὶ στὰ παραθυρα· χαλνοῦν ἕνα στηλοπόδι διὰ νὰ φκιάσουν ἕνα γαβάθι, ἕνα ἀλατηρὸ· συντρίβουν, ἀνασοδογυρίζουν, σημάνουν δ, τι τοὺς ἀρέσκει· μὰ ἐκεῖνο ὁπού ἀποδείχνει μεγάλα τὴ μεγάλη μεταβολὴ τῶν ἀνθρωπίνων, εἶναι αὐτὸ ὁπού οἱ Μυκωνιάται τώρα πληρόνουν μιὰ μπαγατέλλα διὰ νὰ ἔχουν εἰς τὴν ἐξουσία τους ἕνα νησὶ ὁπού ἐστάθηκε μιὰ φορὰ ὁ πλουσιώτερος τόπος τῆς Εὐρώπης. The Thessalian Abbés (Ἱερομονάχοι) Daniel and Gregory, to whom we are indebted for this paragraph, (Γεωγραφία Νεωτερική, Vienna, 1791, p. 295,) would have acted more honestly if they had told their readers whence they borrowed it.

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A little further on, a pedestal, fifteen feet by ten, bears an inscription (ΝΑΞΙΟΙΑΠΟΛΛΩΝΙ,) which shows that the statue anciently placed upon it was a monument of the devotion of the Naxians to Apollo. (Tournef. i. 301; Riedesil, 254.) The Theatre, 250 feet in breadth, was built of Parian marble, (Wheeler, i. p. 58; Spon, i. 142; Tournef. i. 306,) partly against the declivity, partly in an excavation from the side of Mount *Cynthus*. That hill, which is termed lofty (ὄρος ὑψηλὸν) by Strabo, (x. 5, p. 485,) has in reality a very moderate height, not quite 200 feet perpendicular, according to Spon, (i. 134.) It crosses the Island, running obliquely from north-east to south-west, and consists, says Tournefort, (i. 307,) of a mass of common grey granite, containing pieces of black shining talc, some as big as one's thumb; i. e. gneiss, as Mr. Hawkins has incidentally observed, in speaking of the mountains of *Naxos*. (Clarke, vi. 112.) The place of the river *Inopus*, the only stream in *Delos*, is more disputable. Tournefort, who visited the Island in autumn and winter, saw nothing like a running stream; neither did Spon and Wheeler, who were there in August, and were in danger of being choked with thirst, (Spon, i. 143;) Tournefort therefore fixes on a passage in Pliny, (ii. 101,) who seems to call the *Inopus* a spring, and hence he concludes that a copious and perennial well at the north-eastern extremity of the Island, is the ancient *Inopus*: that well, however, is not only remote from the town, but has no outlet, and cannot therefore be the small stream mentioned by Strabo, (x. 5, p. 485.) On looking into the ground plan of *Delos* given by the same Traveller, the difficulty appears to be removed, for the bed of a stream is marked as terminating in the Port of Furni. It was dry when Tournefort saw it in December, but it is probably full of water in March and April; and it is possible that the bed of the stream may have been filled up in a series of years, or that some of the springs supplying it may have been exhausted.

Among various names given at different periods to *Delos*, we find *Chlamydia*, *Cynæthus*, *Asteria*, *Lagia* (Steph. Byzant.) from its abundance of hares, since dispossessed by rabbits, (Tournef. i. 313;) and *Ortygia*, from the quails which settle upon it in their annual migrations. Its mouldering walls and mounds of rubbish afford a comfortable shelter to thousands of the lizard tribe, so prolific in the Levant, and among them to the *Lacerta cordylus* of Linnæus, which by a slight alteration of its name has been converted into a crocodile (κοκόρδειλος) by the Modern Greeks. (Tournefort, i. Plate, p. 313.)

Animals.

Delos is too insignificant in the estimation of the Turks to be noticed by them, and they have transferred its name to *Tinos*, which they call Istindil, (Εἰς τὴν Δῆλον.) The Grecks themselves call *Rhenea* and *Delos*, I Dhili (Οἱ Δῆλοι;) corruptly written *Sdilus* and *Sdiles* by the Venetians and Genoese. (Spon, i. 131.) The centre of *Delos* is nearly in longitude 37° 22′ north and latitude 25° 18′ east of Greenwich.

Naxos, Axià, or Naxià, Nacshah.

The largest and most productive of the *Cyclades* is Naxos, called the Queen of the *Cyclades*, and The Little Sicily, (Agathem. i. 5,) on account of its rich, well-watered vales, and its mountains abounding in valuable minerals. Of an elliptical and nearly circular form, about sixty miles in circumference, with a diameter of eighteen miles one way, and twelve the other, (Clarke's *Trav.* vi. 112, 8vo. ed.) it is crossed by a ridge of mountains, running obliquely from north-northeast to south-southwest, and dipping gradually towards the southern shore. The vallies on the western side are wider than those on the east, where the declivity is more abrupt. Trimalia, nearly in the centre of the Island, is the widest and most fertile district; but the many bluff headlands on the coast, give the Island a dreary, forbidding aspect, as has been observed by almost every traveller from Tournefort (i. 213, ed. Par. 1717,) to Dr. Clarke, (vi. 90.) It was at first called *Strongyle*, or Circular, from its form, (Diod. Sic. v. sec. 50—52;) then *Dia* (Schol. *in Apollon. Argon.* iv.) by the Thessalians, who wrested it from the Thracians; the Carians subsequently named it after one of their Kings, whence it has received its modern names, both Greek and Turkish, Naxià, or Axià, and Nacshah. (Meletii *Geog.* iii. 20; Γεωγρ. Νεωτ. 292.) It was also called *Dionysias*, from its being sacred to Bacchus, (Dionysus,) or from the excellence of its wines. (Plin. *Nat. Hist.* iv. 12.) The vineyards, especially on the banks of the *Biblinus*, (*Etymol. Mag.*) its largest river, were noted for producing the richest wines and sweetest figs in the world. The ancients seem to have thought sweetness indispensable in good wine, and none possesses that quality in a higher degree than the produce of the Naxiote vineyards; these hospitable islanders delight in regaling their guests with wines twenty or thirty years old, and yet as rich and luscious as the most racy Malmsey or Cyprus. To the pomegranates, almonds, and olives of their forefathers, so much celebrated by the ancients, (Athen. ii. 12, p. 52, ed. Casaub.) the present race of Naxiotes have added oranges, lemons, and citrons, besides the fruits common in Europe. Their citrons are cultivated, as Dr. Clarke observes (vi. 95,) principally for their skins; and their orange trees are among the finest in the Levant. At a village called Engarès, about ten or twelve miles north of the town of Naxià, there is a garden on a declivity, formed into neat terraces, and planted with orange-trees, which are from twenty to thirty feet high, a size rarely attained in these latitudes. They were said to be upwards of a century old, and if so, they must have been introduced about the time of Tournefort, who speaks of the Levantine oranges as being very inferior to those of Portugal, which is far from being now the case. Barley is the grain most cultivated; oil of a moderate quality is made to the value of about £1000. annually. Cotton and flax are only raised in very small quantities for domestic uses; and a few silkworms are reared with the same view. Oil from the berries of the lentisk, (*Pistacia Lent.*,) and labdanum for perfumes, gathered from the *Cistus Creticus*, are articles of domestic use; and the salt-works near the town of Naxià send a few cargoes every year to Constantinople; the gum of the *Atractylis gummifera*, a kind of wild thistle, is also used by the Naxiote women instead of mastic, and would probably find a sale in other parts of the Archipelago. The sheep have short coarse wool, like those of Italy and Provence, and it is therefore worth very little. Their horned cattle form a more considerable part of the farming stock; and as their pastures are well watered, milk, butter, and cheese are more abundant in this than in other islands of the Archipelago. The latter is exported to Constantinople, Smyrna, and Salonica, to the yearly amount of about £350. But the richest productions in Naxos are beneath the surface of the

Wine. Fruits. Other prod.

CY-ADES. es. ground; its mines would be an inexhaustible source of wealth under any other Government than that of the Grand Signior; veins of gold and silver are said to exist near the town; and emery is found in considerable quantities. The central ridge, and the basis of the whole Island, is a mass of primitive gneiss, consisting of mica and felspar, in some places with a fine foliaceous grain, like that found near *Marathon*. On the western side of the Island, near the village of Potamià, this alternates with beds of large grained primary white marble, varying in thickness from six to ten feet. This alternation extends quite across the Island; but to the east of Mount Dià, and the village called Aperathi, the beds of marble have a greater breadth, sometimes exceeding those of the micaceous ery. rock. The best emery is found at Triangatho (*Triacanthus*) a deep narrow vale, about five miles to the east of Aperathi, and three from the shore. "It occurs," says Mr. Hawkins, whose valuable observations on the Geology of *Naxos* are given in Dr. Clarke's *Travels*, (vi. 114,) "in scattered fragments, over the whole surface of this district, but more abundantly in the bed of the winter torrent, which runs through the vale of Triangatho, (*Triacanthos*.) The fragments are fewest where they are largest, on the upper slopes of the hills, and diminish in size as they augment in number, lower down. The proximity of these fragments to the micaceous strata, their lamellated form and granulated mass, together with the frequent admixture of mica, indicate their native bed to have been originally in that rock. No search, however, has been made by digging; a sufficient quantity for the annual consumption of Europe being collected, without difficulty, on the surface. Three *cdics*, or Greek barks, load here annually for Smyrna; whence, in the year 1797, 107 tons of emery stones were exported to England. Emery of an inferior kind is found at Agaso, about twelve miles to the south of the town of bles. Naxià, and at Leona, on the north-east." On that side of the Island, the rocks consist of alternate strata of schistus and limestone, in some places surmounted by a layer of soft cipolino marble, striped blue and white. (Clarke, vi. 89.) A species of breccia called *Ophites*, (Dioscorid. v. 162,) was said by the Ancients to be found here. (Meletii *Geogr.* lii. 22.) It is described as being green, sprinkled with spots, and is likely to be found where beds of schistus and marble meet; especially if the schistus have a green hue, or alternate, (as is the case at a few miles to the south-west of Seïdí-koí, near Smyrna,) with beds of green serpentine. If gold ores really exist in *Naxos*, they are carefully concealed by the inhabitants, through the dread of their Turkish masters. As the matrix of emery is still a desideratum in Mineralogy, a more complete examination of the country near Aperathi, (the Perato of Tournefort, i. 221, ed. Paris, 1717,) is deserving of the attention of a scientific traveller, and would, perhaps, as Dr. Clarke thinks, (vi. 93, 8vo.) lead to the discovery of telesia, or perfect corundum.

amerce. Enjoying a delightful climate, for the rigours of winter are never felt even in islands to the north of *Naxos*, and possessing such a variety of resources, its commerce ought to be far more considerable than it is, or has been for many centuries. Five hundred years before our era, the Naxians possessed a powerful fleet, (Herod. v. 30,) and this was the richest of all the islands, (*Id.* 28,) which are sufficient evidences of its commercial prosperity; and as the Naxiotes had made themselves masters of *Paros* and *Andros*, they did not suffer from the want of good ports. The coast of *Naxos*, generally bold and precipitous, has frequent, but not deep, indentations, and therefore none sufficient to form a harbour, (Hawkins, in Clarke, vi. 112,) capable of sheltering vessels of any size. (Clarke, vi. 86; Sonnini, ii. ch. 35, p. 283.) With respect to internal Government it is now more happily circumstanced than most of its neighbours; but it was long a prey to every piratical marauder, neglected by the Court of Constantinople, and at last conquered, rather than peaceably obtained, in A. D. 1207, by Marco Sanudo, first Duke of the Archipelago. Under his successors it enjoyed a settled form of Government, and more ample means of self defence for three centuries and a half; but these feudal Chieftains were more likely to consult their own indulgence than the good of their subjects; and such was the case in *Naxos*, for under Giacomo Crispo, the last Duke, the government had become so oppressive, that the Greek inhabitants sent a deputation to Soleïman the Magnificent, in A. D. 1566, petitioning him to take them under his protection. His son, Selím II., who succeeded to the throne in the same year, expelled Crispo, gave the principality to a Jew, and left the people in undisturbed possession of their own laws and usages. After the lapse of a few years, a Vaïvód, or Superintendant, was substituted for the nominal Prince, and deputed to regulate the collection of the revenue, while the civil government was intrusted to six *Epítropi*, or Commissioners, chosen by the people; so that each of the islands belonging to the Duchy of the Archipelago* has since that period formed a separate Republic, though subject and tributary to the Court of Constantinople.

CY-CLADES. History.

The amount of the *Kharáj*, or capitation-tax, paid Revenue. to the Othmán Government, was in 1795 nearly forty purses, and the additional charges for presents to the Capúdan Páshá and officers of his fleet, amounted to about five purses more, making in the whole forty-five purses, or 22,500 piastres, which in our money would be only £750., according to the present value of the piastre, (1825,) while it is estimated by M. Olivier at 45,000 francs, or more than £1800.; such has been the depreciation of the Turkish coin in the last thirty years! In 1700, the whole sum paid to the Turks was 10,500 crowns (£2625.) and the value of money was much greater than it has been since.

The want of a stimulus for their industry, combined Population. with other circumstances presently to be noticed, has prevented the population of *Naxos* from increasing in proportion to the means of subsistence which it affords. When its army amounted to 8000 heavy-armed troops, (Herod. v. 30,) its population could scarcely be less than 30,000 souls; but it then possessed *Andros* and *Paros*; the inhabitants of which doubtless formed a part of the Naxian force. Riedesil counted 5000 souls in 1768; the Γεωγραφία Νεωτερική 8000 in 1791; Olivier, (ii. 112,) 10,000 in 1795; and Dr. Clarke says, (vi. 190,) the population of *Naxos* has not altered since the time of Tournefort; but he estimates the whole, including women, at 18,000 persons, which is

* *Paros, Antiparos, Siphnos, Polycandros, Anaphé, Nios, (Jos,) Santorine, (Therasia,) Melos, Cimolus,* and *Naxos*, the seat of Government.

more than double the number mentioned by the former writer. About 3000 are Latin in faith and origin, and the rest are Greeks. There are no Turks, Jews, nor schismatics. The citadel, or fortified part of the town, was built by Marco Sanudo, and is occupied by the Latin families; many of whom trace their genealogies up to the age of the Emperors Henry and Baldwin. In no part of the world are the parade and pride of birth carried to a more odious and ridiculous excess. Poverty, arising from the want of a lucrative employment,—for these links in an interminable line of Nobles, would rather die of hunger, than disgrace themselves by entering into any branch of commerce,—combined with the most taunting insolence to all whom they call their inferiors, are but too often the characteristics of the Modenas, Vigorosis, Grimaldis, Sommarivas, &c. who grace the castle of Naxià. There are, however, some very honourable exceptions, and the Conte di Frangópulo, who is mentioned by Dr. Clarke, (viii. 203,) and who held some diplomatic appointment under the Othmán Government, is, if still living, as much esteemed by the humblest as by the highest of his countrymen, and enjoys that respect which a well cultivated mind, and a benevolent character ought always to command.

The causes just mentioned are continually operating to thin the numbers of the Noble and Latin families. The Greeks and Plebeians, on the contrary, become more numerous; and their increase is promoted by the growing disinclination to enter into the Monastic Orders.

Religious establishments.

This small Island has no less then two Archbishops, with a proportionate number of regular Ecclesiastics. The Roman Catholics have three Convents for different branches of the Franciscan Order; two for men, and one for women; as well as a College of Lazarists, the successors of the Jesuits, for the education of boys. The Greeks have several Convents in different parts of the Island. Some of them are well endowed. That called *I Phaneroméni*, (or Τὸ *Μοναστήρι τῆς φανερωμένης*,) fourteen or fifteen miles to the north of the town of Naxià, bears some resemblance to the abode of the Coptic monks in the Desert of Scete, amusingly described by Sonnini, (*Trav. in Egypt*, 347.) It has more the appearance of a fort than of a religious house, being only accessible by a wicket, six or eight feet from the ground, and approached by a movable ladder. Its interior and accommodations are as rude as its outside is gloomy and forbidding, and it is a complete counterpart of some of our own monasteries in the dark ages; but the spirit of monasticism seems to have fled. About ten years ago, a venerable white-bearded *Egúmenos* and a ragged Deacon were the only tenants of this castellated pile, capable of lodging thirty or forty persons; and they complained that all their revenues were absorbed by the heavy impositions laid upon them by the Primate of the Island. Happy will it be for the Greeks, if, in abandoning the superstitions and follies of their forefathers, they replace it by a purer and more efficient form of Christianity, instead of suffering themselves to be lost in the mazes of heartless metaphysical scepticism.

Antiquities.

In point of antiquities, *Naxos* has some objects worthy of attention. The citadel, built by Marco Sanudo, and the abode of himself and his successors, is not without interest, as a monument of past times. The traces of ancient works near a spring, called the Fountain of Ariadne, not far from the town, revive the recollection of the fables respecting the adventures of Bacchus; and the Statue at Apóllona, serves at least to keep alive in the bosoms of the islanders the remembrance of times when their country was a nursery of the Arts. It is the first rough outline of a colossal statue, lying in the quarry whence it was hewn, about a mile from the beach, destined, according to the tradition of the place, to adorn, when finished, the Temple at *Delos*, a tradition which will not fail to remind the reader of the inscription observed by Tournefort, (i. 301,) in the ruins of the Temple in that Island. But the finest monument of antiquity is that which presents itself on the first approach to *Naxos*. It is the portal of a Temple of Bacchus on an insular rock, on the north side of the port. "It has," says Dr. Clarke, (vi. 108,) "been long famous, and an account of it is given in every book of travels where *Naxos* is mentioned." He observes that he could not perceive the traces of an ancient mole connecting this rock with the main land. They are mentioned, however, as visible by Riedesil in 1768, by Olivier in 1795, and in the XVIth century by Tomaso Porcacchi, (who died in 1585,) in *Le Isole famose del mondo*; its existence therefore can hardly be doubted. The portal mentioned above seems as if it had been originally filled up,—a peculiarity which Riedesil says (257,) he never observed elsewhere. There are many blocks of marble and other ruins around it; and Messrs. Clarke and Cripps found "a beautiful Doric capital" just below the surface of the ground, ascertaining the order of architecture employed in the building, and encouraging those who may have more leisure, to make further excavations, which could safely be done in an island where there are no Turks to prevent it. Tournefort, who has given a plate of the portal, (i. 219,) found it to be eighteen feet high, and eleven broad. It is constructed of Naxian marble, which is coarser-grained, more sparry and sparkling than that from the Parian quarries. (Clarke, vi. 106.)

General features of landscape.

Next to the Temple of Bacchus, the most interesting object in the Island in the estimation of some persons, is its highest mountain, called Dià or Zêa, (pronounced Yà, as if written Γιὰ, just as the preposition *διὰ* is commonly pronounced by ignorant Greeks,) in the centre of the Island. The road to it crosses the rich plain or valley of Trimalía, five miles to the north of which is Coronis, another peak nearly as high, named from Coronis, the nurse of Bacchus. The plain of Naxià, extending from the town to the first range of hills, "presents an unusual prospect in one of the Greek Islands, a fine extensive level, all enclosed and well cultivated," to use the words of an English traveller, who visited it about ten years ago. But there is a want of wood, and the distant mountains are not bold enough to give that variety and effect to the landscape, which so often delight and astonish in the interior of Asia Minor. The eastern boundary of this plain is a range of high craggy hills, composed of a species of gneiss, resembling that of *Myconos* and *Delos*. (Hawkins, in Clarke, vii. 112.) The rising grounds are every where covered with myrtles, arbutuses, lentisks, spartiums, cistuses, especially *Cistus Creticus*, passerinas, Daphnes, hypericums, and marjorams; styraxes, lanis, oleanders and agnus castuses, as in Asia Minor, every where mark the

ount
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course of the rivulets; and the clefts of the rocks are adorned with the *Dianthus arboreus* and the *Centaurea atropurpurea*, (Olivier, ii. 115,) which is found no where else, except in Hungary. The distance of Mount Diá from the town of Naxiá is not more than ten miles, but the upper part of the road is very steep and rugged. Some of it can only be travelled on foot; but the prospect from the summit of the mountain amply repays the labour of reaching it. The whole Island, the Sicily of the Archipelago, is spread as on a map at the spectator's feet, with all its variety of mountain and valley, naked rocks and green luxuriant plains, intersected by the winding beds of innumerable streamlets, where the dark green of the laurel (bays,) and myrtle is contrasted with the lighter shades of the Plane and the rose-coloured blossoms of the oleanders or paler flowers of the agnus castus. In every direction to which the eye can turn, the bright blue sea is studded with bold, rocky islands, and from this central spot, almost every cluster in the Ægean is visible. On the way up, the ancient inscription mentioned by Tournefort, (i. *Lettre* 5,) ΟΡΟΣΔΙΟΣΜΗΔΩΣΙΟΥ, which accounts for the name given to the mountain, is still shown; and in a deep glen on its flank is the celebrated grotto of beautiful white marble, which is full of stalactites, "almost as beautiful," says M. de Riedesil, (258,) "as those of Antiparos, and far more easily approached." The detached blocks of marble, noticed by Olivier, (ii. 113,) show that this, like the other, was probably an ancient quarry. The side of the mountain, immediately above this grotto, is nearly perpendicular, and the rocks around it are extremely bare, with here and there a few pretty campanulas, (*C. heterophylla*,) figured by Tournefort, (i. 243,) and a little further on clumps of dwarf oaks and the Cretan maple, common in many other islands of the Archipelago.

To the west of *Naxos* lies the Island of Paros, 300 stadia (about thirty-five miles) in circumference, according to Pliny, (iv. 1,) and of an oblong form. It is hilly rather than mountainous, abounds in excellent pastures, and will ever be famous for its harbours, which have been celebrated by the Ancients, (Scylax, *Geogr. Min.* i. 22,) as well as the Moderns, (Sonnini, ii. 267; Clarke, vi. 115.) Its greatest diameter, like that of *Naxos*, is from north-east to south-west, and is about ten geographical miles, and its least may perhaps be seven. A chain of rocky hills crosses the Island in the same direction, and is broken by wide vallies, well covered with vegetable earth, and yielding considerable crops. The hills are probably formed by alternate beds of gneiss, micaceous schistus and marble. Its ancient populousness and opulence are attested by its colonies at *Thasus* and *Parium* in the *Propontis*, (Strabo, x. 5, p. 487, ed. Casaub,) and the important part which it took in the wars between the Greeks and Persians. But prosperity does not appear to have improved the morals of its inhabitants, whose perfidiousness was proverbial. (Eustath. in Dionys. v. 525, *et* Stephan. *de Urb. v. Paros*.) In modern time their women have been accused of libertinism, (Riedesil, 263;) but the hospitality of the men is indisputable, and must have left a favourable impression on the mind of every traveller.

That so small an Island should ever have formed an independent State, is much more extraordinary than that it should have been reduced to vassalage by its more powerful neighbours. Themistocles made the Parians pay severely for their perfidy to Aristides, (Herod. viii. 112,) and it was not long before they formed a part of the insular Empire of Athens. At a much later period they were subdued by Marco Sanudo, and were included in the Duchy of the Archipelago, till their Island was given as a dower to Mary, the wife of Gasper di Sommariva, and only daughter of Florence Sanudo, Duchess of Naxiá. The male line of the Sommarivas having become extinct, *Paros* again passed as the dower of its mistress into the possession of another Venetian noble family, whose grandson, Francesco Venieri, in A. D. 1537, made a most gallant defence in his castle at Kephalo, against the overpowering force of Barba Rossa; nor did he capitulate till every drop of water was exhausted. The excellent harbours of *Paros* have in later times proved the source of its ruin, by attracting the fleets of the contending parties, who, whether friends or foes, left nothing but traces of desolation behind them. Thus, in the war which terminated in the capture of Cyprus by the Turks, in 1571, the olive-groves in this Island were destroyed by the Venetians, regardless of the welfare of their former vassals, and less humane than the Musulmáns, who always spare those invaluable trees.

History.

Though so much smaller than *Naxos*, *Paros* has more ground capable of cultivation; grain of different kinds, wine, cheese, sesamum, and cotton are its staple articles of produce; and its pastures feed excellent mutton, (Γεωγρ. Νεωτ. 291;) pigs also are bred in considerable numbers, as is always the case when their foes the Turks are out of the way. The red-legged partridge and the wild pigeon are not uncommon. With regard to its population, M. Olivier observes, that though it contained 6000 souls in the beginning of the XVIIIth century, there were scarcely 2000 when he visited it in 1795; he seems, however, to quote Tournefort from memory, for that writer, (i. 203,) reckons 1500 families, (about 9000 souls,) as the number inhabiting this Island in 1700. But when it is recollected that the harbours of Trio and Agusa are the ordinary stations of the Capúdán Páshá's fleet, during its annual cruise in the Archipelago, this decrease in the numbers and prosperity of the Parians is immediately accounted for. The indentations of the coast are not less frequent, but far deeper than those in *Naxos*; in some places the sea is completely land-locked, forming spacious and secure harbours. On the eastern side there are three: Porto di Santa Maria, towards the north point, is preferable, according to Tournefort, (ii. 204,) to Agusa; it is sheltered from the south by some small islands, but exposed to the north-east; Marmora, midway between the other two, formerly protected by Fort Sant' Antoniò at Kephalos, so nobly defended by Venieri against Khaïru' ddín Páshá; and Trios (Τριών) near the southern extremity of the Island, sheltered by some islets from the north and east, but open to the south. This is the usual station of the Turkish fleet, being conveniently placed just opposite to *Naxos*. The only port on the western side is that of *Paros*, or Parækhía, (Παροιχία,) the principal town on the Island. It is immediately opposite to *Antiparos*, and has a difficult entrance, with a concealed rock nearly in its centre; so that it cannot be compared with the port of Agusa, (Ἄγουσα,) called Nausa in our maps. That harbour, which is capable of receiving

Revenue.

Population.

Ports.

CY-CLADES.

the whole of the British navy, has a narrow out very secure entrance, with eighteen or twenty fathoms depth of water, and is traversed by no wind except the north-west. It lies in 37° 10′ north, and 24° 45′ east. Nearly in the centre of the harbour there is a small rocky island well calculated for a fort, as are also the bluff points of land on each side of the entrance. This was the rendezvous of the Russian navy, in the war which was signalized by their destruction of the Turkish fleet at Cheshmeh; and the remains of the forts, barracks, &c. erected by them, were, in 1814, sufficiently entire to have been made serviceable again by a few days labour. Yet M. Sonnini, who saw the place (if he ever saw it) in 1779 or 1780, very gravely tells his readers (ii. 267, *Eng. Trans.*) that "the empire of destruction has in such a manner established itself in these beautiful parts of the East, that these works are at present quite razed and demolished, and that if it were wished to make of the fine road of Nauzsa a naval and military establishment, every thing there must be reconstructed."

Abundance of wine and excellent oil, says Dr. Clarke, (vi. 121,) are produced in *Paros*. The latter would be as plentiful as the former, but for the merciless destruction by the Venetians before mentioned. Its butcher's meat is good, and game is very plentiful. Its circumference is about thirty-five miles. In 1700 it paid about 11,000 crowns for the *Khardj*, and other dues to the Turkish Government. (Tournefort, i. 203.) The charge in 1795, for *Paros* and Antiparos, was rather above 8000 piastres, about £1000. (Oliv. ii. 121.) Almost all the inhabitants are of the Greek rite, under the ecclesiastical jurisdiction of a Metropolitan, and there are no less than sixteen Monasteries in the Island.

Parakía.

Parakía, or Parækhía, "is a wretched rélic of the ancient and famous *Paros*;" but "every building in the place," and especially "the castle, bears some evidence of its pristine splendour, and of the havoc that has ensued." (Clarke, vi. 116.) The walls of that building are entirely composed of fragments of ancient sculptures and inscriptions; some of which are still legible, and only serve to make the lover of Grecian literature lament more bitterly the barbarism of those who, though close to the finest quarries, patched up their walls with such materials.

Quarries.

These quarries are only five or six miles to the east of the town, but nearly as high above the sea as the Grotto of Antiparos, on the side of Mount Kapressos, the *Marpessus* or *Marpessa* of the Ancients. (Clarke, vi. 34; Tournef. i. 200.) The highest of these two quarries is the largest, and they have both been long undisturbed, because there are no wheel carriages to convey the blocks to the shore. The neatness and exactness with which they were worked, is truly astonishing. The dip of the vein of marble has been so carefully followed, that the cavities, whence the blocks were taken, resemble the seats in an Amphitheatre. The smaller and lower quarry is that which contains the ancient bas-relief described by Tournefort, (i. 200.) It represents a Festival of Silenus, has twenty-nine figures, and bears the inscription ΑΔΑΜΑΣ ΟΔΡΥΣΗΣ ΝΥΜΦΑΙΣ, Adamas Odryses to the Nymphs. Pliny has mentioned (xxxvi. 5,) the accidental discovery of a figure of Silenus, naturally formed in the rock; and Dr. Clarke supposes this to be the very figure so discovered, surrounded by others subsequently added and consecrated to the Guardian Nymphs. The plate of it in the *Voyage Pittoresque de la Grèce* (i. 68,) is not, he says, faithful in its details. "On breaking some of the many fragments found in the mouth of the quarry, we instantly recognised," he adds, (vi. 134,) "the beautiful marble generally named, by way of distinction, the Parian, although the same kind of marble be also found in *Thasos*, the inhabitants of which were a Parian colony. (Strabo, x. 5, p. 487.) It was highly extolled and valued by the Ancients, particularly the Romans; for in the age of Pericles, that of Mount *Pentelicus*, which is whiter, was preferred by the Athenian sculptors. But the Parian stone has the property of hardening on exposure to the atmosphere, and is therefore peculiarly fitted to resist the effect of time. It is less mixed with extraneous substances than the Pentelican, and therefore less likely to exfoliate; it is also closer grained, though whiter, and almost as brilliant as the marble of *Naxos*."

CY-CLADES.

A strait about five miles wide in its broadest and two in its narrowest part, separates *Paros* from Antiparos, a small almost deserted Island, supposed to be the *Oliaros* of the Ancients. There are a few islets called *Panteronisia* in the mid-channel, and two near its south-western extremity, named *Despoticon* and *Strongylon*. A chain of hills, probably a continuation of those in *Paros*, runs across this Island from north-east to south-west; and on their eastern side there is a level of some extent, covered with a rich and productive soil. The only village in the Island, which is about seven miles long and two broad, and sixteen in circuit, is near its northern extremity, and is in 37° 0′ north and 25° 5′ east. It is the abode of misery and wretchedness; for its inhabitants, not 400 in Tournefort's time, (i. 185,) are alike the prey of the pirates who infest these seas, and the *gallióndjís* of the Turkish fleet, who ought to protect them. The Grotto, which, in modern times, has given such celebrity to the Island, and which we have already described, (Antiparos,) is near its southern extremity, six or seven miles from the town, and about two from the sea. The road leading to it crosses two vallies of some width, and then gradually ascends, skirting along the western side of the Island, nearly to the summit of the hills, whence a short but rugged descent leads to the area before the opening, coarsely represented in Tournefort's plate, (i. 187.) A paltry Greek chapel, on the right hand of the entrance, is the only addition since his time. The face of nature is exactly the same, for the very weeds and bushes grow where they did 120 years since, and there are tufts of the thornless caper (*Capparis rupestris*) in the spot where his draftsman found them.

At the distance of about fifteen miles nearly due north of *Paros*, lies the Isle of Myconos, separated from *Delos* on the west by a strait scarcely three miles across, its centre being nearly in latitude 37° 27′ north and longitude 25° 24′ east. It is a knot of rocky hills about thirty miles in circumference. The rock near the town is entirely of granite, (Olivier, ii. 105,) or more properly gneiss. It is much lower than *Naxos* or *Tenos*, and from a want of springs is less productive than the neighbouring isles; but its sunny declivities are peculiarly favourable to the fig-tree and the vine, and a favourite haunt of game and birds of passage.

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by the Governor of Constantinople at two párahs, so that a rate of twenty aspers amounted to one piastre, (2*s.* 1*d.*) To this rate a small addition is made for presents, fees, &c. to the Capúdán Páshá and his officers. The total amounts annually to 36,234 piastres, (about £3620.) a large sum compared with the revenue of the other islands. The whole is collected by officers appointed by the people themselves, whose punctuality has been such, that the Páshá has consented to receive from these agents the sums due, instead of sending a Chohahdár (*Chókahdár*) to collect it, as is done elsewhere, to the great injury and annoyance of the islanders.

History.

The Teniotes do not appear to so much advantage in ancient as in modern history; and are scarcely noticed by the ancient writers. They formed an independant Republic before the Persian invasion of Greece, and subsequently became tributary to Athens; but when Venice, after the subversion of the Greek Emperors, in 1204, offered the islands as fiefs to such of her Captains as should make the conquest of them, Tino, as it was called by the Venetians, together with Miconi, Schiro, and Scopelo were seized by Andrea Gizi; it subsequently reverted to the Republic, and was governed by a Proveditore sent from Venice. The prudence and fidelity of the inhabitants secured to them a degree of freedom enjoyed by no other State subject to that Republic; and they made a grateful return for such indulgence, by the firmness with which they resisted the arms of Barba Rossa in 1537, and of Alí Páshá in 1570. Subsequent attacks of the Turkish fleet were equally fruitless, and Venice would perhaps have continued to possess Tino as long as she maintained her independence, but for the dastardly conduct of Bernardo Balbi, the last Proveditore, who capitulated when he might have made a stand against Jánum Khójah, the Capúdán Páshá, under Ahmed III. who attacked the Island in 1714, with a force much inferior to that which the Teniotes had defeated at a time when the Turks were the terror of the most powerful States in Europe.

Andros Anderah.

A very narrow channel, only twelve stadia, or a mile and a half, (Scylax, *Geogr. Min.* i. p. 55; Tournefort, i. 355,) separates *Tenos* from the larger and more productive Island of Andros. Its bold and craggy mountains broken by rich vallies, and sometimes widening towards the shore into plains, present a finer object to the eye than any of the islands except *Lesbos* and *Chios*; but the want of any remarkable objects of antiquity, and still more the bad reputation of its inhabitants, have prevented it from being visited so much as some places which possess fewer natural resources. It is elliptical in form, stretching from north-west to south-east, and is a part of the chain which connects *Eubœa* with *Myconos* and *Naxos*. Its greatest length is about twenty-six miles, and its width between eight and nine. According to Pliny, (iv. 12,) it is only ninety-three miles in circumference, but 100, the number assigned by Meletius, (iii. 181,) is probably nearer to the truth. From *Geræstus* (confounded by Tournefort with *Carystos*, on the opposite side of *Eubœa*) to the nearest point in *Andros*, the distance is ten miles. (Pliny, iv. 12.) This forms, what is termed by modern navigators, the *Capo d'Oro* passage, one of the only two wide enough to allow a passage, when it is necessary to tack. The other is the channel between *Tenos* and *Myconos*. The principal ports in *Andros*, are that of the Lower Castle (*Apano Castro*) on the south-western side of the Island, not very far from its northern extremity, and Gavrio (the ancient *Gaurium*, Diod. Sic. xiii. 69,) on the south-east. There is also a roadstead near the western headland, sheltered by some rocks and cliffs from all winds, except the south-west. (Dapper, 133.) Near the first is placed the principal town or rather village, called Cato Castro, the Lower Castle, to distinguish it from the Upper Castle, and former residence of the Court, (thence named Ἀνάπω κάστρον and κούρτ.) It is in 37° 50′ north and 24° 48′ east, ten miles from the sea. A point of land which divides the harbour into two parts, is the site of a castle built probably by the Lords of *Andros*, when it was held as a Knight's fee under the Republic of Venice; the fragments of sculpture and inscriptions contained in its walls, show that it was constructed from the remains of some ancient city. The port is only fit for small vessels; and the castle served, in Tournefort's time, merely as a protection to the wealthier islanders against the attack of pirates. The meadows (λιβάδια) to the left of the town, are full of well-watered gardens planted with oranges, lemons, citrons, mulberries, jujubes, pomegranates, and figs. On the opposite side of the island is the Albanian village of Arna, the residence of the Greek Archbishop, and the largest town in *Andros*; the road to it from Cato Castro crosses the highest mountain in the Island. The houses are scattered in large masses, amidst groves of plane-trees, half way down the hill, which overlooks a rich valley, full of brooks and springs. About two miles south-southwest of Arna, beyond the port of Gavrio, there are the ruins of *Paleopolis*, the ancient Capital of *Andros*, advantageously placed on an eminence commanding the whole coast. An inscription, not entirely effaced in the time of Tournefort, (i. 351,) seemed to indicate this as the site of the famous Temple of Bacchus, near the sacred spring which on the Nones of January every year sent forth streams of wine. (Pliny, *Nat. Hist.* ii. 103.) There were in these ruins many beautiful fragments of Grecian sculpture, and the expense and labour of excavations, would probably be repaid by some valuable discoveries.

Religion.

The Greek Church is almost exclusively predominant; for in 1700 there was but one Roman Catholic family in the Island; notwithstanding which it had its Latin as well as its Greek Bishop. The latter, formerly under the jurisdiction of Athens, was afterwards raised to the archiepiscopal dignity. There are many Monks, and some richly endowed Monasteries; of which the principal are Chrusopegè, (Χρυσοπηγή,) Panákhrado, (Παναχραντος,) and San Nicolò Sorás. The Monks were, however, even in Tournefort's days, too ignorant to be able to instruct the children of the inhabitants, and had abandoned the hospitality for which they were praised a few years before by Thevenot.

History.

On the invasion of Greece by the Persians, the Andrians were among the first who submitted to the Great King, in consequence of their eagerness to shake off the yoke of *Naxos*. They were afterwards subjected to Athens, and suffered severely from the oppressive conduct of that Republic to all her dependant States. During the wars between the rival successors of Alexander, this Island was often taken and retaken by the contending parties; nor did it

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enjoy any permanent tranquillity, till all the independant States of Greece and Asia had been absorbed in the Roman Empire. From that period, till the establishment of the Franks and Venetians on the Throne of Constantinople in 1203, *Andros* formed a part of the Eastern Empire; but in 1207 it was seized by Marino Dandolo, and afterwards held by him as a fief under the Doge of Venice, till Barba Rossa dispossessed Corsino the IIId in 1538. That Chief, however, was restored to his dignity soon afterwards by the intercession of the French Ambassador; but his son, Giovan Francesco di Sommariva was driven out by his subjects of the Greek rite, says Father Sauger, a Jesuit, who wrote a history of the Dukes of the Archipelago, because they preferred the government of a Turk to that of a Christian. The extent to which the Latin ecclesiastics lorded it over the laity, is sufficiently manifested by a custom mentioned by Tournefort, (i. 351;) who says, *Ce que M. Thevenot rapporte de la procession du jour de la Fête Dieu dans Andros, s'y pratique encore; savoir que l'Evêque Latin qui porte le corps de Notre Seigneur, foule aux pièds les Chrétiens prosternés dans les rues, de quelque rite qu'ils soient.*

Population and revenue.

The population of the Island is, according to Olivier, (ii. 105,) about 12,000 souls, (just three times the number mentioned to Tournefort in 1700,) who inhabit forty or fifty villages, and pay 30,000 piastres, (then=£3000.) for all dues either to the Sultánah, for whose maintenance the Island is assigned, or to the Capúdán Páshá. In 1700, the sum paid to the Po.. was 15,000 crowns, and therefore nearly double that stated by Olivier. A *Vaïvód*, or Governor, and in Tournefort's time, a *Cází*, or Judge, were the only Turkish officers on the Island.

Syros, Syra.

About nine miles south-west of *Tenos* lies the little Island of Syros, called Syra by the modern Greeks. It is nearly triangular in form, and consists of alternate beds of marble and green steatites or serpentine containing garnet. (Clarke, xi. 157.) Though there are no mountains, its hills are steep and rugged, and the principal town (in 37° 28′ north and 24° 58′ east) is perched like an eagle's nest on the summit of a conical eminence, (as is often the case in the islands of the Archipelago,) commanding every approach, and so steep as to be both difficult of access and easily defended. Tournefort's Plate, (i. 321,) gives a tolerable notion of its position and appearance. "It may be compared," as Dr. Clarke very justly remarks, (vi. 149,) "to a vast sugar-loaf covered with houses." This is the only town in the Island, the circumference of which is not more than twenty-five miles. The nakedness of the hills, for the only trees to be seen are a few figs and olives, gives the country a very

Produce.

dreary aspect, except in the Spring when the corn-fields are green; but the vallies are productive, and supply the inhabitants with a sufficient quantity of wine, figs, cotton, and barley, for their own consumption, and with some wheat. To a Botanist it furnishes a few rarities which repay him for the labour of his excursions; one of them is the *Salvia pomifera*, which is often laden with excrescences, called Sage apples, formed by a kind of *cynips*, and is preserved in syrup by the Greeks; the *Hedysarum Alhágí* and *Dianthus arboreus*, or tree pink, are also found in this Island.

At the very summit of the hill on which the town is built, stand the Cathedral and the Episcopal Palace; for every rock in the Archipelago has its Bishop, and the Prelate of Syra enjoys, says Tournefort, (i. 321,) *la consolation d'avoir le plus beau clergé du Levant, composé de 40 Prêtres.* They are all Latins (i. e. Roman Catholics,) for there are not a dozen members of the Greek Church upon the Island. The number of its inhabitants does not exceed 4000. (Clarke, vi. 152.) One-third less than when Tournefort visited it, (i. 320;) and there is not a single Turk.

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Religion.

Population.

The ancient Capital of the Island was near the Port, where there are still some ruins above, and more beneath the surface of the ground. In digging for the foundation of a mill, in 1804 or 1805, two inscriptions were found; one of the time of Nerva much mutilated, the other of the best age, and as perfect as when it came from the hand of the sculptor, recording the hospitality of some natives of Syra to certain citizens of Athens. Another found nearly in the same spot, had been placed in a corner of one of the walls of the church, and was legible when Tournefort was there, (i. 321.) There are also fragments of fine sculpture in the walls of several houses, some of which have been copied by that traveller.

Antiquities

The spring near the town, which is an object of great veneration among the inhabitants, was doubtless a consecrated spot in the days of Paganism, as the inscription near it, which Dr. Clarke could not discover, and Riedesil pronounces (265) to be illegible, would probably show. This spring, a favourite rendezvous of lovers, is the scene of a singular and mystic ceremony, practised in most of the Greek islands on the eve of St. John's day. It bears some resemblance to the twirling of a key, practised by our own peasantry in order to find out a thief or a backbiter. After sun-set on that hallowed eve, the unmarried women all go in procession to some sacred spring, carrying a jar to be filled with water, and brought back to the town; after which each throws in a marked apple, and the jar is carefully covered up. On the following morning, after the service of the church is over, they again assemble; the jar is opened, each draws up some water and an apple in a smaller vessel, and two, standing opposite to each other, place their hands together, knitting their fingers, but holding up their thumbs so as to support the cup containing the prophetic fluid. The enamoured virgin then utters a prayer to the Saint, intreating him to turn the cup to the right, if her wishes are to be granted; to the left, if the object of her affections is to be the husband of another. The vessel is sure ere long to swerve one way or other, and the event of many a Grecian courtship has been thus decided by the turn of a cup.

Curious superstition.

Syros is supposed by Strabo (x. 5, p. 487) and Stephanus Byzantinus (*De Urb.*) to be "the Syrian Island" of Homer, (*Od.* xv. 405,) and is celebrated as the birth-place of Pherecydes, the disciple of Pittacus and master of Pythagoras.

Twelve miles north and by west of *Syros* is the rugged little Island of Gyaros, (in 37° 39′ north and 24° 47′ east,) famous as the abode of Roman convicts. Its modern name is Gyura, (pronounced Hyura, or Jura;) and it is inhabited by shepherds from Syra. Like the other islands in its vicinity, it consists of alternate beds of schistus and marble, the former containing masses of quartz. (Clarke, vi. 160.) It is barely twelve miles in circumference; and is represented by Tournefort, (i. 344,) as one of the most barren spots which he saw in his whole journey.

Gyaros, Gyura.

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Ceos. Tzia or Kia, Murdar, or Yumurtah Ada-si.

The most considerable of the western Cyclades is Ceos, sometimes contracted into *Cós*, and thence confounded by some compilers with the island of that name near Halicarnassus. (Lempriere's *Class. Dict.*) In Ptolemy it is spelled *Cia*; in Ælian, *Cios*; and in Pomponius Mela, *Cianos*; probably from mis-transcription. The Romans commonly called it *Cea* (Κέα) or *Cia*, (Κεία,) whence its modern name arose; for the Greeks in the western islands of the Archipelago learned to pronounce the letters *k* and *g* like the Venetians, who were so long their masters: hence we have *Cherigo* (perhaps from κυριακὸς) Τζερίγο; *tívochi*, τίβοτζι, (a corruption of τιποτέσου for τίποτέσοι, any thing for you,) and a multitude of words, in which τζ are used to express the sound of *ch*, as pronounced by the populace at Venice. Thus *Cia* was spelt *Tzia*, and pronounced *Chia*; *che* was substituted for *ke*, and (καὶ) Panajía for Panayhía, (παναγία.)

An ancient tradition preserved by Pliny, (*Nat. Hist.* ii. 92; iv. 12,) declares that *Ceos* was separated from *Eubœa* by a violent convulsion of the earth, in which the sea swept away the coasts of *Bœotia*. Tournefort (i. 330) seems to think this probable; but the maps show the fallacy of this report. The charts of the Archipelago were in the highest degree inaccurate, long after that traveller's time. Scarcely a single island was tolerably laid down; and the outline, even of some of the larger, was wholly unlike the truth: he was not, therefore, aware of the true bearing of Zia, Thermia, Serfo, and Sifanto, with respect to each other and the coast of Attica. If *Ceos* were ever rent from the continent, it must have been joined to the promontory of *Sunium*, not to *Eubœa* or *Bœotia*. The channel by which it is separated from the Island of Helen, (*Macronisi*,) close to the Attic coast, is barely seven miles across; and the Geologist will probably find a continuation of the same strata on both sides.

The shape of Tzia is nearly oval, (whence the Turkish sailors call it *Yurmurtah adá-si*, or Egg Island,) and its greatest diameter from north-north-east to south-south-west, measures about twelve miles, while its breadth is barely eight; its circuit therefore cannot be much more than forty miles, or half the distance mentioned by Meletius, (iii. 27.) "Its mountains are all," says Dr. Clarke, (vi. 175,) "of limestone; there are no vestiges of volcanic origin." This observation is the more valuable, as it comes from one well acquainted with mineralogy, and is directly at variance with the account of Riedesil, who says, (268,) "I saw at Zia also many pieces of lava," and finds the traces of volcanoes every where. Near the monastery of St. Marinas, about nine miles from the town of Tzia, there is great abundance of a variety of talc, which Tournefort says (ii. 336) is very like the Briançon chalk. Lead ore is also found in the same neighbourhood. The rich pastures of *Ceos* are celeby Virgil (*G.* i. 14,) and the fertility of its soil is such as strikes even an inattentive observer. It appeared also to Dr. Clarke (174) the best cultivated of any of the Grecian Isles; but the want of wood, and especially olives, is a great deficiency; and the nakedness of its hills give it, when seen from the sea, that dreariness of aspect which is so common in the Archipelago. A little wheat, much barley, abundance of figs, a good deal of wine, some cotton, and a moderate quantity of silk are its products in common with the other islands; but that peculiarly furnished by *Ceos*, is *Velani*, (βαλάνια,) or the acorn-cup of a peculiar kind of oak, (*Quercus Ægilops*,) much used by our dyers.* Five thousand *cantárs* (= 281 tons 4 cwt.) are exported; which, at £15. per quintal, (*cantár*,) the current price in 1801, is worth £75,000. The greatest part of this is paid by England, for the French dyers are not in the habit of using this substance, (Olivier, i. 44,) which is called *Valonéa* by the English established in the Levant.

Produce.

Cea.

The present population of Tzia cannot exceed 7000 or 8000, including children, which allows only seventy or eighty to a square mile, and shows that it is not now in danger of being over-stocked with inhabitants, nor in any need of enforcing the singular law cited by Menander, (Strabo, x. 5, p. 486,) which condemned every one to take a dose of hemlock (κωνειάζεσθαι,) as soon as he had completed his sixtieth year.

Population.

The former populousness and wealth of *Ceos* are sufficiently manifested by the number and splendour of its cities. They were no less than four; whence it is called *Tetrápolis* by Strabo, though two only were remaining in his days; *Julis* and *Carthæa*, which had absorbed the population of the others; *Coressia* and *Pœëssa*. On the site of the latter the present town of Tzia is built, on a gentle elevation, three miles from an excellent harbour, (in 37° 40′ north and 24° 20′ east,) the houses rising like the seats in a Theatre, one above another, so that the flat roofs of one street form the causeway of that above it. The ruins of a citadel, gallantly defended against the Venetians by only sixty Turks, are seen on the left. *Carthæa* occupied the whole of the valley between the present town and the shore, as is evident from fragments still existing, though much was wantonly destroyed by those *soi-disant* allies of the Greeks, the Russians, in 1770. (Clarke, vi. 165.) At the distance of twelve miles south-southeast of *Carthæa*, and in a more agreeable situation (Riedesil, 268) are the mountains of *Julis*, called "The City," (Ἡ Πόλις,) by the Tziotes. It was placed on the side of a mountain, three miles from the sea, in the time of Strabo, but now immediately overhangs it. Near to it was a Temple of the Sminthian Apollo, many of the columns of which were seen by Tournefort, (i. 332,) and a fine staircase, hewn out of the marble rock, led from thence down to the shore, where there was a fragment of a statue, supposed to represent Nemesis. The fountain of *Julis*, whence the city derived its name, (Steph. *de Urb.*,) flowed through the valley into which also the ruins extend. The ancient road from one of these cities to the other still exists, and is, perhaps, says Tournefort, the finest thing of the kind which can be found in all Greece.

Ancient cities.

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* Tournefort (i. 334) describes this tree as having the appearance and height of the common oak; but Dr. Clarke (vi. 163) observes, that those seen by Mr. Cripps and himself were only shrubs. He probably overlooked it in the Troad, where Mr. Browne, the African traveller, noticed it as a tree of some size. In Ionia and Caria, it has the size of a low stunted oak. The acorns, which have little of the acrid bitter, so predominant in those of the common oak, are used as an article of diet by the peasantry about Mount Ida. They are almost as good as chestnuts, and perhaps equal to those of the *Quercus Ballota*, so much eaten in Spain. (Townsend's *Travels*.) The best account of this oak is given by Olivier, (i. 44;) but his Greek is incorrect. Velani or Valani (τὸ βαλάνιον,) is the acorn; Velanidhi (τὸ βαλανίδιον,) its cup, and Velaniá or Velanidhiá, (ἡ βαλανιά, &c.) the tree which bears it.

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Julis, as Strabo informs us, (x. 5, p. 486,) was the birth-place of the Physician Erasistratus, the Peripatetic Philosopher Aristo, and in earlier times, of Bacchylides and his cousin the Poet Simonides, whose *Art of Memory* is honourably mentioned in the *Parian Chronicle*; a remarkable circumstance, when combined with the tradition current in Tzia, that the celebrated inscription bearing that name, was in reality found at *Julis*. (Clarke, vi. 167—8.)

story. In the ancient periods of its history, the fate of *Ceos* was like that of the neighbouring islands; and in 1207 it was seized by Pietro Giustiniani and Domenico Michieli, and held as a fief under Venice. In the war between the Venetians and Genoese, in 1353, it was taken by Filippo Doria, Governor of Scio, from Nicolò Carcerio, ninth Duke of the Archipelago; but was afterwards restored to the Naxiote Princes, and given as a dowry with the sister of Giácomo Crispo, twenty-first and last Duke of *Naros*, to Giovan Francesco di Sommariva eighth and last Lord of *Andros*, who was deposed by the Porte, as already mentioned, on the petition of his discontented subjects. It does not appear to have been much oppressed by the Turks; and

renue. the *Kharáj* (capitation-tax) levied on it, is estimated by Dapper (130) at 1700 piastres, (probably Spanish dollars, and then nearly = £420.;) Dr. Clarke states it as varying from ten to fifteen Turkish piastres, for each family, which would amount to nearly £1300.

ligion. There are only five or six Roman Catholic families on the Island; the remainder are Greeks, under the spiritual guidance of an Archbishop, whom Tournefort saw reposing upon the roof of his palace, and spinning silk. This venerable Prelate, when informed who the strangers were, and what was their object, sent them word that it was a pity that they should have nothing better to do, than to wander about in search of weeds and rubbish, (i. 137.)

hnos, rmià. Cythnos, now called Thermià, about seven miles south-southeast from the nearest point in *Ceos*, has almost the form of a lozenge, and is neither so high, nor so rugged as the neighbouring islands. (Tournefort, i. 326.) On the nature or inclination of its strata no observations have been made; except what can be gleaned from a remark of Tournefort (i. 329,) that "the stone of the Island is a bad kind of granite, very liable to decomposition;" and another of Riedesil (265,) that he found on the sea shore "fine specimens of lava, impregnated with sulphur and matrices of stones (gems) as rich and fine as those met with on Vesuvius." This, if there be no error, indicates volcanic agency, and the hot springs, (*Thermæ*,) whence the modern name of the Island is derived, may be supposed to favour such a supposition; but "fragments of red porphyry, much resembling lava," (Clarke, vi. 100,) may easily be mistaken by superficial observers, and boiling springs do not necessarily imply the presence of subterraneous fires.

m s. The warm baths in this Island are near the shore to the north-east, on the right hand of the entrance of the harbour, (in 37° 27′ north and 24° 26′ east,) at the foot of a low hill; the principal of these is in a house, which forms a sort of vapour bath, and the others, a few paces from it, soon unite in a small stream, which falls into the sea. They are extremely salt, and much cooler than the springs of Protothálassa in *Melos*. The water from them discharges the colour of oil of tartar, but produces no change in a solution of corrosive sublimate, (Tournefort, i. 328;) it has lost its reputation, says Tournefort, because none but incurable patients come to try its virtues. There are the remains of ancient baths in the middle of the valley. These and the ruins called *Evræo Castro*, (Εβραῖον κάστρον,) near a Port on the south-western side of the Island, show that it was anciently a place of some note. It is therefore extraordinary that it should have been scarcely noticed by any writers except Dicæarchus, (*De statu Græci. Geograph. Minores*, i.) There is another town in ruins, called Palæo Castro, in a different part of the Island, but it appears to date only from the middle ages. It must have been very populous, as, according to vulgar report, it contains the vestiges of no less than 101 Churches.

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The soil of Thermià is productive, and its silk was much valued in the time of Tournefort; it then (in 1700,) sold at from one to two crowns per pound, and yielded an income of about £450., as upwards of 1200 lbs. were raised annually. Veils of yellow gauze, much used in the Levant, are manufactured by the Thermians; and it abounds in the tree-medic, (*Medicago arborea*,) of which the Turks fabricate their sword and knife handles. Produce.

That Thermià is the ancient *Cythnos* can scarcely be doubted, as Dicæarchus, (*Geog. Min.* i.) places that Island between *Ceos* and *Seriphus*, next to which it also comes in Ovid's description of the passage of Minerva from it to Mount *Helicon*, (*Metamorph.* v. 252.) Meletius (iii. 26) gives as its ancient name Theramnia, borrowed, perhaps, from the Ecclesiastical catalogues, for this Island, together with the Tzia, forms an Archbishopric under the Patriarch of Constantinople. It has only two villages, Thermià and Silaca, and about 6000 inhabitants, who paid nearly £3000. in taxes to the Turkish Government, in 1700. The harbours of St Irene, near Thermià, and St. Stephen, near Silaca, have a good anchorage for merchantships. *Cythnos* was celebrated among the Ancients for its cheeses, (Steph. Byz.,) and for a Painter, named Cydias, who flourished in the 114th Olympiad, (B. C. 320.) It is about twelve miles long, five broad, and thirty in circumference. Population and revenue.

Seriphus, Sériphos, Serfanto. Seriphus, the most rugged of all the Cyclades, in the opinion of the Ancients, and "therefore alledged by the Dramatists," says Strabo, (x. 5, p. 487,) "to have been petrified by the sight of the Gorgon," possesses no monuments of antiquity to gratify the traveller's curiosity, but some natural productions peculiar to itself. It is only six geographical miles from the nearest point in Thermià, and thirty-six in circumference, according to Tournefort, (i. 179;) but he was probably misinformed, as it is not more than twenty-five miles in circuit, according to our best maps. With respect to its shape there is much uncertainty, some making it almost circular; others, an oblong, having its diameter from north to south nearly double of that from east to west. It abounds in common and magnetic iron ore, often radiated like native antimony, and found immediately below the surface of the ground; but it does not appear to have been examined by any modern geologist. Onions, as mild and ponderous as the largest from Portugal, are the only remaining productions of which this Island can boast; for its soil is barren, and its inhabitants are as lazy and contemptible as they were in the days of Origen, who instances them as the most despicable of

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mortals, (*Contra Celsum.*) The wretched hamlet of San Nicolò, in 37° 10′ north and 24° 29′ east, the only village on the Island, is built on the declivity of an almost perpendicular rock, at the distance of three miles from the harbour, which is one of the finest in the Archipelago. A little barley and wine are produced; so that in 1700, 800 crowns was the amount of all the taxes levied upon it by the Porte. The inhabitants, about 1000 souls, are all members of the Greek Church, under the spiritual jurisdiction of the Archbishop of *Seriphus*.

Revenue and population.

Seriphus was first peopled, says Herodotus, (viii. 48,) by the ancient Athenians, called Ionians, and had the merit of refusing to join the fleet of Xerxes, and of assisting its parent State after the battle of *Artemisium*. It was used by the Romans as a place of banishment, and was considered by them as so detestable an abode, that "Stratonicus, one of the Exiles," says Plutarch, (*De Exilio,*) "having been told by his host that forgery was the crime for which they banished the people, immediately cried out, Why then do you not make some daring forgery, that you may be removed from this wretched hole." The frogs of *Seriphus* now croak as loud as their neighbours, in spite of the Proverb, (Tournefort, i. 183;) and the splendid *Dianthus arboreus* is still the ornament of its rifted rocks, as it was when first noticed by Tournefort.

Siphnos, Sífanto, or Sífano.

Siphnos, called Sífanto by the Italians, is about ten miles to the south-east of *Seriphus*. *Merope*, *Merapia*, and *Acis*, (Pliny, *Nat. Hist.* iv. 12,) were its most ancient names, for which that of *Siphnus*, son of Sunion, was afterwards substituted. (Steph. Byz.) "It is covered," says Tournefort, (i. 172,) "with granite and marble; geologically considered, therefore, it can differ little from *Paros* and *Naxos*, and it is only separated from *Strongylon*, one of the islets close to Antiparos, by a channel seven miles in width. It is extremely fertile, has a healthy atmosphere, and long-lived industrious inhabitants, who are very good kind of people, and the reverse of their forefathers, celebrated for their want of integrity. (Hesych. Suidas. v. Σιφνιάζειν, and Steph. Byzant.) The wine of *Siphnos* is coarse, but its oil and capers are excellent. Its scamities, dimities, and straw hats were used all over the Levant, at the beginning of the last century.

Population

This Island is about eight miles long, three and a half broad, and twenty-five in circumference, and at the period above mentioned contained more than 5000 inhabitants who paid 4000 crowns for the capitation and land-tax. Six Convents and 500 Chapels in an Island which has only five villages, will be thought by some rather disproportionate; but most of these chapels are little better than pent-houses. Some of the Monasteries are well endowed, and that of I Vrisi, (Ἡ βρύσις,) possesses the best estate in Antiparos. (Tournefort, i. 186.)

CY-CLAD CYCL

Siphnos has five harbours, Pharos, (Ὁ φάρος,) Vathy, (βαθὺ,) Kitriani, Khæroniso, and that of the town (Ἡ χώρα.) The gate of a castle, built on a rock near the sea, bears the date of 1365, and the name of Yan, doli di Corogna, its founder; and in the neighbourhood there were, in 1700, some sarcophagi, and the remains of a Temple, and in the town several fragments of sculpture. This Island formed a part of the Duchy of *Naxos*; and was probably given as a dowry with some Naxiote Princess to Yandoli di Corogna, with whose grand-daughter *Siphnos* passed into the hands of the Gozadinis, Lords of Sífanto and Thermiæ, who were finally dispossessed by Barba Rossa in 1537.

History.

Siphnos was once the richest of the islands, through its mines of gold and silver; overwhelmed, as was believed, by the sea, in consequence of the vengeance of Apollo, from whom they had withheld the tenth annually sent to *Delphi*. (Pausanias, x. c. ii. p. 823; Herod, iii: 57.) The entrance of one of the mines was shown to Tournefort, on the sea-shore near Ayía Sosti. The Island abounds in lead, and pieces of the ore are found almost every where after rain. It is smooth and greyish, approaching to the colour of pewter, and vitrifying readily. It is therefore much used in glazing earthenware, for which this Island is famous throughout the Levant. The soft stone, whence the ancient Siphnians used to cut pots and cauldrons, (Pliny, *Nat. Hist.* xxxvi. 22,) has been either exhausted or forgotten by the islanders.

Mines.

About the middle of the XVIIth century, the Turks sent some Jews to examine the ores found in *Siphnos*, and carry some samples of them to Thessalonica. The islanders, alarmed at the prospect of being condemned to work in the mines, bribed the Turkish Captain in one instance, and some French privateers in another, to sink the ships, Jews and all, and thus, effectually stayed further proceedings. The islanders may be allowed to have had plausible grounds for adopting such a mode of self-defence; but some surprise is surely allowable on our finding so intelligent and benevolent a man as Tournefort, justifying this and other acts of the said privateers, (i. 176,) merely, it seems, because they were Frenchmen, had served in the navy of the *Grand Monarque*, and made themselves judge and jury over Unbelievers!

Μελετίου Γεωγραφία Παλαιὰ καὶ Νέα, Ven. 1807, 4 vols. 8vo.; Γεωγραφία Νεωτερική, Vienn. 1791, 8vo.; Riedesil, *Voyage en Sicile et au Levant*, Paris, 1802, 8vo.; Sonnini, *Travels in Greece and Turkey*, Lond. 1801, 2 vols, 8vo.; Barthèlemy, *Voyage du Jeune Anacharsis*, tom. viii.; Strabo, *Geograph.* lib. x.; Olivier, *Travels*, vol. ii. Lond. 1801, 4to.; Tournefort, *Voyage au Levant*, Par. 1717, 2 vols. 4to.

CYCLAMEN, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Lysimachiæ*. Generic character: corolla wheel-shaped, reflexed, tube very short, orifice prominent; berry superior, enclosed in a case.

Five species, elegant plants, easily cultivated. *C. Europeum* is a native of England.

CYCLAS, ἡ περὶ τὴν χλαῖναν πορφύρα κύκλῳ, a bordered mantle, worn by the Roman ladies, (Juv. vi. 259,) without imputation on their modesty, and only disgraced when Caligula adopted it. (Suet. *Cal.* 52.) From the time of Gallienus to the fall of the Empire, it became the common dress of men. It was forbidden by Valentinianus and Valens. *Cod. Theod. de ves. hol.*

In the middle ages the Cyclas was worn by men

CLAS. CLOPS. over their armour, it was blazoned with their heraldic bearings, and differed little from the Sarcoat. The French named it *Sigleton* or *Singleton*.

Meyrick, *Dict. on Anc. Armour*, ii. 178, 198.

CYCLAS, in *Zoology*, a genus of bivalve shells of the family *Conchæ* of Lamarck, belonging to the Fluviatile division. Generic character: shell ovato-globular, transverse, equivalve, beaks prominent; cardinal teeth very small, sometimes scarcely any; occasionally two on each valve, one of them folded into a double tooth; sometimes only one folded or lobed tooth on one valve, and two on the other; lateral teeth transversely elongated, compressed, lamellar; ligament external.

Type, *C. rivicola*, a common English species. The *Cyclades* are thin small shells; the beaks, unlike the fresh water shells in general, are rarely or never eroded. The above generic character given by Lamarck, fully justifies Dr. Leach's division of the *Cyclades* in two or more genera.

CYCLE, Lat. *cyclus*; Gr. κύκλος, a circle, an orbit.

——— How they will wield
The mightie frame, how build, unbuild, contrive.
To save appearances, how gird the sphear
With centric and excentric scribl'd o'er,
Cycle and epicycle, orb in orb.
Milton. Paradise Lost, book viii. l. 84.

The greatest difficulty in chronology has been to accommodate the two methods of computing time by the course of the moon and that of the sun to each other; the nearest division of the year by months being twelve, and yet twelve lunar months falling eleven days short of a complete year. This gave birth to many *cycles* in use among the ancients, the principal of which I shall explain.

Priestley. Lectures on History, vol. i. part iii. lect. 14.

Wages have been twice raised in my time, and they bear a full proportion, or even a greater than formerly, to the medium of provision during the last bad *cycle* of twenty years.

Burke. Thoughts and details on scarcity.

CYCLIDIUM, in *Zoology*, a genus of *Infusory Animalcula*, the body of which is very simple, transparent, flattened, orbicular or ovate, and extremely minute.

CYCLOLITES, in *Zoology*, a genus of the *Polypi Vaginati* of Lamarck, hitherto found only in a fossil state. Generic character: polypary stony, free, orbicular or elliptical, convex and lamellated above, flattened below, with circular concentric lines; a single lamellated star occupying the upper surface; laminæ very slender, entire, smooth.

Four species are mentioned by Lamarck as existing in his cabinet.

CYCLOPEDE, used by Warton for *cyclopædia*; compounded of κύκλος, a circle, and παίδεια, discipline, instruction, learning.

Heavy penalties were imposed on those academies, who relinquished the sacred text, to explain the tedious and unedifying commentaries on Peter Lombard's scholastic *cyclopede* of divinity, called the sentences, which alone were sufficient to constitute a moderate library.

Warton. History of English Poetry, vol. ii. sec. 18.

CY'CLOPS, Cy'clopean, *adj.* Cy'clopic, *adj.* Cy'clop-like. Lat. *cyclops*; Gr. κύκλωψ, compounded of κύκλος, a circle, and ὤψ, an eye. Vossius. Ἀπὸ τῆ κύκλω τῆς ὄψεως, from the roundness of the eye.

All then aboord, we beate the sea with ores;
And still with sad hearts sail'd by out-way shores;
Till th' out-law'd *Cyclops'* land we fetcht.
Chapman. Homer. Odyssey, book ix. fol. 130.

CYCLOPS

Thence, o'er the deep proceeding sad, we reach'd
The land at length, where, giant-six'd and free
From all constraint of law, the *Cyclops* dwell.
Cowper. Homer. Odyssey, book ix.

But the *cyclopean* furnace of all wicked fashions, the heart, calls my speech to it.

Hall. The Fashions of the World, vol. ii. fol. 388.

Sending a bill of defiance to all physicians, chirurgeons, and apothecaries as so many bold giants, or *cyclopick* monsters who daily seek to fight against heaven by their rebellious drugs and doses. *Bishop Taylor. Artificial Handsomeness*, p. 53.

Then *cyclop-like* in human flesh to deal,
Chop up a minister at every meal.
Dryden. The Medal.

Cælum and *Terra*, according to Hesiod, were the parents of the CYCLOPES, who were 100 in number. Nevertheless Polyphemus, their chief, is described by Euripides in his Satyric drama, (16, 262, 286, 412,) to be the offspring of Neptune, and in this he is supported by Apollonius Rhodius, (*Arg.* 1,) who adds that Europa the daughter of Tityus was his mother. Homer again assigns Polyphemus to Neptune and the Nymph Thoosa. (*Od.* A. 71.) Apollodorus, (I) who agrees with Hesiod in his genealogy, thinks that Terra bore four of the *Cyclopes* to *Cælum*, whose names were *Polphemus*, *Harpe*, *Sterope*, and *Bronte*; and Natalis Comes, (ix. 8,) by mistaking a passage of Euripides,

ἤδη δὲ ΠΑΙΔΑΣ προσνέμοντας ἰσορρῶ
ποίμνας. 36.

attributes the generation of the whole tribe to Polyphemus; now it will be plain to any one who regards the context of this passage, that παίδας refers not to the *Cyclopes*, but to the Chorus of Satyrs who enter immediately afterwards, and who are the children of Silenus, by whom these words are spoken.

We need not state that Polyphemus and his comrades, be they whose children they may, pastured their sheep and lived in caverns in Sicily; but besides feeding on milk and mutton,

γάλακτι καὶ τυροῖσι καὶ μήλων βορᾷ,

they indulged in a diet not very usual with other shepherds,

γλυκύτατα φασὶ τὰ κρέα τοὺς ξένους φορεῖν.

Theocritus (xi.) recounts the unsuccessful amour of Polyphemus with Galatea; yet Bacchylides would have us believe that he was in the end a favoured lover, and the father of Galatus. Celtus, Illyrius, Henetus, Paphlagona, and Hylas, are counted also among his children. His adventure with Ulysses need not be related here. If it is told with greater dignity in the IXth Book of the *Odyssey*, the details, we think, are brought before the eye more graphically in the *Cyclops* of Euripides; a play which has been too much undervalued, which is particularly curious as a solitary specimen of the style to which it belongs, and which exclusive of this recommendation, is conducted with a very considerable breadth of comic humour.

The legend told by Apollodorus (*loc. cit.*) is, that the *Cyclopes* were thrown into Tartarus at the moment of their birth; that *Tellus* on the accession of Jupiter interceded for them, and obtained their release, having first put to death their sentinel *Campe*. On quitting the infernal regions they presented Jupiter with thunderbolts, Neptune with his trident, and Pluto with a helmet, which made the wearer invisible. Hence

CYCLOPS. Virgil (*Æn.* viii.) has employed them as the manufacturers of Jove's lightnings. And hence also on the death of Æsculapius by thunder, they did not escape the vengeance of his father Apollo. (Eurip. *Alc. ad init.*)

To the *Cyclopes* are attributed those massive remains of irregular, but enduring architecture, which are found scattered over Greece, and which still bear their name, as in other countries according to the prevailing superstition, Genii, Giants, or Devils, have been the earliest builders. On this point the Scholiast on the *Orestes* of Euripides, (955,) gives some information. Strabo (viii.) expressly says, that the Cyclopean architects were seven in number; and he gives them the expressive but untranslateable epithet χειρογάστερες, (handy-belly-workmen.) Ferocious and brutalized as they are every where represented to be, nevertheless they found worshippers, and Pausanias mentions an altar which had been erected to them at Corinth. Though Hesiod has vouched for their monopticism, (*Theog.* 142,) and according to his account their very name depends upon the truth of his assertion, a *bas-relief* exists in the *Villa Albani*, representing a *Cyclops* with a central eye in the middle of the forehead, accompanied by two others in their ordinary position. Pliny (vi. 35) places a nation beyond the deserts of Libya on the west towards Nigræ, whose King was a *Cyclops* of the common order; *Quorum Rex unum oculum habeat in fronte.*

It is not ours to expound the deep mysteries of the habits and offices which have been assigned to this terrific race; nor to determine whether or no the *Cyclopes* are personifications of the volcanic regions of Sicily and its neighbourhood. We had much rather intrench ourselves behind the authority of Thucydides, who as he lived nearer their country, and closer to their times, ought to be better acquainted with them than we can pretend to be, notwithstanding the contrary assertion of Bryant, whose learned chapter (*Anc. Myth.* ii. 121, 8vo. ed.) may be referred to by those who think we know more of the Greeks than the Greeks knew of themselves. With the words of the Historian, therefore, when he speaks of the Aborigines of Sicily we shall conclude this notice. Παλαιότατοι μὲν λέγονται ἐν μέρει τινὶ τῆς χώρας ΚΥΚΛΩΠΕΣ καὶ Λαιστρυγόνες οἰκῆσαι· ὧν ἐγὼ οὔτε γένος ἔχω εἰπεῖν, οὔτε ὁπόθεν εἰσῆλθον, ἢ ὅποι ἀπεχώρησαν. ἀρκείτω δὲ ὡς Ποιηταῖς τε εἴρηται, καὶ ὡς ἕκαστος πη γιγνώσκει περὶ αὐτῶν. (vi. 2.)

CYCLOPS, in *Zoology*, a genus of the class *Crustacea*, order *Entomostraca*, family *Gymnota*. Generic character: eye single, sessile, placed on the thorax; antennæ four, simple; legs eight; body ovate-conic, elongate.

Type, *Monoculus quadricornis*, Lin.

The natural history of the minute animals composing this genus, is sufficiently interesting to have occupied the close attention of many Zoologists, particularly Leuwenhoeck, Backer, Roësel, and De Geer; and their investigations have shown that they possess many peculiarities of habit and of structure. The body of the *Cyclopes* is oval but elongated; diminishing insensibly to the tail. It is composed of rings or joints, varying in number from four to eight, covered with crustaceous plates, which are convex, curved towards the sides, and of which the first is by far the largest. The under part of the body is concave, so that the feet and other external organs can in some measure be folded under it. The transparency of the crust of these animals renders visible a long vessel, nearly straight, which appears to possess a distinct *systole* and *diastole*. It is supposed to perform the office of the heart. Beneath this are seen two other irregular vessels, which are the intestines.

The head is continuous with the first ring of the body, which may be considered as analogous to the thoracic segment in other *Crustacea*. On the upper and anterior part of this segment is placed the single eye, which is of considerable size. In front are four antennæ, of which the inferior are shorter, and palpiform. The antennæ are capable of being moved in every direction, but they are generally turned back close to the sides. The organization of the mouth is not at present known. The tail is long, straight, forked at the extremity; it is continuous with the body, flexible at its insertion, and furnished with setæ, which in the male assume a plumose appearance. The feet are large at their origin, and divide at about half their length into two branches, which are furnished at the sides with numerous filaments articulated at the base, and which serve as fins. These organs are directed forwards in a state of repose, but when the animal swims they are strongly and quickly turned backwards, propelling the animal on the principle of oars. This motion is assisted by the alternate curvature and straightening of the body, and even by the movement of the antennæ and head.

At all periods of the year, females are to be found carrying beneath the body, near the origin of the tail, two large oval masses of eggs, in shape resembling bunches of grapes. The eggs are spherical, and enclosed in a membranous sac, suspended from the body by a slight fragile thread. The organs of impregnation in the males are situated on the antennæ, which are enlarged at that part. The sexual organs of the females are placed beneath the body, at the origin of the tail. A striking analogy is thus observed between the generative system of these animals and the *Arachnides*. The *Cyclopes* inhabit fresh water, especially where aquatic plants are growing, and are excessively numerous in many places.

Latr. *Hist. Nat. des Crust.*, &c. iv. p. 256, tab. 33, fig. 5—8.

CYCLOPTERUS, from the Greek κύκλος, a circle, and πτέρυξ, a wing, Lin.; *Lump-sucker*, Pen. In *Zoology*, a genus of animals belonging to the family *Discoboli*, order *Malacopterygii Subrachiales*, class *Pisces*.

Generic character. Ventral fins united and forming a disc round the pelvis; pectoral fins large and broad, almost uniting at their base, and just above the ventral; mouth wide and provided with little pointed teeth both in the jaws and pharynx; opercules small; gills closed below, and provided with six rays; skin very slippery, and unprovided with scales.

The fishes in this genus are remarkable for the peculiar organ produced by the junction of their ventral fins, in form of a concave oval disc, by means of which they attach themselves firmly to the rocks, &c.; it is edged with a number of small thread-like processes which assist it in giving great hold; from this peculiar structure the genus has derived its English name *Lump-sucker*; and their power of prehension is so great, that according to Pennant, one of them (*C. Lumpus*) when thrown into a pail of water, attached itself so firmly to the bottom, that the pail was lifted up by taking hold of the fish. They live upon the

CYCLOPTERUS. CYGNUS.

Medusæ and other gelatinous animals, and again in their turn become a prey to Seals.

Cuvier has divided them into two subgenera: 1. the *Lumpi*, which have a first dorsal fin more or less distinct, provided with single rays, and a second in which the rays are more numerous, and opposite the anal fin. 2. The *Lipares*, which have but one dorsal fin, and that opposite the anal; the body smooth, lengthened, and flattened behind.

For a further account see Linnæi *Systema Naturæ* à Gmelin; Lacepede, *Histoire des Poissons*; Blochii *Ichthyologia* à Schneider; Pennant's *British Zoology*.

CYCLOSTOMA, in *Zoology*, a genus of univalve shells, class *Gasteropoda*, order *Pectinibranchia*. Generic character: shell of variable form, either subdiscoidal, conical, turrited, or subcylindrical; whorls of the spire cylindrical; aperture round, regular; margins circularly united and continuous; peritreme often reflected.

Type, *C. volvulus*, Lam.

Our beautiful, though common, native land-shell, *Turbo elegans*, Auct., is a species of this genus, of which all the species are terrestrial.

CYCLOSTOMES, from the Greek κύκλος, a circle, and στομα, a mouth. In *Zoology*, one of the families of the *Cartilaginous* fishes.

CYDONIA, in *Botany*, a genus of the class *Icosandria*, order *Pentagynia*, natural order *Pomaceæ*. Generic character: fruit tomentose; cells of the seed-vessel viscous, many-seeded; calyx spreading, serrated; petals five.

This genus, divided from *Pyrus*, contains two species, *C. Japonica*, known in gardens by the name of *Pyrus Japonica*, is a hardy ornamental shrub, producing an abundance of scarlet flowers early in the spring.

CYGNET, Gr. κύκνος; Lat. *cygnus*, a Swan. A young Swan.

> Delicious beds of *cygnets'* softest downe,
> Cushions of roses, lilies, violets,
> Bathes of perfumed oiles, footpathes thick strown
> With budding Summer's undeflower'd sweets.
> *Beaumont. Psyche*, can. 4. st. 159.

> ——— 'Tis strange yᵗ death shold sing:
> I am the *symet* [*Cygnet*] to this pale faint swan,
> Who chaunts a dolefull hymne to his owne death,
> And from the organ-pipe of frailty sings
> His soule and body to their lasting rest.
> *Shakspeare. King John*, fol. 21.

> ——— O that her hand,
> In whose comparison, all whites are inke,
> Writing their owne reproach; to whose soft seizure,
> The *cygnet's* downe is harsh, and spirit of sense
> Hard as the palme of ploughman.
> *Id. Troylus and Cressida*, fol. 78.

> So doe some birds; as *cygnets*, from gray turn white.
> *Bacon. Natural History, Cent.* 9. sec. 851.

> A golden chariot in the midst is set,
> And silver *cygnets* seem to feel its weight.
> *Prior. Solomon. Pleasure*, book ii.

> Else vainly sweet yon woodbine shade,
> With clouds of fragrance fills the glade;
> Vainly, the *cygnet* spread her downy plume,
> The vine gush nectar, and the virgin bloom.
> *Mason. To Memory. Ode* 3.

CYGNUS, a *Swan*, Ray, Pen. In *Zoology*, a genus of animals belonging to the family *Lamellirostres*, order *Palmipedes*, class *Aves*.

Generic character. Beak of the same breadth throughout, but of greater height than width at its base, and sometimes tuberculated; the edges of the mandibles denticulated, the upper mandible rounded, its point curved and obtuse; the lower shorter and flat; nostrils in the middle of the beak; space between the beak and eyes naked; neck very long; feet webbed, and placed behind the centre of gravity of the body; the middle toe the longest.

Ray originally made this a distinct genus, as may be seen in his *Synopsis*, wherein also the genera *Anser* and *Anas* are described separately; but Linnæus arranged all three under the one great genus *Anas*, making, however, some subgenera. They were again divided by Brisson into Ray's three genera. The *Cygni* differ from the *Anates* in having the beak very long, its tip curved, and the legs placed behind the centre of equilibrium of the body, whilst the *Anates* have the beak very short, and the legs placed near to the centre of the body. From the *Anseres* they are distinguished by the equal breadth, and the greater height at the root of the beak, and the length of the neck; whereas the *Anseres* have the beak flat and broader at the point, and the neck very short.

Swans live almost entirely on the water, the position of their feet making them bad walkers and comparatively defenceless on land, whilst on their own element they are very powerful. They live principally upon grain and aquatic plants; the little tooth-like plaits in their mandibles enabling them to crop the latter substances, and at the same time allowing the water to escape; but they also eat frogs, leeches, and small fishes.

They are monogamous, living with a single female, and build their nests on the ground by the water side; the *Cygnets*, or young Swans, swim as soon as they are hatched, and find their own food. Swans are very long lived, frequently, it is said, attaining the age of a hundred years. They afford us the article called Swans-down, which is much esteemed for its fineness, and employed in the manufacture of tippets and muffs.

C. Mansuetus, Ray; *C. Olor*, Cuv.; *le Cygne*, Briss.; *Tame Swan*, Pen. The Tame Swan is the largest of our English birds; it is about four feet and a half in length from the tip of the beak to that of the tail; over the root of the upper mandible is a black callous protuberance, whence Bechstein has called it the Tuberculated Swan, (*C. Gibbus*,) the bill itself red, the tip and sides black, the skin between it and the eyes also red; the plumage of a snowy whiteness. The young birds in the first year are blackish, in the second ash-coloured, but in the third they become white, and so continue afterwards. The legs are nearly black; but Dr. Plott mentions a variety on the Trent, near Rugeley, in which they are of a vermillion red. The female is not quite so large, and has the frontal protuberance less than the male. This Swan is found wild on the great inland seas of the eastern part of Europe; those about the Provinces of Ghilan and Masenderan near the Caspian Sea, growing to a great size; but in most of these countries they have become domesticated, and in our own are commonly seen in private grounds where there is much water, to which they are great ornaments, no bird having command of such beautiful attitudes.

> "The *Swan* with arched neck
> Between her white wings mantling, proudly rows
> Her state with oary feet."

CYGNUS. Formerly they were highly esteemed in England, and it was ordered by an Act of Edward IV. c. 6, that no one who possessed a freehold of less clear yearly value than five marks, should be permitted to keep any, *other than the son of our Sovereign Lord the King*. And subsequently by an Act of the 11th of Henry VIII. c. 17, the taking of Swans' eggs was punished by imprisonment for a year and a day, and a fine at the King's pleasure. It is still felony to steal the eggs, but it is necessary in order to make the felony, that the bird should have been marked on the beak with a red-hot iron; these marks, (of which in an old manuscript at Oxford, as many as 304 are enumerated belonging to various families,) are different, that of the King consisting in three vertical nicks. From this circumstance originated the custom of *Swan-hopping*, or *Swan-upping* as it is called, according to the Rev. Mr. Weston, in the *Archæologia*, xvi. 163, from the City of London Companies going up the river Thames to brand their Swans. Mr. Weston's opinion of the sign of the Swan with two necks, having originally been that of "the Swan with two nicks," may be noticed, *en passant*, as explaining one of the numerous popular misnomers which have produced so many curious and absurd sign paintings. The largest Swannery in England is that belonging to the Earl of Ilchester near Abbotsbury in Dorsetshire, in the open part of the Fleet, where may still be seen six or seven hundred of these birds, and formerly twice that number.

The Swan though inoffensive when not meddled with, is very pugnacious when disturbed; striking so violently with its wings, as to do material mischief to any one who is so foolish as to provoke it when in the water. Amongst their own species, two males will frequently fight for a female, and the contest does not terminate without the destruction of one of them.

The nests of Swans are built upon the ground, on the retired banks of lakes or rivers, and are formed of dried leaves or rushes. The birds begin to lay in February, and continue to do so every other day till they have laid six or seven eggs: the time of sitting is about six weeks, the female alone remaining on the nest, and when she leaves it carefully covering up the eggs with feathers and rushes; during this time the male constantly tends and protects her from injury. During the season of incubation they are extremely dangerous, and very courageous. Dr. Latham mentions an interesting anecdote on this subject; "At Pewsy in Buckinghamshire, whilst a Swan was on the nest she observed a Fox swimming towards her from the opposite shore, when she darted into the water, and having kept the Fox at bay for a considerable time with her wings, at last succeeded in drowning him in the sight of several spectators." The *Cygnets* are able to walk in the next November; and when they begin to swim, it is said that the male parent holds them up by the head, and the female by the tail; but when they have acquired this accomplishment, the parents desert them, and they find mates amongst themselves.

Cygnets are fattened at this day at Norwich, about Christmas time, and sell for a guinea and upwards; this proceeding occupies a couple of months, and during that period each will eat two coombs of oats; often, however, the Cygnet gets sulky, and will not eat at all unless it have a companion. When fattened they weigh about twenty-five pounds, and the flesh is said to resemble that of a Pigeon. In Edward III.'s time a proclamation forbad the sale of Swans for more than four shillings a piece. CYG

C. Ferus, Ray; *Anas Cygnus*, Lin.; *le Cygne Sauvage*, Buff.; *Wild Swan*, Pen. This bird, which was formerly called the Elk, Hooper, or Whistling Swan, is larger according to Latham, and smaller by Ray's account than the Tame Swan; it differs from it in having the beak black, with the edges and root and the skin between the eyes and the irides yellow; the neck straight; the plumage white with a yellowish tinge, and the bastard wing armed with a curved horny spur, which, however, is not seen till the feathers are plucked; legs black. But the great distinction consists in the windpipe, in this bird coiled up in the keel of the breast bone, which is very deep, whilst that of the Tame Swan is straight, and the keel of the breast bone narrow. Ray and Willughby divided them as above into two species, from this circumstance, the former enumerating amongst the characters of the *C. Ferus*, *Aspera arteria mirabili modo sternum ingreditur inibique reflectitur*; but Buffon, without any good reason, included both under one.

It is to this species that the ancients imputed the melodious note, which has become proverbial: Aristotle, in his *History of Animals*, mentions it, but only on hearsay; Pliny, however, gave no credence to it; and even Virgil, whilst he speaks of the Swan figuratively as discoursing most eloquent music,

> *Cum sese è pastu referunt, et longa* canoros
> *Dant per colla modos.* *Æneid.* vii. 700.

gives further on a very just description of their note,

> ——— *Piscosove amne Padusæ*
> *Dant sonitum* rauci *per stagna loquacia Cygni.*
> *Æneid.* xi. 457.

This story, like many others, is a poetical fiction, originating in the Swan having been sacred to Apollo and the Muses, and thence supposed to be musical.

The Abbé Arnaud and M. Mongez, paid particular attention to the notes of two Swans belonging to this species, which lived in the basin of Chantilly; the former observed that there was some modulation in the note, very different however from singing; it is loud and shrill, similar to the noise produced by a person blowing a clarionet, who does not understand how to manage it: he tried if the birds would answer artificial cries, but never could succeed in getting them to take the least notice; and he further mentions with respect to the noise made by both male and female during a contest with a Goose, that it was very fortunate that both did not scream at once, as horrible discord would have been the consequence. The song, such as it is, of the Swan, may be noted, according to M. Mongez, by *mi fa* and *re mi*, upon the latter of which they rest for a long time; these cries are uttered morning and evening, and whenever the bird is particularly excited.

Swans are very good swimmers, and move so fast in the water, that a person walking at a smart pace, cannot keep up with them; and they have equal powers of flight, during which the motion of their wings produces a loud sonorous noise, which may be heard at a great distance, and which is considered by Sonnini to have given origin to the notion that Swans sing.

GNUS. It was from this belief in the Swan's power of song, that Poets after their death were fancifully supposed to assume the form of these birds. It was believed also, that Swans foresaw their own death, and previously sang their own elegy;

Carmina jam moriens canit exequialia Cygnus.
Ovid. *Metam.* xiv. 430.

This fiction is beautifully adverted to by Plato in his *Phædo*, who attributes their melodious dirge to the same kind of prescience which enables good men to look forward with delight to that time, "when this mortal shall put on immortality."

Ἐπειδὰν αἴσθονται (οἱ κύκνοι) ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ᾄδοντες καὶ ἐν τῷ πρόσθεν χρόνῳ, τότε δὴ πλεῖστα καὶ μάλιστα ᾄδουσι, γεγηθότες ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι οὗπερ εἰσὶ θεράποντες ..... ἅτε, οἶμαι, τοῦ Ἀπόλλωνος ὄντες, μαντικοί τε εἰσὶ, καὶ προειδότες τὰ ἐν Ἅιδου ἀγαθὰ, ᾄδουσί τε καὶ τέρπονται ἐκείνην τὴν ἡμέραν διαφερόντως ἢ ἐν τῷ πρόσθεν χρόνῳ: ἐγὼ δὲ καὶ αὐτὸς ἡγοῦμαι ὁμόδουλός τε εἶναι τῶν κύκνων, καὶ ἱερὸς τοῦ αὐτοῦ θεοῦ, καὶ οὐ χεῖρον ἐκείνων τὴν μαντικὴν ἔχειν παρὰ τοῦ δεσπότου, οὐδὲ δυσθυμότερον αὐτῶν τοῦ βίου ἀπαλλάττεσθαι.

The Wild Swan frequents our coasts in hard winters, but spends its summer in higher latitudes: it is very common in Lapland and Kamtschatka, where the natives hunt it with Dogs during August, at which time the bird moults; but when the winter sets in, it comes into warmer climates. The feathers are used for the same purpose as those of the Tame Swan; besides which, the Venetians and Neapolitans dye the belly-feathers to make artificial flowers; the skin of the legs is occasionally made into purses.

C. Atratus, Viell.; *le Cygne noir*, Dumer.; *Black Swan*, Lath. Is not quite so large as the European species; the bill large, the upper mandible red, its tip marked with a white band, and the protuberance on its base bifid; the lower mandible white, with red edges; the plumage is black, with the exception of the six primary quills of the wings, which are white; the legs of a deep brown. The female differs in having the rostral protuberance very small. The Black Swan is a native of New Holland, where it is extremely common; it is called by the natives *Mulgo*: it carries its head in a curious manner, making a sharp angle with the neck, as if resting upon it.

C. Melanocephala, Gmel.; *le Cygne à tête noire*, Dum.; *Black-headed Swan*. About the size of the European Swan: the head and the upper part of the neck black, with a white band extending from the eyelids round the occiput; the rest of the plumage white; beak, half blackish, and the other half of a blood-red colour; the quills of the wing feathers are so small as not to exceed two lines in breadth. Native of Chili, and common in the neighbourhood of Buenos Ayres and the Rio de la Plata; living in flocks.

C. Canadensis, Cuv.; *Anas Canadensis*, Lin.; *Canada Goose*, Pen.; *Canada Swan*. Head, neck, primaries, and tail black; from the throat on each cheek towards the back of the head is a triangular white spot; neck, vent feathers, lower part of the belly and tail coverts white; the other parts dusky; legs of a deep lead colour. Native of North America, but preferring the islands to the continent, as further from the haunts of men. They form an important article of provision at Hudson's Bay, being pickled and barrelled; and for this purpose, the English send out their servants with the Indians to shoot them. They appear at that settlement early in April, and are anxiously looked for as harbingers of Spring; and the Indians call the month the Goose Moon, from that circumstance. As it is impossible to pursue them, rows of huts are built across the marshes, at musquet-shot distance, and in each hut or *Stand*, as it is called, is placed a single person, who attends to the birds flight, and imitates their note so exactly, that they approach, answering at the same time to the call; the sportsman never fires till he has seen the birds' eyes, as they are going from him; on a fortunate day, a single Indian will kill 200 birds.

Cuvier considers the *Anas Cygnoides*, Lin.; *Chinese Goose*, Pen.; and the *Anas Gambensis*, Lin.; *Gambian Goose*, as belonging to this genus, from the form of the protuberance on the upper mandible; but Dumeril doubts it, as their manners are very different from those of the Swan, and as they will not pair with them.

See Linnæi *Systema Naturæ* à Gmelin; Cuvier, *Règne Animal*; Latham's *General Synopsis of Birds*; Pennant's *British and Arctic Zoology*.

CYLAS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Curculionites*. Generic character: antennæ ten-jointed, terminating in a club formed only of the last joint; penultimate joint of the tarsi bilobate.

Type, *Brentus brunneus*, Fab. A genus more nearly allied to *Attelabus* than to *Brentus*, with which Fabricius confounded it.

CY'LINDER, CYLI'NDRICK, CYLI'NDRICAL. } Fr. *cylindre*; It. and Sp. *cilindro*; Lat. *cylindrus*; Gr. *κύλινδρος, ἀπὸ τῦ κυλίνδειν, ob volubilitatem*; because easily rolled: *Ita dixere, quidquid oblongum esset, et teres, instar columnæ.* Vossius.

For he [Archimedes] prayed his kinsman and friends, that after his death they would put a *cylinder* upon his tomb, containing a massie sphere, with an inscription of the proportion, whereof the continent exceedeth the thing contained.
Sir Thomas North. Plutarch, fol. 263. *Marcellus.*

He that looks upon a picture made up of scattered and deformed pieces, beholding them united into one face, by a *cylindrical* looking-glass aptly placed, discerns the skill of the artist that drew it, better than he that looks only on the single parts of the picture, or upon the whole picture, without the uniting *cylinder*.
Boyle. The Usefulness of Natural Philosophy, part i. ess. 5.

We saw their machine for clearing cotton of its seeds, which is made upon the same principles as those in Europe, but is so small that it might be taken for a model, or a toy; it consists of two *cylinders*, like our round rulers somewhat less than an inch in diameter. *Cook. Voyage, &c.* vol. ii. book iii. ch. ix.

In this experiment, the strength of the *cylinder*, estimated by the horizontal range, is to that of the best sort of other powder, as 100 is to 63.
Anecdotes of the Life of Bishop Watson, vol. i. p. 241.

The tongue is long and *cylindric*, for the same use as that of the woodpecker.
Pennant. British Zoology. The Wry-neck.

CYLINDRIA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx four-cleft, inferior; corolla tubular, four-cleft; berry one-seeded.

One species, *C. rubra*, native of the woods of Cochinchina. Lour. *Flor. Coch.*

CYLISTA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx four-cleft; corolla large, upper petals two-cleft, lower petals large, corolla permanent; pod usually two-seeded.

CYLISTA. — CYMBAL.

One species, *C. scariosa*, native of the mountains of Coromandel. Roxb. *Cor.*

CYLLENIA, in *Zoology*, a genus of insects of the order *Diptera*, family *Bombyliarii*. Generic character: antennæ shorter than the head; first joint not very large, but longer than the others; the second of the same thickness as the first; the last ovoid-conic; proboscis not longer than the head; abdomen straight and elongated.

Type, *C. maculata*, Latr.

CYMAR, *n.* See CHIMERE, and SIMAR. Fr. *chamarre*; a loose and light gown, (and less properly, a cloak,) that may be worn scarf-wise.

> Her comely limbs compos'd with decent care,
> Her body shaded with a slight *cymarr*.
> *Dryden. Cymon and Iphigenia.*

CYMBACHNE, in *Botany*, a genus of the class *Polygamia*, order *Monoecia*, natural order *Gramineæ*. Generic character: hermaphrodite flower, calyx two-glumed, one-flowered, outer valve linear, inner valve cymbiformed: female flower, calyx one-glumed, ovate.

One species, *C. ciliata*, native of the East Indies.

CYMBAL, *n.* Fr. *cymbale*; It. *cembalo*; Sp. *cimbalo*; Lat. *cymbalum*; Gr. κύμβαλον, from κύμβη, *cymba*, κύμβος, hollowness.

> If I speke with tungis of men and of aungels and I haue not charitie, I am maad as bras sownynge, or a *cymbal* tynklynge.
> *Wiclif.* 1 *Corynthians*, ch. xiii.

> Thoughe I spake w^t^ the tonges of men and angels, & yet had no loue, I were euen as soundinge brasse; or as a tikelynge *cymball*.
> *Bible*, 1551.

> A little windy opinionative goodness distempers the empty brain, 'tis charity must ballast the heart; and that's the grace, according to holy Maximus his opinion, that all this while we have required but not found in the Pharisee, and that's the reason that the brass sounds so shrill, and the *cymbal* tinkles so merily. *Hammond. Works. Sermon* 8. vol. iv.

> It has often been observed by witty essay writers, that the deepest waters are always the most silent; that empty vessels make the greatest sound, and tinkling *cymbals* the worst musick.
> *Tatler*, No. 268.

> ——————— But e'en amidst
> The thickest war, let but the tuneful rod,
> On brazen *cymbal* strike, the lenient strains
> Quick undulating thro' the silent air,
> Recal harmonious love and gentle peace
> Back to their ancient seats.
> *Cowper. The Power of Harmony*, book i.

Two kinds of CYMBALS (as the word has been interpreted) are mentioned in Scripture, צלצלי־שמע and צלצלי־תרועה, κυμβάλοις εὐηχοις,—*benesonantibus*,—*sonantibus*, and κυμβάλοις ἀλαλαγμοῦ,—*jubilationis*,—*tinnientibus*, (*Ps.* cl. 5.) Calmet calls them *loud sounding* and *high sounding*, and thinks that the difference depended upon their size, (*Fragment.* 231.) In the utter obscurity which affects the subject of Jewish music, it is impossible to pronounce how nearly the translators and commentators have approached to the truth, in this instance.

Neither, again, in the Pagan Mythology, is it by any means clear, that a very precise distinction was drawn between Cymbals, in their modern acceptation, and *crotala*, (castagnets,) or *tympana*, (tabours.) Be this as it may, the *Curetes* have the reputation of being the first who employed Cymbals, for the double purpose of drowning the cries of their nursling Jupiter, which might otherwise have reached the cannibal ears of Saturn, and of attracting to his cradle bees with their supplies of honey. The Cymbals stricken by the *Curetes* therefore were doubtless of brass. (*Georg.* iv. 151.) Hence these instruments were afterwards used in the celebration of the rites of Cybele, (Lucret. iv. 618; Ov. Fast. 180, &c.;) and we have the testimony of Livy, (xxix. 8,) for the adoption of them in those abominations of equal or still greater horror, the *Bacchanalia*, which had crept into Rome from Etruria, the fruitful mother of unnatural superstitions, rather less than two centuries before the Christian era. *Multa dolo, pleraque per vim audebantur. Occulebat vim quod, præ ululatibus, tympanorumque et* cymbalorum *strepitu, nulla vox quiritantium inter stupra et cædes exaudiri poterat.*

The reader who has patience to endure a profusion of learning wantonly and uselessly lavished on an uninteresting subject, may find his taste gratified in two works on Cymbals. One, *De Cymbalis Veterum Libri tres*, 1700, by Lampe, a German Professor, who like others refers the invention to the *Idæi Dactyli* or *Curetes*, personages who he is convinced were more ancient than Bacchus, Joshua, and Minos; a strange triad to be so united by a Protestant Divine. Cymbals passed from Phrygia to Phœnicia, and thence (if not from Egypt) to the Jews. Erato, he says, is always represented with them; and Erato, for ought antiquity has related to the contrary, was a lady of purer reputation, or who at least kept better company, than the Mother of the Gods.

Cymbals, according to the same authority, were sometimes prophetic. Their sound was heard in the air before Egypt was reduced into a Province, (Dio, li.;) again they clashed from a Temple of Bacchus in Pergamus on the morning of the battle of Pharsalia. (id. xlii.) Clemens Alexandrinus (*Strom.* vi.) mentions a cave in Britain, in which during high winds Cymbals are distinctly heard. Pomponius Mela (i. 13) attributes the same sound to the Corycian Cave; and Aristotle (*de Mirab.*) to the Cyclopean workshops in Lipari. Of the fact recorded by these grave authorities few will doubt, and most persons, now-a-days, probably can assign a natural cause for its occurrence. Pomponius moreover says, that Pan and his train of Satyrs amuse themselves with Cymbals in the deserts of Ethiopia, (iii. 9,) a superstition which Lucretius has turned to a most splendid use, (iv. 583.) Arrian, in his *Indica*, assures us that he himself has seen elephants dancing with two Cymbals affixed to their knees, and one to their trunks, which they clashed in correct time.

The second work is a *Commentarius de Cymbalis*, appended to the *Fortuita Sacra*, 1728, of Sir Richard Ellys; a gentleman who unfortunately had never heard of Lampe's dissertation, till he had finished his own. From him, among other matters, we learn that from the explanation of Hesychius, κυμβάλον, εἶδος ὀργάνε, and from an expression in the *Atys* of Catullus,—*ubi Cymbalorum sonat vox*,—there have been some erudite writers who have determined that the Cymbals were wind instruments.

It must not be forgotten, that Gregorius Nyssenus (in *Psalmos* l. 9) has discovered from the cl. Psalm a great mystery respecting Cymbals. One Cymbal he observes is the Angelic, the other the Human Nature; these are now separated by Sin, but when God permits them to be reunited like Cymbals, then Cymbals shall clash their ἐπινίκιον.

CYMBARIA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx ten-toothed, superior lip of the corolla two-cleft, inferior three-cleft; capsule heart-shaped, two-celled.

CYMBARIA. CYMOTHOA.

One species, *C. Daurica*, native of Mount Dauria. Persoon.

CYMBIDIUM, in *Botany*, a genus of the class *Gynandria*, order *Diandria*, natural order *Orchideæ*. Generic character: calyx four and five cleft, erect or spreading, base of the lip concave without a spur, lamina spreading; mouth of the anthers deciduous; pollen globose.

This genus contains sixty-one species, natives of Tropical countries, forty are parasitic. Persoon, *Syn.*

CYMBULIA, in *Zoology*, a genus of the class *Pteropoda*, Cuv., (class *Mollusca*, order *Pteropoda*, Lam.) family *Hyalæana*. Generic character: body oblong, gelatinous, transparent, enclosed in a shell; head sessile; eyes two; tentacula two, retractile; mouth furnished with a retractile trunk; two opposite, rather large, oval, branchiferous wings, connected at the posterior by an intermediate lobe-shaped appendix; shell gelatino-cartilaginous, very transparent, oblong, shoe-shaped, truncated at the summit; aperture lateral, anterior.

One species, *C. Peronii*, discovered by W. Peron in the Mediterranean near Nice.

CYMBURUS, in *Botany*, a genus of the class *Diandria*, order *Monogynia*, natural order *Vitices*. Generic character: calyx compressed, inserted into the hollow of the peduncle; anthers long, one lobe placed perpendicularly over the other.

Four species, natives of the Tropical climates.

CYMINOSMA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Rutaceæ*. Generic character: petals four, lanceolate; calyx four-cleft, segments orbicular; stamens placed alternately on the receptacle and the base of the petals; berry four-celled, one-seeded.

Three species, natives of Ceylon and Cochin-China. Decandolle, Prod.

CYMINDIS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Carabici*. Generic character: thorax sub-cordiform; head not contracted posteriorly; no obvious neck; external maxillary palpi filiform; labial terminated by a large securiform joint; lip rounded, coriaceous in the middle, membranous at the sides; body flat, elytra truncated.

Type, *Carabus numeralis*, Fab.

CYMODOCEA, in *Botany*, a genus of the class *Dioecia*, order *Tetrandria*, natural order *Naiades*. Generic character: male flower, calyx and corolla none; four sessile anthers, erect, connivent, fixed to the peduncle: female flowers, germens two; styles filiform; stigmas awl-shaped; capsules two, two-valved, valves united by a ring.

One species, *C. æquorea*, native of the Bay of Naples, totally immersed. *Ann. Bot.*

CYMOTHOA, in *Zoology*, a genus of the class *Arachnides*, order *Tetracera*, family *Asellota*. Generic character: the four antennæ very distinct; tail formed of many segments; the foliaceous appendages of the tail small, lateral, each formed of two little leaflets, on a common peduncle; body not capable of being rolled into a ball; feet terminating in a strong hook.

Type, *C. Asilus*, Fab.; *Oniscus Asilus*, Lin.

A marine parasitical genus, placed by Linnæus amongst the *Onisci*. They are formed on the soft parts of fish, to which they adhere with so much force, that Bosc asserts it was necessary to employ a knife to take off some specimens from the lip of a fish without injuring the stem.

CYMOTHOA. CYNIPSERA.

CYNANCHUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Apocineæ*. Generic character: corolla twisted, wheel-shaped; nectary cylindrical, five-toothed.

Thirty species, natives of the northern hemisphere.

CYNARA, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Compositæ*. Generic character: calyx imbricated, scales fleshy, pointed; receptacle bristly, down sessile, feathery.

Eight species, *C. scolymus* is the common Artichoke, more generally cultivated in the southern parts of Europe than in England, where it is liable to be destroyed by severe frosts if not covered with litter. *C. cardunculus* produces the Cardoon.

CY'NICK, *n.*
Cy'NICK, *adj.*
Cy'NICAL,
Cy'NARCTOMACHY,
CYNEGE'TICK.

Fr. *cynic*; It. and Sp. *cinico*; Lat. *cynicus*; Gr. κυνικος, from κύων, *canis*, a dog.

Of this *cynical* sect, it seems was he, who would needs make *orcus* to be the anagram of *uxor*, by contracting *c s* into an *x*, *uxor et orcus*,—*idem*. *Howell. Letter* 7. book iv.

There are extant of his in Greek, four books of *Cynegeticks* or Venation, five of Halieuticks or Piscation, commented and published by Ritterhusius; wherein describing beasts of venery and fishes, he hath indeed but sparingly inserted the vulgar conceptions thereof. *Sir Thomas Brown*, book i. ch. viii.

19. Whether the bulk of our Irish natives are not kept from thriving, by that *cynical* content in dirt and beggary, which they possess to a degree beyond any other people.
Berkeley. Works. The Querist, vol. iv. p. 121.

The same occult design doth lie
In bloody *cynarctomachy*,
Is plain enough to him that knows,
How saints led brothers by the nose.
Butler. Hudibras, part i. can. 1.

Cynarctomachy signifies nothing in the world, but a fight between dogs and bears, though both the learned and ignorant agree, that in such words very great knowledge is contained: and our knight, as one, or both of these, was of the same opinion.
Id. Ib. Notes.

He was a man of a more morose and *cynical* temper, just in his administration, but vicious under the appearance of virtue.
Burnet. Own Times. Charles II. Anno 1660.

Blame, *cynic*, if you can, quadrille or ball,
The snug close party, or the splendid hall,
Where night, down-stooping from her ebon throne,
Views constellations brighter than her own.
Cowper. Progress of Errour.

I hope it is no very *cynical* asperity not to confess obligations, where no benefit has been received; or to be unwilling that the publick should consider me as owing that to a patron, which Providence has enabled me to do for myself.
Johnson. Letter to Lord Chesterfield.

CYNIPS, in *Zoology*, a genus of insects of the order *Hymenoptera*, family *Cynipsera*. Generic character: antennæ with cylindrical joints; anterior segments of the thorax large, transversely squared; hinder legs with the thighs straight.

Type, *C. Capreæ*, Fab.

CYNIPSERA, in *Zoology*, a family of insects of the order *Hymenoptera*, consisting of the following genera, *Leucoposis*, *Chalcis*, *Eurytoma*, *Cynips*, *Eulophus*, *Cleonymus*, *Spalangia*, *Perilampus*, *Pteromalus*, *Encyrtus*, *Platygasta*, *Scelio*, *Teleas*.

The insects composing this family are extremely small, but their colours are for the most part highly brilliant, and their habits interesting. Most of them differ from the majority of Hymenopterous insects

CYNIPSERA. — CYNOCEPHALI.

in effecting their movements, not by flying, but by leaping; for which purpose many of them have such a construction of the hinder legs, as is fitted for this species of loco-motion, though apparently less so than many leaping insects. Another peculiarity is the extraordinary length of the *ovipositor*, and the singular application of this organ. The larvæ are carnivorous, feeding on the larvæ of other insects, like many of this order. De Geer mentions having watched an individual of this group at the moment when it was introducing the ovipositor into a gall, in which a larva of a *Diplolepis* existed. It placed the tube on the surface of the gall, in a position perpendicular to its own body, and by degrees inserted it further and further into the substance of the gall, until the whole of it was concealed. It then moved the tube to and fro, as if searching for the larva within the cell of the gall, in order to lay its egg in contact with it. It made three different perforations, but as one larva only could have been within the gall, it is probable the insect laid but one egg. The larvæ of *Coccinellæ*, of aphidivorous flies, of *Syrphiæ*, &c. also become the prey of these little predaceous larvæ; which possess another peculiarity, in the form of the body, which, contrary to those of other *Hymenoptera*, are large at the head, diminishing in a conical form towards the posterior extremity of the body. They differ from those of the *Ichneumons* in not forming a cone of silk for the pupa.

CYNOCEPHALI, a community of Monsters, (having, as their name (*κυνος κεφαλὴ*) implies, the head of a dog, but in all other respects resembling man,) who are described at some length by Ctesias, (*ap.* Photium, 72, *de Indicis*.) This author says that the *Cynocephali* bark a language which is understood by each other; that their teeth are longer, and their nails both longer and rounder than those of dogs; that their complexions are black, and that they occupy a tract of country in the mountains as far as the Indus. In their general dealings and institutes they are eminently just, (*δίκαιοι πάνυ*.) They comprehend, but do not speak the language of the Indians, by whom they are called *Calystici*; their population is about 120,000. Manufactures are unknown to them, and they live chiefly by hunting, though their flocks and herds are very numerous. The dried fruit of the *Sipachora* is one of their commonest articles of food. A quantity of this fruit, together with a flower called *Purpura*, (much used in dyeing,) which they carefully pick, about 360 talents of amber, and as much of a drug used in scarlet dyeing, (cochineal?) form the burden of each of their rafts, many of which they construct and employ in commerce. Moreover they present to the King of India annually 1000 talents of amber, in return for which they receive bread, meat, and cotton garments. Swords, bows, and darts are their offensive weapons; and from the inaccessible fastnesses which they inhabit, they are considered to be unconquerable. Every fifth year their King distributes among them 300,000 bows and as many darts, 120,000 shields, and 50,000 swords. The females bathe once a month; the males never wash more than their hands, but they anoint themselves thrice a month with oil made from milk, and curry themselves with hides, so that they are by no means particularly unclean. The very rich among them (but these are very few) wear linen. All of them of either sex have tails on their rumps, like those of dogs but longer and more hairy; they live to a greater age than any other race of human kind, since many of them attain 170 or even 200 years. CYNOCEPHALI

This detailed account of the habits, manners, and political economy of the *Cynocephali* is corroborated with few variations by many other writers. Herodotus does not enlarge upon them, he only enumerates them among other queer creatures in the Lybian deserts, (iv. 191.) Ælian, however, (*Hist. An.* x. 25,) suspects that they have more to do with beasts than with men. He places them in a desert country beyond the Egyptian Oases towards Ethiopia, and says also that they have beards like those of Dragons. In another place (*ibid.* vi. 10) he recounts that one of the Ptolemies caught and tamed some of them. They learned music, dancing, and letters; and so grateful were they for kindness, that, being much in the habit of begging, they put by in a bag all the money which they had gained in that way, in order to present it to their masters. Pliny (vi. 35) terms them *Cynamolgi*, with the heads of dogs. The name is borrowed from Agatharcides, (*de rubro Mari* 29 *apud* Photium, 250) who says nothing of their heads, but explains that they are so called because they suck the milk of bitches. In two other passages (vii. 2; viii. 80) Pliny appears to hold that they are animals; and in a third (xxxvii. 42) he describes a powerful talisman against the baneful effects of witchcraft, which consists of an amethyst inscribed with the name of the Sun or Moon, and hung round the neck by the hair of a *Cynocephalus*. Cicero once, while at Laodicea, met a rogue named Vedius, who was travelling with a large retinue and somewhat of a menagerie; among his beasts were some wild asses, and in one caravan was a *Cynocephalus*, which Cicero however does not describe. (*Ad Attic.* vi. 1, *ad fin.*)

Horapollo (be this writer who he may) introduces us to new particulars concerning the *Cynocephali*. The Egyptians, he says, not only paid great veneration to dogs, but in many Temples they kept dog-headed baboons, (*κυνοκεφάλοι*) which were wonderfully endowed. These did not die, like other animals, altogether at once, but a part of them dying every day, (till seventy-two days were completed, when they died entirely,) was buried by the Priests. Whenever one of them was introduced for his noviciate into the sacred apartment, the Priest offered him a tablet, a pen, and ink, (*δέλτον καὶ σχοινίον καὶ μέλαν*,) and by his writing the holy examiner soon found out whether he was of the right intelligent breed, (i. 14.) Moreover he was employed as a Clepsydra, *Δωδέκατις τῆς ἡμέρας καθ' ἑκάστην ὥραν οὐρει, τόδε ἀυτὸ καὶ ταῖς δυσὶ νύξι ποιεῖ*. (*id. ib.* 16.) From an observation of this useful property, Trismegistus thought of dividing the day into twelve equal parts, and the *Cynocephalus* was also frequently borne as an emblem on a water clock. Bryant (*Anc. Myth.* ii. 26) is quite certain from this account, that the *Cynocephali* were persons of great learning, and members of a sacred college; he explains the legend of their piecemeal death, by stating that the Institution was in a state of perpetual flux and succession; and as to their daily and Equinoctial *ὐρήσιες*, he considers it "a surmise almost too trifling to be discussed."

The French, in the time of Charlemagne, used in contempt to term the Danes and Normans, *Cynocephali*, because their skulls were flat, (Monachus Sanctigallensis, *de gestis Caroli Magni*, ii. 21,) and this we

CYNOCEPHALI. — CYNOMORE.

believe is the last occasion on which any degree of humanity has been accorded to this breed. Aristotle, indeed, long before, with his accustomed shrewdness, had determined that they held a middle nature between man and beast. Dr. Tyson, in whose words we shall conclude, goes yet farther; "Now what sort of Monkies these *Cynocephali* were, I shall not at present inquire. That they are of the monkey kind is evident, because they have tails; and Aristotle tells us that they are bigger and stronger: and therefore I make them of the baboon kind. But not having seen any of them myself, I shall refer my readers to the Authors who write about them. 'Tis sufficient to my present purpose, that they are a set of Monkies, and not Men, as formerly represented." Tyson's *Philological Essay concerning Cynocephali ad fin.* appended to *Ourang Outang, sive Homo Silvestris*, 1699. Solinus (iv.) and Isidorus, (*de Portentis*, ix.) mention a race of people called *Cynodontes* or Dog-teethed.

CYNODON, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Gramineæ*. Generic character: calyx two-valved, spreading, lanceolate; corolla larger than the calyx, two-valved, the exterior valve large and oval; nectary truncated.

Of this genus of Grasses there are ten species, natives of warm countries.

CYNOGLOSSUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Boragineæ*. Generic character: corolla funnel-shaped, orifice closed with arched valves; seeds depressed, fixed to the style by their inner margin only.

Thirty-three species, widely spread through both hemispheres. *C. officinale*, and *C. sylvaticum*, are natives of England. *Eng. Bot.*

CYNOMETRA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx four-leaved; anthers two-cleft; pod fleshy, crescent-shaped, one-seeded.

Two species, *C. cauliflora*, and *C. ramiflora*, natives of the East Indies. Persoon.

CYNOMORIUM, in *Botany*, a genus of the class *Monoecia*, order *Monandria*. Generic character: catkin imbricated · male flower, calyx four-leaved; corolla none: female flower, calyx four-leaved, superior; corolla none; style one, seed one, round.

Four species, parasitic plants, natives of warm countries.

CYNOPHONTIS, (*κύων φονεύω*,) a festival celebrated at Argos in the dog-days, in which dogs were killed from a dread of Hydrophobia. Athen. iii. 21.

CYNOSURE, Fr. *cynosure*; It. and Sp. *cynosura*; Lat. *cynosura*; Gr. *κυνόσουρα*, i. e. *κυνός, οὐρά, cauda canis*, the tail of a dog. Martinius. The name given by the Greeks to *Ursa Minor*. Cynosura was a Nymph of Ida, one of the Nurses of Jupiter, and afterwards translated by him to the Heavens. (Hygin. *Poet. Astro.* ii. 2.) Newton has the following note on Milton's expression; "*Star of Arcady*, or *Tyrian Cynosure*." Our greater or lesser bear star. Calisto, the daughter of Lycaon, King of *Arcadia*, was changed into the greater bear, called also Helice, and her son *Arcas* into the lesser, called also *Cynosura*, by observing of which, the Tyrians and Sidonians steered their course, as the Grecian mariners did by the other. See Ovid, *Fast.* iii. 107, and Val. Flaccus, *Argon.* i. 17.

> Towers and battlements it sees
> Bosom'd high in tufted trees,
> Where perhaps some beauty lies,
> The *cynosure* of neighb'ring eyes.
> *Milton. L'Allegro*, l. 80.
>
> ——— Some gentle taper,
> Though a rush-candle, from the wicker-hole
> Of some clay habitation visit us
> With thy long-levell'd rule of streaming light;
> And thou shalt be our star of Arcady,
> Or Tyrian *cynosure*. *Id. Comus*, l. 342.

CYNOSURUS, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: calyx of two valves, containing several florets, partial receptacle unilateral, leafy.

Fifteen species of Grasses, natives of both hemispheres. *C. cristatus*, and *C. echinatus*, are natives of England. *Eng. Bot.*

CY'ON, or Ci'on. } More properly written *Scion*. "Fr. *scion*; a *scien*, a young and tender plant, a shoot, sprig, or twig." Cotgrave. Minsheu derives it, *a scindendo; quia* scinditur *ab arbore*; or it is rather, adds Skinner, contracted from *situm* for *insitum*, planted; any thing set or planted. Applied metaphorically.

> It may be that oft regrafting of the same *cions* may likewise make fruit greater; as if you take a *cion* and graft it upon another stock the first year; and then cut it off, and graft it upon another stock the second year; and so for a third or fourth year; and then let it rest, it will yield afterward, when it beareth, the greater fruit. *Bacon. Natural History, Cent.* 5. sec. 454.
>
> Cleanse trees of moss, &c. the weather moist,—gather *cyons* for graffs before the buds sprout; and about the latter end graff them in the stock.
> *Evelyn. Kalendarium Hortense. January.*
>
> ——— You see (sweet maid) we marry
> A gentle *scion* to the wildest stocke,
> And make conceyue a barke of baser kinde
> By bud of noble race.
> *Shakspeare. Winter's Tale*, fol. 292.
>
> DOLPH. *O Dieu vivant!* shall a few sprayes of vs,
> The emptying of our father's luxurie,
> Our *syons*, put in wild and sauage stock,
> Spirt up so suddenly into the clouds,
> And ouer-looke their grafters?
> *Id. Henry V.* fol. 79.

CYPERUS, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Gramineæ*. Generic character: glumes chaffy, imbricated in two ranks; corolla none; seed one, beardless.

Of this genus of elegant Grasses, more than two hundred and sixty species have been discovered, natives of the warmer parts of both hemispheres. The celebrated *C. papyrus* is a native of Ethiopia; the inner bark of the stalk was formed into paper, by the Ancients.

C. longus is a native of England, but is rare.

CYPHIA, in *Botany*, a genus of the class *Monadelphia*, order *Pentandria*, natural order *Campanulaceæ*. Generic character: calyx five-cleft; corolla of five linear petals; superior, filaments pilose, cohering, anthers free

This genus, allied to *Lobelia*, from which it differs in the number of petals, contains five species, natives of the south of Africa. Persoon.

CYPHONISM, (Gr. *κυφωνισμὸς*, a torture by the *κύφων*, Aristot. *Pol.* v.; Aristoph. *in Plut.*) The Scholiast on Aristophanes describes the *κύφων* to be a wooden cage, a sort of *Little-ease*, in which the Criminal could not sit upright. Suspended in this, or fastened to a stake, or stretched along the ground

CYNOSURE. — CYPHONISM.

CYPHONISM. — CYPRICARDIA.

with his hands fastened behind him, (for such was Cyphonism,) he was smeared with honey, and exposed to the attacks of insects. Hesychius explains κύφων generally as a wooden instrument of torture; and in Suidas is a fragment of an ancient edict, condemning those who treated the laws with disrespect, to endure Cyphonism for twenty days, and then to be thrown from a rock in women's clothes.

CYPRÆA, in *Zoology*, a genus of the class *Gasteropoda*, order *Pectinibranchia*, family *Cyprædæ* of Gray. Generic character: shell oval or ovato-oblong, convex, the margins involute; aperture longitudinal, straight, dentate on each side, effused at both extremities; spire very small, scarcely apparent.

Of this very beautiful and most extensive genus, so well known to Collectors under the name of *Cowries*, a very complete Monograph has been given in the first and second volumes of the *Zoological Journal*, by Mr. J. E. Gray; in which the intricacies in which the species had hitherto been involved are cleared up, and many very interesting new ones described.

CY'PRESS, *n.* } Lat. *cupressus*; Gr. κυπάρισσος,
CY'PRESS, *adj.* } supposed to be παρὰ τὸ κύειν παρίσους τοὺς ἀκρέμονας; because it bears or produces equal branches. See Vossius, and Martinius.

> Binde you my browes with mourning *cyparisse*
> And palish twigs of deadlie poplar tree,
> Or if some sadder shades ye can divise,
> Those sadder shades vaile my light-loathing eie.
> *Hall. Elegy on Dr. Whitaker.*

> Within the navel of this hideous wood,
> Immur'd in *cypress* shades a sorcerer dwells.
> *Milton. Comus*, l. 521.

> Meanwhile the lawn beneath the scatter'd shade
> Spread its serene extent; a stately file
> Of circling *cypress* mark'd the distant bound.
> *Mason. The English Garden*, book ii.

> And every myrtle bower and *cypress* grove
> And every solemn temple teems with love
> *Dodsley. Melpomene.*

CYPRESS-LAWN, says Skinner, either from Fr. *crespe*, (v. Crape,) or from the Island of Cyprus, where this article was first manufactured.

> On their heades bonettes of Turkay fashion, of cloth of golde of Tyssue, and clothe of siluer rolled in *cypres*, kercheffes after the Panyns fashion.
> *Hall. Henry VIII. The twelfth Yere.*

> ——— To one of your receiuing
> Enough is shewne, a *cipresse*, not a bosome,
> Hides my heart.
> *Shakspeare. Twelfth Night*, fol. 265.

> *Enter Autolicus singing,*
> Lawne as white as driuen snow,
> *Cypresse* blacke as ere was crow.
> *Id. Winter's Tale*, fol. 293.

> Item, a charme surrounding fearefully,
> Your partie-per-pale picture, one halfe drawne
> In solemne *cypres*, the other cobweb-lawne.
> *Ben Jonson. Epigramme* 73.

CYPRICARDIA, in *Zoology*, a genus of bivalve shells, (*Acephala testacea*,) of the family *Cardiaceæ*. Generic character: shell free, equivalve, inequilateral, obliquely or transversely elongate; hinge with three teeth beneath the nates, and one lateral tooth beneath the vulva.

The *Cypricardiæ* resemble the genus *Cardita* in their general form, and were placed with them by Bruguiere; but they differ essentially in the number of cardinal teeth, in which they are related to *Venus*, having, however, the elongate lateral tooth of *Cardita*. The whole of them are foreign.

CYPRINA, in *Zoology*, a family of bivalve shells, (*Acephala testacea*,) of the family *Conchæ*. Generic character: shell equivalve, inequilateral, obliquely cordate; the nates obliquely curved; cardinal teeth three, unequal, approximating at the base, somewhat diverging at the apices; a lateral tooth at a distance from the hinge, posterior, sometimes obsolete; ligament external, often partially imbedded beneath the nates.

Allied to *Venus*, from which genus they were removed by Lamarck. The large English species, *V. Islandica*, Auct., belongs to this genus.

CYPRINODON, from the Greek κυπρῖνος, a Carp, and ὀδὼν, a tooth, Lacep. In *Zoology*, a genus of animals belonging to the family *Cyprinöides*, order *Malacopterygii Abdominales*, class *Pisces*.

Generic character. Head, body, and tail, ovoid; three rays to the branchial membrane; teeth in the pharynx like the Carp, and others along the jaws.

One species, *C. Variegatus*.

See Lacepede, *Histoire des Poissons*; Cuvier, *Règne Animal*.

CYPRINUS, from the Greek κυπρῖνος, Lin.; *Carp*, Will. In *Zoology*, a genus of animals belonging to the family *Cyprinöides*, order *Malacopterygii Abdominales*, class *Pisces*.

Generic character. Mouth small, jaws without teeth; three flat rays to each gill; large teeth on the pharynx; one dorsal fin; body covered with scales.

The Carps form a large, but not very interesting genus, and have been divided by Cuvier into several subgenera; they live in fresh water; and, as the structure of their teeth would prove, principally upon vegetable substances.

a Carps.

Dorsal fin long, having, as well as the anal fin, its third ray serrated; in some the angles of the upper jaw are bearded, and in others not.

C. Carpio, Lin.; *le Cyprin Carpe*, Lacep.; *Carp*, Willugh. This fish is of a thick shape; it is of an olive green colour above, and golden beneath; the lips thick; the angles of the upper jaw are furnished with two beards on each side, of which the lower are the shorter; the dorsal fin extends far towards the tail, which is slightly bifurcated; the scales are very large. The Carp sometimes weighs as much as twenty pounds, and reaches from four to five feet in length. It is extremely tenacious of life, even when taken from the water, and Derham, in his *Physico-Theology*, book i. ch. i. mentions this circumstance in a note, as follows:

"But Carps will live out of the water, only in air; as is manifest by the experiment of their way of fatting them in Holland, and which hath been practised here in England, viz. they hang them up in a cellar, or some cool place, in wet moss, in a small net, with their head out, and feed them with white bread soaked in milk, for many days."

Pennant also observes, that Carp thus treated have lived above a fortnight, and become finer tasted than those taken directly from the pond.

The Carp is found in almost all parts of the world, in ponds, lakes, or gently flowing streams. It

spawns about April or May, and deposits its eggs in the most retired places; for which purpose those Carp which live in streams leave their usual habitation, and if they meet with any obstruction, will, like the Salmon, leap over it, by rising to the top of the water, and bringing the head and tail together, so as to form a circle, and then taking a spring by suddenly unfolding themselves. The Carp is an immense breeder; and, in proof of this, it has been ascertained, that the weight of the roe is sometimes greater than that of the fish itself. *Caviar* is made by the Jews from the roe of the Carp. This fish is apt to mix its melt with that of others, and hence we have a spurious breed sometimes produced.

It is said that the Carp was not originally indigenous to this country, but that it was introduced here by Leonard Mascal, about 1514, and hence arose the old rhyme,

> Turkies, Carps, hops, pickerel, and beer,
> Came into *England* all in one year.

It is certain, however, that it was known in England before; as the *Boke of St. Albans*, printed at Westminster by Wynkyn de Worde, states that "The Carpe is a dayntous fisshe, but there ben but fewe in Englonde, and therfore I wryte the lasse of him. For he is too stronge enarmyd in the mouthe, that there may be noo weke harnays hold hym. And as touchyne his baytes, I have but lytyll knoolege of it, and we were loth to wryte more than I know and have prouyd. But well I wot that the Redde Worm and the Menow ben good baytyn for him at all tymes, as I have herd saye of persones credyble, and also founde wryten in bokes of credence." See, on this point, Beckmann's *History of Inventions*, (ii. 133—150.)

With regard to

The Breeding and Management of Carp,

Lacepede has given a very good account. He states that it is necessary to have three ponds; one for breeding, a second for growth, and a third for fattening. The *breeding pond* should not be above a couple of acres in extent; and as it is necessary that it should be exposed to the heat of the sun, it is right to remove the trees, and lay it open to the east or south; the banks should slope gradually, and be well furnished with reeds and other water plants, to retain the spawn at a proper distance from the surface of the water. It should be carefully guarded from frogs and aquatic birds, which destroy the spawn. The Carp preferred for breeding are those of six years old, though they are used as old as twelve; they should be large, with the back almost black, and the belly firm, and resisting the finger. Into a piece of water of this size, they usually put six or eight females and sixteen or seventeen males; but this ought not to be done till the season be so far advanced, that the water may have been well warmed by the sun. The young Carp remain in the pond for their growth, about two years, and after that time are removed to the *Fattening pond*, where they are fed upon insects, worms, the remains of dried plants, rotten roots, young aquatic plants, horse and cow dung mixed with clay, peas, potatoes cut in slices, &c. and after three years of such management they are fit for the table. This pond should after some years be left dry for ten or twelve months, at which time the number of rushes may be diminished, and the bottom sown with oats, radishes, vetches, &c. for the nourishment of the fish when they are restored to their old quarters.

During the cold season, Carps scoop holes in the bottom of the pond, in which they herd together, and become torpid; and it has been observed, that during their long fast they do not lose above a twelfth part of their weight. It is necessary to make some holes in the ice to allow the escape of the deleterious air, when the pond is frozen over; and these must be guarded in such way as to prevent the Carp leaping out of them. When, as is sometimes the case, from some accidental cause, the Carp bred in ponds are not of good flavour, it is best to place them for a month in a well, which should be sunk in a running stream of clear water. Those Carp are considered best which are found in lakes, through which there is a constant and rapid flow of fresh water. Carp are subject to two kinds of disease, in consequence either of their pond being frozen over, and the confinement of the foul air, or the admission of foul or snow water; in the one, the skin is covered by numerous little excrescences like sores, and in the other with pustules beneath the scales, which appearance has been called the small-pox. They are also destroyed by ulcers in the liver, and intestinal worms.

C. Specularis, Lacep.; *la Reine des Carpes*, Bl.; *Large-scaled Carp*, Shaw. This species is covered with remarkably large scales, arranged in two or three longitudinal rows on the sides, which although striated, are so bright as to resemble small mirrors; these scales are of a yellow colour, edged with brown. They are met with in most of the countries of Europe, but particularly in Anhalt, Saxony, and Franconia.

C. Nudus, Bl.; *le Cyprin à cuir*, Lacep.; *Leather-skinned Carp*. This fish would resemble the last, if the scales were taken off; but it differs in having the skin brown, while the *C. Specularis* has it black.

C. Auratus, Lin.; *le Cyprin Dorè*, Lacep.; *Gold Fish*, Edw. The Gold Fish was first introduced into England in the year 1691, but was not generally known till thirty years after, when Sir Matthew Dekker, to whom a great number were given, circulated them in the neighbourhood of London. They nearly resemble the Carp in the shape of their body, and have been known in this country to attain the length of eight inches, but very rarely more than six; in their native country they are said to grow to the size of our largest Herring. Their nostrils are tubular, and the upper jaw has no beard; the tail, naturally bifid, is sometimes trifid, even quadrifid; whilst the anal fins, instead of being placed behind each other, are opposite to one another like the ventral. Their colours vary much, some being marked with blue, or brown, or silver, but the most general colour is very bright gold. The young fish are black, and acquire their proper colour by degrees. The most beautiful Gold Fish are taken in a lake in the province of Che Kyang, in China.

β Barbels.

Dorsal and anal fins short, the former only having its third ray spined; two beards on the tip, and two at the corners of the upper jaw.

C. Barbus, Lin.; *le Cyprin Barbeau*, Lacep.; *Barbel*, Will. The Barbel sometimes acquires the weight of twenty-five or thirty pounds, though it is commonly not above half that weight; it is of a long rounded form;

CYPRINUS.

the head smooth and oblong, with the mouth below; the pectoral fins of a pale reddish brown; the ventral and anal tipped with yellow; tail slightly bifurcated and purple; the scales, which are not very large, are pale gold, and the belly white. This is a very coarse fish; and its roe when eaten occasionally produces the unpleasant irritations on the skin so frequently seen after eating stale shell-fish. The Barbel frequents the still and deep parts of rivers, rooting up the soft banks with its nose like swine. Though little valued as food, on account of their coarseness, yet they are much sought after by Anglers for the sport which they afford.

C. Capoeta, Guldenstedt.

C. Mursa, Guldenstedt.

C. Bulatmai, Pall.

C. Binny, Forskal. May all be referred to this subgenus.

η Gudgeons.

Dorsal and anal fins short, and without spines; only the corners of the mouth furnished with beards.

C. Gobio, Lin.; *le Cyprin Goujon*, Lacep.; *Gudgeon*, Will. Is one of the finest flavoured fresh-water fish; it rarely exceeds four or six inches in length; but Pennant states, that he knew of one caught at Uxbridge, weighing half a pound. The body is thick and round; the back olive, spotted with black, the sides silvery, and the belly white; gill covers green and silver; lower jaw the shorter, a single beard at each corner of the mouth; irides reddish; tail forked, and spotted with black, as is also the dorsal fin. They are found in swarms in flowing water.

θ Tench.

Have the same characters as the Gudgeons, but their scales and barbs are very small.

C. Tinca, Lin.; *le Cyprin Tanche*, Lacep.; *Tench*, Will. The Tench is thick and short, and rarely exceeds four or five pounds in weight; the scales covered with slime; colour of the back, dorsal and ventral fins dusky; the head, sides, and belly, greenish mixed with gold; tail even and broad; its slime is said to be healing, and it has been therefore called by some the Physician of the Fish. Mr. Diaper, in his *Piscatory Eclogues*, states, that the Pike pays due respect to the healing powers of the Tench.

> The *Tench* he spares, a medicinal kind:
> For when by wounds distrest, or sore disease,
> He courts the salutary fish for ease;
> Close to his scales the kind physician glides,
> And sweats a healing balsam from his sides.
>
> *Eclogue 2.*

The truth of this statement, however, is by no means certain. The flesh of the Tench is much esteemed at present, though formerly it was only considered fit food for the vulgar. The Tench is found in stagnant ponds, and but rarely in rivers. The *C. Tinca Auratus* of Bloch, is probably only the common Tench in high season.

ε Cirrhines.

Dorsal fin larger than that of the Gudgeon, and the two cirrhi or beards upon the middle of the upper lip.

C. Cirrhosus, Bl.; *le Cyprin Vonconder*, Lacep.; *Cirrhine*. The body compressed, and of a silvery colour; the dorsal before the ventral fins. Native of the rivers of Tranquebar.

ζ Breams.

No beards; no spines to the fins; the dorsal short and placed behind the ventral, and the anal fin long.

C. Brama, Lin.; *le Cyprin Brème*, Lacep.; *Bream*, Will. Very deep, but thin in proportion to its size; the scales very large, sides thin and flat; the back and fins dusky; sides yellowish; tail crescent-shaped and large.

C. Latus, Gmel.; *le Cyprin Large*, Lacep.; *Bordelière*, Shaw.

C. Ballerus, Gmel.; *le Cyprin Sope*, Lacep.; *Sope*, Shaw.

C. Vimba, Gmel.; *le Cyprin Vimbe*, Lacep.; *Vimbe*, Shaw. Belong to this subdivision.

η Labeons.

Have the lips remarkably thick, and the dorsal fin long. Of this division are the

C. Niloticus, Geoff., and *C. Fimbriatus*, Bl.

θ White Fish.

Neither beards, nor spines; the dorsal and anal fins short.

This subdivision is very numerous, it includes the *Roach*, Pen., *C. Rutilus*, Lin.; *Dace*, Pen., *C. Leuciscus*, Lin.; *Bleak*, Pen., *C. Alburnus*, Lin.; the *Minow*, Pen., *C. Phoxinus*, Lin., which is the smallest species in the whole genus; and many others. The *White Bait*, Pen., which is certainly a *Cyprinus*, is probably a distinct species, though it very nearly resembles the *Bleak*; it is, however, believed not to be a Bleak, because it is not found in other streams where Bleak are plentiful, but only in the Thames near Blackwall.

ι Gonorhynques.

Body and head taper, and covered, as well as the opercules and the membranes of the gills, with small scales; the muzzle projects beyond the mouth, which has neither teeth nor beard.

One species, *C. Gonorhynchus*, Gmel., from the Cape of Good Hope.

See Linnæi *Systema Naturæ* à Gmelin; Willughbeii *Ichthyologia*; Blochii *Systema Ichthyologia* à Schneider; Lacepede, *Histoire des Poissons*; Cuvier, *Règne Animal*; Pennant, *British Zoology*.

CYPRIPEDIUM, in *Botany*, a genus of the class *Gynandria*, order *Diandria*, natural order *Orchideæ*. Generic character: nectary large, inflated, hollow.

Ten species, all beautiful, and much sought for by the Botanists. *C. calceolus*, the Ladies' Slipper, is an elegant but rare English plant; it is occasionally found in the mountainous countries of the North of England, especially about Ingleborough, in Yorkshire. *Eng. Bot.*

CYPRIS, in *Zoology*, a genus of the class *Crustacea*, order *Entomostraca*, family *Ostracoda*. Generic character: body covered with a bivalve shell; head concealed; antennæ two, superior, terminating in a brush; feet four.

Type, *C. conchacea*, Müll.

These minute, but interesting animals, are enclosed within a transverse bivalve shell, which opens and shuts by means of a ligament, at the will of the animal, thus possessing an *analogous* relation to the testaceous *Acephala*. The shell is generally of an oval elongated form, equilateral, and equivalve. The animal swims swiftly, by means of two little antenniform

fins, which are exserted at one end of the shell, and which move with great quickness. From the rapidity of its movements, and its very minute size, it is not easy to distinguish its different organs. A careful examination, however, will detect the antennæ, feet, and tail, the pointed head, and minute single eye. A very interesting account of these little fluviatile animals is given by Latreille in his *Histoire Naturelle des Crustacées, &c.* tome iv. p. 232.

CYPRUS.

CYPRUS, in point of magnitude the second Island in the eastern part of the Mediterranean, lies between the 32d and 35th meridians east of Greenwich, and the 34th and 36th parallels of north latitude. It was known to the Ancients by many different names; *Acamantis, Cerastis, Amathusia, Aspelia, Cryptos*, and *Colinia*, are mentioned by Pliny, (v. 31;) *Sphecia*, from a people called *Sphecoes*, who inhabited a part of it, is quoted by Eustathius from Lycophron; and *Ærosa*, an epithet given to it by Festus, is derived from the copper in which it abounds. This indeed furnishes a more probable derivation of the name Cyprus, (in Greek, Κύπρος, i. e. copper,) than that which refers it to Cyprus, the daughter of Cinyras, one of the first Kings of the Island, according to the Grecian Mythology. But that given by Pliny is perhaps the true one. In speaking of a plant called Cyprus by the Greeks, he says, (xii. 24,) *Neque vero est absimile inde vocari Cyprum insulam, cum rara alioqui planta et eximia, ibi plurima proveniat.* This plant, of which the most fragrant sort is brought, as he adds, from Cyprus, is the *Hinnà* of the Arabs, and the thornless *Lawsonia* of Linnæus. It is a tall shrub, much esteemed by the Asiatics for the odour of its flowers, and the scarlet dye yielded by its leaves, and is still much cultivated in Cyprus and in Egypt. (Sonnini's *Egypt*, p. 172, Plate 3. Greece, i. 40. Eng. Transl.) The *Song of Solomon*, wherein it is mentioned, (i. 14, iv. 13,) gives its Hebrew name *Cófer*, from which the Greek word Κύπρος, appears to be derived. Virgil (*Æn.* i. 622,) calls Cyprus *opima*, and Horace (*Od.* iii. 26, 9,) *beata*, both with reference to its fertility; and the latter continually (as in *Od.* i. 19, 10, 30, 2, &c.) alludes to its peculiar consecration to Venus. In the age of Justinian it was also named *Justiniana*. (Meletius, iii. 231.)

Its shape is nearly elliptical; its greatest diameter, from east to west, measuring about 114 geographical miles, its least, from north to south, fifty-four geographical miles; and its circumference 450 geographical miles. It is separated from *Cilicia* on the north by a narrow sea, called the Cilician Strait (*Aulon Cilicius*) by the Ancients; the width of which from Cape *Crommyon* to the promontory of *Animurium* is thirty-nine and a half geographical miles, (350 stadia, according to Strabo (xiv. 6,) or forty-three and three-quarters Greek miles.) "The distance by land," says Strabo (xiv. 6,) "from the Islands called The Keys (*Clides*) to *Acamas*, travelling from east to west, is 1400 stadia. *Acamas* is the north-western promontory, distant 1000 stadia (= 125 miles) from *Selinus* in the Rough Cilicia (*Aspera*,) 1600 (= 200 miles) from *Sidé* in *Pamphylia*, and 1900 (= 237½) from *Chelidonia*." "The circumference of Cyprus," says the same Geographer, "following all the sinuosities of the coast, measures 3420 stadia, or 427½ Grecian miles. From Cape *Crommyon* to the *Clides* or Keys," he adds, "a little further on is a straight course to north and east, 700 stadia in length," that is 80¼ statute miles; and it appears from Captain Beaufort's Map of the South Coast of Asia Minor, that the exact distance is eighty-eight geographical miles, which shows the accuracy of Strabo's measurement.

Travelling eastwards from Cape *Crommyon*, now called Kormakiti, the following are the most remarkable places on the coast: *Lapathus*, a Lacedæmonian colony, which had a port and dock-yard. The name of this Town, spelt *Lapethus* by Stephanus Byzantinus, *Lepethos* by Scylax, and *Lapithus* by Ptolemy, was still preserved by a village near its ancient site, in the time of Porcacchi. It was then celebrated for its citrous and earthenware, a manufacture carried on there in the heroic ages, according to the fabulous history of the Greeks. *Ceraunia*, or *Ceronia*, (Ptolemy and Diodorus Siculus,) called Kerìniyyah (misprinted Kerebniyyah) in the Geography of Idrísí, (Arab. Text, 224; *Geographia Nubiensis*, 194.) Kerìneh or Gerìneh, (pronounced Gerné by the Turks, and Cerina, or Cerignes, by the Italians,) whence the Tzerina of the Modern Greeks, is the only fortress on the northern side of Cyprus, which is in most places sufficiently protected by the boldness of its shores. (Dapper's *Archipel.* 42.) This Town (in 35° 23′ north, 33° 27′ east) is little better than a village; but its fortress, built upon a cliff by one of the Kings of Portugal, (Dapper, l. c.) was formerly considered as impregnable. It has no remains of antiquity, except some catacombs in the quarries to the west; and its harbour, which is small and bad, is almost the only one on this side of the Island. The plain between the mountains behind the town and the sea, "is one of the most beautiful and best cultivated districts," says Colonel Leake, (Walpole's *Memoirs on Turkey*, ii. 244,) "which I have seen in Turkey." *Aphrodisium*, near the Punta d'Afrodisio, or del Casale Acatù, was at one extremity of an isthmus, being distant from *Salamis* on the southern coast only seventy stadia, (rather more than seven miles.) *Carpasia*, now Carpaso, a Town and harbour opposite Cape *Sarpedon*, on the coast of Asia Minor. This was anciently the See of a Bishop, (Dapper, 46.) Near to it was the promontory called *Olympus*, on which was placed the Temple of *Venus Acræa*. Opposite to which are some islets, called the Carpasian Islands. The *Clides* (Keys) are two others lying off the eastern extremity of the Island. Cape *Dinaretum*, (Pliny, v. 31,) now Capo di Sant' Andrea, (in 35° 36′ 30″ north and 34° 38′ 45″ east.)

Lapathus. Ceronia. Cerignes, Gherné. Carpasia. Dinaretum

The first place of note on the south-eastern coast is *Salamis*, celebrated in the fabulous History of Greece as having been founded by Teucer, the son of Telamon, immediately after the end of the Trojan War, (B. C. 1270.) He named his new abode after his native island, *Salamis*, in the Saronic Gulf, opposite to *Eleusis*. (Her. *Od.* i. 7, 29.) His descendants reigned

Salamis. Constantia.

CYPRUS. over the little Kingdom which he founded, more than 900 years. (Isocrat. *in Nicocle*, i. 98.) It is said by Diodorus Siculus, (i. xvi. 42,) to be the largest and most powerful city in the Island. In the thirty-seventh year of Constantine the Great, it was entirely ruined by an earthquake. In the times of Paganism, a Temple of Jupiter, founded by Teucer, (Ammianus Marcellinus, l. 14,) gave it a peculiar sanctity, which after the establishment of Christianity it retained, as being the Bishopric once held by St. Epiphanius. It is also memorable on account of the human sacrifices offered up in one of its Temples to Agraulos, son of Cecrops, and afterwards to Diomed. (Porphyr. *de Abstinentia*, l. 2.) When rebuilt, after its subversion in the IVth century, it was named, in honour of the reigning Emperor, *Constantia*; and it was still the Metropolis of the Island in the time of Constantine Porphyrogenetes. (*De Adminstr. Imp.* i. 15.)

Famagosta. Arsinoe. On, or near, the site of *Salamis*, Henry, King of Cyprus, in 1290, founded the present Town of Famagosta, (or Hamecostum,) called Maghúsah by the Turks. It was a strong and nearly quadrangular fortress, and long the key of Cyprus. On a hill, about four miles and a half from the present Town, there are the ruins of old Famagosta, which was destroyed by command of Richard Cœur de Lion. The harbour though small is secure, and in fact is the only safe haven in the Island; it has not, however, a sufficient depth of water for large ships. The Town was fortified by the Genoese, who took it about 1372, and possessed it for nearly a century; its works were also much improved by the Venetians, to whom it was given up by the widow of Giacomo di Lusignano, the last King of Cyprus, in 1475. In 1570 it was besieged by Mustafà Páshà, Beglerbeg of Marâsh; and on the first of August, 1571, its garrison was compelled to surrender, after the most gallant and resolute defence perhaps ever made. The Churches, one of which contained the Tombs of the Kings of Cyprus, were converted into Mosques, and the Christian inhabitants were expelled from the Town. "It is now," says Dr. Sibthorp, in 1787, (Walpole's *Memoirs*, ii. 16,) "almost depopulated. The lines of fortification, which are very considerable, are still sufficient to show the extent and former strength of this place; they are now suffered by the Turks to moulder away in ruins. Some cannon, with the arms of Venice, were lying dismounted on the ramparts; the Lieutenant of the fortress pointed to them with an air of triumph. Leaving the fortress," he continues, "we passed through the streets now deserted, a melancholy picture of Turkish desolation; the gateway by which we returned to the convent was paved with cannon-balls." Famagosta is eight hours journey or about thirty geographical miles from Lárneca, and is 35° 9′ north and 34° 7′ 15″ east. According to Meletius, (iii. 230,) it is built on the site of *Arsinoe*, an ancient sea-port, mentioned by Strabo, (xiv. 6,) a little to the west of *Salamis*; and both of them are near the mouth of the river *Pedæus*.

To the south-west of Famagosta, there is a small neck of land, terminating in a cape, called *Ammochostos* by Ptolemy, and Capo della Grea, or Grega, by the Venetians. This headland is at one extremity of a bay, near the shore of which is the village of Armidia, probably built from the ruins of *Leucolla*, and the other extremity is formed by the Capo della Pila, the *Pedalium* of the Ancients. "Above which there is a lofty, rugged table-mountain," says Strabo, (l. c.) "sacred to Venus, and distant from the *Clides* 680 stadia, or very near sixty-eight geographical miles." From *Pedalium* to *Citium*, (or the Promontory called *Dades*,) the coast is full of bays and sinuosities, (Strabo;) and at the head of this gulf are the salt-works, (*Saline*,) and the Town of Lárneca near them, which has been for nearly a century the principal commercial port in Cyprus. Its name of doubtful origin, and variously spelt, (Arnica, Arneca, Arnacho,) is properly L'Arnaco della Saline, from the salterns on the west of the Town. They are scarcely a mile distant; and in the XVIth century produced a considerable revenue to the Venetians, as may be seen in the detailed account given by Dapper, (*Archipel.* 32,) from John Lokke, an English Traveller. It is now a small Town, but still contains a Mosque, Church, Baths, Coffee-houses, and well-filled shops. Lárneca itself is situated about a mile to the east of the Marina, or village, near the Saline (Ἁλυκὲς) on the sea-shore; it is a handsome village, but owes all its beauty to the gardens with which it is surrounded, full of over-hanging jasmines and oleanders. The Church of St. Lazarus, at the Marina, much venerated on account of the Shrine of the Saint, who was Bishop of the place, according to the Monkish legends, is a large heavy building, decorated internally with much clumsy carving and gilding in the common Greek style. The reliques of the Saint are believed by the vulgar still to possess a resuscitative power; but it does not appear that their virtue is ever put to the test. (Dr. Hume, in Walpole's *Memoirs*, ii. 246.) The numerous antiquities found at this place, leave little doubt that *Citium* stood on this spot. (Ibid.)

Citium. "From *Pedalium* to *Citium*," says Strabo, (l. c.) "the greater part of the coast is rugged and sinuous. Zeno, the founder of the Stoic sect, and Apollonius, the Physician, were natives of that place. It has a closed port." A headland (in 34° 47′ north and 33° 38′ east) called Kiti, (*Capo Chiti*,) supposed by D'Anville to be the Promontory *Dades* of Ptolemy, led him to place the ancient *Citium* at Kiti, a village near it on the river Titius; but the extensive ruins, busts, inscriptions, coins, &c. continually found between Lárneca and the salterns, (*Saline*,) make it more probable that *Citium* stood on that site. (Clarke's *Travels*, iv. 37—43.) This opinion is strengthened by the many Phœnician inscriptions, gems, seals, &c. found in or near Lárneca. The village Citti, however, supposed to be the ancient *Citium*, is not more than six or seven miles from that place, and has some ruins. (Sibthorp, in Walpole, ii. 21.)

Amathus. *Amathus*, the next Town mentioned by Strabo, and the most ancient in the Island, was named (Steph. Byz.) after Amathusa, the mother of Cinyras. It contained a Temple of Venus and Adonis, as well as another of Jupiter Xenius, and was the scene of many important events in fabulous History. Its inhabitants worshipped Hercules and Malica, the Queen of Heaven or Astarte; whence it may be inferred, that this, like *Citium*, was a Phœnician settlement; as likewise from the testimony of Theopompus, (l. xii.) and the human sacrifices offered by its inhabitants to Venus. (Ovid, *Met.* x.) It was once so celebrated on account of its Temples and mines, that the whole Island was called from it *Amathusia*, (Ptolemy, v. 17;) and its jurisdiction extended, under the Romans, as far as Mount

 Olympus. It was an Episcopal see, after the establishment of Christianity. The name of Limasol seems to be derived from *Amathus*; and there can be little doubt that the ruins about six miles to the east of the harbour, are, as D'Anville supposed, (*Geogr. Anc.* ii. 152,) the remains of *Amathus*. In the Ecclesiastical catalogues of the Greek Bishoprics subject to the Archbishop of Cyprus, Lemessù has been substituted for *Amathus*; and old Limissò was mentioned as the site of *Amathus* by Porcacchi and Kootwyk (*Cotovich*) nearly 300 years ago. At the distance of three hours journey (about twelve miles) from the present town, says M. de Hammer, (*Topogr. Ansichten*, p. 125,) through rich corn-fields and shady lanes, with continual peeps of the sea, which is never more than a few hundred paces off, stands old Limasol, in the most remote antiquity, the city of *Amathus*, the darling abode of Aphrodite. In ancient times the sea here formed a bay, now choked up with sand; and the mountains form a large curve, the cord of which, that is the sea-shore, is about an hour (four miles) in length. In the midst of this large basin there rises a steep isolated hill, entirely divided from the circular range of mountains, the extremities of which run out into the sea. On the western side of this bay, near the sea, there are two large grottoes hewn in the rock; one of which has a subterranean passage, now filled up with rubbish. According to the current traditions of the country, this passage is continued under ground, and communicates with grottoes and arched chambers on both sides. On the opposite, that is, on the eastern side of the bay, there are the walls of a Christian Church, adorned with pictures of the Saints still (in 1801) almost entire. Single columns and fragments of walls, the work of later ages, are the only ruins which appear. The isolated hill, mentioned above, is difficult of ascent, but well worth examination. Its sides have every where been planed and formed by the hand of man; sometimes into perpendicular walls of a great height, at others, into grottoes and caverns. On the west side, there is an inscription on a tablet sunken in the rock, which records Lucius Vitellius Callinicus as the author of these excavations. This was, probably, the person of whom Tacitus says, (*Annal.* vi. 32,) *Cunctis quæ apud Orientem parabantur, L. Vitellium præfecit, (Tiberius,) qui regendis provinciis prisca virtute egit;* but as the stone is soft and friable, it has suffered much from exposure to the atmosphere. On the summit of the hill, which is a level platform, there are two vast reservoirs, one sunk into the earth and broken, the other still entire. It has four auricles, on the outside of which some animal, apparently a horse, is sculptured in mezzo-rilievo. This urn, basin, or laver, is about six feet high; and the voice of a person standing within it is reverberated with a continued echo. No remains of any building round these lavers can be traced; but a column of colossal size lies dislodged from its basis, near the road to the neighbouring village of Ayios Tychonos, and shows that there was once some splendid edifice on the spot. That village, which is not two miles from the sea, contains other memorials of a similar kind: inscribed tablets, some of which are illegible; and *cippi*, or columnar gravestones, with the names of the persons to whose memory they were erected. One of the inscriptions declares, that "The trees from the *Heræum* (Temple of Juno) to the paved road, were planted by a certain Œsimus, who also erected the Temple in honour of the Gods." The *cippi*, which M. de Hammer mistook for altars, appear to be more modern than the Augustan age. The walls of an ancient building of excellent masonry may be also traced within the village. This was, according to the same traveller, most undoubtedly the Temple of Venus; but, by his description, these remains are, more probably, the wreck of some ancient Church; and must bear a strong resemblance to the massive walls formed of vast blocks of Parian marble still seen at *Sardes*, and called by the Greek peasants *Ayios Yannis*, i. e. St. John's. This village of Ayios Tychonos is in a very picturesque situation, and the ruin just mentioned stands on an eminence commanding a view of the sea.

Limasol, or Limesol.

Limasol, called *Elímasún*, (misprinted *Elinmasún* in Idrísí, Arab. 224, Lat. 194,) *Lemessù* by the Greeks, *Ulímús* by the Turks, and *Limissò* by the Italians, is a long straggling Town, in 34° 39′ north and 33° 30′ east, (Dr. Hume, in Walpole's *Mem.* ii. 247,) on a bay deeper than that of Lárneca, from which it is about sixty English miles distant, (fifteen hours.) It is situated in a very fertile plain, covered with olives, kharobs, (*Ceratonia siliqua*,) vines, and cypresses; and has one Mosque and one Greek Church. None of its houses are above one story high, on account of the earthquakes, which are frequent. "Their door-ways," says Dapper, (*Archipel.* p. 46,) "are so low, that a man cannot enter without stooping; and this is done to prevent the *Sipáhís* (Turkish cavalry) from *riding* in and demanding free quarters;" but this author forgot to say why they could not as well *walk* in, and make the same demand. Such are the absurdities respecting the Turks which have been circulated by the Greeks, (*Græcia mendax*,) and gravely repeated by the western Europeans. The climate of this place is cooler, and more healthy than that of Lárneca; and it is frequented on account of its corn, and the wine from the vineyards of La Commanderia in the neighbourhood. (Sibthorp, in Walpole, ii. 21.) There was formerly a garrison of Janissaries in its castle, and the town swarmed with Jews.

Capo de' Gatti. Curias.

About eight miles to the south of Limasol is Capo della Gatta, del Gatto, or de' Gatti, (Cat's Cape,) or Gavata; the peninsula and promontory of *Curias* of the Ancients, and the southern extremity of the Island in 34° 32′ north and 33° 22′ 24″ east. From that point the coast bends to the north-west, and forms a bay; at the head of which was the town and road-stead of *Curium*, a colony from *Argos*, called *Curias* by Pliny, (v. 31;) its site is now occupied either by Episcopia, or Kermia. The western extremity of this bay is formed by a neck of land called *Phrurium*, now Cabo Bianco; beyond which were *Treta*, *Noosura*, and *Palæa Paphos*, or *Palæpaphos*, which had a road-stead, though the town itself was about ten stadia (rather more than a mile) from the sea. (Strabo, xiv. 6, p. 1002, ed. Almeloveen.) "Then comes the Promontory *Zephyria*, and the second *Arsinoe*, each having an anchorage, the latter a sacred Grove and Temple; and then the *Hierocepia* at a small distance from the sea. Then *Paphos*, founded by Agapenor, having a port and well-built Temples, distant, by land, sixty stadia (about seven miles) from *Palæpaphos*: to which place both men and women, assembling from the other cities, go in procession by this road, at the celebration of the annual festivals." (Strabo, l. c.) This, in many respects the

Curium. Piscopia.

Paphos.

CYPRUS.

most interesting site in the whole Island, has been excellently illustrated by M. de Hammer, of Vienna, who was there with Sir Sidney Smith, in 1801.

New Paphos. Bapho, or Baf.

New *Paphos*, still called Papho or Bapho by the Greeks, not Vapha, as it is written by M. de Hammer, (*Topogr. Ansichten*, 134,) and Báf by the Turks, (*Jehán-numà*, p. 613,) is nearly in 34° 56′ north and 32° 29′ east. "The town," says Dr. Sibthorp, (Walpole ii. 25,) "now presents a melancholy ruin; few of the houses being inhabited. In walking through it, we entered the enclosure of a modern Greek Church, where we discovered three pillars of the most beautiful Egyptian granite; at four feet from the ground, they measured ten feet four inches in circumference; and from the present surface, which evidently had been much raised, fifteen feet in height. At the distance of about forty yards, were two smaller pillars; one of them was fluted. This was, probably, the site of an ancient Temple of Venus; near it stood the ruins of a small Gothic chapel, probably Venetian." The principal remains extend for about a mile and a half along the shore. There are three artificial elevations, apparently the sites of as many Temples; the first, and largest, is immediately behind a small castle washed by the sea. Foundations of walls and arches with the broken shafts of twenty-one pillars of granite, show that some fine building formerly occupied this area. It was also outside of the city walls, at least of those which were erected in the middle ages; though surrounded, as the blocks of stone strewed about show, with other buildings. The second Temple is that already noticed, and the third is about six furlongs further on, upon a mound opposite to the remains of a Gothic chapel; where, amidst the fragments of many prostrate columns, two were yet standing, in 1801, which were eighteen feet in height, and a yard in diameter. On a hill behind these ruins there are the walls and arches of a large building, apparently a *Gerusia*, or Senate-house, distinguished by the size and smoothness of the blocks of stone of which it is constructed. Near to it are also the excavations mentioned by Pococke, which were either quarries or catacombs; and a mile and a half more to the north, close to the sea-shore, the rocks have been so nicely levelled and hewn into chambers, that they have, at a distance, the appearance of the ruins of a town, and are called by the peasantry τὸ παλαιὸν κάστρον χαλασμένον. They were, manifestly, as M. de Hammer and Dr. Sibthorp have remarked, catacombs; and are almost as regularly laid out as the Necropolis at Alexandria. The stone being easily decomposed, the cornices and pedestals of the pillars have been much injured by the atmosphere; but it is evident that they were of the Doric order, a circumstance sufficient, it might be thought, to prove that these catacombs are not, as M. de Hammer supposes, (*Topog. Ans.* 140,) of Phœnician origin.

Baf. or Papho.

The present town of Báf, or Papho, stands on a height about a mile and a half from the sea, in 34° 53′ north and 32° 20′ east; and is called by its inhabitants Ctima, (Κτῆμα,) or Metropolis. The first of these words has been changed by the Turks into *Ikhtimà*, pronounced by the peasantry *Iftimà*. "For," says Dr. Sibthorp, (Walp. ii. 25,) "from Bafo we passed over some fields to a beautiful village called Iftinia, (*Iftimà*,) where the Governor of the district resided;" and, according to M. de Hammer, (p. 141,) the place is called Ctima, "because it is the residence of the Turkish and Greek Superiors, the Aghà and the Dhespótis, (Δεσπότης, i. e. Bishop,) or Metropolitan." Hájí Khalífah also observes, (*Jehán-numà*, p. 613,) that "above a large village in the district of Báf, named Ikhtimà, there is a hill of soft spongy earth, the skirt of which comes down near to the village; and in that mountain there is a quarry of red chalcedony, (*sëilán surkh*,) and the stone called Cyprus Diamond," (*Kibrís elmá-sà*.) "From Iftinia," (*Iftimà*,) continues Dr. Sibthorp, "we walked to what our guide called 'the Diamond Hill;' the Ikhtimà of the one is therefore, probably, the Iftinia of the other. These diamonds we found to be nothing more than common quartz-crystals." It is to be regretted that no remarks have been made respecting the neighbouring soil and rocks, with regard to which the celebrated Pallas (Clarke's *Travels*, iv. 44) "particularly wished for information."

There are no buildings in this village more than two or three hundred years old; but at Ayiostivi, a mile and a half to the south-east, the Church of St. Parasceué is built on the site of an ancient Temple, the columns and cornices of which are scattered round it. Some grottoes hewn out of the adjoining rock, and a subterranean water-course, appear to have communicated anciently with the Temple; but there are vast clefts and chasms in the rocks, evidently the effects of earthquakes. A small chamber at the top of a cliff to the north of the village, is called τὸ σπήλαιον τῶν ἁγίων πέντε, and much venerated as the abode of the five Saints; though the wonder is how five persons could be crammed into a hole in which there is hardly room for two. Pollona, (*Apollina?*) a mile and a half further, is remarkable for the ruins of a Gothic Church, and a large stone basin or laver.

Half-way from Ctima to Cúclá, and a mile and a half from Ayiostivi, is the torrent and pretty village of Arkhelia, surrounded by cotton-fields and pomegranate groves, watered by copious springs. The Gothic arches of an aqueduct, some walls of a large building appended to the rock, and a single column of white marble in the church, are the only remains of antiquity in this village, which is placed upon the promontory of *Zephyrium*; and St. Mariné, further inland, is, perhaps, the *Hierocepia* of Strabo and Pliny. Near Time, six miles from Ctima, is the Mandra, or common sheepfold of the neighbourhood; and near Aïya Argona, a ruined Greek church on the beach, a mile and a half from the fold; besides the ruins of several houses, there are some grottoes filled with coarse and extraordinary stalactites. Beyond this, there is a second cape, supposed by Pococke to be *Arsinoe*; but Strabo seems to place that headland to the west of *Zephyrium*. On the eastern side of this little cape is the roadstead of *Palæpaphos*. The sea, in M. de Hammer's opinion, has made great incroachments, and covered a part of the ancient town; but its site is marked by two large piles of masonry, with oblong quadrangular openings like windows close to the water's edge, and a pit full of fragments of cornices, shafts of columns, &c. weighed down by a marble altar of vast dimensions.

Palæpaphos.

The road from the Mandra to Cúclá is shaded by hedges of bayes, (the laurel of the Greeks,) roses, myrtles, oleanders, agnus castuses, and styrax, which are watered by brooks hurrying over their stony beds towards a little stream called *Barbaros* by the Ancients, and Dyórrhizo, (Δυόῤῥιζος,) or Keropótano, Κερο-

Cocla. Palæpaphos, or old Paphe

 πόταμος,) by the Moderns. It derives the first name from its double source, and the last from its being full only for a season. On the eastern side of this stream the ground rises suddenly, and on the summit of the bank there is an area of more than a mile in circuit, covered with the ruins of a magnificent city, in the midst of which are scattered the wretched huts of Cúclá. On the highest part of this area an oblong quadrangular space measuring 750 feet in length, and 500 in width, is enclosed by walls formed of blocks of stone from twelve to eighteen feet long, more than six feet high, and three feet thick; and the whole area is filled with fragments of sculpture and inscriptions. Two large openings lined with stone, nearly in the middle of the building, but now filled with rubbish, appear to have been wells. The sanctuary was on the eastern side, where the ground rises still higher; and much of the wall enclosing it, has fallen into the valley below. That this was the celebrated Temple of Venus is placed beyond a doubt by several inscriptions; one of which, brought to England by Sir Sidney Smith, is on the base of a statue erected "by the City of the Paphians, in honour of Callippus, son of Callippus, twice Clerk to the Paphian Senate and People, High-Priest of the City, Clerk to the Guild of Musicians, (employed) in the service of Dionysius and the Gods, Benefactors, (the Ptolemies?) who had excellently performed the duties of Gymnasiarch to the City, &c. consecrated to the Paphian Venus;" or it may possibly mean, that the City of the Paphians allowed Callippus to erect a statue of the Paphian Venus, for the latter part of the inscription is wanting in M. de Hammer's copy. Another, in a ruined church hard by, is on the basis of a statue of Marcia, the niece of Augustus. A third, worked into the wall of another church, is curious, as settling the orthography of a name which occurs in Tacitus, (*Ann.* xii. 45, 54; xiii. 9; xiv. 26;) for it is the base of a statue in honour of C. Humidius Quadratus Pantauchianus, High-priest; a relation, no doubt, of the Humidius Quadratus who is mentioned by that Historian as Præfect of Syria. Four of the entrances to the Temple are still manifest, and are remarkable on account of some circular perforations in the stone-work on each side, which pass in a crooked line through the whole thickness of the wall, and therefore allowed of a secret communication between persons inside and outside of the temple, when its doors were closed. On clearing away the rubbish which covers the floor of the enclosed area, a fine Mosaic pavement is discovered; the edge of which, the only part examined, consists of various rows of coloured circles and lozenges, between straight and serpentine lines. It may be observed, that all the inscriptions copied, as well as this pavement, are evidently Roman works; and it is not improbable, that this is the Temple rebuilt or repaired by order of Augustus, when the town had been nearly ruined by earthquakes. (Dion Cassius, l. xlv.)

The ruins of Englistro, (Ἐγκλειστρον,) and some caverns in the rocks hard by, are the only remaining objects worth examining near Cúclá. The former, about three miles from this village, are the remains of a fine Church and Convent in a secluded dell, the picturesque beauties of which are more striking than the monuments of human art which it contains. The latter, scarcely a mile off, are a suite of catacombs exactly similar to those already described, with the exception of a very legible Phœnician inscription still extant in the wall of the largest chamber. In these, as well as in the others, there is a sort of vestibule adorned with pillars of the Doric order, which was, therefore, as M. de Hammer rather hastily infers, of Phœnician origin; but the existence of a very ancient Tyrian colony at *Paphos*, the peculiar, and, probably, the earliest seat of the worship of Venus, their favourite Deity, (for, as Suidas observes, the Astartí of the Phœnicians was the Aphrodite of the Greeks,) affords an easy and satisfactory explanation of the fable which represents her as springing from the sea, and wafted to the shores of Cyprus by the winds; though the Zephyrs, who are said to have officiated on that occasion, do not blow from exactly the right quarter. *Palæpaphos* is in 34° 52′ north and 32° 27′ east.

A small cape, still called Drápano, the *Drepanum* (the Scythe) of Ptolemy, unnoticed by Strabo, is in 35° north and 32° 9′ east nearly. This headland, the western extremity of the Island, has been laid down on such uncertain data, that even in our best maps there is a difference of more than twenty geographical miles, between the meridian of this and that of the most northern points, Cape *Crommyon* or Cormakiti.

Acamas, mentioned by Strabo immediately after *Paphos*, can be no other than Capo di S. Epifanio of the Greeks and Italians, called *Arnáut Burnù* by the Turks, according to Arrowsmith; because the Greek Geographer says, that the course from thence to *Arsinoe* and the Grove of Jupiter, is to the east. Its position seems never to have been determined accurately, but is probably near 34° 12′ north and 32° 9′ east.

Near this promontory was the city of *Acamas*, once the See of a Christian Bishop; and on its site, according to Porcacchi, stands the village of Khrusoco, (perhaps from Chrysocolla, *i. e.* Borax, said to be found there.) Near that place, and about ten or twelve miles from Poli, is the celebrated *Fontana Amorosa*, a small spring close to the shore, in a mountainous and rugged district, now almost deserted. (Sibthorp, in Walpole, ii. 26.) The bay on which *Arsinoe* stood is bounded to the east by Cape Limniti, (Λιμνήτης, or Λιμνῆτις,) perhaps the *Callinusa* of Ptolemy; on the west side of which was *Alexandria*, now called Alessandretta.

Acamas. Khrusoco. Fontana Amorosa. Cape Limniti.

Between *Callinusa* and *Crommyon*, Strabo mentions no place but *Soli*, or *Solæ*. *Æpea*, founded by Demophoon, son of Theseus, on the western side of the river Clarius, more than 1300 years before the Christian era, was many centuries afterwards replaced by *Soli*; for, as it was built on a hill surrounded by a barren district, and therefore ill supplied with water, Solon (B. C. 593) advised Philocyprus, one of the Kings of the Island, to remove it near to the river in the neighbouring plain. (Plutarch, in Solone, p. 92.) He did so, and named his new city *Soli*, after the friend at whose suggestion it was founded. It had a Port and a Temple of Venus and Isis; its name is also still preserved in that of the village of Solea, situated in one of "the most beautiful vallies in the Island, well watered and richly cultivated." (Sibthorp, 23.) To the east of *Soli* was the promontory of *Crommyon*; so that Solea is either wrongly placed in Sonnini's Map, or on a different site from that of the ancient City.

Soli, or Solæ. Crommyon

The only town of any note in the interior is Nicosia, called Leucosia, as early as the XIIth century; as is

Nicosia, or Leucosia.

CYPRUS. Lefcoshah.

evident from its Arabian name Lefcosiyyah, (Idrísí, *Geogr. Nubiens.* 194,) changed by the Turks into Lefcóshah. Its history is obscure; but it was, probably, built on the site of *Leucotheon*, *Leuteon*, or *Ledrum*, an Episcopal See mentioned by St. Jerome and Nicephorus; and has been now for several centuries, the residence of the Archbishop, and Metropolitan of the Island, who enjoys an almost unlimited authority over his flock. It stands in 35° 18′ north and 33° 38′ east, almost in the centre of the Island, though only half as far from the northern as from the southern side; and, having been the seat of government under the Kings of the house of Lusignan, has since continued to be so. A traveller who approaches from the south sees it bursting suddenly upon his view at the distance of only 500 or 600 yards; and is struck with its splendid appearance, which bears a strong "resemblance to Shíráz in Persia," says Mr. Macdonnald Kinneir, (187,) "when that beautiful city is first seen, on issuing from the gorges of the mountains behind the Tomb of Háfiz. Like the capital of Fárs, it is situated in a noble plain (called Messaria) bounded by lofty mountains tipped with snow, while its numerous spires and minarets are seen to rise in the same manner above the branches of the trees; but the fine Cathedral of Sta. Sophia, towering over the heads of all the other buildings, combined with the extent and solidity of the walls and bastions, gives an air of grandeur to Nicosia which Shíráz cannot emulate." The moat, which is half a mile wide, now yields a considerable quantity of corn; the ramparts are also in some parts cultivated, and of great breadth. Their whole circuit is about three miles; and they are built, or only faced, with hewn stone, flanked with large oblong bastions. Four small pieces of artillery, without carriages, and completely honey-combed, were all the guns which Mr. Kinneir saw; "it is, however," he adds, "a matter of no consequence, as the place is entirely commanded by the heights to the south of it. Beneath the walls the bed of the moat abruptly terminates in a deep and wide fosse. There are three gates, viz. those of Cerina, Lárneca, and Papho; the latter being the most deserving of notice. The finest building in the place, is, undoubtedly, the great Mosque of Santa Sophia; the place in which the Kings of the Lusignan race were crowned, and wherein the tombs of many of them, and several Cypriote and Venetian Nobles, may still be seen. A fine sarcophagus of jasper, six feet broad and seven high, all of one block, is mentioned by Dapper, (*Archipel.* 31, 32,) as having been found buried in the earth, and afterwards used as a monument in this church. In his time the Greeks had four Churches, and the Latins only two; that of the *Capuchines*, or French; and that of the *Zoccolanti*, or Italian Missionaries. The Armenians have also a handsome Church, which was a Convent of Carthusian Nuns in the time of the Venetians. The Stream, or Torrent Pedés, flows through the Town, and in winter time often overflows its banks. There is also a spring, from which the gardens are supplied with water, once in eight days, at the rate of one bezant for each tree. The farmer of this branch of revenue paid 1500 crowns per annum to St. Mark. Nicosia was taken by the Turks in 1570. Its population, according to the Archbishop, was, in 1814, about 15,000; two-thirds Mohammedans, and one-third Greeks, with about 200 Armenians and about fifty Roman Catholic Maronites from Syria. The usual charge for the *Khárâj* (Capitation-tax) is forty or fifty piastres (£2. to £2. 10*s.*) a head, (Sibthorp, ii. 20;) but here, as elsewhere in Turkey, *avanias* (arbitrary assessments) are continually imposed.

The Town is governed by a *Musellem*, (Commissioner,) who receives and exacts all dues to the Turkish Government, and regulates the local Police; and by the Archbishop, the head of the Christian community, and the channel through whom the Rayàs have communication with the Porte.

There were anciently several other large towns, the site of which is now very doubtful. Nearly in the centre was *Tamassus*, *Tamaseos*, or *Tamesia*; called *Tamesia* by Constantine Porphyrogennetus. It is placed by D'Anville on the northern branch of the *Pedius*, and is therefore far from the Borgo di Timasso, near Famagosta, supposed by some Italian writers to occupy its site. Near to it were the principal copper mines of the Island. On the southern branch of the same river, that Geographer has placed *Idalium*, (now Dali,) at the foot of a forest on Mount *Idalus*, the site of which was immortalized by the death of Adonis. Not far to the south, and north-west of the promontory *Ammochostos*, was *Trimethus*, (Τριμηθοῦη,) under the Christian Emperors an Episcopal see. It appears to have been called Tremigé in more modern times. Khytri, near the north-eastern coast, still marks the place of *Khytros*, another early Bishopric; and *Cythera*, nearly half way between Cerina and Constrantiso, appears in the Ecclesiastical catalogues as a Suffragan to the See of Constantia. Conoca, or Conuclia, to the west of Famagosta, seems to have been once called *Cythera*; though there is no mention in the ancient writers of any town in Cyprus bearing that name. The passages cited in Dapper (*Archipel.* 42) relate to the Island of *Cythera*, (now Cerigo,) near the coast of *Laconia*.

Tam

Idali

Trime

Cythera

It has been observed, that the principal chain of hills in an island is usually parallel with its coasts; and that observation is verified in the case of Cyprus. From Cape Sant' Epifanio on the west, to Cape Sant Andrea on the east, the Island is crossed by a serpentine line of mountains, approaching, beyond Cerma, close to the northern shore, and leaving a fine table land, called Messaria, about sixty-five miles broad and twenty-five long, between its southern declivity and the sea. The heights gradually rise to the west, and the highest ridges are called Santa Croce and Troados; the latter of which bears north-west of Lárneca, and south-west by west of Nicosia, (Kinneir, 181, 191;) for by Santa Croix, Mr. Kinneir evidently means the Peak of Troados. They are parts of the same chain, not more than eight or ten miles asunder; and therefore often confounded under the same name. The ascent begins about six miles from Limasol; and, about ten miles further, the country is broken into a number of well-watered and fertile vallies, bounded on the north and west by the mountains of Troas, (Troados, Trobados, and Trogodos, in the language of the peasants; Troodi, in Sonnini's Map,) covered with the *Pinus Pinea*; and just below the steeper ascent is the Convent of the Holy Cross, (*Santa Croce*,) founded by Helena, and gifted with a relic of the true cross,) the second Monastery in the Island, surrounded by a Greek village; "where we observed," says Dr. Sibthorp, (Walpole's *Mem.* ii. 22,)

Mountain

CYPRUS. "an appearance of greater affluence than in most of those we had yet seen:" a remark which shows the injustice of the indiscriminate censures usually lavished upon Monastic societies, as if Monks were distinguished only by sloth and ignorance, and were as oppressive landlords as they are in another sense unproductive members of the community.

A steep tract of country, covered (as is almost universally the case in Asia Minor) with forests of the *Pinus Pinea* above, and thickets of *Ilex, Andrachne, Arbutus, Philyrea, Alaternus, Paliurus,* Cretan maple, black poplar, white willow, and alder below, leads to the wretched Convent of Troados; and after two hours journey from this, over steep and dangerous precipices, brings the traveller to the summit of the Cyprian Olympus, the north-eastern side of which still had some patches of snow when Dr. Sibthorp saw it on the 1st May, 1787. (Walp. ii. 22.) "The mountain is composed of *Grünstein*, (green-stone,) with large pieces of horn-blende, and but slightly covered with earth." Rocks of serpentine, veined with amianth, form its north-eastern declivity.

ers. Most of the streams descending from these hills to the sea are little better than torrents, (Meletius, iii. 231,) nearly or entirely dry in autumn. The Lycus and Podæus, the two largest rivers in the Island, rise at no great distance from each other, and from Santa Croce; the one running nearly due south, and joining the sea at Limasol; the other following a south-easterly course to the coasts in the neighbourhood of Famagosta.

nerals. The mineral wealth is probably great, though now entirely overlooked. Copper, the name of which appears connected with that of the Island, *chalcanthes*, (copperas?) and "the flower of brass, useful on account of its medical virtues, are mentioned by Strabo, as found in abundance at Temassus, not towards the Paphian extremity, (Clarke, iv. 44,) but in the centre of the Island." Emeralds, opals, sapphires, lazulites, (*Lapis Cyaneus,*) mica, or Muscovy glass, alum, nitre, gypsum, and beautiful crystals of quartz, vulgarly called Bapho diamonds, are among its mineral productions mentioned by the Ancients; many of which seem not to have been found in modern times. Ætites, or eagle-stone, was also valued for its supposed medical virtues; and amianthus is found in several places. A very superior kind occurs near Papho; it is as flexible as silk, perfectly white, and of a peculiarly delicate texture. The Cypriotes call it "cotton stone," (Drummond's *Travels*, 157;) and at a village still named Amiantho, there was anciently a manufacture of incombustible cloth from this asbestos, or fibrous stone, mixed with flax. (Dioscorides, v. 46.) The Cyprian jasper is highly extolled by Pliny, (*N. H.* xxxvii. 4.) Borax has been already mentioned as found near Khrusoco; veins of gold and Cadmia, called Botryitis, are stated by Porcacchi to have been discovered in that part of the Island, and close to Nicosia. Pompholyx, or Spodos, as well as Chalcitis, are mentioned by Pliny and Dioscorides, whose writings might be much elucidated by a more accurate study of the Geology and Botany of this Island.

il. A white marly clay often occurs, and in general the soil of the plains and vallies is highly productive; but such is the effect of misgovernment, that this fine Island is now almost deserted. Its whole population is said not to exceed 70,000 souls, (Kinneir, 181;) its cotton, once the finest in the world, is reduced almost to nothing in quantity, as well as quality; its sugar plantations have been long abandoned, and even the flavour of its wines is injured by the pitch smeared over the jars in which it is kept. The best is called *Vino della Commanderia*, because it is produced in the districts between Troados, Limasol, and Papho, formerly belonging to the Knights Commanders of St. John of Jerusalem. CYPRUS.

Trade. Where agriculture languishes, it is impossible that commerce should flourish; two thousand bales of cotton, 15 or 18,000 of silk, some wool, wine, and salt, a few packages of cotton cloths and Turkey leather, form nearly the whole of the present exports from Cyprus; for which European manufactures and colonial produce are received in return.

Climate. The oppression which this Island has suffered more than many other parts of Turkey, has not only ruined its agriculture, but vitiated its climate; for its obstinate intermittents so prevalent, and so often fatal to strangers, are occasioned chiefly by the want of drainage which has reduced its plains to pestilential swamps. The mountainous districts are not unhealthy; and would, under any other Government, be frequented as one of the most delightful places of residence on the face of the earth

The ancient history of Cyprus is well summed up by Strabo, (xiv. 4,) who observes that it was divided into petty sovereignties till the reign of the Ptolemies in Egypt, who became its liege Lords if not its Monarchs. He might have added, that at an earlier period it had been in the same state of dependancy on the Persian Monarchy. (Diod. Sic. xvi. 42.) It was taken (B. C. 58) from the last of the Ptolemies but one, by Marcus Cato Uticensis; and the treasure removed from it to Rome amounted to 7000 talents, or about £1,400,000. It was immediately afterwards made a Proconsular Province. On the division of the Empire, Cyprus remained subject to the Court of Byzantium; and after the conquest of the Arabs, it was alternately seized by one or other of the rival powers, from the middle of the VIIth till the close of the XIIth century. At that period Richard Cœur de Lion, in his way to the Holy Land, was driven by storms into one of its harbours; and in revenge for the plunder to which its tyrant, Isaac Comnenus, exposed him, he seized the Island. He afterwards sold it to the Knights Templars; but having by some means soon again become master of it, he ultimately gave it up A. D. 1191, to Guy de Lusignan, the last King of Jerusalem, in whose family it continued till it was given to the Republic of Venice by Caterina, daughter of Marco Cornaro, and widow of Giacomo the last Sovereign of the house of Lusignan. In 1571 the Turks got possession of the whole Island, after several of the fortresses, and especially Famagosta, had made a most resolute defence; and since that period it has formed one of the Páshálics or Vice-royalties of the Ottoman Empire.

At a very early period it was subdivided into four nearly equal portions; *Salaminia, Amathusia, Paphia,* and *Lapithia*. About three centuries and a half before the Christian era it contained nine separate States subject to the King of Persia. The Venetians divided it into eleven *Contrades* or districts, named after their chief towns: 1. Bafo; 2. Avdino; 3. Limosò; 4. Masotò; 5. Le Saline; 6. Messaria, on the southern;

CYPRUS. — CYRTANTHUS.

7. Crusocò; 8. Pendaja, or Pendalia; 9. Cerignes; 10. Carpasso, on the northern coast; and 11. the Viscontado, in the centre of the Island. The Turks have made it a Páshálic containing seven *Sanjács*, (districts,) four of which are on the opposite coast: viz. Báf, Lefcóshah, and Kerínah in the Island, and Aláyeh, Tarsús, Sís, and I'ch-il on the coast of Asia Minor. They have also retained the Venetian divisions: viz. 1. Báf; 2. Avdínó; 3. Límósah; 4. Másótó; 5. Mumliháh, (i. e. the Salterns,) 6. Avlímús; 7. Khursovì; 8. Bendáliyà; 9. Kerínеh; 10. Carípásó; 11. Vícheh-cómítà and have appointed fourteen *Cází-lics*, (*Jehán-numà*, 612,) or jurisdictions.

The present inhabitants of Cyprus are evidently a mixed race; they, however, still possess the beauty, dexterity, and prepossessing manners for which their forefathers, in better times, were renowned. Gay, lively, and devoted to pleasure, they delight in splendour and amusements, and endeavour to forget the oppression under which they groan in the indulgence of the passing hour. But their mirth is soon embittered by the recurrence of the evils to which they are exposed. The *Musellim* or Commissioner of the Island purchases his appointment of the *Cápúdán Páshá*, to whose office this Páshálic is attached, and a new bargain is made every year. The Greek Archbishop is indebted for his See to similar means; so that each, like the *Hospodárs* of Moldavia and Vallakhia before the interference of Russia at the close of the last war, is obliged to repay himself and his creditors, by all the various modes of extortion afforded by his power and remoteness from the seat of Government. It may, therefore, be readily believed, that the population is daily diminished by emigrations, while the soil formed by nature for a paradise, is allowed by neglect to become a pestilential wilderness.

The ancient authorities are Herod. iii. v.; Diod. Sic. xi. xii. xv. xvi. xx.; Strabo, xvi.; Ptol. v. 14; Plin. xii. 24; xxxiii. 5; xxxvi. 26; Mela. ii. 7; *Anc. Univ. Hist.* iii. 772.

The modern, Stephano di Lusignan, *Chorographia dell' Isola di Cipro*, Bologna, 1573; Dominic Jauna, *Hist. de Chypre, &c.* Leyde. 1747, 2 vols. 4to.; Drummond's *Travels*, London, 1754; Pococke's *Description of the East*, London, 1743—5, 2 vols. fol.; Marite's *Travels*, London, 1791; (Eng. transl.) Sonnini's *Travels*, London, 1801; Clarke's *Travels*, London, 1817, (8vo. ed.) iv. 11, &c.; Walpole's *Travels in the East*, London, 1820, 4to. ii.13, &c.; Von Hammer's *Topographische Ansichten*, Wien, 1811, 4to.; Dapper's *Archipel.*, Amsterdam, 1688, fol.

CYRENA, in *Zoology*, a genus of bivalve shells (*Acephala testacea*) of the family *Conchæ*, and of the fluviatile division. Generic character: shell rounded, trigonous, turgid or ventricose, solid, inequilateral, covered with an epidermis; the nates eroded or decorticated; hinge teeth three in each valve; lateral teeth almost always two, of which one is placed near the hinge; ligament external.

The *Cyrenæ*, of which the species are rather numerous, have been confounded with *Cyclas*, but are easily distinguished from the latter by the three hinge teeth in each valve. The species are all foreign.

CYRILLA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Ericæ*. Generic character: calyx minute, somewhat top-shaped, five-parted, superior; petals five, star-formed, spreading; style two-cleft; berry two-celled, seeds solitary.

Two species, natives of America.

CYRTA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*. Generic character: calyx five-toothed, inferior; corolla, one petal, bell-shaped, tube short; filaments dilated at the base; drupe oblong, curved, hairy, one-seeded; nut sulcated.

One species, *C. agrestis*, native of Cochin-China. Louriero.

CYRTANDRA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx five-cleft, two-lipped; corolla five-cleft, irregular, stamens four or five, of which two or three are sterile; berry two-celled.

Two species, natives of the Indian Isles. Pers.

CYRTANTHUS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Amaryllidæ*. Generic character: corolla superior, incurved, tubular, club-shaped, six-cleft, segments ovate, oblong; filaments inserted into the tube.

Four species, fine bulbous plants, natives of the Cape of Good Hope. *Hort. Kew.*

CYRTOPODIUM, in *Botany*, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchideæ*. Generic character: lip of the corolla with a bent claw, laminæ three-parted; petals five, distinct; masses of pollen two, the hinder part two-lobed.

One species, *C. Andersonii*, native of the West Indies. *Hort. Kew.*

CYRTUS, in *Zoology*, a genus of insects of the order *Diptera*, family *Inflata*. Generic character: antennæ very small, placed on the vertex, formed of two subequal joints, the first cylindrical, the second ovate, terminating in a long setæ.

Type, *C. acephalus*, Latr.

CYTHEREA, in *Zoology*, a genus of bivalve shells, (*Acephala Testacea*) of the family *Conchæ*. Generic character: shell equivalve, inequilateral, suborbicular, subtrigonous, or transverse; cardinal teeth four in the left valve, three of them diverging, and one isolated; three cardinal teeth in the other valve, divergent, a cavity a little distant, parallel with the margin; lateral teeth none.

These shells are sufficiently distinct from *Venus*, from which they have been removed, although in their general conformation the affinities are obvious. Several species are natives of Britain, as *C. Chione*, *Lineta*, *Exoleta*.

CYTHERINA, in *Zoology*, a genus of the class *Crustacea*, order *Entomostraca*, family *Ostracoda*. Generic character: body enclosed in a bivalve shell; eye single; head concealed; antennæ two, superior, hairy; feet eight.

Type, *C. viridis*, Müll.

Except in the characters essentially distinguishing the genus, these animals are very closely allied to the

THE-INA. — DAB.

genus *Cypris*. Latreille gave to this genus the appellation *Cythere*; but as *Cytherea* had already been assigned to a genus of bivalve shells, Lamarck changed the termination of the word to the present name.

CYTINUS, in *Botany*, a genus of the class *Monoecia*, order *Monadelphia*, natural order *Aristolochiæ*. Generic character: male flower, calyx none; corolla bell-shaped, four-cleft; anthers eight, two-celled; female flower, as the male, the head of the stigma sulcated; berry eight-celled.

One species, *C. Hypocistis*, native of the south of Europe.

CYTISUS, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx two-lipped, superior, lip two-toothed; keel erect; base of the pod attenuated, compressed.

Forty species, small trees, natives of both hemispheres. *C. laburnum*, the common Laburnum tree, is a native of the south of France.

CYZICUS, now *Artaki*, originally an Island, afterwards a Peninsula on the coast of *Mysia*, on the south of the *Propontis*, the chief Town of which bore the same name. In its insular state Alexander joined it to the continent by two bridges. (Plin. v. 32.) It was more than ninety leagues in circuit. The Town was built near the bridges, and was among the most considerable and beautiful of *Asia Minor*, so that Florus (iii. 5) does not hesitate to call it *quasi alteram Romam*. It had two excellent ports, *Panormus* and *Chytus*. In history it is chiefly celebrated for its siege by Mithridates, from which it was relieved by Lucullus. After the establishment of Christianity, it was a Metropolitan See under the Patriarch of Constantinople, and in the end perished in an earthquake, after which its most valuable materials were conveyed to Constantinople. Artaki is a mean place, but its neighbourhood is celebrated for the excellence of its wines.

CYZICUS. — DAB.

CZAR, CZARISH, CZARINA. } Serenius says, S. *Ryss-Keisare*, Emperor of the Muscovites; and Ihre has, *Keisare, Imperator*. Wachter. *Kaiser*, A word acknowledged and used by all ancient Dialects.

> But each have separate interests of their own,
> Two *czars* are one too many for a throne.
> *Dryden. The Hind and the Panther.*

> His *czarish* majesty dispatch'd an express to General Goltz with an account of these particulars. *Tatler*, No. 55.

> In the mean time the *czar* resented this affront [the arrest of his ambassador] very highly, and demanded that the sheriff of Middlesex and all others concerned in the arrest should be punished with instant death.
> *Blackstone. Commentaries*, book i. ch. vii. vol. i. p. 255.

> Assemblies were quite unknown to them, [the Russians;] the *zarina* was satisfied with introducing them, for she found it impossible to render them polite. *Goldsmith. Essay* 22.

In the Sclavonic language CZAR signifies *King*, and Vassili Ivanovitch appears to be the first Grand Duke of Russia who assumed this title, in the beginning of the XVIth century. The desire of Peter the Great to be recognised as Emperor, occasioned much discussion in the principal European Courts, and it was not till after many delays and objections that he was addressed by that style, about the year 1722.

D.

THE letter *D* is classed by Wilkins among semi-spiritous or half-breathed consonants; meaning such as are accompanied with some kind of vocal murmur. *D* and *T*, he adds, are commonly framed by an appulse or collision of the top of the tongue against the teeth or upper gums; the first being more soft and gentle, with some kind of murmure, the other wholly mute, i. e. pronounced with a strong emission of the breath, without any vocal sound. *On Real Character*, P. 3. c. 12.

Tooke observes, that *B* differs from *P* by no variation whatever of articulation, but singly by a certain unnoticed and almost imperceptible motion or compression of or near the larynx; which causes what Wilkins calls "some kind of murmure." *Diversions of Purley*, vol. ii. p. 93.

DAB, *v.* DAB, *n.* DA'BBING, DA'BBLE, DA'BBLER, DA'BBLING. } *Dab, dib* or *dob*; *dap, depe, dip* or *dop*, are the same word variously written or applied, from the Goth. *daup-jan*; A. S. *dipp-an, mergere, immergere*, to dip; Dutch, *doop-en*. Why the *dab*-chick or *dob*-chick is so called, is well told by Drayton; see the quotation from him.

Dabble is merely the diminutive; to *dip* a little below the surface; met. to look or search, to examine or inquire shallowly, superficially.

The A. S. *dipp-an*, and Dutch, *doop-en*, are also consequentially *tingere, intingere, imbuere, inficere*, i. e. to die or *dipp* cloth. Somner.—To die, to tinge, to stain, to daub; and thus we have, a *dab* of dirt.

To *dab*, to move with the short, quick action of *dipping*.

A *dab*-wash; a *dip*-wash. A *dab*, a slight blow.

Dab, as applied to a person who is handy or clever at any thing, may be a corruption of Adept, q. v.; and Dr. Pegge, under the signature T. Row, in the *Gent. Mag.* for 1767, vol. xxxvii.

Dabbing, in Norfolk, is setting plants with a *dibber*.

> And Saint Paule himself confesseth, that for a medicine preseruatiue against pride, there was giuē hym the aungell of Sathan the pricke of the fleshe to *dabbe* him in the necke and make him stowpe and beate hym.
> *Sir Thomas More. Workes*, fol. 551. *The second part of the Confutation of Tyndall.*

> I creping held with crokid hands the mountaynes toppe,
> Encombrid in my clothes that *dabbing* down from me did droppe.
> *Phaer. Æneidos*, book vi. fol. 145.

DAB. — DACIA.

Spa. His tongue trouls like a mill-clack; he towzes the ladies' sisters, as a tumbling dog does young rabbits. Hay here, *dab* that. *Ford. Fancies Chaste and Noble*, act iii. sc. 3.

And this way of fishing we call *daping*, *dabbing*, or *dibbing*, wherein you are always to haue your line flying before you—up, or down the river, as the wind serves—and to angle as near as you can to the bank of the same side whereon you stand.
Walton. Angler, part ii. ch. v.

Fac. ——————— Fore God;
She is a delicate *dab-chick!* I must have her.
Ben Jonson. The Alchemist, act iv. sc. 2.

The diving *dobchick*, here among the rest you see,
Now up, now down again, that hard it is to prove,
Whether under water most it liveth, or above.
Drayton. Poly-olbion, song 25.

And under them again (that water never take,
But by some ditches' side, or little shallow lake
Lie *dabbling* night and day) the palate-pleasing snite.
Id. Ib.

Neither will a soul that dwells with stars, *dabble* in this impurer mud; or stoop to be a play-fellow and copartner in delights with the creatures, that have nought but animal.
Glanville. Vanity of Dogmatizing.

I will tell you nothing I have not made myself as certain of, as any man can be in thirty years experience; for so long I have been a *dabbler* in that art.
Walton. The Angler, part ii. ch. i.

'Tis but to dye, dogs do it, ducks with *dabbling*.
Beaumont and Fletcher. The Mad Lover, act ii. sc. 1.

As when a *dabchick* waddles through the copse
On feet and wings, and flies, and wades, and hops;
So labouring on, with shoulders, hands, and head,
Wide as a windmill all his fingers spread,
With arms expanded Bernard rows his state,
And left legged Jacob seems to emulate.
Pope. Dunciad, book ii. l. 63.

But being a virtuoso, able
To smatter, quack, and cant, and *dabble*,
He held his talent most adroit,
For any mystical exploit.
Butler. Hudibras, part iii. can. 1.

I saw a young child *dabbling* in a bucket of water, and standing in a very bleak and sharply freezing wind. I bid the child go in to the fire; she answered, that the water was warm, and she stayed there to keep her hands warm.
Boyle. Letters from several Persons, vol. vi. p. 421.

On the old frame remain these lines, probably written by the painter himself, who, we have seen, *dabbled* in poetry too.
Walpole. Anecdotes of Painting, vi. p. 227.

Wherefore your *dabblers* in metaphysics are the most dangerous creatures breathing: they have just abstraction enough to raise doubts that never would have entred into another's head, but not enough to resolve them.
Search. Light of Nature. Introduction, vol. i.

One writer for instance, excels at a plan, or a title page, another works away the body of the book, and a third is a *dab* at an index. *Goldsmith. Miscellaneous Works. The Bee*, No. 1.

Boundaries and names.

DACIA, or the Country of the *Daci*, comprehended the whole tract between the *Mons Carpates* (Krapat or Carpathian Mountains) and the *Ister*, one way, and the *Tibiscus* (Theisse or Teisse) and mouths of that River the other; it therefore contained the Bannat of Temeshvár in Hungary, Transylvania, Moldavia, Vallachia, and Bessarabia, for its north-eastern boundary was the *Tyras*, (Dnestr.) That portion of Hungary which lies between the *Ister* and the *Tibiscus*, is also frequently mentioned as a part of *Dacia*, though not properly belonging to it.

This Province was annexed to the Roman Empire by Trajan, after its inhabitants had obstinately resisted his arms, for five years successively. He united it with *Mœsia* (Bulgaria) by a splendid bridge, of which the remains are still admired. DACIA

Under Aurelian a part of *Mœsia* and *Illyricum*, to the south of the *Ister*, was added to *Dacia*, (Eutrop. ix. 9,) and the two divisions of the Province were thence called *Dacia Trajani* and *Dacia Aureliani*. Excepting where a branch or offset of *Mons Carpates*, descends nearly to the Danube, and forms a natural boundary between Transylvania and Vallachia, the country is usually a dead flat, or gently undulated level. To the north and east of that range it is more hilly, but it sinks into a sandy plain on the north-eastern shore of the Euxine.

Rivers.

Numerous streams, descending from the mountains, and joining the Danube on the west and south, and the Euxine on the east, furnish an abundant supply of water. Few of these rivers are named by the Ancients, by whom this fine country was considered merely as an outpost, occupied by troops stationed to repress the fierce barbarians, who were its native inhabitants. The *Tibiscus*, its western boundary, rises nearly in 47° north and 25° east of Greenwich, and after taking a wide sweep, first nearly due west, flows from north to south, and pours into the Danube, not very far to the north-west of Belgrade, the united waters of upwards of fifty streams. The largest of those which augment its streams is the *Maros*, (Marosh,) probably the *Rhabo* of Ptolemy, (iii. 8,) and the *Marisus* of Strabo, (vii. p. 211,) though both erroneously make it run into the Danube. It rises near the southern fork of the Carpathian hills, and runs almost due west across the whole width of Hungary. The third river of the Province, in point of magnitude, is the *Aluta*, (a name still preserved in the word Alt or Olt,) flowing from the south-eastern branch of the same hills, and joining the Danube between the bridge of Trajan and *Nicopolis*, nearly opposite to the latter From the northern side of those mountains, nearly in 49° north and 25° east, rises the Prut, which can be no other than the *Hierasus* of Ptolemy. It flows into the Danube through the alluvial land, full of lagunes and morasses, which extends so far inwards from the mouths of that vast river. The *Tyras*, or Dnestr, separated *Dacia* from *Sarmatia*, which comprehended many of the southern Provinces of the Russian Empire.

Rhabo or Marisus. Maros. Aluta. Alt. Hierasus. Pruth. Tyras. Dnestr.

Native tribes.

The cities in *Dacia* all arose after it became a Roman Province, for it was inhabited at the time of its conquest by barbarous hordes, wholly ignorant of the arts of civilized life. The *Jázyges Metanestæ*, similar in manners though a different race from the *Daci*, occupied the country between the *Tibiscus* and *Ister*, already mentioned as being often considered as part of *Dacia*. The inhabitants of *Dacia* Proper were various tribes of *Daci*, probably having a common origin, and apparently little known to the Ancients themselves. On the northern confines they appear to have been more considerable; and the *Anartii* or *Anartes* are mentioned by Cæsar (*Comm.* vi. 24) as well as by Ptolemy, (iii. 8.) The name of the *Jassii*, who lived on the banks of the Upper *Hierasus*, (Prút,) is still preserved in that of Jassy, (Yassy,) the Capital of Moldavia. So the Crapats or Carpathian Mountains retain the name of the *Carpi* or *Carpiani*, who were placed between the *Peucini* and the *Basternæ*, and had descended from the hills into the southern plains near the *Ister*. These turbulent savages were all removed into *Pannonia*

Jazyges. Anartes. Jassii. Carpiani. Peucini. Basternæ.

DACIA. (South-western Hungary) by Diocletian, (Ammian. Marcellin. xxviii. 11.) The *Jázyges*, who were bounded on the west by the *Tibiscus*, were the last people in that direction known to Ptolemy; so limited was the geographical knowledge of the Ancients in the beginning of the IId century.

The Capital of Dacia, called *Zarmigethusa* or *Zarmisogethusa*, or *Sarmizegethusa*, was placed upon the river *Sargetia*, a small stream running into the *Marisus* or *Rhabo*, (45° 32′ north and 22° 9′ east from Greenwich according to D'Anville.) After the Roman conquest its name was changed to *Ulphia Trajana* and *Augusta Dacia*, as is evident from coins and inscriptions. Its ruins near the village of Varhel, (Vallcapa?) in the county of Kraszna, show that it was one of the most flourishing of the Roman colonies. On the right bank of the *Rhabo* was the *Colonia Apulensis*, just above *Alba Julia*, now Weissenburg, (46° 16′ north and 24° 9′ east.) The origin and age of the name *Alba Julia*, (of which Weissenburg is a translation,) is extremely obscure. It does not appear on ancient coins or inscriptions. The modern town is also called Carolina and Carlsburg. The other colonies were those of the *Zemenses*, *Petovicenses*, and *Napocenses*; the position of the two first we have no data to determine; but the last was at *Napuca*, (Ptolemy, iii. 8) now Clausenburg or Koloshvár, (36° 51′ north and 23° 58′ east.) Several other towns are mentioned by Ptolemy, but the position of most of them is extremely doubtful. It may be remarked with respect to their names, that eleven out of sixteen end in *dava*; and *tába*, which signifying a *hill* in the Lydian language, as *tepeh* does in the Turkish, will probably account for this peculiarity.

. This Province, like all the larger ones, especially with those at the extremities of the Empire, was governed by a Consular or Imperial Legate.

The *Dacia* of Aurelian was a part of the Upper *Mœsia* and *Illyricum*, separated by the *Ister* from *Dacia* here described, and inhabited by a different race of people.

The *Daci* were believed by Strabo (vii. 3) to be the same people as the *Dai*, (*Davi*,) for the slaves in Attica were almost all called *Geta* or *Daus*, (*Davus*,) and the Athenians used to name their slaves from the nation to which they belonged; a Syrian was called *Syrus*, and a Lydian, *Lydus*, or by names common in those countries; so a Phrygian was called *Manes* or *Midas*; a Paphlagonian, *Tibius*. Strabo considers the *Getæ*, who inhabited the eastern part of the country, to be the same people as the *Daci*; and he adds, that "thinned as their numbers had been by internal dissensions and the Roman invasions, they could still bring 40,000 men into the field; but before the reduction of their power they could send out an army of 200,000. He adds that the *Daci* and *Getæ* used the same language, that is the Thracian, (*ut supra*,) and it cannot fail to be observed, that when the Grecian terminations have been rejected, the syllables *Thrac*, *Dac*, and *Get* appear to be radically the same; *Get* consisting of the same elements as *Dac*, in an inverted order, and with such a change of letters as is usual in different dialects of the same language. They had no affinity with the Goths, who afterwards became the masters of their country. (Adelung's *Mithrid.* ii. 357.) Gatterer has endeavoured, in a dissertation published in the *Memoirs of the Royal Society of Gottingen*, to prove that the Thracians were a people of Sclavonian origin; Adelung (*Mithrid.* ii. 344) thinks, with more reason, that the only wrecks of their language now existing, are to be found in the Vallachian and Albanian, but so intermingled with other dialects as to be no longer distinguishable. Indeed, as he justly observes, (726, 7) not only were these countries overrun by a continual succession of barbarous nations, some of whom remained there for a considerable time, but at one period large tracts in this part of Europe were entirely depopulated, so that there is little probability of their present inhabitants having retained more than some very indistinct vestiges of the languages spoken there before the commencement of our era.

DACIA — DACNE.

. See Herod. iv. 93; Ptolemy, lib. iii.; Malte-Brun, *Précis de la Géographie*, i. iii.; Cellarii *Notitia Orbis Antiqui*, ii. 8, p. 376, 377.

DACILLUS, in *Zoology*, a genus of Coleopterous insects, established by Latreille; appertaining to the family *Telephoridæ*.

Generic character: maxillary palpi filiform, with the last joint somewhat cylindrical; labial palpi not two-forked; body ovate; feet all simple.

The type of this genus has been placed in several genera, it was considered as *Chrysomelæ* by Linnæus, as a *Crioceris* by Marsham, and as a *Cistella* by Olivier; but Paykull formed it into a genus under the name of *Atopa*, which has been adopted by most modern Naturalists, on account of its being prior to that named by Latreille.

The only species of the genus at present described is *D. cervinus*: back covered with grey down; antennæ, feet, and elytra pale yellow. *Chrysomela cervina*, Lin. *Sys. Nat.*; *Atopa Cervina*, Paykull; Latreille, *Gen. of Insects*, j. t. vii. f. 11.

This species is not uncommon in many parts of Great Britain, and is found in most parts of the continent of Europe.

DACNE, in *Zoology*, a genus of Coleopterous insects, established by Latreille; it is referable to the family *Nitidulidæ*, and closely allied to the *Cryptophagus* and *Caloticus* of the same author.

Generic character: body depressed; back flattish; antennæ short, ending in an orbicular or ovoid perfoliated club, formed of three joints, the third joint of the anther longer than the second; maxillary palpi filiform; labial palpi club-shaped; tarsi formed of cylindrical joints, bald or only slightly hairy.

These insects live under the bark of trees, and are therefore often called *Bark insects* by the collectors, and under stones, and are exceedingly partial to putrid fungi. In the generic catalogue of insects, eleven species of this genus have been mentioned, several of which are undescribed, and inhabit Brazil and various parts of South America. Two species are found in Europe.

D. humeralis, elliptic, black, shining, punctate; antennæ, head, thorax, humeral spot on the elytra and feet red. *Engis humeralis*, Paykull. Not uncommon in England, especially in Hyde Park; it is very nearly allied to *Nitidula rufifrons* of Marsham.

This genus differs from the *Nitidulæ* by the form of the tarsi, and from *Thymalus*, *Colobicus*, and *Micropeplus* in the form of its body. The *Dacne* was confounded by Herbst with the genus called by him *Ips*. It corresponds with the genus long before established by Paykull under the name of *Engis*; and most of the

DACNE. — DACTYLOPHORA

modern Entomologists have used the latter name, on account of its priority.

DACRYDIUM, in *Botany*, a genus of the class *Dioecia*, order *Monadelphia*, natural order *Coniferæ*. Generic character: male flower, calyx, the scale of the catkin heart-shaped, bearing two sessile anthers; corolla none; female flower, solitary, terminal; nut ovate, encompassed by a cup-shaped receptacle.

Two species, *D. cupressinum*, and *D. taxifolium*, valuable timber trees, natives of New Zealand. Lambert's *Pinus*.

DA'CTYLE, DA'CTYLICK, DA'CTYLIST, DA'CTYLOGY. } Gr. δάκτυλος, a finger. The name of a foot in poetry, and so called because like the finger, *tribus constat artubus, uno longiori, ac duobus brevibus.* Vossius. Fr. *dactylogie*; It. Sp. and Lat. *dactylogia.* Dactylogy, finger talk.

> The nimble *dactyl* striving to outgo,
> The drawling spondees pacing it below.
> The lingring spondees, labouring to delay,
> The breathless *dactyls* with a sudden stay.
> *Hall. Satire* 6. book i.

> Whosoever saw a colt wonton and wild,
> Yok'd with a slow-foot ox on fallow field,
> Can right areed how handsomely besets
> Dull spondees with the English *dactylets.* *Id. Ib.*

Cheirology, or *dactylogy*, as the words import, is interpretation by the transient motions of the fingers; which of all other wayes of intepretation, comes nearest to that of the tongue.
Dalgarno. Deaf and Dumb Man's Tutor. (1680.) *Introduction.*

The learned languages have certainly a great advantage of us, in not being tied to the slavery of any rhyme; and were less constrained in the quantity of every syllable, which they might vary with spondees or *dactyls.*
Dryden. A Letter to Sir R. Howard.

It was requisite, for instance, that the hexameter verse should have the quantity of its syllables so disposed, that it could be scanned or measured by six metrical feet, which might be either *dactyles* or spondees, (as the musical time of both these is the same) with this restriction only, that the fifth foot was regularly to be a *dactyle*, and the last a spondee.
Blair. Lecture 38. vol. ii.

This at least was the power of the spondaic and *dactylick* harmony, but our language can reach no eminent diversities of sound.
Johnson. Rambler, No. 94.

Various Dactylogical Alphabets have been framed, and few appear better calculated to fulfil their purpose, than that with which most English young ladies from fifteen upwards are probably well acquainted. Two, somewhat more complicated, are given in the *Enc. Mét.* (*Gramm. ad voc.*;) the one taken from the *Cours élémentaire d'éducation des sourds et muets par* M. l'Abbé Deschamps, is adapted to close talking; the other is more fitted for distant communication: and as it is executed rather with the whole hands than with the fingers only, it is termed *Chirolatie* by M. l'Abbé de l'Epée.

DACTYLIS, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: calyx, glume two-valved, containing one or more florets; corolla, glume two-valved, the lower valve largest, awned, the upper valve cloven, lanceolate; seeds with a furrow on one side.

A genus of Grasses, mostly natives of the northern Hemisphere.

DACTYLOPHORA, in *Zoology*, a genus of fossil Corals established by Lamarck.

Generic character: coral stony, free, cylindrical, club-shaped, the narrowest end perforated, outer surface reticulate; scales rhomboidal; net porous on the outside; pores very small.

The *Dactylopores*, by their periforous net and distinct cellular scales, have very great affinity to the genus *Retepora*, but they differ from it in being free, simple without any lobes or branches, and by their peculiar form. DACLOPH — DÆD

Lamarck only describes one species, *D. cylindracea.* Bosc, in the year 1806, had described this Coral under the name of *Rèteporite;* and Lamaroux, who is exceedingly desirous of changing all of Lamarck's genera, adopts that name as a general one without the slightest reason.

DADE, a word peculiar to Drayton, and which Johnson says, is to hold up by a leading string; and Mr. Nares, to flow; and Dr. Jamieson, to suck. *Daddle*, Mr. Grose explains, to walk unsteadily like a child, to waddle. To *daddle, diddle* or *doddle*, are no doubt the diminutives of *dade*, whatever may be the origin of this latter word. Perhaps the word *dawdle*, diminutive of *daw* (q. v.) may be a cognate term, if not the same, differently applied. To *dade*, seems to be equivalent to

To move or cause to move cautiously, slowly.

> Which, nourished and bred up at her most plenteous pap,
> No sooner taught to *dade*, but from their mother trip,
> And in their speedy course strive others to oustrip.
> *Drayton. Poly-olbion*, song 1.

> Th' Egyptian horrours yet 'twas I did see,
> And through those strange calamities did wade,
> And Israel's charge imposed was on me,
> When they (but then) had scarcely learn'd to *dade.*
> *Id. Moses his Birth and Miracles*, book iii.

> The little children when they learn to go,
> By painful mothers *daded* to and fro,
> And taught by sugar'd numbers to rehearse,
> And have their sweet lips season'd with my verse.
> *Id. England's Heroical Epistles. Earl of Surry to Lady Geraldine.*

DADD, DADDY. } i. e. *da da*, a word, like *pa pa, ma ma*, formed from the sound.

> Buss, buss, uncle, and there's a pum for *daddy.*
> *Ford. The Lover's Melancholy*, act iii. sc. 3.

> Zounds, I was neuer so bethumpt with words,
> Since I first call'd my brother's father *dad.*
> *Shakspeare. King John*, act ii. sc. 2.

> And where's that valiant crook-back prodigie,
> Dickie, your boy, that with his grumbling voyce
> Was wont to cheare his *dad* in mutinies?
> *Id. Henry VI. Third Part*, act i. sc. 4.

> Come, bless'em, bless'em, honest *daddy;* kneel down, children.
> *Dryden. Love Triumphant*, act v. sc. 1.

DÆDAL, Gr. δαίδαλλ-ειν, to make or form artfully, skilfully. Dædalum *vocatur, quicquid est artificiosè varium et affabrè factum.* Vossius.

Artful, skilful, fruitful in invention.

> But liuing art may not least part expresse,
> Nor life-resembling pencill it can paint,
> All were it Zeuxis or Praxitiles,
> His *dædale* hand would faile, and greatly faint,
> And her perfections with his error taint.
> *Spenser. Faerie Queene. Introduction*, book iii.

> Then doth the *dædale* earth throw forth to thee
> Out of her fruitful lap aboundant flowres,
> And then all liuing wights, soon as they see
> The spring breake forth out of his lusty bowres,
> They all do learne to play the paramours.
> *Id. Ib*, book iv. can. 10.

> ——— Nor hath
> The *dædal* hand of nature only pour'd
> Her gifts of outward grace. *J. Philips. Cider*, book i.

> Here ancient art her *dædal* fancies play'd
> In the quaint mazes of the crisped roof;
> In mellow glooms the speaking pane array'd,
> And rang'd the cluster'd column, massy proof.
> *Warton. Ode* 3.

DÆMOGORGON, one of the most ancient of the Deities, whom under this name we cannot trace in the Greek or Latin classical writers; and of whom we have been unable to find any earlier notice, than that which Boccaccio gives at some length in the opening of his Tract *de Genealogid Deorum*. On the authority of Theodontius, whom he mentions with familiar acquaintance, as *non novus homo, sed talium investigator præcipuus*, Boccaccio represents Dæmogorgon as *Veternosus ille Deorum omnium gentilium proavus, undique stipatus nebulis et caligine——nomine ipso horribilis*; for the Arcadians, by whom he was first worshipped, made the pronunciation of his name criminal, so that it was as ineffable as the *Adonai* of the Hebrews. In person he was *pallore quodam muscoso et neglectâ humiditate amictus, terrestrem, tetrum, fœtidumque evaporans odorem*. In pity to his loneliness he had assigned to him two agreeable helpmates. *Huic præterea, ne tedio solitudinis angeretur, liberalis et circumspecta vetustas, ut ait Theodontius, dedit Æternitatem atque Chaos et inde filiorum agmen egregium*. These hopeful children were nine in number, *Litigium*, the first born, but accompanied at the same birth by *Pan, Clotho, Lachesis*, and *Atropos; Polus; Phython; Terra;* and *Erebus*. To each of these some marvellous legend attaches, from which we shall select that of the nativity of *Litigium*, as a just tribute to the obstetric skill of his father. *Dicit enim (Theodontius) a Pronapide Poetâ in Protocosmo scribi, quod semel residente Dæmogorgone ut quiesceret in Æternitatis antro, sensit in utero Chaos tumultuari; quamobrem commotus, extensâ manu, Chaos ventrem aperuit, et evulso Litigio, tumultum faciente eo, quòd turpem et inhonestam haberet faciem, abjecit in auras*. Chaos after this, *fessa labore, cum non haberet quam invocaret Lucinam, madens tota in sudorem videbatur resolvi debere, ignita exhalans infinita suspiria;* until *insistente forti manu Dæmogorgone*, &c. &c. she is in the end delivered of the mighty Pan and the Three Fates. To this account we must add the etymology of Dæmogorgon given by Boccaccio, which of itself proves the barbarism of the title. *Dæmogorgon*, he says, *Græcè; Terræ Deus Latinè*, for *Gorgon* is *Terra aut Sapientia Terræ*. Heyne, in one of his *Prolusiones*, (*Opusc. Acad.* iii. xvii.) has explained some obscurities in the above narrative. From another passage in the same Tract of Boccaccio, (xv. 6,) he shows that Theodontius is a feigned name employed as an interlocutor by Paulus Perusinus, a contemporary writer of the XIVth century, in his *Collectiones*, a book lost after his death by the fault of his wife. Pronapides also is supposed to have been an Athenian Lyric Poet, the Master of Homer, (Diod. Sic. iii. 6.)

The Commentators have referred to Dæmogorgon the following lines in Lucan's incantation of Erechtho:

> *An ille*
> *Compellandus erit, quo nunquam Terra vocato*
> *Non concussa tremit, qui Gorgona cernit apertam,*
> *Verberibusque suis trepidam castigat Erinnym,*
> *Indespecta tenet vobis qui Tartara; cujus*
> *Vos estis superi; Stygias qui pejerat undas.*
>
> *Phars.* vi. 744.

So also has been applied a passage of Statius, in which Teiresias becoming impatient at the lingering effect of his spells, indignantly cumulates charm upon charm:

> *Scimus enim et quicquid dici, nosciique timetis,*
> *Et turbare Hecaten, ni te, Thymbræe, vererer.*
> *Et triplicis mundi Summum, quem scire nefastum est.*
> *Illum sed taceo: prohibet tranquilla senectus.*
>
> *Theb.* iv. 514.

Lactantius, the Grammarian, in a long note on these lines, claims them for Dæmogorgon; and Bishop Newton remarks on *Par. Lost*, ii. 965,

> By them stood
> Orcus and Ades, and the dreaded name
> Of Demogorgon,

that "the learned Dr. Jortin observes, that the name (Dæmogorgon) is to be found in Lactantius, and in the Scholiast on Statius;" had Bishop Newton forgotten that Lactantius himself was the Scholiast on Statius? or was he misled by an awkward punctuation in the passage of Jortin to which he refers, which might indeed induce him to suppose that Jortin intended two different persons under the same name Lactantius, and that the first was the Latin Father? "Dæmogorgon is a name which perhaps was unknown in the time of Lucan and Statius. However, it is to be found in Lactantius. The Scholiast of Statius, on *Theb.* iv. 516, *Dicit deum Dæmogorgona summum.*" (*Rem. on Spenser. Tracts*, i. 66.) Here the full point after Lactantius should plainly be supplied by a comma. Jortin refers also to Hyginus, (*ed.* Munckeri, p. 11,) by whom, in an interpolated passage, Dæmogorgon and Terra are stated to be the parents of *Python, draco divinus;* and to Natalis Comes, (v. 6,) who names Pronapides as his authority (like Boccaccio, and probably *from* Boccaccio) for the descent of Pan from Dæmogorgon. Chartarius, the last compiler on Mythology whom we shall mention, throws out a strange conjecture concerning this obscure Deity, *Sed tamen apud veteres mirum de eo silentium, nisi forte eum Demiurgum appellemus.* (*Imag. Deor. de Æternitatis imagine,*) in which he is supported by a note on the passage quoted above from the Pharsalia in Schrevelius's *Variorum* Edition; and also by Heyne, who thinks that the Gnostics first corrupted the word and then transferred it to an Evil Genius. What a fall is here! from the Creator of the World to the Beadle of hell.

In the *Orlando Innamorato*, (ii. 13, 27,) when Orlando has seized the forelock of the *Fata Morgana*, in which her virtue resided, he refuses to let her go till she has sworn by Dæmogorgon that she will not harm him after the recovery of her liberty.

> *Dissele il Conte, Io mai non ti lascio ire,*
> *Se tu non mi prometti, et non mi giuri*
> *Per quel Demogorgon, ch' è sopra voi,*
> *Ch' io sia sicuro dagli oltraggi suoi.*
>
> *Sopra le Fate è quel Demogorgone,*
> *Non so se mai l' udiste nominare,*
> *E giudica fra loro e tien ragione,*
> *E ciò che piace a lui, può d' esse fare:*
> *La notte scura cavalca un montone,*
> *Travalca le montagne, e passa 'l mare,*
> *Con un flagel di serpe fatto, batte*
> *Le Fate, e Streghe, che diventan gatte.*
>
> *Se la mattina le trova pel mondo,*
> *Perchè il giorno non posson comparire,*
> *Le batte con un certo cotal tondo*
> *Che le vorrebben volontier morire:*
> *Or nel mar l' incatena, e ben nel fondo,*
> *Or sopra 'l vento scalzè le fa ire*
> *Ed or pel foco dietro a se le mena,*
> *A chi da questa, a chi quell' altra pena.*

There can be no doubt that Dryden had this fine passage in his mind, when he introduced Dæmogorgon so much more briefly, though perhaps with superior

DÆMOGORGON. DÆMON.

effect, in *The Flower and the Leaf*. He had no groundwork for it in Chaucer:

But when the morn arises, none are found,
For cruel Dæmogorgon walks the round,
And if he finds a Fairy lag in light,
He drives the wretch before, and lashes into light.

Lloyd, in his *Dictionarium Historicum*, &c. (and his words are copied by Hoffmann in his *Lexicon*,) has *invented* (as it appears to us, for we do not find his statement corroborated elsewhere) a separate personage who suits these two passages. After noticing *Dæ*-mogorgon in the usual manner, he gives a second *De*-mogorgon. *Magus tam excellens ut præesse larvis diceretur, et illas pro nutu cogere, et si errarent acerrimè plectere.*

Tasso dwells on the ineffability of the name. With him it sums up the incantation of Ismeno, as it does those of Teiresias and Erechtho in the Latin Poets.

So con lingua anch' io di sangue lorda
Quel nome proferre grande e temuto,
A cui, nè Dite mai retrosa o sorda,
Nè trascurato in ubbidir fu Pluto. *Ger. Lib.* xiii. 10.

and lastly Spenser, mixes his own imagery with the received Mythology. Thus Archimago is described to be

A bold bad man, that dar'd to call by name
Great Gorgon, Prince of darkness and dead night
At which Cocytus quakes, and Styx is put to flight.
Faerie Queene, i. i. 37.

Duessa addresses Night,

O thou most ancient grandmother of all
* * * *
* * * *
Which wast begot in Dæmogorgon's hall,
And saw'st the secrets of the world unmade.
i. 5. 22.

And the Fay, the mother of Priamond, Diamond, and Triamond, visits the house of the "three Fatal Sisters" in a fearful neighbourhood.

Farre under ground from tract of living went,
Downe in the bottome of the deepe abyss,
Where Dæmogorgon in dull darknesse pent
Farre from the view of God's and heaven's blis,
The hideous chaos keepes, their dreadful dwelling is.
iv. 2. 47.

DÆ'MON, or DE'MON, *n.* DE'MONARCH, DE'MONESS, DEMONI'ACAL, DEMO'NIACK, *adj.* DEMO'NIACK, *n.* DEMO'NIAL, DEMO'NIAN, DE'MONIST, DEMO'NIFUGE, DEMONO'LATRY, DEMONO'LOGY, DEMO'NOMY, DEMO'NOMIST, DE'MONSHIP, DE'MON-GOD, DE'MON-KIND, DE'MON-WORSHIP.

Gr. δαίμων; Lat. *dæmon*; Fr. *demon*; It. *demone, demonio*; Sp. *demonio*; Gr. δαήμων, *sciens, gnarus*, from δαί-ειν, *scire*, to know. Vossius. And Plato, in *Cratylus*, (xxiii.) "On this account, therefore, it appears to me (Socrates) more than other, he calls them Dæmons, because they were prudent and learned. (δαήμονες.)" Taylor's Translation.

Touching the cherl, they sayden subtiltee
And highe wit made him speken as he spake;
He n'is no fool, ne no *demoniake*.
Chaucer. The Sompnoures Tale, v. 7874.

As he came foorth they offered vnto hym a maruaylouse noumbre that were vexed with diuers diseases, and also *demoniakes* whyche were possessed with deuyelles. *Udall. Matthew* ch. viii.

Is there any one, O Melitus, who acknowledging that there are humane things, can yet deny that there are any men? or confessing that there are equine things can nevertheless deny that there are any horses? if this cannot be, then no man who acknowledges *demonial* things can deny *demons*.
Cudworth. Intellectual System, fol. 264.

Here therefore have we an unquestionable instance of a *demoniack* in these latter times of ours, such a one who at first for two moneths together, had no manner of madness or mania at all upon him, though afterward the *demon* possessing his whole body.
Id. Ib.

Wherefore I have oft exhorted you, that not one of those who come hither, and enioy the divine doctrine, and are likewise partakers of the dreadfull and mysticall sacrament, should go unto these stage-players, nor yet entermixt these divine mysteries with *demoniacall*. *Prynne. Histrio-Mastix*, part i. act vi. sc. 4.

It is agreeable to the sense of the ancient fathers, that the *demoniack* or angelick kind of beings, is not altogether incorporeal or bodiless, but that they are conjoyned with bodies, or have cognate bodies belonging to them.
Cudworth. Intellectual System, fol. 813.

Princes, heaven's antient sons, æthereal thrones,
Demonean spirits now, from the element
Each of his reign allotted, rightlier call'd,
Powers of fire, air, water, and earth beneath.
Milton. Paradise Regained, book ii. l. 122.

These [Platonists] did doubtless therein designedly lay a foundation for their Polytheism and creature-worship, (now vulgarly called Idolatry,) that is, for their Cosmo-latry, Astro-latry, and *Demono-latry*. *Cudworth. Intellectual System*, fol. 593.

I return you the manuscript you lent me of *dæmonology*, but the author thereof and I are two in point of opinion that way; for he seems to be on the negative part, and truly he writes as much as can be produc'd for his purpose.
Howell. Letter 23. book iii.

These Javans are drunk in *demonomy*, and the more earnestly embrace it by how much their corrupt natures abhor honesty; whence it happens, that they trade in murder, adultery, theft, rapine, deceit, and all other wickedness.
Sir Thomas Herbert. Travels, p. 365.

Celebes—well peopled, but with bad people, no place engendering greater *demonomists*, or till of late worse savages.
Id. Ib. p. 368.

Plutarch doth acquaint us with this pretty conceit—that the souls of men took degrees after death; first they commenced heroes, who were as probationers to a *demonship*; then after a time sufficient, *demons!* *Mede. Apost. of latter times*, p. 18.

However, whether Aristotle believed these lower *demon-gods* or no, it is certain that he acknowledged a higher kind of gods, namely, the intelligences of all the several spheres, if not also the souls of them and the stars.
Cudworth. Intellectual System, fol. 410.

Agreeable to which is the original of *dæmon-worship*, set down by Daiphantus, a Lacedemonian, in his *Books of Antiquities*, out of a story of Syrophanes, an Ægyptian, as Fulgentius tells us, *Mythol.* l. i. and not far from it is that of *Wisd.* xiv. 15.
Hammond. Works, vol. i. fol. 242.

Darkling the *demon* [Morpheus] glides for flight prepar'd,
So soft that scarce his fanning wings are heard.
Dryden. Ovid. Metamorphoses, book x.

Religion, no doubt, is much indebted to those men of prodigy; who in such a discerning age, wou'd set her on the foot of popular tradition; and venture her on the same bottom with parish tales, and gossiping stories of imps, goblins, and *demoniacal* pranks, invented to fright children, or make practice for common exorcists, and cunning men.
Shaftesbury, vol. i. p. 148. *Essay on the Freedom of Wit and Humour.*

He is possessed with a legion of impure lusts, and as the *demoniac* in the Gospel was sometimes cast into the fire, and sometimes into the water; so is he hurried by the fury of contrary passions.
Bates. The Harmony of the Divine Attributes, ch. ix.

Perfect *dæmonists* undoubtedly there are in religion; because we know whole nations who worship a Devil or fiend, to whom they sacrifice and offer prayers and supplications, in reality on no other account than because they fear him.
Shaftesbury, vol. ii. p. 12. *An Enquiry concerning Virtue.*

When in the grave this race of men was laid,
Soon was a world of holy *demons* made
Aërial spirits, by great Jove design'd
To be on earth the guardians of mankind;
Invisible to mortal eyes they go,
And mark our actions, good or bad, below.
Cooke. Hesiod. Works and Days, book i.

How very inconclusive then must all these reasonings be, which are built on the false supposition, that the Jews held only one prince of *demons*; and that *demonarch* was a term never applied by them to any but to the Devil.
Farmer. Letters to Worthington, let. 2.

Hence he too hastily, yet with his usual modesty, insinuated that the possessions recorded in the Gospel, and called *demoniacal*, might be of that imaginary sort, and no other in reality than occult diseases. *Warburton. The Divine Legation*, book ix.

The learned Doctor, in his turn, will allow that the teachers of the Gospel in the fullness of their inspiration, must needs be secure from an error, which so dreadfully affected the religion they were entrusted to propagate, as *demonianism* did, if it were an error.
Warburton. The Divine Legation, book ix.

Of these, Isabella, whom Gray so strongly stigmatizes,
She-Wolf of France, with unrelenting fangs,
That tear'st the bowels of thy mangled mate,

I hope was wrapped in the friar's garment, for few stood in more need of a *dæmonifuge*. *Pennant. London*, fol. 271.

The established theology of the heathen world from its first rise to its final overthrow, rested upon the basis of *demonism*. Scarce was there a single oracle delivered but by a person said to be possessed.
Farmer. On the Demoniacs of the New Testament, ch. i. sec. 7.

Understand the Septuagint as speaking of new *demon-gods*, of men newly deified, or newly worshipped by the Israelites, of Gods that were wholly idols, mere ghosts and images, and you make them speak consistently with themselves, and with the original Hebrew.
Johnson. Observations on Macbeth. ch. i. sec. 10.

The king, [James] who was much celebrated for his knowledge, had, before his arrival in England, not only examined in person a woman accused of witchcraft, but had given a very formal account of the practices and illusions of evil spirits, the compacts of witches, the ceremonies used by them, the manner of detecting them, and the justice of punishing them, in his dialogues of *Dæmonologie*, written in the Scottish dialect, and published at Edinburgh. *Id. Ib.*

The *dæmon-kind* is of an intermediate nature between the divine and human. What is the power and virtue, said I, of this intermediate kind of being? To transmit and to interpret to the Gods, said she, what comes from men; and to men, in like manner, what comes from the Gods; from men their petitions and their sacrifices; from the Gods in return, the revelation of their will.
Sydenham. Plato. The Banquet.

In the language from which the word DÆMON has been borrowed, it was applied in general to signify any intelligence superior to man: and on this account we find it in Greek authors in a great variety of significations; sometimes, but more rarely, it signifies, by way of eminence, the Supreme mind; frequently it implies Fortune or Fate; but most especially it designates a peculiar order of intelligences, superior to mankind, but inferior to the first cause.

No civilized nation, except in the very lowest classes of society, appears to have been without at least a suspicion of the existence of a supreme God. *Zeus* among the Greeks, and *Jupiter* among the Latins, are occasionally spoken of in a spirit of pure monotheism. Even those who considered Jupiter as of the same class with the other Gods, maintained the existence of a still more exalted essence, which was emphatically termed τὸ Θεῖον, and of which every other intelligent nature was only an emanation. All existences occupying the intermediate space between this being and man, were called Dæmons; which, through tradition or imagination, were divided into several kinds or orders, to which were assigned several stations and offices.

The principal Dæmons were those whom the Romans called *Dii Majorum Gentium*; who, if not originally the same, were, in time, identified with the personages of whom Homer and Hesiod were probably the creators, at least as regards many of them. These Dæmons, generally dignified by the name of Θεοὶ or *Dii*, Gods, exercised for the most part a supreme, but local power; they had all a regular generation, being originally sprung from Heaven and Earth, but nevertheless they were immortal. Below these, again, was a race of beings, properly, and in distinction, called Dæmons; some of whom were altogether of superhuman origin, while others were only exalted spirits, who had once worn the trammels of mortality. Thus Æschines, in his Oration against Ctesiphon, exclaims ὦ Γῆ καὶ Θεοὶ καὶ Δαίμονες.

The Dæmons of antiquity, properly so called, appear to have much resembled in office the Roman Catholic Angels and Saints; being intercessors between God and man. Plutarch (*de Iside et Osiride*) observes, that Plato, Pythagoras, Xenocritus, and Chrysippus, *following the opinions of the ancient Theologians*, hold that Dæmons are superior to men, but are not pure Deity, since they are capable of pain no less than pleasure. This expression, "the ancient Theologians," (οἱ παλαὶ θεολόγοι,) is remarkable, since it must refer to sources anterior to all the Philosophers; and as these can scarcely be Homer and Hesiod, nothing remains but that the authors alluded to were of Egypt or Asia. The account which Hesiod (*Op. et Dies*, i. 120, *seq.*) gives of the Dæmons is, that they are the Spirits of the worthies who flourished in the Golden Age; that they are propitious to mankind, and watch over mortal affairs; that they walk the earth in disguise, take cognizance of human actions, and confer wealth and fortune. Plato (*ap. Plut. de Iside et Osiride,*) considers them as Interpreters and Ministers of the divine counsels, transmitting to Heaven the prayers and wishes of mankind, and bringing thence in return revelations and blessings. Socrates not only believed in their agency, but affirmed himself to be under the especial protection of one of them. The doctrine of peculiar or familiar Dæmons is very prevalent in all nations, nor is it easy to trace it to any other source than a tradition concerning those mysterious beings who, as we learn from divine revelation, are employed by the Almighty in the conduct of his providence, and for that reason are called the Angels of men. (*Matt.* xviii. 10; *Acts* xii. 15.) This doctrine is expressly and concisely stated in the following fragment of Menander:

Ἅπαντι δαίμων ἀνδρὶ συμπαραστατεῖ
Εὐθὺς γενομένῳ, μυστάγωγος τῆς βίου
Ἀγαθός.

The *Genius* or *Lar* of the Romans, was a being precisely of the same description.

Beside these Dæmons, called sometimes by way of contradistinction ἀγαθοδαίμονες, the Ancients had another class called κακοδαίμονες, a belief in whom was, most probably, derived from tradition. Empedocles believed that the rebellious Dæmons were punished for their crimes by expulsion from Heaven, and that they vainly endeavoured to obtain a settlement in

DÆMON. other parts of the Universe, which severally rejected them:

DAFFADIL.

Αἰθέριον μὲν γάρ σφὲ μένος πόντονδε διώκει,
Πόντος δ', ες χθονὸς ἅδας ἀπέπτυσε· γαῖα δ' ἐσανθις
Ἠελίῳ ἀκαμαντος, ὁ δ' αἰθέρος ἔμβαλε δίναις·
Ἄλλος δ' ἐξ ἄλλου δέχεται· στυγέουσι τε πάντες.
Apud Plut. de Isid. et Osirid.

Thus, hated by every element, the fallen Dæmon found his only pleasure in revenge and injury. Xenocritus therefore believed that penance and self-mortification were not agreeable to the Gods, and ἀγαθοδαίμονες, but were useful in averting the malice of the κακοδαίμονες, who retired satisfied with the molestation which the victim had inflicted on himself. From these two kinds of Dæmons, the word δαίμονιος receives its double sense of excellent and wretched.

The leader of the κακοδαιμονες had different names in different countries. Diogenes Laertius (*in proœm. ad vit. Philosoph.*) says, that he was called by the Greeks *Hades*, by the Egyptians *Typhon*, and by the Persians and Chaldæans *Arimanes*.

On the belief of the Ancients in Dæmons, see most of the Dialogues of Plato, particularly the *Phædo*, the *Defence of Socrates*, the *Timæus*, and the *Cratylus*; also Plutarch, *de Iside et Osiride*; Cudworth's *Intellectual System*; Apuleius, *de Deo Socratis*; and Cicero, *de Naturâ Deorum*.

DAFF, *n.* Mr. Tyrwhitt says is Saxon, and means a fool. The A. S. is *deaf-ian, adeaf-ian, surdescere*, to grow *deaf*. Wachter, (in v. *Taub*,) and Junius agree, that that is said to be *deaf*, which has lost any of its natural strength. *Deaf* corn is barren corn, *sterile frumentum*. See Dr. Jamieson, who considers it connected with the Swe. *dofwa, stupere, sensu privare*. And see DAW.

Thow dotede *daffe* quaþ hue. dolle aren þy wittes.
Piers Ploughman. Vision, p. 19.

And whan this jape is tald another day,
I shall be halden a *daffe* or a cokenay.
Chaucer. The Reves Tale, v. 4206.

DAFF, to doff, to do off, throw off, put aside.

PRINCE. I would shee had bestowed this dotage on mee, I would haue *daft* all other respects, and made her halfe myselfe.
Shakspeare. Much Adoe about Nothing, fol. 108.

Where is his sonne,
The nimble footed mad-cap, Prince of Wales,
And his cumrades, that *daft* the world aside,
And bid it passe?
Id. Henry IV. First Part, fol. 66.

For lo! his passion, but an art of craft,
Even there resolv'd my reason into tears;
There my white stole of chastity I *daft*,
Shook off my sober guards, and civil fears.
Id. A Louer's Complaint.

DA'FFADIL, or DA'FFODIL, DAFFADI'LLY, DAFFADOWNDI'LLY. Fr. *aspodille*; It. *asphodelo*; Gr. ἀσφοδέλος. From French *des asphodilles*. Holla ndrenders *Narcissus, daffodill*. Plinie, l. xviii. c. 26. The Fr. *asphodill*, Cotgrave calls the *daffadill, affodill* or *asphodill* flower.

Bid aramanthus all his beauty shed,
And *daffadillies* fill their cups with tears,
To strow the laureat herse where Lycid lies.
Milton. Lycidas, l. 150.

——— Whereas she play'd
Amongst her watry sisters by a pond,
Gathering sweet *daffadillies*, to haue made
Gay girlonds, from the sun their forheads faire to shade.
Spenser. Faerie Queene, book iii. can. 4.

Strowe me the ground with *daffadowndillies*,
And cowslips, and kingcups, and loued lillies.
Spenser. Shepheard's Calendar. Aprill.

Haymakers, rakers, reapers, and mowers,
Wait on your summer-queen;
Dress up with musk-rose her eglantine bowers,
Daffodils strew the green.
Ford. The Sun's Darling, act iii. sc. 2.

By whose pure moving glass the milk-white lilies
Do dress their tresses and the *daffodilies*.
Drummond, part i. song 13.

The joyous spring draws nigh! ambrosial showers
Unbind the earth, the earth unbinds the flowers,
The flowers blow sweet, the *daffodils* unfold
The spreading glories of their blooming gold.
Broome. Daphnis and Lycidas.

On his lovely body shower
Leaves of roses, virgin lilies,
Cowslips, violets, *daffodillies*,
And with garlands dress the bower
Hughes. A Pastoral Masque.

DAG, DAG-MAKER. A pistol; perhaps, says Minsheu, because brought into use by the *Daci*, a people of Germany; and that they were a new fashion of German horsemen appears from the quotation from Knolles (produced by Mr. Nares.)

The earl lying upon his back on the left side of his bed, took the *dagge* charged in the left hand (by all likelihood,) laid the mouth of the *dagge* upon his left pap, (having first put aside his waistcoat,) and his shirt being only between the *dagge* and his body, which was burned away the breadth of a large hand, discharged the same.
State Trials. Inquisition upon the Death of the Earl of Northumberland.

Neither was any thing taken from them but these *dags*, which the German horsemen, after a new fashion, carried at their saddle bows; these the Turks greatly desired, delighted with the noveltie of the invention, to see them shoot off with a firelock without a match. *Knolles. History of the Turks*, p. 742.

If you shall understande that some be appoynted to fynde horses for demylaunces, and shall not have mete horses for that purpose for lacke of stature; rather than to hynder the servyce you shall geve commaundement that if they can sett forthe a good, stronge, and well-set geldinge, (though he be not very hiegh,) and a man on his back mete to weare a corselett, and shote a *dagge*, yᵗ shall suffice; and if the party appoynted have not, nor cannot suddenly provyde a corselett, ye shall, neverthelesse, give warning that he staye not theruppon; but send him to Newcastell, where he shall have a good corselett for xxxˢ the pece, and a cace of *daggs* upon reasonable terms.
Lodge. Illustration of British History, &c. Lords of the Council to Lord Talbot, No. 4. *Queen Elizabeth.*

The prince yet alwayes bare hym selfe so wisely, that he could not without some sturre be thrust downe openly: and ridyng on his iourney, he was once shot with a *dagge* secretly.
Ascham. Works. A Report and Discourse.

They were wont to vse bowes and launces in the fielde, but nowe they vse *dagges* as our horsemen doe.
Fox. Martyrs, fol. 681. *Amurathes ouercome by Scanderbeius.*

The *dagge* was bought not many days before, of one Adrian Mulan, a *dagge-maker*, dwelling in East Smithfield, as by the said Mulan was testified *viva voce* upon his oath.
State Trials. Ut supra.

DAG, *v.* DAG, *n.* DA'GGING, DA'GON, DA'GSWAINE, DAG-TAILED. "*Dagge*, a slip or shread. *Dagged*, cut into slips. *Dagging*, slitting, cutting into slips. *Dagon*, a slip or piece." Tyrwhitt. A. S. *dag. Sparsum pendens seu dependens.* Skinner. Any thing that is loose, and hanging abroad, dagling, dagging or dangling. Somner.

Dagswaine, a rough or coarse mantle to cast on a bed. *Schiauina*. Minsheu. And *Schiauina*, a long robe of coarse cloth worn by Slaves, (*Schiaui.*) Menage.

DAG. — AGGER.

If so be that they wolden yeve swiche pounsoned and *dagged* clothing to the poure peple, it is not convenient to were for hir estate, ne suffisant to bote her necessitee, to kepe hem fro the distemperance of the firmament.

Chaucer. The Persones Tale, vol. ii. p. 315.

And high shoes knopped with *dagges*.

Id. The Romant of the Rose, l. 7211.

So moche *dagging* of sheres, with the superfluitee in length of the foresaide gounes.

Id. The Persones Tale, vol. ii. p. 314.

A *dagon* of your blanket, leve dame,
Our suster dere.

Id. The Sompnoures Tale, l. 7333.

Suche a doulty *dagswayne*
Sende him to Fraunce agayne.

Skelton. Duke of Albany and the Scottes.

The second is the great (although not generall) amendment of lodging, for (said they) our fathers (yea and we our selues also) haue lien full oft vpon straw pallets, on rough mats covered onelie with a sheet, vnder couerlets made of *dagswain* or hop-harlots (I vse their owne termes) and a good round log vnder their heads in steed of a bolster or pillow.

Holinshed. Description of England, book ii. ch. xii.

Would it not vex thee, where thy sires did keep,
To see the dunged folds of *dag-tayl'd* sheep.

Hall. Satire 1. book v.

DA'GGER, DA'GGERED, DA'GGERS-DRAWING, DA'GGER-POINTED, DA'GGER-MAN. } Fr. *dague*; Sp. and It. *daga*; Dutch, *dagghe*; Ger. *degen*; Sw. *daggert*; Low Lat. *dagga, daggerius*. This word, as well as *Dagge*, q.v. Du Cange says, some derive *a Dacis*, as a weapon peculiar to them. Wachter quotes authorities to show that *gladius* was called *degin, quod ejus ministerio in defensione utamur*, and hence inclines to think it an application of *degen, vir fortis, miles*; remarking that men and their arms are often designated by the same name.

And I shal rive him thurgh the sides tway,
While that thou stroglest with him as in game,
And with thy *dagger* loke thou do the same.

Chaucer. The Pardoneres Tale, v. 12764.

And there with alle thei ben so proude, that thei knowen not how to ben clothed; now long, now schort, now streyt, now large, now swerded, now *daggered*, and in alle manere gyses.

Sir J. Maundeville. Travaile, ch. xii.

And Ahud put forthe his lefte hand & toke the *dagger* frome his right thighe, and thrust it into his bely, so that the hafte wente in after the blade. *Bible, Anno* 1551. *Judges*, ch. iii.

Sack makes men from words
Fall to drawing of swords,
And quarrelling endeth their quaffing;
Whilst *dagger-ale* barrels
Beare off many quarrels
And often turne chiding to laughing.

F. Beaumont. The answer of Ale to the challenge of Sack.

Ful. Bless us! a monster, patch'd of *dagger-bombast*,
His eyes like copper-basons; a' has chang'd
Hair with a shag dog.

Ford. The Lady's Trial, act iii. sc. 1.

Then haue vvee heere, yong Dizie, and yong Mr. Deepevow, and Mr. Copperspurre, and Mr. Starue-Lackey the rapier and *dagger-man*. *Shakspeare. Measure for Measure*, fol. 77.

How many gallants have drunk healths to me,
Out of their *dagger'd*-arms, and thought them blest,
Enjoying but mine eyes at prodigal feasts.

Dekker. The Honest Whore, sc. 6.

Las! say it were, I need not fear him now:
For all his braves, his contumelious breath;
His frowns, though *dagger-pointed*. *Id. Ib.* sc. 10.

Mar. O my unfortunate sister!
I would my *dagger-point* had cleft Ler heart
When she first saw Brachano.

Webster. The White Devil, act ii.

DAGGER. — DAGHISTAN.

I remember three in my life and observation, who were as downright killed with vomits, as they could have been with *daggers*. *Sir William Temple. On Health and Long Life.*

——— The inward man
And outward, like a clan and clan,
Have always been at *daggers-drawing*,
And one another clapper-clawing.

Butler. Hudibras, part ii. can. 2.

For shame! for shame! As you have spoke *daggers* to him, you may justly dread the use of them against your own breast, did a want of courage, or of noble sentiments, stimulate him to such mean revenge. *Junius. Letter* 26.

Yet still the question returns, "Why so cool in the entrance of this friendly debate? Where had been the hurt of a little amicable parlying before *daggers-drawing*."

Hurd. On the Delicacy of Friendship.

Full directions for the use of the single Rapier, and Rapier and Dagger, are given by Vincentio Saviolo in *His Practice*, 1595. Perhaps, after all, the amateur of Duelling will be little inclined to study this master; for, in "the thyrde dayes discourse," the Scholar advances as an objection against the art, "that although a man learne perfectly the *dritta, riversa*, the *stoccata*, the *imbroccata*, the *punta riversa*, with eche severall motion of the body, yet when they happen to come to single fight, where the triall of true valour must ende the quarrel, they utterly forget all their former practice." Quinctilian had made the same remark before Saviolo, *Ut acies a securis otiosisque compositæ ipsâ pugnæ necessitate turbentur*. v. 18.

DAGHISTAN, (i.e. the Mountainous Region,) is the name of a large tract of country on the north-western coast of the Caspian Sea. Its western boundaries are ill-defined; but it is separated from the Cumanian Steppe by the mouths of the Terek on the north, it has the sea on the east, and Shírván on the south. The confines of these two Provinces have varied much at different periods, according as one or other of the predatory tribes on the borders have prevailed; but since both have been added to the Russian Empire, their limits have been permanently fixed, by a line drawn from the mountains, and running parallel with the upper coast of the Peninsula of Apsherán, and reaching the sea about twenty miles below Bákú. The principal divisions of this Province are: 1. the country of the Cumúcs, between the rivers Terek and Koï-sú, comprehending the Bay and Peninsula of Agrakhán; 2. the territory of the Shamkhál or Khán of Tárkú; 3. that of Khaïtac, (or Caïdak,) subject to the Usmeï; 4. Cubáshah; 5. Acúshah; 6. Derbend; 7. Cúrah; and 8. Cúbah. These petty States on the north-eastern declivity of Caucasus are all inhabited by tribes of Turkish origin, and form separate Principalities; but all acknowledge the supremacy of Russia, and since they were subdued by that power, their inhabitants have enjoyed a period of tranquillity, to which their intestine broils had long made them strangers. Boundaries. Divisions.

The Cumúcs, who are descended from the Khozars, or Chazares, of the Arabian and Greek writers, occupy not only the district which bears their name, but those on its southern borders. They are, notwithstanding the similarity of their names, of a very different race from the Cází-Cumúcs, on the opposite side of the mountains; being a tribe of Tátár descent, speaking another dialect of the same language as the Turkmáns, their southern neighbours. The north of Derbend, (Dághistán,) consists of a strip of level ground between the sea and the foot of the mountains, which Cumúcs.

DAGHISTAN. gradually approach to the shore, till they come close to it at the narrow pass near that town. This defile is the ancient and natural barrier between the northern and southern sides of Caucasus, and was till lately the boundary of Dághistán and Shírván. From that point the mountains recede again to the west, and leave the fertile plains of Derbend, Cúrah, and Cúbah, exposed to the warm southern sun, and shaded to the north and west by the heights of Caucasus. These districts were said, in the time of Strabo, (xi. 4,) to yield abundant harvests twice or thrice in a year, and still export large quantities of grain, cotton, fruit, and saffron, to the different ports of the Caspian. Cúbah is called the Rose-garden by the Persians.

Rivers. This country, like most mountainous regions, is watered by numerous streams. Besides the many mouths of the Terek, the Ac-cháï, Ac-tásh, and the Coï-sú, flow into the Gulf of Agrakhán; and the Samúr, (*Albanus* of the Ancients,) enters the Caspian by a variety of channels, just below Derbend. "Its current," says Hájí Khalífah, "is rapid, and its bed contains clay like soap, and stones like swords." (*Jehán-numà*, p. 397.) Many less considerable rivers descend also from the mountains, which separate the waters running to the east from those which join the Kur or *Cyrus*.

Endery. Enderáï, or Endery, in the country of the Cumúcs, is the great mart to which the Lezgís bring the produce of their plundering expeditions. Tárkhú on the sea-shore is the Capital of the Tátár Chief, called the Shamkhál, and has about 10,000 inhabitants. Boïnác and Barshlú are also on the coast, and the last is the residence of the Usmeï; but Derbend and Bákú are the most remarkable places in this country.

Derbend. The first, also called Demir-capú by the Turks, and Bábu'l-hadíd by the Arabs, names each signifying "the Iron Gate," was best known by the title of Bábu'l-ebwáb, "the Gate of Gates," (or *La Porte par excellence.*) It stands, according to the *Jehán-numà*, (p. 394,) in latitude 41° 30′ and in longitude 81° 30°, but should be placed, as appears from the best Russian Maps, in 42° 5′ 45″ north and 47° 39′ 15″ east. This pass is the celebrated *Portæ Caspiæ* (Caspian Gates) of the Ancients, and the fortress at its entrance was long considered as impregnable. Its massive and lofty walls, the works of Yájúj and Májúj (Gog and Magog) according to Eastern fable, are still an object of curiosity to the traveller, and enclose about 600 houses; but as its harbour is no longer secure, its trade is in a declining state.

Bacoo. Bákú, which is at one extremity of the Peninsula of Apsherán or Okessa (or Okoressa,) is celebrated on account of its springs of naphtha. The whole of this neck of land consists of clay, strongly impregnated with salt; and one part of it, about three-quarters of a mile square, is called "the Field of Fire," from the inflammable vapours which it continually emits.

"The whole neighbourhood of Bákú," says the *Jehán-numà*, (p. 395,) "for nearly ten farsangs, (about twenty-five miles,) is a stony soil, on which there is no trace of vegetation; but if a hole is dug to the depth of a palm, (= three inches,) the ground takes fire; and some of the stones found there are burnt instead of wood. At Ameliyán, one of the dependencies of this City, there are nearly 500 wells, wherein the black and white oil of naphtha flows from the ground; and when pots and caldrons are set over places in which they have dug to any depth, the heat of the soil is sufficient to dress the victuals in them." Balaghán is the name of the place where the most productive springs are now found, one of which yields 500 lbs. weight per diem. The Gebrs, or followers of Zoroaster, and the Hindûs, who also worship fire, hold the *jwálá-muk'his* (flaming mouths) in the greatest veneration. They have many Temples containing jets of the sacred element; and pilgrims from the remotest parts of India repair to this holy spot. The white naphtha, considered as a cordial and restorative by the Russians, is only found in small quantities. Near the naphtha wells there are also some warm and medicinal springs, which are much esteemed. The roadstead of Bákú, though insecure, is one of the best on this coast.

Tabáserán, a Town belonging to the Usmeï, with a district of about twenty-five miles in extent, is a place of some importance, and a depot for the trade between the interior and the coast. Reineggs rates its population at 10,000 souls; and Bekr Efendí, quoted in the *Jehán-numà*, (p. 403,) says that it has a castle and village containing 40,000 houses; but both these accounts are manifest exaggerations. The last author also mentions its lake, near which there is the shrine of a Mohammedan Saint; and a cavern containing the wonder-working sword of Moslemah, the first Musulmán conqueror of this country. Tabaserane.

The latest and best accounts of this county are to be found in J. A. Güldenstädt, *Reisen im Kaukasischen Gebürge, herausgegeben von* P. S. Pallas, St. Petersburg, 1787, 4to; S. G. Gmelin, *Reisen*, St. Petersburg, 1770—74, 4 vols. 4to, (vol. iv.;) Lerch, *Travels* (in 1745—6) in Büsching's *Magazin für die neue Historie und Geographie*, vol. iii. 1769, and vol. x. 1776; P. S. Pallas, *Reise*, (*ältere*,) St. Petersburg, 1771—76, 3 vols. 4to, (*neue*) Leipzig, 1799—1801, 2 vols. 4to; Ellis's *Memoir of a Map of the Countries between the Black Sea and the Caspian*, London, 1788, 4to; and most particularly F. A. Marschall von Bieberstein *Beschreibung der Länder zwischen den Flüssen Terek und Kur am Kaukasischen Meer*, Frankfurt am Mayn, 1800, 8vo,—of which a French Translation, made under the author's own eye, was printed at St. Petersburg in 1798, in 4to, and at Paris in 8vo, in the same year; its title is *Tableau des Provinces situées sur la côte occidentale de la mer Caspienne entre les fleuves Terek et Kur*.

DAGON, an Idol of the Philistines, mentioned in three different passages of the Old Testament. It was during the festival of this God, when his votaries were assembled "to offer a great sacrifice," that Samson's final triumph was achieved. (*Judges*, xvi. 23.) When the Philistines, after two great victories over Israel, won the ark, and brought it to Ashdod, "they brought it into the house of Dagon, and set it by Dagon." The catastrophe need not be detailed, by which the headless and handless image bore testimony to the superior power of Jehovah, (1 *Samuel*, v. 2, 3, 4, 7;) lastly, the head of Saul after his defeat and death was affixed as a trophy in the Temple of Dagon. In the Apocrypha is yet one more notice of this Idol, which proves that his worship was continued as low at least as to a century and a half before the birth of our Saviour. When Jonathan had defeated the army of Apollonius, a General of Demetrius, the vanquished took refuge in the Temple of Dagon at Ashdod, which,

together with those who had fled to it, was burnt by the victors. (1 *Maccabees*, x. 83.)

In none of these passages is any allusion made to the shape and lineaments of Dagon, save that the head and hands most probably were human, yet the learned have been very busy in fashioning a precise portraiture of him; and the received belief is, that his lower extremities terminated in a fish, which is the interpretation of the Hebrew דָּג, the first half of the name דָּגוֹן. Berosus (*apud Eusebium*, cited by Michaelis in his 12th Note on Gaffarelli's *Curiositates inauditæ*,) holds that Dagon had the body of a fish, a human head below the fish's head, human feet growing out of the tail, and a human voice. Chilmead in his translation of the same work, (l. sec. 5,) says, "I am not ignorant that there are that are of opinion it was in figure like a young damsell covered all over with eares of corne, which they conceive to have been meant for the Goddess Ceres." This opinion is derived from Philo Byblius Δαγὼν ὅς ἐστι Σιτὼν. His identifications with other Heathen Deities have been manifold. Besides Ceres, he has been supposed by different writers to be Saturn, Jupiter, and Venus; by others, again, he has been called by the more Oriental titles of Derceto and Atergatis. Salmasius has made him the monster to which Andromeda was exposed; and Bryant, who saw the Deluge and the Ark in every thing, after displaying his extraordinary stores of learning, by recounting almost all that others have fancied, determines that Dagon can be nothing else but a hieroglyphic of the Patriarch Noah. *Anc. Myth.* iii. 133, &c. 8vo. ed.) Hoffman (*ad vocem*) refers to many of the same authorities as Bryant, (Berosus, Apollodorus, &c.,) and from the tale of *Oannes*, (which they both tell,) the half-man and half-fish, who came out of the Red Sea every day to Babylon, and after teaching the inhabitants letters, agriculture, architecture, and politics, returned at sunset to his watery bed, he thinks it most *probable* that Satan himself assumed this shape, in order that by exhibiting profound erudition, he might be supposed to be a Deity; and, that hence arose the worship of Dagon, or Adardag, the *Magnificus Dag*.

Selden, *de Diis Syris*, (*Syntagma*, i. 4,) may be consulted for more full particulars respecting Dagon; also Gaffarelli, *Curiositez inouyes*, or still more the Latin translation of that work, with the notes of Michaelis.

DAHLIA, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*, natural order *Corymbiferæ*. Generic character: calyx double, the outer one many-leaved; corolla radiant, petals equal in number to the scales of the inner calyx, ovate, three-toothed; receptacle chaffy; stigmas downy; seed down none.

The three species known of this fine genus are natives of Mexico. Their numerous varieties are now becoming common in the gardens of Europe. Although a late flowering plant it may be made to produce its fine flowers for several months. The roots should be taken up when the first frosts begin, and then placed in a dry cellar, and if started in spring by being placed in pots in the green-house, the plant will flower from July till October; the plants should have a trench round each, that they may be plentifully supplied with water in dry weather; for an account of the genus and mode of culture, see *Hort. Trans.* vol. i.

DAHOMY.

DAHOMY, also spelt *Dahomey* and *Dahomè*, which according to Dalzel, (p. 2,) is compounded of *Dà* and *hómé*, and signifies Da's belly, is the name of the Negro States above the Coast of Guinea, the Chief of which, in the former part of the last century, subjugated most of the petty Kingdoms near the sea, and thus became an object of alarm and interest to the European traders in that part of Africa. It was at first mistaken by Geographers for the *Dauma* of Leo Africanus, (p. 12,) a country probably to be sought for on the borders of Abyssinia; of which the southern provinces, Gojano and Bagamidri were, together with the sources of the Nile, brought down to the confines of Angola and Monomotopa. Even at the present day, little is known with any certainty respecting this country; for a want of harbours, and a dangerous surf continually beating upon its shores, are such impediments to commercial intercourse, that it is less frequented by navigators than most of the neighbouring Kingdoms; and few of the traders who were resident there for any length of time, had leisure or ability to draw up a just account of what they saw; while those who did so, were tempted, it may be feared, to exaggerate the worst features in the portrait, in order to promote, as they supposed, the interests of their employers. The great object of Dalzel's quarto volume is manifestly to convince his readers, that the Slave trade is the only check on the ferocity of the Negro warriors, by making it more profitable to sell than to murder and eat their prisoners; his statements, therefore, must be received with great caution; and it will appear in the sequel, that in one instance, at least, he has attributed to this people a most inhuman system, which on further inquiry does not seem to have been ever established.

Not even the boundaries or extent of Dà-hómé have been determined with any precision by the writers already named, some of whom lived more than thirty years in that country. The neighbouring States, as far as can be collected from uncertain and jarring accounts, are Krepé on the west; Takpama and Mahí on the north-west and north; Ayo, or Ayú, on the north-east; and Aladà, or Aradà, (*Ardrah*,) now dependant on the Ayús, on the east. It has been supposed to stretch 150 or 200 miles into the interior; but this calculation is founded merely on vague conjectures, and doubtless far exceeds the truth. Abóme, or rather Agbóme, the Capital, is placed by Norris, (*Hist. of Dah.* ii,) 7° 59′ north and 3° 20′ east, about 95 geographical miles from the coast. Along the shore it extends only for about forty miles, and comprehends nothing but the conquered State of Wídáh. The proper and original name of this Kingdom is Fúng, (or, without the nasal termination, Fúí,) derived from a small territory on the west, of which the Capital was Dáhí, south-east of Agbóme; Tacúdonú, the Chief

DAHOMY. resident there in the former part of the XVIIth century, treacherously seized on Calmina, a neighbouring town, and soon afterwards conquered Agbóme, till then the metropolis of a more powerful Sovereign, named Dà. He made a vow, which he literally accomplished, that he would lay the foundation of his palace on his rival's belly; and thence his new residence received the name of Dà-hómé, i. e. Da's belly.

Soil, &c. It appears from Norris's Map, that all the line of coast between the Lagos, (Rio de Lágora, or Swamp River,) and the Rio Formosa, is a strip of alluvial land; and a large tract also beyond the former of those streams, may be traced to a similar origin; for, except in a few places where there is a thin coating of sand or gravel on the surface, the soil is a rich loam of a reddish colour, not containing a single stone as large as an egg; forming a vast plain, uninterrupted even by a hillock, and rising with an almost imperceptible ascent from the sea, for the distance of forty or fifty miles, (Smith, 194; Dalzel, ii.;) but to the north the country is not so flat, for Aladà or Aradà "abounds," says Mr. Norris, (*History of Dahomy*, p. 5,) "in hill and dale." The extreme fertility of the soil, under the influence of an almost vertical sun (for the northernmost point of the coast is not higher than about 6° 20′ north,) would render this country a terrestrial Paradise, for such as can bear a tropical climate, had not man here, as too often elsewhere, abused and set at nought the bounty of his Creator. The neighbourhood of the British fort at Wídáh, when seen by Mr. Smith, in April 1727, (*Voyage to Guinea*, p. 194,) appeared to him "to be one of the most delightful in the world. The great number and variety of tall, beautiful, and shady trees, which seem as if planted in fine groves for ornament, are without any underwood or weeds, as in other parts of Guinea; also the verdant fields are every where cultivated, and no otherwise divided than by those groves, and in some places by a small footpath; together with a great number of pretty villages, encompassed by a low mud wall, and regularly placed over the face of the whole country." But this smiling and luxuriant scene was in the following year reduced to a complete desert, by an invasion from Dà-hómé. (Snelgrave's *Account of Guinea*, p. 2.)

The rapidity with which vegetation recovers itself under a vertical sun soon obliterates every trace of desolation; and it is remarked by another writer, (Robertson, *Notes on Africa*,) who saw this same country only a few years ago, that few districts on this coast have so promising an appearance; "the farming of the natives," he says, (p. 265,) "is very superior to that of most places in south-west Africa. Some of the lands are kept as clean and otherwise managed as well as can be desired. They are usually well laid out; the tasteful manner in which the rows of Indian corn, yams, calavances, and other leguminous plants are disposed, gives them quite a hortulan appearance."

Vegetables. The esculent vegetables are the same as those of the rest of this coast, and the indigenous plants probably differ little from those observed about Cape Coast, (Cabo Corso,) in Benin, and on the Zaïre. (Tuckey, Congo, Appendix.) The most remarkable is a small reddish fruit, having the size and consistence of an olive, and possessing the singular property of making every thing appear sweet to persons who have been chewing its pulp, so as to give "a lime the flavour of a ripe orange." (Dalzel, p. 4.) It is produced by a tall shrub, and is called *Assabah* by the natives of Cape Coast. (Ib. 8.) The periodical rains fall soon after the vernal and autumnal equinoxes; the seasons therefore immediately preceding them, are those in which the seed is sown and plantations are made; and as soon as the blade appears in the fields of maize and millet, (*Sorghum*, the grain commonly grown,) calavances, (from the Portugese word *Garvanzo*,) *Cicer arietinum*, or chick-pea, are planted in intermediate rows, which give a neat and varied appearance to the country, when the young shoots have sprung up. DAH

Animals. The animals, wild and domestic, are the same as in other parts of Africa; and the climate is not fatal to the horse, as it is near Cape Coast, and at some seasons near the Cape of Good Hope. The twítúr, mentioned by Mr. Macleod, (p. 30, 31,) as "an animal of the hyæna tribe," is evidently from his description of its habits and cry a jackall, as he might also have learnt from Dalzel's book, (113, 114,) to which he is indebted for the best part of his own. An animal closely resembling the Brazilian agúti, (*Cavia aguti*,) and mistaken for it by the Portuguese, is common, and is a favourite article of diet among the natives. It is worthy of a further inquiry, as all the other cavis are peculiar to America.

Charact. of the natives. The natives appear in point of character to differ little from other Negroes; they are indolent, self-indulgent, hospitable, and generous; but irritable and revengeful. An opinion has prevailed, that they are peculiarly blood-thirsty and ferocious; but the cruel waste of human life, which has been witnessed in this and some of the neighbouring countries, may be ascribed to the influence of superstition, a thirst for revenge, and the unrestrained habits of indulgence to be expected in an untutored despot, without implying any peculiar defect in the national character of his people. The fidelity with which these Negroes keep a secret intrusted to them, their kind-heartedness when their passions are not inflamed by enmity or intoxication, their devotion to the Gods whom they are taught to revere, their personal cleanliness and abstinence, where they believe it to be a duty, (Smith, 233, 256,) are so many valuable elements, the harbingers of great moral improvements, when they shall be released from the thraldom by which they are now debased.

Dress. The wants of a people placed under an almost vertical sun are few; and those which are most imperious cannot be gratified, lest the cupidity of their rulers should be awakened. Dress, in such a country, is required only for decency or ornament; a pair of short trowsers, or a cloth round the waist, are all that the poor can afford; but the great and wealthy, (that is, the servants and families of the Chief,) trick themselves out in all the finery and gewgaws which they can collect, and often faint under the cumbrous splendour imported from Rag-fair and Monmouth-street; the price of their captives. But it is not to Europe alone, that they owe their envied distinctions of ornament, for their tiger skins and ostrich feathers, their tatooing and scarifications are all their own. Some content themselves with a perpendicular incision between the eye-brows; but the *beau monde* of Wídáh granulate their cheeks and foreheads into the appearance of a confluent small pox.

The Aladàs make a deep incision in each cheek; and the Mahís three oblique gashes on one, and a horizontal gash on the other. Have these fashions arisen from any national or religious distinctions? Are they class-marks, like the forks and crescents on the forehead of a Hindû? These are questions which may be fairly put, as hereditary classes are said to be established among them. Circumcision is universally practised, but not it should seem as a religious rite. (Dalzel, xviii.)

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Their arts and implements are of the rudest and simplest kinds; yet they are more advanced in this respect than many of the tribes further south. With a spiked cannon, or a large stone for an anvil, and a short bar of iron for a hammer, they contrive to forge such tools and weapons as are sufficient for their carpentering, husbandry, and warfare. They can also cast rings and trinkets of brass and iron, and form coarse earthenware; but in dyeing and weaving they excell. Their cotton cloths are not only durable, but such as Europeans think worth purchasing at a high price, (Dalzel, p. 24;) and their blue and yellow dyes resist both acids and light. (Robertson, 264.) Another kind of cloth, called Grass-cloth by the traders on the coast, is manufactured from the outer integument of palm-leaves, split into thin shreds, and woven into a very pliant delicate kind of matting, which supplies them with an article of clothing much cooler and lighter than the coarse calicoes worn by the populace.

ion.

The superstitions of this and the neighbouring tribes are ill understood, because the habits and inclinations, as well as acquirements, of those who had opportunities of making inquiries, were not calculated to encourage any communications on the part of the Priests, the only persons deeply versed in such mysteries. The utmost knowledge of the language also which Europeans usually attain, must be very insufficient for the explanation of the abstract ideas almost inseparable from Religious speculations. Other grounds might also be alleged, to account for the obscurity in which the Religious opinions of the Negroes are involved. The worship of the heavenly bodies, and any natural object distinguished by its power or magnitude, with a belief in the invisible agency of spirits supposed to reside in such bodies, and the use of charms as a protection against human or spiritual enemies, seem to form the basis of the Negro creed throughout Africa. Particular trees, rocks, beasts, &c. are considered as the representative or abode of a Deity, and are therefore supposed to possess his power. Charms, or amulets, obtained from Mohammmedan traders from Málí,* are also considered as highly potent. These objects of veneration have been confounded by Europeans under the name of the *fetish*, a corruption of the Portuguese word *feitiço*, "a charm," not an idol, as has been sometimes supposed.

The Tiger is said to be the principal object of veneration in Dà-hómè, as the Boa Constrictor, called by them *Daboa*, (Isert's *Reise nach Guinea*, p. 150,) is in Wídáh. Rude, misshapen idols of wood or stone, are seen in their houses, and anointed with palm oil, or the yolk of an egg, as is usual among the people on the banks of the Zaïre; perhaps for the purpose of attaching feathers, rags, or other decorations to these images of a divinity. Libations of unctuous matter upon sacred stones, form a conspicuous part of the Hindû worship; and the suspending of votive offerings on the shrines of beatified Saints, is a daily practice in Italy and Greece, even in the present times. The Mohammedans have also kept pace with the Christians; and their Sheïkhs and Morábits are honoured by votive rags and tatters, if not by wax eyes and noses decked with bows of pink riband. The worship of a Tiger seems to imply something ferocious; and, accordingly, we find the religion of Dà-hómé polluted by human sacrifices.

At their annual Festivals, called *Customs* in the meagre dialect of the traders on this coast, hundreds are said to be immolated; and the atrocities committed at Agbóme on those occasions, bear a strong resemblance to the scenes described by Mr. Bowdich, as occurring at Kumásí.

Festivals.

Those rites, which are usually celebrated soon after the winter solstice, appear to have originated in a desire to soothe the manes of departed ancestors by "watering their tombs" with the blood of their enemies. Every fourth day of the month during which the Festival continues, is marked by some public exhibition; one for singing and dancing; another for a banquet in the market-place, at which all the grandees and "Ambassadors from foreign States," says Mr. Dalzel, (p. 22,) "are feasted by the King, whose women, dressed in their best clothes, come in procession, bringing abundance of savoury dishes, and plenty of *pitto*, (a kind of beer,) for the guests and the populace." At the close of these festivities, the more distinguished among the spectators repair to a stage, 100 feet by forty, and about ten feet high, where strings of coral and kauries, pieces of silk, broad cloth and cotton, pipes, tobacco, spirituous liquors, and other luxuries are piled up. The floor is spread with cloths, and the rails round the stage are adorned with flags, streamers, and parasols of various colours, some of gold and silver tissue; and, placed under this splendid canopy, the Monarch enjoys the satisfaction of his courtiers, who each, according to his rank, chooses some object from the tempting heap before him. Kauries and other articles are then thrown over to the multitude, who scramble for them; and, to close the whole with something peculiarly brilliant, various animals, of which one, at least, is a human being, are hoisted over, tied and bound ready for the executioner. (Dalzel, p. 23.) To judge from Norris's report, (Dalzel, p. 147,) these victims are literally torn in pieces by the multitude; but it is evident that he speaks only from hearsay; and it is worthy of remark, that not any of the accounts of the excessive numbers of the human beings massacred on these occasions, seem to rest on better authority: the largest number murdered at one time, of which we have any credible account, was only sixty-five. (Macleod, p. 60.) The heads of the victims are cut off and preserved as trophies; and their bodies, as some of our authorities believed, are torn to pieces and devoured by the populace: but the cannibalism of the Dà-hómeans is a very dubious point.

Human sacrifices.

* Márí or Málí, as Ibn Batútah spells the word, is evidently the Melli of Idrísí and Leo Africanus, who, as a native of Barbary, pronounced *a* like *e*. The adjective derived from it is Malâwa, which rapidly uttered sounds like Malawwa; hence the *Mallowa* of Mr. Bowdich, and the *Malays* of the older writers on Guinea. The vocabulary given in the account of Ashantee belongs to the language of Kashnah, Haüsah, &c. and shows where Málí or Melli should be placed in the map.

DAHOMY. Government.

The superstitions of this people are, as is usually the case, subservient to the interests of the despotism under which they groan. They appear to have a body of Priests who regulate and conduct their religious rites, and are venerated and consulted by the King, whose authority they uphold. But nothing like any precise or distinct information on these matters, can be gathered from the loose hints scattered through the narrations hitherto published. The life and property of every subject, be his station what it may, is at the disposal of the Sovereign. The most degrading postures and ceremonies are used in his presence, to mark the entire devotion of his servants. His ministers crawl on hands and knees, when they approach his throne; and, rubbing their heads in the dust, receive his Royal fiat. But, absolute as this Monarch is, his power seems in one instance to be limited. He cannot cut off his Tamegan, or Prime Minister's head, as soon as the whim seizes him. By what process that great personage is brought to condign punishment when guilty of any delinquency, our informers have forgotten to inquire or mention; but it is clear that his Majesty may use him with personal violence, as often as he pleases. This privileged Officer, together with the Méhú, or Master of the Ceremonies, possesses another important prerogative, that of selecting one of the King's sons at his decease as his successor; a privilege which might be turned to the best account, if any Europeans, resident in the country, had influence enough with those Chiefs to suggest their binding the Prince, whom they choose by a compact which would require him to consult the good of his subjects. The Mehu, or third person in the State, is the Grand Chamberlain of the Court of Dà-hómé; the *Arbiter elegantiarum*, and Head of the Foreign-office; for all Ambassadors are placed under his protection. He and the Tamegan are also the Chief Justices and Arch-informers of the land, sitting in judgment in all criminal cases, and conveying daily reports of every thing that passes to the Royal ears. The Agáú is the Commander-in-chief; the Jahú, or Master of the Horse, is Executioner-general, who has it particularly in charge to inflict due chastisement on such women as neglect their work in the plantations; for here, as elsewhere, among other savages, field labour devolves upon the weaker sex. The Viceroy of Hwídáh is entitled the Yavú gah, or Captain of the White Men, from his superintendance over the traders frequenting that place.

Officers of State.

Classes.

The people are said to be divided into three hereditary classes, a remarkable distinction, deserving of accurate investigation, and, if clearly established, affording another point of coincidence between these Negroes and the ancient Egyptians, in addition to those already pointed out by Howdich, in a Tract on that subject. The merchants are the first, the military the second, and the mechanics the third class. In time of war, the soldiers receive a regular pay; as do their Officers also in time of peace. Taxes, in kind, are paid on almost every thing, especially on merchandise, and levied by Officers expressly appointed for [illegible], but the largest sums are received in the form of voluntary gifts from foreign merchants, and the presents of the court.

Revenue.

Children.

[illegible] extraordinary tax, however, and the most [illegible] laid by the King to all the children [illegible] says Norris, (Dalzel, 122,) "have no sort of property in their children in the Dà-hómean territories; they belong entirely to the King, are taken from their mothers at an early age, and distributed in villages remote from the places of their nativity, where they remain subject to his future approbation of them, with but little chance of their being ever seen, or at least recognised by their parents afterwards." What is meant by their "remaining subject to the King's approbation of them;" what becomes of them, if not approved, and how they are maintained, before and after the sentence of approbation or disapprobation is passed, we nowhere learn. This practice is, even in idea, so repugnant to the most powerful feelings common to all mankind, and implies so much more of an anticipating calculating policy than is usually found among savages, that it must, at first sight, startle every cautious reader; and when we find that another person who resided for several months at or near Wídáh, (Macleod, *Voyage to Africa*, p. 52,) "never saw or heard of any case of it, we may safely agree with him in "thinking that Mr. Norris must have been mistaken." The same may be said of the many voluntary and involuntary immolations of human beings at the Royal obsequies; when, according to one account, (Norris, in Dalzel, p. 151,) the wives and concubines of the deceased Monarch murder each other; and, according to another, (Labarthe, *Voy. à la Côte de Guinée*,) twenty-four of them are buried alive with the Royal corpse, while the men who dug the grave are beheaded, and their carcases are thrown to the dogs and vultures.

States connected with Dahomy

The following States have been all more or less connected with Dà-hómé at different periods: 1. Kità, (*Cotò*, *Quittà*, and *Keeta* of some maps,) near the mouth of the Volta; probably a part of Krepé, or Kerapé, on the western frontier of Dà-hómé. "This town is held by the Daws," says Robertson, (p. 232,) "in very abject subjection; thewhole trade being monopolized by the Governor, who absorbs all the profits. The natives appear to have an excellent character." 2. Agunáh, or Aúnáh, further from the sea, but near the lagune called Amù, is said to be a large and populous town, the inhabitants of which are principally employed in their salt-works. 3. Crepé, the Capital of the Kingdom, to which these towns probably belong, is ten days journey (150 to 200 miles) from the shore. The territory round it appears to be well cultivated, and its people industrious. They are remarkable for their gentleness and reserve; the latter, a quality foreign it may be thought to the Negro character. 4. The Mahís seem to come next to Crepé on the north, and beyond them are (5.) the Tappahs, or Takpamahs, a powerful people, Lords paramount even of the Ayos, to whom the King of Dà-hómé is tributary. (Dalzel, p. 229.) To the north of Dà-hómé, a town named (6.) Bogadò is marked in Norris's Map; and further to the east (7.) Ketu, a town well fortified and celebrated for its manufacture of red cotton cloths. (Dalzel, p. 201.) On the north and east, are (8.) the Ayos, (Eyeoes or Ioes, as the same sounds are variously expressed,) the Masters of the Dà-hómeans, and apparently in a much higher state of civilisation. Proceeding along the shore, from the Rio da Volta to the Rio dos Lagos, we have, forty miles to the east of Kità, (9.) Amíhó, or Little Papà, (Popo,) on the narrow strip of land between the lagune and the sea. Its inhabitants, about 4000, are industrious, and have

attended more to agriculture since the suppression of the Slave trade. Gold, fine cloths of native manufacture, and articles worked in iron and brass, brought from Takpamah and Mahí, may be procured there. (Roberts. 235.) Grighi, Waché, the abode of a Fetish-man, or Priest, and Zado, are towns belonging to this State, but three or four days journey (ten to fifteen miles) from the sea. 10. Great Papà, or Ifia, on an island near the entrance of the Músuï, or Monù, is little frequented by Europeans. 11. Wídáh, (or Fídáh,) once the most powerful of these States, is now only a small town dependant for protection on Gríhwí, (Grigwee.) Its Capital was formerly Sabí (the *Xavier* of the French,) seven miles from the beach. The Evú-gáh, or Superintendant of the Whites, is stationed at Gríhwí; and there are three European forts there, two of which have been for several years abandoned. Thirty miles to the east of that town is Porto Novo, a Portuguese slave factory, and the port of Aladà (Ardrah) on the Rio de Lagos, the second town in size and importance near this part of the coast. It is about fifteen miles from the coast, is tolerably regular, has wide streets, and a population of 10,000 or 15,000 souls, under the particular protection of the Ayos. It is the great mart for slaves, and is much frequented by the Ayos, whose country is seven days journey (120 to 140 miles) distant across the great River Azewoa, (probably a branch of the Benin River,) and possibly the outlet of the Niger running to the south-east. 12. Badághí (Badagree) is twenty miles to the eastward of Porto Novo, on the banks of the Lagos River, seven or eight miles from the shore. It is not much resorted to by Europeans. (Roberts. 283.)

;uage.

The origin and affinities of these Negroes can only be imperfectly conjectured. Their language, an unerring guide in such cases when cautiously used, has been scarcely mentioned by those who were best acquainted with it. Dalzel (*Introduction*, p. 5) says that "the language of Dà-hómé is that which the Portuguese call *Lingoa geral*, or general tongue, and is spoken not only in Dà-hómé Proper, but in Wídáh, and the other dependent States; and likewise in Mahee and several neighbouring places. But this leaves his readers entirely uncertain, whether this *lingoa geral* is a sort of *lingua franca*, current in these countries, or the mother tongue of the natives. Norris (*Reign of Bossa Ahadee*) comes a little nearer to the point when he tells us, that "the language commonly spoken in the Kingdom of Dà-hómé is that of Ajirrah, or the proper dialect of the Kingdom of Ardrah, the territories of which once extended from the River Volta to the Lagos. It is still spoken, with, occasionally, some provincial peculiarities, throughout all that tract of country. Ajirrah was, before the conquest of Ardrah by the Dà-hómeans in 1724, a large and populous town, and is still not inconsiderable. It is about seven hours (twenty-five or twenty-eight British miles) from Gríhwí, or Grigwee, (*Gri-whi*,) the Capital of Whydah, or Wídáh." It may be inferred, therefore, that Crepé, Fúng, Mahí, and Wídáh are all different branches of the same people. Dialogues in this language may be found in Des Marchais, (iv. 670;) and the numerals, with a short Vocabulary, are given by Oldendorp, (Adelung's *Mithrid.* iii. 206,) and Roberts. (275.) In the Crepé and Badághí dialects, the former are also furnished by Bowdich, (*Appendix*, No. vi. 11, and 27.) It is soft and harmonious; most of its words end in vowels, (Roberts. 283,) and it is free from the nasals and gutturals so prevalent in the dialects used to the westward of Acra, (Macleod, 95;) that is, the languages belonging to the Fántí family.

DAHOMY.

History.

The history of a tribe of ferocious savages can seldom be traced beyond one or two centuries, and is marked by nothing but a series of wars and massacres. Trudo Audati, the fourth King of Dà-hómé, and the first of whom we have any account, began to reign in 1708, and constantly followed up a system of conquest and aggrandizement which made him the terror of his neighbours, and, in less than twenty years, master of several petty Kingdoms on the coast. He was a man of talents, as well as resolution; and knew how to avail himself of the weakness and divisions of the adjoining States. He seems to have had a mind superior to that of a mere freebooter; and might, perhaps, have derived solid advantages from his intercourse with the White Men, whom he treated with the greatest attention, (Snelgrave, *passim*,) had it not been their interest to foster his love of war and conquest, in order to keep up a constant supply for the traffic in which they were engaged. This warlike, restless Chief appears to have died a natural death in 1732. He was succeeded by one of his younger sons, Bossa Ahadí, a merciless tyrant, who possessed all the vigilance, but few of the other good qualities of his father. The people on a part of the coast, under the command of a veteran leader, for several years maintained their independence, and would, probably, have succeeded in cutting off all communication between Ahadí and the shore, but for the assistance of the English fort at Wídáh; the guns of which gave his enemies "a very warm reception; for, however exceptionable the King's treatment of his own people might be," says Mr. Norris, (Dalzel, 103,) "the Whites had nothing to reproach him with in his conduct towards them; to whom he had ever been respectful and generous to a degree of profusion. In all disputes between them and his subjects, if they had but *the colour* of justice on their side, he determined in their favour." This worthy coadjutor of the slave-dealers in the service of the African Company, died on the 17th May, 1774, after having reigned forty-two years. Much as he was dreaded by his southern neighbours, Ahadí could never successively resist the Ayos, who drove him into a lurking place in the woods, and overran his whole Kingdom in 1738; continuing these destructive invasions annually; till, at length, in 1747, they consented to such terms as he could fulfil; for the arrears of tribute, previously demanded, had exceeded all bounds; such was the magnitude of the treasures which they supposed him to derive from his trade with the Europeans on the coast. (Dalzel, 74.) Adahúnzù, his successor, one of the most cruel and treacherous fiends who ever sat upon a throne, incessantly laboured to increase his territory near the sea; actually made himself master of some towns to the east of Wídáh, and would, perhaps, have succeeded completely in his designs, had not the Ayos interfered. This monster died of the small-pox, on the 17th April, 1789, and was succeeded by Hwí-nú-hiù, who, on ascending the throne, assumed the title of *Se-do-zau*, signifying, "*Wherever I rub I leave my scent*," one of the *strong names*, as a writer in the *Quarterly Review* has justly observed, (Dalzel, 190,) so much admired in the Dà-hómean Court. This Chief began his reign

DAHOMY. DAINT.

by declaring his intention of governing with the strictest impartiality; wisely listening to the advice of an aged and faithful minister, and removing most of the grievances by which his subjects had so long been oppressed.

Popo and Arder (Ardra) are the only places on this coast known in the time of that laborious compiler Dapper, (*Beschryvinge van Africa*, t'Amsterdam, 1676.) See also Labat's *Voyage du Chevalier des Marchais en Guinée*, Paris, 1730, 4 vols. 12mo; Snelgrave's *Account of Guinea*, Lond. 1734, 8vo; Smith's *Voyage to Guinea*, (in 1726-7,) Lond. 1745, 8vo; Atkins's *Voyage to Guinea*; Bosman's *Beschryving van Guinese Kust*, t'Utrecht, 1704, 4to, (he knows scarcely any thing of Dà-hómé;) *Relation des Côtes d'Afrique appelées Guinée, par* Villault, Paris, 1699, 12mo; Norris's *Memoirs of Bossa Ahadee*, Lond. 1788, 8vo; an abstract of it is contained in Dalzel's *History of Dà-hómé*, Lond. 1793, 4to, only a small portion of this work was written by Dalzel, (the Introduction, i.—xxvi. and the Conclusion, 224—230.) From p. 1—155, was written by Norris; from 156—224 by Abson; and the Preface by Captain Joseph Fayrer. They had all been on the spot engaged in the African Company's service. *Voyage à la Côte de Guinée, par* P. Labarthe, Paris, 1803, 8vo; *A Voyage to Africa*, by J. Macleod, M. D. Lond. 1820,—a paltry compilation, of which even the plates are copied from Dalzel. Macleod had been at Widáh in 1803, but had evidently kept no notes, nor made any worth keeping.

DAINT, *adj.*
DAINT, *n.*
DA'INTY, *adj.*
DA'INTY, *n.*
DA'INTEOUS,
DA'INTEOUSLY,
DA'INTIFUL,
DA'INTILY,
DA'INTINESS,
DA'INTREL,
DA'INTY-MOUTHED.

Dain, m.; *daine*, f. *Dainty*, fine, quaint, curious; (an old word.) Cotgrave. Skinner suggests the French *dain*; *Daim*, a deer; because its flesh has at all times, and in all nations been esteemed among the grandest delicacies or *dainties*. Minsheu,—*a dente*, a tooth; because *dainties* or delicacies are grateful to the teeth and palate. Casaubon,—from the Gr. *δαίν-υσθαι*, to feast, to banquet: but the Fr. derive from the Gr. through the medium of the Latin. The Goth. *dauht*, *epulum*, *convivium*, occurs Luke, c. 5, v. 29, and c. 14, v. 15; but no means of tracing the connection of the words have occurred. Mr. Tyrwhitt says, "*Deintee*, *n.* Fr., value, a thing of value. *Deinteous*, choice, valuable." *Dainty* is now used as equivalent to Delicate of taste, exquisite, elegant, nice, choice; and, emphatically, over-nice.

Of Dowel ne of Dobet. *daynte* me þouhte.
Piers Ploukman. Vision, p. 200.

Thenne was þis folk feyne. and fedde hunger *daynteous-liche*.
Id. Ib. p. 145.

Ful many a *dainte* hors hadde he in stable.
Chaucer. Prologue, v. 168.

They loved me so well by God above
That I ne tolde no *deintee* of hir love. [Set no value. Tyr.]
Id. Wif of Bathes Prologue, v. 5790.

Walter hir doth so faithfully plesance
That it was *deintee* for to see the chere [It was a valuable thing. Tyr.]
Betwix hem two, ain they ben met in fere.
Id. Clerkes Tale, v. 8988.

For trewlich, I hold it great *deinte*,
A king's sonne in armes wel to do.
Id. Troilus, book ii. v. 164.

And then to the souper al and some
Whan time was, ful soft they hem set
God wot there was no *deinte* ferre to fet.
Id. Ib. book iii.

Al ful of joye and blisse is the paleis,
And ful of instruments, and of vitaille,
The most *dainteous* of all Itaille.
Id. The Marchantes Tale, v. 9588.

But plainly for to speke of that
I not how thilke bodye fat,
Whiche thei with *deintie* meates kepe,
And laien it softe for to slepe,
Whan it hath elles of his will
With chastitee shall stonde still.
Gower. Conf. Am. Prologue, fol. 3.

There is no lust so *deintefull*,
Of whiche a man shulde not be full,
Of that the stomake vnderfongeth:
But euer in one myn herte longeth.
Gower. Conf. Am. book vi. fol. 133.

I haue seen very few men come to great proofe of either learning, wit, or virtue, that had bin *daintilily* brought vp.
Vives. Instruction of a Christian Woman, Z 2.

How iustly may this barbarous and rude Russe condemne the *daintinesse* and nicenesse of our captaines, who liuing in a soile & aire much more temperate, yet commonly vse furred bootes, and clokes.
Hakluyt. Voyage, &c. Richard Chanceler.

Perhappes some *daintie* nose, no batchelors button lykes
And some at pimpernell and pinkes, a slender quarell pykes.
A. W., In Commendation of Gascoigne's Posies.

And you, fair troop, if Thirsil you disdain not,
Vouchsafe with me to take some short refection,
Excesse, or *daints*, my lowly roof maintain not;
Peares, apples, plummes; no sugred made confection.
P. Fletcher. The Prize. Eclogue 7. st. 37.

Therefore to cherish him with diets *daint*,
She cast to bring him, where he chearen might
Till he recovered had his late decayed plight.
Spenser. Faerie Queene, book i. can. 10.

At mine own breast with care I fed thee still,
Letting thee suck thy fill;
And *daintily* I nourish'd thee
With idle thoughts and poetry!
Cowley. Love's Ingratitude.

DIC. Haile, fellow Hodge, and well to fare with thy meat, if you have any:
But by thy words, as I them smelled, thy *daintrels* be not manie. *Gammer Gurton's Needle*, act ii. sc. 1.

Why should you be so cruel to yourself,
And to those *dainty* limbs which Nature lent,
For gentle usage and soft delicacy?
Milton. Comus, l. 680.

True wisdom bids vs to this banquet haste,
That precious nectar may renew the taste
Of Eden's *dainties*, by our parents lost
For one poore apple.
Beaumont. In Spiritual Comfort.

But what befell these *dainty-mouthed* murmurers? Many they had their wish, they had flesh of the best, the flesh of quails sent them; but while the meat was in their mouths, the wrath of the Lord came upon them, and they died.
Mede. Works. On Texts of Scripture. Discourse 50. book i.

Your *dainty* speakers have the curse,
To plead bad causes down to worse;
As dames, who native beauty want,
Still uglier look, the more they paint.
Prior. Alma, can. 2.

Now rise, and haste to yonder woodbine bowers,
A soft retreat from sudden vernal showers;
The turf with rural *dainties* shall be crown'd,
While opening blooms diffuse their sweets around.
Pope. Pastoral 1.

And if we list to fare more *daintily*, we must either hunt for it, using craft and toil to catch it out of the woods, the water, the air; or we must carefully wait on those creatures, of which we would serve ourselves, feeding them that they may feed us.
Barrow. Sermon 18. vol. iii.

To paint thy grisly face, to dance, to dress,
And all those awkward follies that express
Thy loathsome love, and filthy *daintiness*.
Rochester. To Sir Car Scrope.

But nicer cates, her dairy's boasted fare,
The jelly'd cream or custard, *daintiest* food,
Or cheesecake, or the cooling syllabub,
For Thyrsis she prepares.
Dodsley. Agriculture, can. 3.

And now a maiden charg'd with golden ew'r
And with an ardent laver, pouring first
Pure water on their hands, supplied them next
With a bright table, which the maiden, chief
In office, furnish'd plenteously with bread
And *dainties*, remnants of the last regale.
Cowper. Homer. Odyssey, book iv. l. 63.

DA'IRY, DA'IRY-LOCK, DA'IRY-MAID, DA'IRY-WORK. } Sw. *dia, lactere. Radicem servat* L. Anglica, dug, *mamma.* Ihre. Goth. *daddjandei, mulier lactans, infanti lac præbens.* Junius. A. S. *diende, lactantes.* Lye, and Benson. The Sw. *deja, nutrix*, Dr. Jamieson says, has precisely the sense of *dey*, a dairy-maid, and is evidently allied to a variety of terms in the northern languages, which have a similar meaning. Isl. *dia, dy*; Sw. *di*, to suck; Sw. Goth. *degg-ia, daegg-ia*, to give milk, to suckle; Moes. G. *dadd-jan*, both to milk, and to suck.

Dey, in Chaucer, and *Day-woman*, Shakspeare, A *dairy-woman.*

Dairy (Low Lat. *daeria, dayeria,*) a place for preserving milk, churning it into butter, and making cheese.

For she was as it were a maner *dey*.
Chaucer. The Nonnes Preestes Tale, v. 14851.

That serchen every land and every streme,
As thikke as motes in the sonne-beme,
Blissing halles, chambres, kitchenes, and bowres,
Citees and burghes, castles high and towres,
Thorpes and bernes, shepenes and *dairies*,
This maketh that ther ben no faeries.
Id. The Wif of Bathes Tale, v. 6553.

As one who long in populous city pent,
Where houses thick and sewers annoy the aire,
Forth issuing on a summer's morn to breathe
Among the pleasant villages and farms
Adjoined, from each thing met conceaves delight,
The smell of grain, or tedded grass, or kine,
Or *dairie*, each rural sight, each rural sound.
Milton. Paradise Lost, book ix. l. 451.

But woe betide the silly *dairy-maids*,
For I shall fleet their cream-bowls night by night,
And slice the bacon flitches as they hang.
Grim. The Collier of Croydon, act iv. sc. 1.

The men there, leaving their wives and younger children below, do not without some difficulty, clamber up the acclivities, dragging their kine with them, where they feed them, and milk them, and make butter and cheese, and do the *dairy-work.*
Ray. On the Creation, part ii.

Few cows were bred up for the *dairy*, more than served consumption within.
Sir William Temple. On Adv. of Trade in Ireland.

When we had sate up all night at ombre in the country, and we were hungry towards morning, he plucks me out, I vow to Gad I tell you no lie, four ten-penny nails from the *dairy-lock* with his teeth, fetches me out a mess of milk; and knocks me'um in again with his head, upon reputation.
Dryden. The Wild Gallant, act iii.

If the *dairy-maid* does not make her butter come so soon as she would have it, Moll White is at the bottom of the churne.
Spectator, No. 117.

The compartments between the avenues are railed off, and laid down in pasture and meadow, for the supply of the large *dairy* of cows established here by the present king.
Swinburne. Spain, Letter 38.

The cook sold it with some kitchen fat to the postillion for a groat; who truck'd with the *dairy-maid* for something of about the same value.
Sterne. Tristram Shandy.

DAIS, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Thymeleæ*. Generic character: involucre four and five-cleft; corolla four and five-cleft; stigma capitate; berry one-seeded; stamens sometimes eight.

This genus (allied to *Gnidia*) contains six species, natives of the East Indies.

DAIS, or DEIS,—*Dasium*, a word concerning the Etymology of which Du Cange is doubtful. Meursius derives it from *Dagus, ἑτισέλλιον, subsellium.* Dais, however, as Du Cange shows from a passage in Matt. Paris, (*de vitis Abbatum S. Albani*, 92,) has a widely different meaning. The newly elected Abbot, says the Historian, *Solus in Refectorio prandebit supremus, habens vastellum, Priore prandente ad magnam mensam, quam Dais vulgariter appellamus*; for the Dais, continues Du Cange, is the name given by the French to a Canopy suspended over a banqueting table.

Tyrwhitt, again, derives it from the French *ais, assis tabula*; and thinks it was at first written *d'ais, ex assibus*; but the old spelling *Dois* will not permit this Etymology. Menage brings it from *Dossium* or *Dossum* for *Dorsum.* Be this as it may, Dais is commonly used for the upper table raised on a platform more elevated than the others, which probably at first was placed under a Canopy. Pinkerton considers it to be the *elevated floor* only. Ritson (*Met. Rom. ad voc. Deys*) holds it to be indifferently the *floor* and the *Canopy.*

DA'ISY, DA'ISIED, DA'ISY-MEAD, DA'ISY-PAINTED. } A. S. *dæyes-eage*, i. e. *days-eye.* And Chaucer in Prologue to *Legend of Good Women.*

That well by reason men it call may
The *deisie*, or els the *eye* of the *day.*

This Etymology was suggested to Skinner by Dr. Thomas H(enshaw;) but Skinner himself adopts Fr. *dais*, a canopy. (See DAIS, above.) *Propter aliquam in flore talis umbellæ similitudinem,*

B. Jonson writes *dayes-eyes.* See under DAY.

Now haue I than eke this condicion,
That of all the floures in the mede,
Than loue I most these floures white & rede,
Such that men callen *daisies* in our toun.
Chaucer. The Prologue.

Amongst the roses in a row,
Next place I pinks in plenty,
These double *daisies* then for show,
And will not this be dainty?
Drayton. The fifth Nymphal.

And therefore went unto these homely townes,
Sweetly environ'd with the *dazied* downes.
Brown. Britannia's Pastorals, song 4. book i.

The silent heart, which grief assails,
Treads soft and lonesome o'er the vales,
Sees *daisies* open, rivers run,
And seeks (as I have vainly done)
Amusing thought.
Parnell. Hymn to Contentment.

DAISY. — DALE.

The gentle pair that in these lonely shades,
Wand'ring, at eve or morn, I oft haue seen,
Now, all in vain, I seek at eve or morn,
With drooping wing, forlorn,
Along the grove, along the *daisied* green.
Langhorne. Monody sung by a Redbreast.

For him the rustic hind, and village maid,
Stripp'd the gay spring of half its bloom and shade,
With annual dances grac'd the *daisy-mead*,
And sang his triumphs on the oaten reed.
Cawthorn. Nobility.

Why lives thy soft divinity where woe
Heaves the pale sigh, and anguish loves to glow?
Fly to the mead, the *daisy-painted* vale,
Breathe in its sweets, and melt along the gale.
Id. Abelard to Eloisa.

DALACIA, in *Zoology*, a genus of bivalve shells belonging to the family *Mytilidæ*, established by Mr. Gray in the *Annals of Philosophy*, for a species of shell which had hitherto been confounded with *Crenatula*.

Generic character: shell bivalve, valves equal, flat, foliaceous, gloss-like, umbones placed toward the anterior edge; the hinge linear, marginal, crenulated, cells serial, containing the elastic ligament; ligament marginal, external.

One species only is described, *D. polium*.

This shell was very prettily figured in the *Journal of Sciences and Arts*, vol. xxv. tom. 2, fol. 81, under the name of *Crenatula*.

The only specimen at present known of this interesting shell, is in the collection which the Rev. Mr. Cracherode presented to the British Museum.

This genus differs from *Crenatula* in the same manner as *Modiola* does from *Mytilus*, that is, by the position of the umbones; it is also very distinct in its texture, colour, and form, from any of the species of that genus.

DALBERGIA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosa*. Generic character: calyx obsoletely five-toothed; pod oblong, leafy, flat, not bursting; seeds one or two.

Eight species, native of tropical climates. Persoon, *Syn.*

DALE, Goth. *dalei*; A. S. *dal*; Dutch, *dal*; Ger. *thal, tahl*. *Locus declivis*. The Dutch have the verb *dal-en, descendere, demittere se*; to descend. Junius seems to suspect some connection with A. S. *dæl-an*, to deal, to divide, to distribute. *Dal*, he observes, is used for the infernal pit; but it does not seem easy to trace this supposed connection.

The low ground between ground ascending around or on various sides of it.

Neuer bifor in Wales was don so grete greue,
Bi downes & bi *dales*, þar folk at suilk mischeue.
R. Brunne, p. 91.

Forthe she flewe the gentil nightingale
To all the birds that were in the *dale*.
Chaucer. The Cuckow and the Nightingale.

Thus (er he wiste) into a *dale*
He came, wher was a litell plaine,
All rounde aboute, well beseyne
With bushes greene, and cedres hie.
Gower. Conf. Am. book i. fol. 10.

For the bottome of the sea holding like shape and forme as the land, being full of hils and *dales*, and ragged rocks, suffereth you not by your soundings to know and keepe a true gesse of the depth. *Hakluyt. Voyage, &c. M. Frobisher*, vol. iii. fol. 87.

A litle lowly hermitage it was,
Downe in a *dale*, hard by a forrest's side,
Farre from resort of people, that did pass
In trauell to and froe.
Spenser. Faerie Queene, book i. can. 1.

With easy pace some climb promotion's hill, DA
Some in the *dale*, do what they can, stick still.
Howell. Letters. A Poem to his Majesty. DA

And in the first place, as to the business of ornament, beauty, CAR
and pleasure, I may appeal to all men's senses, whether the grateful variety of hills and *dales*, be not more pleasing than the largest continued plains.
Derham. Physico-Theology, book iii. ch. iv.

Hark! how the airy echoes talk along
With undulating answer, soft or loud,
The mocking semblance of the imag'd voice,
Babling itinerant from wood to hill,
From hill to *dale*, and wake their sisters round,
To multiply delight upon the ear.
Thompson. Sickness, book v.

DALEA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: flowers in a spike; calyx glandular, obsoletely five-cleft, wings and keel joned to the undivided column of stamens; pod one-seeded, included in the calyx.

Thirteen species, natives of North and South America. Persoon.

DALECARLIA, an extensive Province of Sweden, bordering on the mountains of Norway, and bounded on the north by Herjedalia, on the east by Helsingland, and on the south by Westmania or Westmannland. The Province has also been known by the names of *Dalland, Thalland*, and *Dalarne*; and since the recent division of the Swedish Monarchy, it has been called Stora-Kopparberg, or the Government of Fahlun. It is 340 English miles in length, and from 40 to 50 in breadth; and its extent is stated, in the table drawn up a few years since by the Swedish Topographer, M. Akrell, at 12,727 square English miles, and the surface of the water at 398. The population a few years since was stated at 124,800, which is nearly ten persons to each square mile, or about a twenty-second part of the average for the whole of England. Situat extent popul

That part of this Province which borders upon Norway rises into mountains, but the other districts are variegated with hills and vallies; and from this circumstance its appellation of Dalarne, which in Swedish signifies "The Vallies," was derived. It is not so much covered with wood as several other parts of the country; and as it lies on the eastern side of the Norwegian mountains, from which the waters descend into the Baltic and the Gulf of Bothnia, it is watered by several streams; the two principal of which are the Dal and the Ljusne, besides several lakes. The chief of these, the Dal, rises near the borders of Norway, about the sixty-second degree of latitude, and after flowing in the south-east and east directions through a course of about 250 miles, it falls into the Gulf of Bothnia. Before it reaches the sea, it presents a cataract little inferior to that of Schaffhausen, the breadth of the river being about a quarter of a mile, and the heighth of the fall forty feet. The surrounding scenery is also well adapted to increase the effect of the dashing torrent. The estuary of the Dal is full of islands, and so much incumbered with rocks, that it cannot be rendered subservient to the purposes of navigation. The Ljusne is also a large river; the waters collected in its course from the Norwegian Alps, form a vast torrent, impetuously rolling into the Bothnian Gulf. It also expands into several beautiful lakes in its course. The climate of Dalecarlia is comparatively mild, and allows some of the common Surface Rivers Dal Ljusn Clima

ALE-RLIA. agricultural crops of the more southern districts of Europe to ripen. Fine fields of barley and rye are plentiful in the southern parts, and the potato is cultivated with great success. Lime trees, elms, and maples, also flourish in the sixty-second degree of latitude. Agriculture, however, has not made great progress; but this is rather to be ascribed to other impediments than to atmospheric influence; the unsettled state of property, the want of roads, the habits of the people, have all been checks upon the advancement of agriculture. Mines and pasturage constitute the chief wealth of the Province, particularly copper, which is worked to a great extent near Fahlun and Afvestad, which have long been considered as the great Swedish depôts of this metal. The mine near Fahlun has been worked for several centuries, but now yields less than formerly. The metal is not found in veins, as in most other places, but in large masses; and the whole of the ore seems originally to have formed a vast cone, with its apex downwards. It was a long time worked with so little care, that the upper part ultimately fell in. The rubbish, however, has long since been removed, and the mouth now presents an opening of about three quarters of a mile in circuit, and 200 fathoms in depth. The descent into this yawning gulf is by an easy winding flight of steps. The galleries are spacious, some of them being thirty feet high. According to the statement of Dr. Thomson, the number of miners employed in 1813 was only 600, though it has previously been much greater. Dalecarlia also contains several other mines of iron, copper, and lead; and to these last, the Swedes generally gave the name of Silver mines, as it is chiefly for the sake of this latter metal, which is contained in the ore of the former, that they are worked. The whole of the copper obtained in Dalecarlia may be estimated at one-tenth of that which is produced by England. The only place in Sweden wherein tin has been found is in this Province, in the vicinity of Fahlun. A few years since there were likewise a great number of iron mines, smelting-houses, and forges in Dalecarlia, and the annual produce was estimated at about 56,000 tons.

The whole of this extensive Province, which is about half as large again as Wales, contains no more than three towns, the united population of which is stated by Swedish authors at less than 6000 individuals. These are Fahlun, Hedemora, and Soter. Fahlun, the Capital of the Province, and the chief town in the mining district, is situated about 160 English miles north of Stockholm; and, with the exception of the churches and a few houses built of brick, and roofed with sheets of copper, the buildings in general are constructed of wood. Most of the inhabitants are connected either with the mines or the forges, the latter of which gave the town itself a very sombre appearance. Fahlun is chiefly surrounded with mountains, clothed with pines, and contains nearly 5000 inhabitants. Hedemora is a small town about fifty miles north-west of Fahlun, but contains nothing remarkable. Soter is also a small place, near one of the most productive iron mines in the Province.

The Dalecarlians are a tall, well-made, and robust race of men, equally distinguished by their bravery and their independence. They first rose into distinction during the struggles of Gustavus Vasa, who by their assistance was enabled to free his country from a foreign yoke. In consequence of the fidelity which they then exhibited, and of the concealment of Gustavus amongst them, the Dalecarlians still retain a personal privilege of which they are very naturally most proud. Whenever they meet the reigning Monarch they are permitted to take him by the hand. They have also afforded essential services to their Monarch in emergences since that period; and constitute a set of men very different in habits and appearance from the rest of the Swedes. Considerable numbers in Stockholm undertake the office of porters and labourers, as the Highlanders do in Edinburgh, and the Irish in London. They always retain the peculiar dress of their country, which it is said, has undergone no change since the time of Gustavus Vasa. The men wear long, whitish grey, coarse coats, with buttons seemingly of horn or leather, and in shape somewhat similar to the English jockey coat, but more clumsily made. A thong of leather serves them by way of girdle. Their hats have somewhat the appearance of those which our Quakers wear.

DALECHAMPIA, in *Botany*, a genus of the class *Monœcia*, order *Monodelphia*, natural order *Euphorbiæ*. Generic character: male flower, umbell one-flowered; involucre two-leaved; proper calyx five-leaved; filaments many: female flower, florets three; involucre five-leaved; style filiform; capsule three-celled.

Eleven species, natives of tropical climates. Persoon.

DALIBARDA, in *Botany*, a genus of the class *Icosandria*, order *Polygynia*. Generic character: calyx inferior, five-cleft, spreading; petals five; styles five to eight, long, deciduous, seeds dry.

Three species of herbaceous plants, natives of America.

DA'LLY, DA'LLIANCE, DA'LLIER, DA'LLYING, DA'LLYINGLY. Skinner thinks from the A. S. *dole*, foolish, dull: and this Tooke considers to be the regular past tense and past participle of *dwel-ian*, *dwolian*, *hebere*, *hebetare*, to be or cause to be *dull*; and hence, to *dally* will be

To act like one *dull* or foolish; like a *dolt* or simpleton; to waste or idle away time; to spend time in wanton or idle amusements, to trifle, to sport, to frolick.

> And ouer this, in her *daliaunce*,
> Lowly she is, discrete and wise
> And goodly gladde, by attemperaunce.
> *Chaucer. The Floure of Curtesie.*

Here if I shuld brynge i the dyuerse metynges of the sayd pryncys, and the curyouse seruycys y^t eyther causyd other to be fed and seruyd w^t, within eyther of theyr tentys, or of theyr *dalyaunce* or passe tymes cõtynuyng the season of theyr metynges, &c. it wolde aske a longe tracte of time.
Fabyan. Anno 1396.

> ——— And (all too late) I see
> That lingring life doth *dally* but in vaine
> For Atropos will cut the twist in twaine.
> *Gascoigne. Hearbes.*

Wher as he doth but *dalliengly* perswade, they may enforce & compel. *Bale. Image*, part 2. G. 1.

> And who (as let in lease) do farm the crown,
> And joy the use of majesty and might;
> Whilst we hold but the shadow of our own,
> Pleas'd with vain shows, and *dallied* with delight.
> *Daniel. The History of the Civil War*, book ii.

> For so to interpose a little ease,
> Let our frail thoughts *dally* with false surmise.
> *Milton. Lycidas*, l. 153.

> ——— Know, most unworthy man,
> So much we hate the baseness of thy lust,

DALLY. — DALMATIA.

As, were none living of thy sex but thee,
We had much rather prostitute our blood
To some envenom'd serpent, than admit
Thy beastial *dalliance*.
Ford. Love's Sacrifice, act ii. sc. 3.

And yet they be the greatest makers of love, the daylie *dalliers* with such pleasant wordes, with such smiling and secret countenances, with such signs, tokens, wagers, purposed to be lost before they were purposed to be made.
Ascham. The Schole Master.

These great men's dissensions awakened Nero, fearing lest the Britaines, thereby would be more forward to advantage, with whom experience had shewed there was no *dallying*.
Speed. The Romans, book vi. ch. viii.

[A soul] guiltless of hate, and proof against desire;
That all things weighs, and nothing can admire:
That dares prefer the toils of Hercules
To *dalliance*, banquets, and ignoble ease.
Dryden. Juvenal. Satire 10.

Is there now any *dallying* in such a matter as this?
Sharp. Sermon 13. vol. vii.

Let me not *dally* with my queen's distress.
What were it, but to lift incumbent woe,
That it might fall more grievous.
Smollett. The Regicide, act iii. sc. 2.

From pleasing *dalliance* with the charms of night,
[Urania] my wandering thought recalls, to what excites
Far other beat of heart! Narcissa's tomb!
Young. The Complaint. Night 5.

Situation, extent, and population.

DALMATIA, a Province of the Austrian Empire, with the title of Kingdom, stretching through about three degrees of latitude, along the eastern side of the Adriatic Sea. This region formerly belonged to the Venetians, and is therefore frequently called Venetian Dalmatia. This tract contained, in 1816, a surface of about 5850 English square miles, and a population of 295,089 individuals, according to the statement of Blumenbach. Besides the country to which the name of Dalmatia is now generally applied, it has sometimes been understood, as including a much wider space, embracing the territories of Ragusa and Cattaro, with a part of Bosnia and Albania, which was also called Lower, or Turkish Dalmatia, with the Littorale, or Hungarian Dalmatia. The term Dalmatia appears to have been derived from the ancient Capital, *Delmium*, or *Delminium*; and the country still exhibits many vestiges of antiquity, which indicate a more flourishing period than recent ages have witnessed. During the latter part of the Roman power it suffered greatly from the inroads of barbarians, and after a series of vicissitudes, was in the XIIth century incorporated with the Kingdom of Hungary. Even at that period the Venetians occupied a part of the sea-coast; and during the XVth century they conquered the interior, which remained in their possession till the events occurred which erased their name from the list of European States. By the treaty of Campo Formio, in 1797, the whole of Dalmatia was placed under the dominion of Austria; but after the fortune of war had declared against that power, in 1805, this new accession was transferred to Buonaparte, who first incorporated it with the Kingdom of Italy, and subsequently united it with the Illyrian Provinces. The southern part, especially Cattaro, during the following year, was seized by the Russians, who retained it till the peace of Tilsit, in July 1807. In this state Dalmatia continued till the overthrow of the French power, and the subsequent meeting of the Congress in 1814, when it again reverted to Austria, and now forms an integral part of that Empire.

Application of the term.

Attached to different States.

Besides the continental part, Dalmatia includes several insular portions, the chief of which are Brazza, Lesina, Corzola, and Melada. The continental part is divided into the Circles of Zara, Spalatro, and Macarsca, and is a greatly diversified tract. Much of its surface is hilly, and a considerable part of it unproductive; but still it is interspersed with fertile and beautiful vallies. The whole coast is indented with bays and harbours, and many parts of the interior are adorned with lakes. Several rivers also flow through these vallies, yet but a few are navigable, even for short distances. The principal are the Cettina, the Narenta, and the Cherka; but none of them are sufficiently important to merit a particular description. Dalmatia is capable of yielding all the products of southern Europe; and in many places in great abundance, were the skill and industry employed in their cultivation proportionate to the beauty of the climate and the fertility of the soil. The air is generally temperate and pure in the upland districts, but sometimes misty and insalubrious in the flat tracts near the coast. The mountains are often covered with wood, and from some of the extensive forests timber has been obtained for the supply of the British dock-yards. Maize, wheat, grapes, olives, figs, almonds, and silk, are raised in Dalmatia, though the whole country seldom yields sufficient for its own consumption. Pasturage abounds, and both cattle and sheep are reared in considerable numbers, but the wool is usually coarse. The coast contains several excellent harbours, but the state of society is such as to render them of little practical utility; and it was a maxim of the Venetians to discourage trade with every other country but their own. Metallic products of various kinds are found in several parts, especially iron, marble, and gypsum. Gold and silver were formerly found there, but these are not obtained at present. Most of the rivers, lakes, and bays, abound with fish, which supply a valuable article of food to the inhabitants, and give employment to many of those along the coast, who are chiefly Roman Catholics; and both their language and customs indicate an Italian origin. The upper parts of the country are peopled by a different class, called Morlachians. They seem to have descended from the same Northern race to which the Walachians owe their origin, and are chiefly of the Greek Church. Though scarcely above the level of half civilized barbarians, they speak a language interspersed with Latin words. They are chiefly occupied with pasturage, pay little attention to agriculture, and leave the most laborious tasks to be performed by the females. Another class of inhabitants, called Haiducks, occupy a still lower place in the scale of civilisation, as they are in many instances destitute of fixed dwellings, and pass their time chiefly in the recesses of the mountains; deriving a scanty and precarious subsistence by plundering travellers, or gathering the spontaneous products of these uncultivated regions. In such a region, therefore, but few towns are likely to exist. Zara is the Capital, and stands on the shore of the Adriatic, about eighty miles nearly south of Fiume, covering a point of land projecting into the sea, and forming an excellent harbour. The Town is strongly fortified, and near its walls are the ruins of an ancient aqueduct, ascribed to the time of Trajan. The Cathedral, which is the Metropolitan church of Dalmatia, and some of the other Churches,

DAL Ti
Islands cluded the ter tory.
Surface
Products
Inhabitan
Chief tow
Zara.

DALMATIA. and public buildings are handsome edifices; and those devoted to religious uses are often adorned with good paintings. The Public-offices and the Courts of Appeal for the whole Kingdom, are also at Zara. Italian is the language chiefly spoken; and the number of inhabitants has been stated at nearly 7500. The latitude of Zara is 44° 2′ north and the longitude 15° 9′ east; and it appears to have been the ancient Jadera. The population of the whole Circle of this name is stated at about 104,000.

Spalatro. Spalatro is the chief Town of the Circle of the same name; and, like the former towns, stands on a peninsula of the Gulf of Venice. It is encompassed with walls, but commanded by several neighbouring eminences, which render it incapable of affording much resistance against an invading enemy. The inhabitants of Spalatro are nearly as numerous as those of Zara, and are chiefly engaged in the manufacture of woollen, silk, and leather, and the fishery of the adjacent seas. The Turkish caravans from Bosnia and Servia to Venice, usually deposit their merchandise here. It also contains some magnificent ruins of a palace which once belonged to the Emperor Diocletian, who was born at Salona, in its immediate neighbourhood. The Church which is now dedicated to Christian worship, was in Pagan times a Temple, occupying the centre of the Palace. The walls of the Palace are nearly entire, and they form a square which embraces nearly two-thirds of the Town. For a more detailed account of these splendid remains, the reader may be referred to *The Ruins of the Palace of the Emperor Diocletian at Spalatro*, by Robert Adams. Spalatro stands about forty miles nearly south-east of Zara; and the population of the whole Circle of that name is

Macarsca. estimated at more than 80,000. Macarsca, the chief Town of the other Circle, stands about thirty-six miles nearly south-east of Spalatro, on the site of the ancient *Rataneum*, or *Retinum*; but does not contain more than a fourth part of the population of either of those towns above described.

Islands. Out of the numerous Islands which diversify the north-eastern part of the Adriatic Sea, and are considered as belonging to Dalmatia, the following merit

Brazza. a brief notice. Brazza, the ancient *Brattia*, is situated nearly opposite the town of Spalatro, and is about thirty miles long, and nine in its greatest breadth. It contains about twenty Villages, with a population of nearly 14,000 individuals. A great part of the surface is stony, and but little adapted for cultivation; yet the industry of the inhabitants renders it productive of a considerable quantity of wine, which is reckoned the best in Dalmatia. Much of the Island is covered with pasturage, and the sheep and kids have long been held in high estimation for the excellent flavour the flesh acquires from the nature of their food. Brazza also yields oil, figs, almonds, silk, saffron, and a little corn; but it is very scantily supplied with fresh water.

Lesina, the ancient *Pharos*, or *Pharia*, is also a considerable Island off the coast of Dalmatia, situated in latitude 43° north. Its extreme length is about forty-eight miles, its breadth eight miles. In population it is not quite equal to Brazza, though its surface is far more extensive. The more elevated parts of Lesina are rocky and barren, but abound with a variety of excellent marbles. The lower tracts afford pasturage for large flocks of sheep, besides yielding wine, oil, figs, almonds, and honey, with a few other articles; but salt-fish is the chief export. Lesina is the Capital of the Island, and has a population of nearly 1200 individuals. It is encompassed with walls, is the See of a Bishop, and the seat of a Governor. It has also a large and secure harbour, which is but little frequented. Curzola, or Corzola, the ancient *Corcyna Nigra*, is an Island off the coast of Dalmatia, which the Venetians obtained from the Ragusans toward the close of the XIVth century. The large quantities of timber it contains renders it convenient for ship-building. It also produces good wine. It is nearly thirty miles long, and between seven and eight broad. There is one Town of the same name, near the east end of the Island, which is fortified with towers and walls, and has a good harbour; the inhabitants are about 800. The whole population of the Island is between 6000 and 7000. Curzola is situated in the forty-third degree of latitude, near the extremity of the peninsula of Sabioncello, to which it appears to have been joined at some former period. On the south of this peninsula, a narrow channel divides it from the Island of Meleda, (the ancient *Melite*, *Melitene*, and *Melitassa*.) This Island is about thirty miles long, but its breadth is very unequal, being indented by deep bays, which afford good harbours for fishermen. Grapes, oranges, and lemons, are among its products, but not in sufficient quantities to form an export. The whole population is about 2000, who occupy several villages. Father Giorgi, a Benedictine Monk of this Island, published a dissertation to prove that this was the Island of *Melite*, on which St. Paul was shipwrecked; Mr. Bryant, who also bestowed much labour on the subject, was of the same opinion; and it has often been remarked, that the bite of the viper is here very malignant. Augusta and Lissa are more distant from the shore. Smaller islands. Salla is near the north-west extremity of Brazza, and Bua in a bay on the north of it. A numerous group lies opposite Zara, of which Grossa is the principal. These appear as only the rocky summits of a tract, which has once been joined to the continent, and from which they have been separated, as well as from each other, by the sea filling up the intervening vallies.

DALMATIC, a part of Clerical dress first generally used by the Dalmatian Priests. (Isidore, *Orig.* xix. 22; Durand, *Rat.* iii. 1.) Alcuinus (*de Divin. Off.*) describes it as *vestimentum in modum Crucis, habens sinistrâ sui parte fimbrias, dextrâ iis carens, inconsutile et cum largis manicis*; he speaks of it also as having *lineas coccineas*, or *purpureos tramites*, or *clavos purpureos ut tunicæ Senatorum*. It was worn as early as the time of Cyprian, (*juxta* A. D. 240; Pontius, *in vit. Cypr.*) and Pope Eutychianus (A. D. 275) ordered that no Martyrs should be buried without a Dalmatic. It was not, however, introduced as a part of Priestly attire, in lieu of the *Colobium*, which had not any sleeves, till the Papacy of Silvester, (A. D. 314.) Gregory the Great (A. D. 590) found that its adoption in funerals had been so far abused to superstitious purposes, that he forbade its employment even in the burial of Popes themselves. (Binnius, and Baronius, *Concil.* i. p. 216.) Bishops at first were not permitted to wear it, but at last it descended even to Deacons on high solemnities.

A robe of the same name, (although the Dalmatic, as we have seen above, in after times was esteemed a grave habit becoming to Priesthood,) was worn by some of the most detestable of the Roman Emperors, not without great scandal; because the concealment of the

DALMATIC. — DAM.

arms was considered to be effeminate. Lampridius has recorded of Commodus, that *Dalmaticatus in publico processit, atque ita signum quadrigis emitiendi dedit,* (8;) and on the sale of his wardrobe by Pertinax, Julius Capitolinus mentions *lacernas et chirodotas* (*chiridotas*) *Dalmatarum,* (8.) Heliogabalus was guilty of the same indecency; and Lampridius in relating it, alludes to an occurrence of which we do not possess the key: *Dalmaticatus in publico post cœnam sæpe visus est, Gurgitem Fabium et Scipionem se appellans, quod cum eâ veste esset cum quâ Fabius et Cornelius a parentibus, ad corrigendos mores, adolescentes in publicum essent producti,* (25.) Among the costly presents which Gallienus sent to Claudius, *Singilliones Dalmatenses* x. are enumerated by Trebellius Pollio, (*Claud.* 17.) The word *singilliones* here is ἅπαξ λεγόμενον, and *Salmasius* (*ad loc.*) inclines to believe, that it is spoken *de vestibus Dalmatarum* sigillatis *vel clavatis. Sigilla* and *Clavi* differed; but as we know that the Dalmatic was *clavatus,* it might also be *sigillatus.*

Hence the Dalmatic continued in use among the Emperors of the East, and in the Xth century it was adopted by Charles the Bald of France, as part of the Regal dress. Edward the Confessor introduced it among the English Regalia. Walsingham, in his account of the Coronation of Richard II., says, that he was invested *primo tunicâ Sancti Edvardi et postea Dalmaticâ.* In a Manuscript (W. Y.) preserved in the College of Arms, Henry VI. is said to have been arrayed at his Coronation "as a Bishop that should sing mass, in a Dalmatic like a Tunic." When the tomb of Edward I., in Westminster Abbey, was opened in 1774, next to the fine linen cerecloth, which enwrapped the body, was found a Dalmatic of red silk damask.

DAM, or DAME, DAME-BREEDING. } Fr. *dame*; It. *dama*; Sp. *dama*; by contraction from the Lat. *domina,* mistress. Somner thinks that *dam, pro brutorum matre, procreatrice,* may be from the A. S. *team,* issue, offspring, from the A. S. *tym-an, parere, parturire,* to bear, to bring forth; but *dame,* as well as *dam,* was applied to mother by our old writers and there seems not sufficient reason to suppose them different words.

"Mid how moný knyztes ys he come?" þe oþer aȝeyn seyde,
"Ma *dame*, bute mid o mon." *R. Gloucester*, p. 35.

——————— And fýkel tonge hure sýre,
Amendes was hure *dame.*
Piers Plouhman. Vision, p. 30.

Ac rýs up ragamoffýn. and reche me all þe barres.
That Belial þe beel syre. beot with þý *damme.*
Id. Ib. p. 354.

And so befell, that the excellent renoun
Of the emperoures doughter *dame* Custance
Reportid was, with every circumstance,
Unto these Surrien marchants, in swiche wise
Fro day to day, as I shal you devise.
Chaucer. The Man of Lawes Tale.

Then shall the priest be as the people, the master as the servant, y^e^ *dame* like the mayde, the seller like the byer.
Bible, Anno 1551. *Esaye*, ch. xxiv.

Faithlesse, forsworn, ne goddesse was thy *dam*
Nor Dardanus beginner of thy race;
But of hard rockes mount Caucase monstruous
Bred thee, and teats of tyger gaue thee suck.
Surrey. Æneis, book iv.

——————— No fair to thine
Equivalent or second, which compel'd
Mee thus, though importune perhaps to come
And gaze, and worship thee of right declar'd
Sovran of creatures, universal *dame.*
Milton. Paradise Lost, book ix. l. 612.

——————— And he is gone as farre
As sacred Pylos; and the singular
Dame-breeding Sparta.
Chapman. Homer. Odyssey, book v. fol. 72.

When the young is brought forth, who comes all the nourishment then to be transfer'd from the womb to the breasts or paps, leaving its former channel, the *dam* at such time being for the most part lean and ill-favour'd?
Ray. On the Creation, part i.

Silence in times of suffering is the best,
'Tis dangerous to disturb an hornet's nest.
In other authors you may find enough,
But all they say of *dames* is idle stuff.
Dryden. The Cock and the Fox.

That seraphic *dame,* Mrs. Rowe, also painted. A gentleman from whom I received these notices has a bust of the above-mentioned Mr. Hughes, done by her in Indian ink.
Walpole. Anecdotes of Painting, vol. iii. p. 121.

The attraction of the calf or lamb to the teat of the *dam,* is not explained by simply referring it to the sense of smell. What made the scent of milk so agreeable to the lamb, that it should follow it up with its nose, or seek with its mouth the place from which it proceeded?
Paley. Natural Theology, ch. xviii.

DAM, *v.* DAM, *n.* DA'MING, DAM-HEAD. } A. S. *daman*; Dutch and Ger. *dammen*; Sw. *dæmma, obturare, obstruere*; to stop up, to obstruct. See DUMB. To stop or shut up, block up or confine, to obstruct.

If al the earth were parchment scribable
Spedie for the hand, and all maner wood
Were hewed & proporcioned to pennes able
All water ynke, in *damme* or in flood
Euery man being a perfite scribe and good
The cursednesse yet and descipt of women
Coud not be shewed by the meane of penne.
Chaucer. The Remedie of Loue.

But with certain windes that come from the sea of Ponte, the sande in the plaines is blowen together in heapes, whyche seeme a farre of like greate hylles, whereby the accustomed wayes bee so *damned,* that no signe of them can appeare.
Brende. Quintus Curtius, book viii. p. 184.

——————— And then a rocke
He lift aloft, that *damd* vp to his flocke,
The doore they entred.
Chapman. Homer. Odyssey, book ix. fol. 134.

Abortive tears from their fair eyes out-flow'd,
And *damm'd* the lovely splendour of their sight,
Which seem'd like Titan, whilst some watry cloud
O'erspreads his face, and his bright beams doth shroud.
Cowley. Pyramus and Thisbe.

CAL. No more *dams* I'll make for fish,
Nor fetch in firing, at requiring.
Shakspeare. Tempest, fol. 10.

In that of Thorpe, as to those five persons, it was not an absolute denial of justice; it was not a *damming* up, but a strengthening only, of the channel.
State Trials. The King against John Hampden, Esq.

Small exhortation needs; your powers employ:
And this bad world (so Jove decrees) destroy.
Let loose the reins to all your watery store.
Bear down the *dams,* and open every door.
Dryden. Ovid. Metamorphoses, book i.

When you *dam* up a stream of water, as soon as the *dam* is full, as much water must run over the *dam-head* as if there was no *dam* at all.
Smith. Wealth of Nations, book iv. ch. v

MAGE. — MAGES

DA'MAGE, *v.* DA'MAGE, *n.* DA'MAGEABLE, DA'MAGE-FULL. } Fr. *dam, dommage;* It. *danno, dannagio;* Sp. *dano;* from the Lat. *damnum;* from *damnare,* to doom, to deem. See to CONDEMN, and to DAMN.

The *damnum,* is the doom, the judgment, the loss, the punishment, to which any one is judged, sentenced, doomed or damned; and then, generally,

Any loss, injury, hurt, harm or detriment.

It is so full of wildnesse
So oft it doeth shame and *domage*
To him or to his linage.
Chaucer. The Romant of the Rose.

When bothe the armyes were approachyng to the other, the audinaunce shot so terribly and with suche a violence, that it sore *dammaged* and encombred bothe the parties.
Hall. Henry VII. The third Yere.

Being perswaded that hee having entrid into so many perils, your maiestie wil not dislike the same, especially, if it may appeare that it be not *damageable* vnto your royall maiestie, and that to your people it will bring some profite.
Hakluyt. Voyage, &c. The Queen's Letter to the King of China.

But Calidore, that was well skild in fight,
Him long forbore, and still his spirit spar'd,
Lying in wait how him he *damage* might.
Spenser. Faerie Queene, book vi. can. 1.

He discharged one single gun from his poop, and hung out a red flag; and came up to the English admiral, and gave him a broadside; with which he killed many of his men, and *damaged* the ship.
Clarendon. History of the Rebellion, &c. vol. iii. part ii. book xiii. p. 459.

Who have offended in such a point as his majesty can extend no favour to me without the *damage* of his own honour, which being dearer to him than his life, it must needs be more tendered than twenty thousand such lives as mine.
State Trials. Trial of Lord Balmerinoth.

The other denied it, because it would be *damageable* and prejudicial to the Spaniard (who had been at the charge of maintaining a strong army for now full six months) in case peace should not be agreed upon.
Camden. Elizabeth. Anno 1588.

His warre in Ireland was more *dammagefull,* than fishing with an hooke of gold, for here the baite and hooke was not onely lost, but the line, rod and himselfe were drawn altogether into the depthes of irrecouerable ruine.
Speed. Richard II. book ix. ch. xiii. sec. 107.

Soon after the English fleet had refitted themselves (for they had generally been much *damaged* by the engagement in Solbay,) they appeared in sight of Scheveling, making up to the shore.
Burnet. Own Times. Anno 1672.

The engagement began at about four in the afternoon, and lasted till nine at night with great loss to the enemy, and little *damage* on our side though their fleet was double our number.
Ludlow. Memoirs, vol. i. p. 349.

In the library of St. John's college, Cambridge, is an original of their foundress Margaret of Richmond, the king's mother, much *damaged,* and the painter not known.
Walpole. Anecdotes of Painting, vol. i. p. 88.

That to the utmost of our ability we ought to repair any *damage* we have done to others is self-evident, and it is no less evident, that we must not promote our own interest to the detriment of another, or if any necessity force us to this, that we ought to make good his loss, as soon as it is in our power.
Beattie. Moral Science, part iii. ch. i.

DAMAGES, in *Law,* the compensation given by a Jury for any injury a Plaintiff may have sustained. In personal actions where the Plaintiff recovers no Damages, he will not be entitled to any Costs; and he can recover Damages only up to the time of the commencement of his action; and unless the Damages amount to 40*s.* the Plaintiff will not be entitled to Costs, (except in actions of trespass, where the smallest Damages carry Costs.) In actions of debt, where a sum certain is demanded, the Damages being nearly nominal, are very small, and after the Master has taxed the Costs, this nominal sum is added, and the whole is denominated Damages. Where excessive Damages are given by a Jury, the Court will grant relief by a new writ of inquiry, or a new trial. If an action of trespass be brought against several Defendants, who severally plead Not Guilty, the Damages must be assessed jointly.

DAMAGES — DAMASCENE.

In actions upon Bills of Exchange, the different charges of exchange, interest, postage, protest, and reexchange, are included in the Damages, and also the interest from the time when the bill would have been regularly payable, down to the time when the Plaintiff would have been entitled to final judgment. In actions upon Bond, or other deed for non-performance of Covenants, the Jury shall assess Damages upon those Covenants only which the Plaintiff proves to have been broken, and the Plaintiff may assign as many breaches as he thinks fit. In some instances, double and treble Damages are given by different Acts of Parliament, as for not setting out tithes, distresses wrongfully taken, &c.; but if no Damages were recoverable previously in the cases mentioned by these Acts of Parliament, the Plaintiff shall recover the double or treble Damages only, and no Costs.

Damage Cleer, Damna Clericorum, a Fee assessed out of all Damages exceeding five marks, and recovered to the amount of a tenth in the Court of Common Pleas, a twentieth in the King's Bench and Exchequer. This the Plaintiff was obliged to pay, as a gratuity to the Prothonotaries and his Clerks, for drawing special writs and pleadings. It was abolished by 17 Charles II. ch. 6.

Damage Feasant, or *Faisant,* is when a stranger's beasts are doing hurt or spoiling the grass, corn, woods, &c. of another man, without his leave or licence.

DAMALIS, in *Zoology,* a genus of Dipterous insects, established by Fabricius. It is referable to the family *Conopsidæ.*

Generic character: antennæ shorter than the head, inserted between the eyes, the third or last joint round, with a bristle at the end.

Fabricius describes four species of this genus, all of which are inhabitants of the East Indies or South America, and are so rare on the Continent, that Latreille never had an opportunity of seeing a single specimen of the genus.

DA'MASCENE, DA'MASCENE-PLUM. } Fr. *damaisine. Prunum Damascenum;* Plum of Damascus. Also written *Damson* or *Damsin,* q. v.

And if you come heather,
When *damsins* I gather,
I will part them all you among.
Spenser. Shepheard's Calendar. April.

And therefore all your dainty plummes, are a little drie and come from the stone, as the muskle-plumme, the *damasine-plumme,* the peach, the apricot, &c.
Bacon. Natural History, Cent. 6. sec. 509.

A third bore a kind of purple apple; which, after it had been kept a few days, became eatable, and tasted somewhat like a *damascene.* *Cook. First Voyage,* book iii. ch. vi.

DAMASCENES. DAMASCUS.

The excellence of DAMASCENES, κοκκύμηλα Δαμασκηνὰ, the fertility with which Damascus produces them, and their local peculiarity, are vouched for by Athenæus, (ii. 10.) Pliny, (xiii. 10,) and more particularly in his chapter on Plums (xv. 13) joins in their praises, and candidly admits that they degenerate when cultivated in Italy; *grandiore quanquam ligno et exiliore carne, nec unquam in rugas siccatâ, quoniam Soles sui desunt.*

DAMASCUS.

Names.

DAMASCUS was known to the Hebrews by the name of *Dammeshec* as early as the time of Abraham, (*Genesis*, xv. 2,) nearly 2000 years before our era; there are few cities, therefore, of which the antiquity is so well ascertained, or which became of great note at so early a period. Its original name appears to have been *Darmashec*, (1 *Chronicles*, xviii. 5,) softened down into *Dammeshec* by the Jews, but preserved with little alteration (*Darmasúc*) by the Syrians. The time of its foundation, ascribed by some traditions to Uz, the son of Aram, is quite uncertain. In the earlier period of the Jewish State, the different tribes of that people were too much engaged in warfare with the Canaanites, whom they had but partially expelled, to hold any intercourse with distant nations; no further mention, therefore, of Damascus is made in the Scriptures, till the Syrians of that city, having come to support their countrymen of Zobah, in the contest with David, (2 *Samuel*, viii. 5; 1 *Chronicles*, xviii. 5,) were subdued by him, and obliged to receive his garrison within their walls. They recovered their independence under the command of Rezin, son of Eliada, in the reign of Solomon, (about 980 B. C.) but lost it again, (about 825 B. C.) by the successes of Jeroboam II. (2 *Kings*, xiv. 28.) It was, however, regained, probably in the reign of his worthless successor; but was incorporated in the Assyrian Empire by Tiglath-Pileser, in the reign of Ahaz, about 740 B. C. (2 *Kings*, xvi. 9.) Thus for upwards of 300 years it had been the Metropolis of an independent Kingdom; we must not, however, on that account, picture it to ourselves as a great and splendid City. When Syria, and even Palestine, was divided into a number of separate States, and almost every Township formed a distinct Kingdom; society and civilisation must have been nearly in the same state as they are now among the Malays in the Indian Archipelago; nor can it be reasonably doubted, that even in Babylon and Memphis, the Arts and Sciences were yet in an infant state.

Ancient History.

The history of Damascus is obscure, till it was taken by the armies of Alexander, (B. C. 332.) Under his successors it was the Capital of Syria, till Seleucus Nicator removed the seat of Government to Antioch, (B. C. 304.) Damascus was surprised by a detachment from Pompey's army, under Metellus and Lælius, in the war against Tigranes, (B. C. 65,) and from that time it continued to form a part of the Roman or Eastern Empire, till it was taken by the Saracens A. D. 634, (A. H. 13.) It was, under the Romans, the seat of a tributary Prince, the Sovereign of *Arabia Petræa*; who was usually named Háreth, (Aretas;) and one bearing that name was reigning at the time of St. Paul's conversion. (2 *Cor.* xi. 32.) Under the Arabians, by whom Damascus was venerated on account of its connection with their own and the Patriarchal history, it again became the Capital of Syria, was more frequently called by the name of that country, Shám, or El-Shám, than by its proper appellation, and soon acquired a degree of wealth and magnificence which it had never before attained; and when Syria was at length annexed to the Othmán Empire, Damascus was made the Capital of one of the five Páshálics into which this accession of territory was divided.

Site.

Damascus is situated in a valley, called El Ghútah by the Arabs, and considered by them as one of the four terrestrial Paradises. (D'Herbelot, v. *Gauthah*, ii. 65; *Demshak*, i. 577; *Scham*, iii. 238.) The valley is bounded by Jebel Sálihiyyeh on the north, by Jebel-el-sheikh on the west, by Jebel-el-kesweh on the south, and by a plain, called El Merj, (the Meadow,) on the east; it contains upwards of eighty villages, and is one of the most fertile districts in Syria. (Burckhardt, *Travels in Syria*, 285.)

The City and country round it have ever been held in veneration by the Arabs. One of their traditions ascribes its foundation to Dimshác, son of Canaan, son of Ham; and another alleges that it was built by Abraham, and named after his faithful slave and steward Dimshác, who was given to him by Nimrod. Mówáwiyyah, and the other Khálifs of the House of Ommayyah, made it their place of residence; and Walíd, son of Abdu"l Melic, (A. D. 705—714,) for several years expended the whole revenue of Syria on its embellishment. The mountains on the north and west approach near to the City, and pour a number of streams into the valley, which keep up a perpetual verdure. The principal of these is called Baradà, a name which may possibly have been derived from Pharphar, though it is properly Bardà, and is a common epithet, signifying *cold*. It rises in the western mountains, and running nearly due east, waters the whole of the Ghútah; being distributed through a vast number of channels, and itself divided into three arms, which reunite at a small distance to the east of the City. The meadow on the east and south-east (El Merj) sinks almost imperceptibly into the Desert, where the soil is impregnated with salt, and the weeds contain abundance of soda; here the river discharges its waters into a lake, called Bohaïreh el Merj, according to Volney; Bahr el Ateïbeh, (from a neighbouring village,) according to Seetzen, (Map in Von Zach's *Monatl. Corresp.* xxii.;) and Bohaïrehi Dimeshe, (the Lake of Damascus,) or Bahr el Merj, according to Hájí Khalífah, (*Jehánumà*, 555,) who says that it abounds in fish, is frequented by large flocks of birds, and contains a forest of bull-rushes. Volney (ii. 151) speaks of it as a mere lagune, but Seetzen delineates it as a lake, nearly half as large as that of Tiberias.

The soil of the Ghútah is gravelly, and of a reddish hue, which, combined with the notion of its belonging to the terrestrial Paradise, has given rise to the tradition current among the Christians of the East,

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(D'Herb. *Scham*, iii. 238,) that Adam was created near Damascus. But Paradisaical as this valley may appear in the eyes of a Syrian, it is in reality very undeserving of such splendid titles; for the soil is unfavourable to the culture of grain, and were it not for the trees with which the gardens are filled, not a particle of verdure would be seen for three-fourths of the year. To fruit-trees, however, it is very congenial; and in a climate under which the summers are long and scorching, it is not wonderful that cool and shady orchards should be a perpetual theme of admiration; more especially as the plains of Syria and Palestine are generally very bare of wood. *Dopo aver caminato quasi tutto il giorno per una gran pianura spogliata di alberi*, says Pietro della Valle, (i. 334,) *arivammo finalmente a Damasco: la qual città, quasi come Roma a punto, è talmente circondata di giardini, che prima d' arrivare alle mura, caminammo un miglio, ò due, per mezzo di quelli.* By a sort of fatality, refreshing brooks and umbrageous groves are almost always haunted by agues in the East; and so it is at Damascus; its inhabitants have a sickly complexion, and ascribe their want of health to the water of the Baradà; but perhaps an excessive indulgence of their appetite in the excellent fruits from its gardens, is the real cause of the mischief, for there are neither marshes nor stagnant water in the neighbourhood.

m and nlation.

This City has an irregular, but nearly elliptical form, and is about three miles and a half in circumference, according to Niebuhr's Plan, (*Reisebesch.* tab. li. vol. ii.) Volney supposes, (ii. 152,) its population to amount to 80,000 souls, and it has increased since he wrote, nearly forty years ago; not that the population in Turkey has on the whole been augmented within that period, but because the mal-administration of the Provinces is continually driving the populace into the towns, at the expense of the surrounding country. Burckhardt, who was a very temperate and cautious observer, says (in a letter, dated May 3, 1811,) that notwithstanding "wealth and population are decreasing," in consequence of the interruption of the intercourse with Mekkah by the Wahábíes, and "the frequent change of the Páshàs, occasioned by the Porte's increasing wants and rapacity;" yet "Damascus and its neighbourhood, especially the beautiful Rgoutha, (Ghútah,) may be said to be in a flourishing state, in comparison with the other parts of Syria. The wealth of its inhabitants, whose number I estimate at between 180,000 to 200,000 souls, withstands the rapid influence of the times; and the fertility of its soil the destroying hands of the Arabs, and the country-governors." "Damascus," he says, in another letter written about the same time, "is a third larger than Aleppo; but the houses are ill-built, and their outsides, especially, look very bad. The inner apartments, however, are generally expensively furnished, ornamented with marble floors, and contain cisterns filled with water, in order to cool the air.

ate.

The climate of Damascus is a good deal warmer than that of Aleppo, and not so wholesome. The Town is situated in the middle of a district, called Ghouta, which is about fifteen miles long, and from five to seven broad. This district is covered with fruit trees, and watered by six brooks. It is damp, and as the Salihié mountains prevent the westerly winds, so salutary in other parts of Syria, from touching Damascus, this dampness becomes very unwholesome. Damascus is more interesting to Travellers than Aleppo, as it is visited by a great variety of strangers from Arabia, Egypt, and the Mountains of the Druses, who come there to buy silk and cotton goods manufactured in the Town. Besides these there are more than 150 different tribes of Bedwins, who repair regularly every spring to Damascus, in order to buy clothes for their women, and coffee for their guests."

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Báb-el Kábah. The Pilgrimage.

The pilgrimage had been interrupted for five years at the date of this letter, and that circumstance had, perhaps, humbled and humanized the Musulmans of Damascus a little; for Burckhardt says nothing of their fanaticism and intolerance, which are almost proverbial. Their City is the rendezvous of all the pilgrims from the north and west. From it a straight road through the Desert leads directly to Mekkah, and it is thence called the Gate of the Holy Shrine, (*Báb 'l kábah.*) Before the Fast of Ramadhán, and during its continuance, crowds are daily pouring into Damascus by every avenue, and the City is filled with beasts of burden of all descriptions, laden with valuable merchandise from every part of the world. After a few days rest, the whole of this mixed multitude, amounting sometimes to no less than 50,000, commences its march under the Páshà and the escort of some powerful Arab Sheïkhs, who provide camels for the pilgrims. The greater part of whom, as is well known, consider the pilgrimage more in the light of a commercial speculation, than as the performance of a religious duty.

Antiquities.

If the Christian Priests and Monks are right, Damascus has been little altered since the days of the Apostles; for they still show the house of Ananias, (*Acts*, ix. 11,) the place where St. Paul was let down from the walls, and the house wherein Jude lodged, in a very long street, which certainly deserves the name of "the Straight Street," whatever may be thought of the traditions connected with it.

"This City," says Hájí Khalífah, who expatiates through six or eight folio pages on its various excellences, (*Jehán-numà*, 571,) "is celebrated not only for its site, which may be compared to Paradise, but because in and about it there are the sepulchres of not less than 70,000 Prophets. It is the Capital of Syria, several places of which are mentioned in the Corán and the Traditions, (*Hadís*,) and it contains the illustrious Mosque of the House of Ommayyah, in which there are the monuments of many of the family and followers of the Prophet." Its longitude is 70° and its latitude 33° 30′, (54° 22′ 9″ east of Ferro, 36° 12′ 24″ east of Greenwich, and 33° 38′ north, according to the best maps.) It had originally seven gates; Gates.
1. *Báb Sharkí*, the Eastern gate; 2. *Báb Túmá*, (St. Thomas's Gate;) 3. *Jembúc*; 4. *Ferádís*, (Paradise Gate;) 5. *Jábiyah*, (Well Gate;) 6. *Saïghar*, (the Little Gate;) [*Saghír?*] 7. *Keïsán*; and each of these, according to the Eastern traditions, was dedicated to one of the seven Planets. *Jembúc* was afterwards walled up, and *Seldmeh* and *Ferejí* were opened by Núru 'd-dín the Confessor, (*El Shehíd*,) (when he rebuilt the walls, after the dreadful earthquake which desolated all the northern part of Syria in A. D. 1157, (A. H. 552,) see Abú 'l Fedà, *Ann.* iii. 547.) The Castle is within Castle.
the walls; it was built by Ocsor ibn Avác, by order of Melic Ashraf Khalíl, (Ibn Calâún, the eighth Prince of the first Mamlùk Dynasty,) in A. H. 690, (A. D. 1291.) The river of Búniyàs running through it turns a mill, and supplies the baths (*hammàm.*) It contains

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also a Mint and the Tomb of Abú 'l Derdá. It is surrounded by a ditch more than 100 cubits deep, filled with fruit trees, with here and there pools of stagnant water. The Holy Banner, (the *Oriflamma* of the Musulmans,) is deposited in this Castle on its arrival from Mekkah; and every week during the months of Regeb, Shábán, and Ramadhán, it is carried about in procession, and displayed during divine service in one of the great windows of the principal Mosque. In the second week of Shawwal, it is solemnly delivered up by the Páshà of Syria to the Mír Háj, (Conductor of the Pilgrims,) and on the first day of Dhú 'l kádah the pilgrimage commences. The Páshà's Palace, called Dáru's sádet, (the Abode of Felicity,) is near the Castle; it was built by Núru 'ddín the Confessor.

Jami Beni Ummayyah The Great Mosque.

In the middle of the City is the Jámí (or principal Mosque,) which with respect to its beauty, income, and revenues, is superior to any other in the land of Islám. Its dome (*cubbah*) over the sanctuary (*mihrâb*) was the work of the Sabians, who performed their worship there for a long time, till the Greeks (*Yúndniyún*) came and made it a place of worship; it afterwards became a Temple of Idolaters, then a Jewish Synagogue, at the time when Jahyà, (John the Baptist,) son of Zekeriyá, (The peace of God rest on them both!) was appointed Guardian of the door of the Mosque, called Jeïrún. The Christians having afterwards made themselves the masters, took possession of this Temple and enlarged it. At length, when the chosen faith of Mohammed was made manifest, and Islám had been published throughout the world, it was converted into a Mosque (*Mesjid*) of the Musulmans. Abdu 'l Melic wished to purchase it of the Christians, to whom it had been secured by the terms of their capitulation, but they refused, and that upright Prince would not consent to take it from them by force. (D'Herbelot, *v. Add. al Melec.* i. 15.) His son and successor Walíd succeeded by purchase or stratagem in dispossessing the Christians, "those worshippers of idols," as his Musulman subjects called them, and immediately began to adorn it with various coloured marbles, and a profusion of gilding, adding to it a magnificent dome, called Cúbbat-eb-nesr, raised on arcades and rows of marble pillars, diminishing in size above. "The two great columns supporting this dome were purchased of Khálid ibn Yezíd for 1500 pieces of gold; and for two slabs of green (*fistikí*) marble brought from Alexandria, 100 pieces of gold were paid." "The venerated head of John (the Baptist) which had before been in a despised place, was now deposited there." This relic was, indeed, the origin of the extraordinary reverence in which the Church was held, both by Christians and Mohammedans. The Church was, in reality, built or rebuilt in the beginning of the VIIth century, by the Emperor Heraclius, and dedicated, according to the Greeks, to Zacharias, father of John the Baptist; though the other Christians call it the Church of St John. With regard to the relic, it should be observed, that it is claimed by a great variety of churches; but cannot, as a Roman Catholic Divine has gravely observed, be found entire in more than one. Du Cange, who was usually engaged on better subjects, took the pains to investigate the question with his usual diligence, and determined (in his *Histoire du Chef de S. Jean,*) that it was certainly possessed by the Cathedral of Amiens. The two columns outside of the Bábu 'l berid," (the western door of the Mosque,) "are of such excessive height and thickness," says Hájí Khalífah, (573,) "that they are some of the wonders of the world." Copies of the Corán in the hand-writing of Othmán and Alí are preserved in the Sanctuary, (Id. 574,) and the people make pilgrimages to see and express their reverence for these. The river of Bániyás flows by this building, and issues by the door of Jeïrún, (the eastern door of the Mosque.) The length of the Mosque from east to west is 548 feet, and its width 151. It is said that 5,070,000 pieces of gold have been expended upon it.

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The Jámíu 'l caltánin is the largest Mosque next to this; and the smaller, both within and without the walls, are almost innumerable. A Hospital was built and richly endowed by Núru 'ddín Zingí, who though seated on the Throne led the life of a hermit; denying himself the common indulgences of life, and devoting his vast revenues to works of public utility. "The City is spread out over a level plain, having Mount Cásiyún at the distance of two hours (about seven miles) to the north, and a boundless plain to the south-east; one extremity of the vineyards round the City reaches as far as the declivity of Mount Cásiyún, with which it is united, and Damascus and Sálihiyyeh thus form as it were one town. The City, with its houses and buildings, surrounded by gardens, looks like a fine carpet spread out before the spectator when seen from the dome called Cúbbat-eb-nesr on one of the peaks of Mount Cásiyún." Hájí Khalífah expatiates largely on the excellent markets of Damascus; "one of them," he says, "is a rich mine of silk," and "the *gók mëddání*," (the heavenly expanse,) he adds, (579,) "on the west side of the City is spread out like a carpet of emeralds, adorned on all sides with every variety of fruits and flowers. The cooks, pastry-cooks and confectioners, are so skilful and expeditious, that in an hour or two they will dress and deliver at the appointed place the most exquisite and sumptuous banquets."

Manufacture.

Beside the silks and cottons already mentioned, soap of an excellent quality is manufactured at Damascus; and its dried fruits and sweetmeats are exported in considerable quantities. The incomparable sword blades are now no longer to be procured, and the other manufactures in steel, in which the Damascenes were once unrivalled, are either wholly lost, or reduced to a very low ebb. "The art of founding the metal of which the Persian blades is made is lost," says Mr. Barker of Aleppo in a valuable paper on this subject, (*Mines d'Orient*, v. 42;) and it is manifest from the names of the different kinds of Damascus blades which he gives just above, that this manufacture must have been introduced from Persia and India. "Their swords," says La Brocquière, "are so highly polished, that they are never in want of a mirror."

Concourse of strangers

A curious passage in Hájí Khalífah, (*Jehán-numà*, 561,) clearly shows what a confluence of strangers from every part of the world was to be found in Syria, and especially in Damascus. "Various languages," he says, "are used in this Province of Syria: the Arabic, Turkish, Kúrdí, Persian, Hindí, Afghání, and Suleïmání, are spoken in Damascus, so that these Indians have convents peculiar to themselves; likewise the *Moghrebí*, Syriac, and Hebrew, in Scandarún, and (*Tripoli,*) Tarábulús, as well as in Saïdah, (*Sidon,*) and Cudo, (*Jerusalem,*) Greek, Latin, Italian, French,

Spanish, English, German, Polish, Muscovite, Russian, Abyssinian, and Armenian, which are the tongues of the different Christian nations, are also found." It may be remarked, that even when this was printed, more than half a century after it was written, the Afghâns were not known by name in Europe.

D'Herbelot, *Bibliothéque Orientale*, 4 tomes, 4to, la Haye, 1772; Burckhardt, *Travels in Syria*, London, 1822, and *MSS. Letters;* Von Zach, *Monatliche Correspondenz*, vol. xxii. Gotha, 1810; Volney, *Voyage en Egypte et Syrie*, ii. Par. 1799; Hâjî Khalîfah Katib Chelebi, *Jehân-numâ*, Constant. 1732; *Viaggi di* Pietro della Valle, Roma, 1662, vol. i. 4to; Niebuhr, *Reisebeschreibung*, Copenhagen, 1778, 4to, vol. ii.; Abulphedæ *Annales Muslem*, Hafniæ, 1794, vol. v.; Du Cange, *Hist. du Chef de S. Jean*, Paris, 1665; *Mines d'Orient*, Vienna, 1809, &c. fol.; Bertrandon de la Brocquière, *Travels to Palestine*, by J. Johnes, Esq., London, 1807, 8vo; Browne, *Travels*, London, 1806, 4to. (This edition is more correct than the first.) Maundrell, *Journey from Aleppo to Jerusalem*, Oxford, 1714; *Voyages d'Ali Bey el Abbasi*, Paris, 1814, 3 vols. 4to.

DA'MASK, *v.*
DA'MASK, *n.*
DA'MASK, *adj.*
DA'MASKIN,
DA'MASKING,
DA'MASK-COLOURED.

Damask garment, *damask* rose. *Vestis, aut rosa* Damascena. Fr. *de damas;* It. *di damasco;* Sp. *de damasko;* Dutch and Ger. *damask.* So called (says Skinner) from the most ancient and celebrated city of *Damascus*, whence they were introduced into Europe.

He yaue to lords juels manifold
Clothes of velues, *damaske* and of gold
To get him hearts. *Lidgate. The Story of Thebes.*

And yet did she [Saint Mary Magdeleyn] it but to do him pleasure with, as men dyd thē vnto gestes to make them chere withal, as folke do now cast *damaske* water & burne pleasāt perfumes.
Sir Thomas More Workes. The second Part of the Confutation of Tindall.

And in time of memory things have been brought in that were not here before, as the *damaske-rose*, by Doctour Linaker, King Henry the Seuenth, and King Henrie the Eight's physician.
Hakluyt. Voyage, &c. M. Ric. Hakluyt.

There daisies *damask* every place,
Nor once their beauties lose,
That when proud Phœbus hides his face,
Themselves they scorn to close.
Drayton. The Description of Elysium.

The last reason of such their going naked sometimes, was out of an opinion that no clothing so adorned them, as their painting and *damasking* of their bodies.
Speed. Ancient Britaines, book v. ch. vii. sec. 7.

On a large gentle hill crown'd with tall wood,
Near where the regal Gabaah proudly stood,
A tent was pitch'd, of green wrought *damask* made,
And seem'd but the fresh forest's natural shade.
Cowley. The Davideis, book iii.

The *damaske* meddowes, and the crawlinge streames,
Sweeten, and make soft thy dreams.
Corbet. The Country Life.

No old Toledo blades, or *damaskins.*
Howell. The Vote, or a Poem Royal.

——— Why hast thou rent
Those curled locks, where I have often hung
Riband and *damask-roses*, and have flung
Waters distill'd to make thee fresh and gay
Sweeter than nosegayes on a bridal day?
Beaumont and Fletcher. The Faithful Shepherdess, act iv. sc. 1.

But as the raven late, he next sends out
The *damask-colour'd* dove, his nimble scout
Which thrills the thin air, and his pinions plies.
Drayton. Noah's Flood.

——— When solar beams
Parch thirsty human veins, the *damask'd* meads
Unforc'd, display ten thousand painted flowers
Useful in potables. *J. Philips. Cider*, book ii.

Now Turnus arms for fight! his back and breast,
Well temper'd steel, and scaly brass invest:
The cuishes, which his brawny thighs infold,
Are mingled metal *damask'd* o'er with gold.
Dryden. Virgil. Æneid, book xi. l. 733.

He dies, and his son succeeds, a fashionable young gentleman, that cannot dine without Champane and Burgundy, nor sleep but in a *damask-bed;* whose wife must spread a long train of brocard, and his children be always in the newest French cut and stuff.
Locke. Considerations on Lowering Interest.

As soon as th' unskilful fool that's blind enough,
To call rich Indian *damask* Norwich stuff,
Shall become rich by trade.
Somervile. Horace. Epistle 10.

For as kind nature through the globe inspires
Her parent warmths, and elemental fires,
Forms the bright gem in earth's unfathom'd caves,
Bids the rich coral blush beneath the waves,
And with the same prolific virtue glows
In the rough bramble as the *damask-rose.*
Cawthorn. Why life is Unhappy.

A silken stuff, with figures raised above the ground, is known as DAMASK, and so also is the cloth with interwoven patterns generally used for table linen. The Etymologists invariably ascribe the origin to Damascus, but both the silk and the linen are now chiefly made in Flanders, and in the British Isles.

DAMASKEENING, or DAMASKING, κόλλησις, *ferrumination, cælatio, stellatio*, the inlaying of iron or steel with other metals, especially gold or silver, is an art of great antiquity. Herodotus, (i. 25,) mentions a saucer so ornamented ὑποκρητηρίδιον σιδήρεον κολλητὸν among the offerings of Alyattes at *Delphi*, and he attributes the invention to Glaucus of *Chios*. See Larcher's learned note on the passage. Such also were the shields of the *Samnites* in two of the choicest battalions which they levied against Rome, *Duo exercitus erant, scuta alterius auro, alterius argento cælaverunt*, (Liv. ix. 40.) It was a favourite manufacture among the Ancients, but we know not at what date it so much flourished in Damascus as to have derived its modern name from that City.

DAMASONIUM, in *Botany*, a genus of the class *Hexandria*, order *Polygynia*, natural order *Alismaceæ*. Generic character: spathe one-leaved, five-winged; calyx superior, three-parted; corolla of three petals; berry, ten-celled, many-seeded.

DAMASONIUM. One species, *D. Indicum*, native of watery places of the East Indies. Willd.

DAMN.

DAMN, *v.*
DA'MNABLE,
DA'MNABLENESS,
DAMNABI'LITY,
DA'MNABLY,
DAMNA'TION,
DA'MNATORY,
DA'MNED,
DA'MNEDLY,
DA'MNIFY,
DA'MNING,
DA'MNINGNESS.

Fr. *damner*; It. *dannare*; Lat. *damnare*. See CONDEMN. Tooke thinks the root is the A. S. *dem-an*, to deem, (*dem-a*, *judex*, or doomer, *demm*, *judicium*, *damnatio*, doom.) In Matthew, v. 21, the Gr. κρίσις; Lat. *judicium*; A. S. and English *dome* or *doom*; M. V. *judgment*; are used emphatically, or with a subaudition of the punishment *doomed* or adjudged, "Ος δ' ὃν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. Thou shalt not kill, and whoever shall kill shall be in danger of the *judgment*. And Dr. Hammond observes of the Gr. κρῖμα, that according to its origination, it signifies Censure, *judgment*; and in its making hath no intimation, either of the quality of the offence to which that judgment belongs, or of the judge who inflicts it;—he might have added, or of the punishment inflicted. *Works*, i. 314.

To *damn* or to *condemn*,—is to deem, think or judge, *subaud.* any one to be guilty, to be criminal;—to give judgment or sentence, or doom, of guilt; to adjudge or declare the penalty or punishment.

——— Mȳtigacion ich bȳ seche
Dampne me nouht at domȳs-day. for þat ich dude so ille.
Piers Ploukman. Vision, p. 103.

For wel thou wost thyselven verily,
That thou and I be *damned* to prison
Perpetuel, us gaineth no raunson.
Chaucer. The Knightes Tale, v. 1177.

Hir othes ben so gret and so *damnable*
That it is grisly for to here hem swore.
Id. The Pardoneres Tale, v. 12406.

I cannot sayn, but that they do cursedly and *damnably* ayenst Crist, and all the feith of holy chirche.
Id. The Persones Tale, vol. ii. p. 334.

He eateth his owne *dampning*
But if he lie, that made all thing.
Id. The Romant of the Rose.

And Jhesus reiside himsilf, and seide to hir, womman where ben thei that accusiden thee? no man hath *dampned* thee? Sche seide, no man, Lord. Jhesus seide to hir, neither I schal *dampne* thee: go thou, and now aftirward nvle thou synne more.
Wiclif. Jon, ch. viii.

That deuouring the housis of widowis: and feynen longe preyinge, these schulen take the more *dampnacioun*.
Id. Luk, ch. xx.

Lay them to the touchstone, and trye them with God's word. If they be found false and counterfaite, then *damn* them, and I shall also reuoke them with all myne hart.
Frith. Workes, fol. 3. *To the Christian Reader.*

For what better allectiue coulde Lucyfer deuyse, to allure and bringe men pleasantly into *damnable* seruitude, than to pourpose to them in fourme of a playe, his principall treasury.
Sir Thomas Elyot. Governour, book i. ch. xxvi.

Lest that suche short forgeuenes, as wel of al the payne as of the displeasure of God, and of the deadlynesse, or as men might say, of the *damnabilitie* belōging to the mortall offence myght make men waxe the worse, & sette much the lesse by sinne.
Sir Thomas More. Workes. The second Part of the Confutation of Tyndall.

I must put vp my supplication to the queen's maiesty and her honourable councell to grant me leaue to stay here so much of their goods as they haue *damnified* mee, or else that I may take of them in Newfoundland, as much fish as shall be worth 600 li.
Hakluyt. Voyage, &c. M. Ant. Parkhurst.

——— Wert thou so void of feare or shame
As offer them to me the Son of God,
To me my own, on such abhorred pact,
That I fall down and worship thee as God?
Get thee behind me; plain thou now appear'st
That evil one, Satan for ever *damn'd*.
Milton. Paradise Regained, book iv. l. 194.

Doubtlesse, as the *damnableness* of this most execrable impietie, (which is next of kinne to that unpardonable sinne and blasphemy against the Holy Ghost, the author of the Scriptures,) transcends my narrow expressions; so the eternal torments allotted to it, doe surpasse men's highest thoughts.
Prynne. Histrio-Mastix, part i. act iii. sc. 5.

When lawes are made against God and his word: then I ought more to obey God than man. Then I may refuse to obey with a good conscience; yet for all that I may not rise up against the magistrates, nor make any uprore: for if I doe so, I sinne *damnably*.
Latimer. The fourth Sermon upon the Lord's Prayer.

FALS. If I be not asham'd of my souldiers, I am a sowe't-gurnet: I haue mis-vs'd the king's presse *damnably*.
Shakspeare. Henry IV. First Part. fol. 67.

But if the words be of the present or past time, and yet not immediately *damnatory*, they do imply the sentence to be made afterward; as *decernimus*, *definivimus*, *declaramus*, and the like.
Taylor. Rule of Conscience, book iii. ch. ii.

And stīng of conscience is a punishment
On earth, they say, the greatest, and some tell
It is moreo'er the only one in hell,
The worm that never dies, being alone
The thing they call endless *damnation*.
Cotton. Epistle to John Bradshaw, Esq.

SUPER. Fell it out so accursedly?
AMBI. So *damnedly*.
Tourneur. The Revenger's Tragedy, act iii. sc. 1.

Harrow now out, and weal-away, he cryde,
What dismall day hath lent this cursed light,
To see my Lord so deadly *damnifyde*.
Spenser. Faerie Queene, book ii. can. 6.

When on one day, the same hands that would have sacrificed to him [Paul] as a God, did sacrifice him to their own evill spirits; he tore his clothes with more emotion of spirit when he was vainly to be Deified, then he suffered the tearing of his flesh when he was thus unjustly *damnifi'd*.
Mountague. Devoute Essayes, Treat. 9. sec. 2.

He may vow never to return to those sins which he hath had such experience of, for the emptiness and *damningness* of them, and so think himself a compleat penitent.
Hammond. Works, vol. i. fol. 20. *A Practical Catechism.*

However it may be said by way of answer to that part of the argument, that Christ suffered and satisfied for sin, or else God could not pardon any, (not to dispute the truth of that, whether he could or no,) it still remains that the *damningness* of sin is then taken from sin, by what means it now matters not.
Id. Ib. fol. 187. *A Copy of some Papers past at Oxford.*

As to the state of the *damned*, that that likewise is immutable the Scripture does seem plainly enough to assert, when it calls it an everlasting destruction from the presence of the Lord, and uses such expressions to set forth the continuance of their misery, as signify the longest and most interminable duration, expressions of as great an extent as those which are used to signify the eternal happiness of the blessed; and as large and unlimited as any are to be had in those languages wherein the Scriptures are written.
Tillotson. Sermon 73. vol. ii.

They acknowledge the power of the Englishman's God, as they call him, because they could never yet have power by their conjurations to *damnify* the English either in body or goods.
Boyle. Comical Suspicions.

DAMP, *v.*
DAMP, *n.*
DAMP, *adj.*
DA'MPEN, *v.*
DA'MPISH,
DA'MPISHNESS,
DA'MPNESS,
DA'MPY.

Dutch, *dampen*, *dompen*, *vaporare*, *et mollire*, *et mollescere ex vaporibus*. Kilian. Ger. *dampfen*, *exhalare*, *vaporare*, *fumare*. Wachter. To evaporate, to exhale, to reek, to throw forth an exhalation, a steam; and then, generally, to moisten, to wet; and, consequentially and met. to cool, to chill; as to *damp* or cool the

AMP. — MSEL.

courage; and thus, further, to abate, to weaken, to deject, to depress, to dishearten, to discourage.

And that (the course of thinges beyng sodaynly chaunged) they that were puffed vp before by the vayne iniustice of Moyses' lawe, and by the foolysh wisedome of this worlde, should bee *damped*, and be brought lowe.

Udall. Matthew, ch. iii.

And maie it one daie please God to vouchsalue whan he seeth his time, to *dampe* y^e^ taunting mockes of such persones, likewise as at this present he did sharply reprouse these Pharisees.

Id. Luk, ch. xvi.

But Perseus after he had encouraged his men in this sort, and had put them in such a hope and jollity, when this barbarous supply came to ask him a thousand crowns in hand for every captaine, he was so *damped* and troubled withall in his mind, casting up the sum it came to, that his onely covetousness and misery made him return them back, and refuse their service.

Sir Thomas North. Plutarch, fol. 209. *Paulus Emylius.*

The aire, if it be moist, doth in a degree quench the flame; (as we see lights will go out in *dampe* of mines.)

Bacon. Natural History, Cent. iv. sec. 375.

Adam by this from the cold sudden *damp*
Recovering, and his scatter'd spirits return'd,
To Michael thus his humble words address'd.

Milton. Paradise Lost, book xi. l. 293.

Then both from out hell gates into the waste
Wide anarchie of chaos, *damp* and dark,
Flew divers. *Id. Ib.* book x. l. 283.

In midst himself *dampens* the smiling day,
And prints sad characters, which none may write or say.

P. Fletcher. The Purple Island, can. 7.

We'll first hang Envie in such rings of mist
As never rose from any *dampish* fen.

Anonymous. The merry Devil of Edmonton.

Brick hath been used by some, with great success, to make their walls thick; and to put a lay of chalk between the bricks, to take away all *dampishness*.

Bacon. Natural History, Cent. x. sec. 937.

Nor did his wisdom *damp* his martial fire,
Minerva both her portions did inspire,
Use of the warlike bow and peaceful lyre.

Stepney. To the Earl of Carlisle.

Hence the miners, when they come once at water, are out of all danger of *dampe*. *Ray. On the Creation*, part i.

I wish the matter as well tried as might be, by very *dampy* vapours about the mouth of the baroscope, or in the closet, and then again, &c.

Boyle. Letters from several Persons, vol. vi. p. 397.

No more the warbling waters roll:
Deserts of snow fatigue the eye;
Successive tempests bloat the sky,
And gloomy *dampe* oppress the soul.

Akenside. Ode 2. book i. No. 1.

The lowness of its situation renders it *damp*, unwholesome, and swarming with mosquitos.

Swinburne. Spain. Letter 4.

Afterwards hearing, that the king of the country was making a general search for books to furnish his library at Pergamus, he hid them [Aristotle's works] in a hole under ground; where they lay for many years, and suffered much from worms and *dampness*. *Beattie. On Truth*, part iii. ch. ii.

DA'MSEL, DA'MSEL-MINISTERS, DA'MSEL-TRAIN. } Fr. *damoiselle*; It. *damigella, donzella*; Sp. *donzella*, q. d. *dominicella, parva domina*. Skinner. "It is properly," says Minsheu, "and according to the use of the word in times past, a Gentlewoman, being not a Ladie; and it is the feminine of the French words, *Damoisel, damoiseau*; It. *damigello, donzello*; Sp. *donzelle*. (*Domicellus*) *quasi parvus Dominus*, which is a young Gentleman following armes, and not yet knighted." But in England we call a *Damsell*, a young maiden yet unmarried. DAMSEL.

Þo fond he þre *damyseles*, gent and fair ynowz,
Þat Homber with hym brozte.

R. Gloucester, p. 24.

Þe Erle of Arundelle his londes lauht [left] he Þan,
& take a *damyselle*, William doubter of Warreane.

R. Brunne, p. 332.

And with Rhetorike come forth musike a *damesel* of our house, that singeth nowe lighter modes or prolacions and now heavier.

Chaucer. Boecius, book ii.

Thei ben all redy obeisant,
As *damoyselles* attendant
To the goddes, whose seruice
They mote obey in all wise.

Gower. Conf. Am. book v. fol. 91.

And Petre satt withoute in the halle, and a *damysel* cam to him and seide, Thou were with Jhus of Galilee.

Wiclif. Matthew, ch. xxvi.

——— Thammuz came next behind,
Whose annual wound in Lebanon allur'd
The Syrian *damsels* to lament his fate
In amorous dittyes all a summer's day.

Milton. Paradise Lost, book i. l. 144.

An amber scent of odorous perfume
Her harbinger, a *damsel* train behind;
Some rich Philistian matron she may seem,
And now at nearer view, no other certain
Than Dalila thy wife.

Id. Samson Agonistes, p. 101.

I pass one chamber; strangled on the floor
Two *damsel-ministers* of Juno lie.

Glover. The Athenaid, book xii.

Then to the skies her flight Minerva bends,
And to the queen the *damsel-train* descends;
Wak'd at their steps, her flowing eyes unclose;
The tear she wipes, and thus renews her woes.

Pope. Homer. Odyssey, book xviii.

And therefore when St. Luke speaks of the *damsel* at Philippi as possessed with a spirit of divination, or of Apollo, he meant only to describe her pretensions, and the common belief concerning her. *Farmer. On Miracles*, ch. iii. sec. 3.

DAMSON, see DAMASCENE.

Full of goodly trees, euen as in France, as in okes, elmes, ashes, walnut-trees, cydrons, uines, and white thornes, that bring foorth fruit as bigge as any *damsons*.

Hakluyt. Voyage, &c. Jaques Cartier.

Aboute thyse welles were also sette dyuerse tryes with floryshynge lewys and fruytes, as oranges, almandes, &c. *damseyns*, and plummes, and other fruytes longe to reherse.

Fabyan. Henry VI. Anno 1532.

Nor there the *damson* wants, nor dainty apricock.

Drayton. Poly-olbion, song 18.

DAN, Archdeacon Nares (*Gloss. ad voc.*) says, is a corruption of *Don*, for *Dominus*, originally applied to Monks, afterwards to persons of all respectable conditions. When it began to grow obsolete, it was applied jocularly. Dr. Jamieson cites as a proof that *Dan* was used by Scottish writers,

The ancient Nun of *Dan* Phebus
Thir wourdes end it.

Gawaine Douglas. Æn. 186, 48.

And also *Dasz* from R. Brunne,

With them went *Dasz* Merlyn
For the stones to mak engyn.

Appendix to Preface, cxcii.

DANÆA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Filices*. Generic character: capsules in a double row along the veins of the leaf, one-celled, perforated with a pore at the summit. DANÆA.

DANÆA. — DANCE.

Four species of Ferns, natives of the West Indies. Swartz. *Fil.*

DANAIS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-toothed; corolla funnel-shaped, throat hairy; style two-cleft, capsule globose, umbilicated, two-celled; apex two-valved, many-seeded, margin of the seed membranaceous.

Two species, natives of the East Indian Islands. Persoon.

DANAUS, in *Zoology*, a genus of *Lepidopterous Insects*, established by Latreille. It belongs to the tribe *Heliconina*, of the natural family *Papilionidæ*; and to the section *Danai festivi*, of the Linnæan genus *Papilio*.

Generic character: the two anterior pair of feet much smaller than the rest, folded under the body, and compressed in both the sexes; the spur of the tarsi simple; the wings triangular, broader than long, the lower pair not embarrassing the abdomen; the lower palpi distant from one another, thin, cylindrical and elevated over the head like a hood; the second joint rather longer than the first; antenna with the end of the club curved.

DAN — DAI

The species of this genus are nearly confined to the warm climates of the Old World, as Africa and the Indies. Latreille considers the following species the type:

Danaus Midamus, the *Papilio Midamus* of Linnæus, East Indies; and the *Papilio Chrysippus*, *P. plexippus*, and *P. similis* of Fabricius, are all referable to this genus, as are also several New Holland species.

One of the sexes always has a slit and a sort of little pocket placed on the lower surface of the disk of the wing, the use of which is quite unknown.

This genus differs essentially from the genera *Nyphalis* and *Cethosia*, by the form of the lower palpi; and from the *Heliconii* by the triangular, and not ovate shape of their wings, and by the hooked end of the antenna.

Fabricius separated the species here placed together by Latreille, into two genera, under the name of *Euplocea* and *Idea*, which distinction ought to be adopted.

DANCE.

DANCE, *v.*
DANCE, *n.*
DA'NCER,
DA'NCERESS,
DA'NCERY,
DA'NCING,
DA'NCING-GIRL,
DA'NCING-MASTER,
DA'NCING-MATCH,
DA'NCING-MEETING,
DA'NCING-ROPE,
DA'NCING-SCHOOL.

Fr. *danser*; It. *dansare*; Sp. *danzar*; Ger. *tautzen*; Dutch, *danssen*; Sw. *dansa*, of uncertain etymology. Ihre, after giving the opinions of various Etymologists, concludes;—Such things we say, when we have nothing worth saying. Wachter observes, Saltare *nihil aliud est, quam motus pedibus facere ad sonum et numerum chordæ compositos*; i. e. To make certain motions or movements with the feet corresponding to the sound and tune of music.

To *dance* attendance; or to kick the heels, *sc.* while in attendance; is an expression applied to those, who wait a wearisome length of time, and who endeavour to amuse or warm themselves by motion; and thus,

To wait or attend servilely, suppliantly.

——————— Herodes þe daffe
zaf hus douhter for *daunsynge*. in a disshe þe hefde
Of þe blessede Baptiste.
Piers Ploukman. Vision, p. 175.

He that hath eeris of heryng; here he. But to whom schal I gesse this generacioun lyk? it is lyk to children sittynge in chepynge that crien to peeris, and seyen we have sungen to you; and ye han not *daunsid*, we have mourned to you; and ye han not weyled. *Wiclif. Matthew*, ch. xi.

For who so sorowfull is in harte
Him lust not to plaie ne starte
Nor for to *dauncen*, ne to sing.
Chaucer. The Romant of the Rose, fol. 118.

That turned is to quaking all my *daunce*.
Id. Of Queene Annelida, fol. 256.

There was reuell, there was *dauncinge*
And euery life, whiche couth singe
Of lusty women in the route,
A fresshe caroll hath songe about.
Gower. Conf. Am. book v.

And ye seruauntes of Achis sayde of hem: is not this Dauid the kinge of the lande? did they not singe vnto this felow in *daunses*, sayinge: Saul hathe slayne his thousand and Dauid his ten thousand. *Bible, Anno* 1551. *Kings*, ch. xxii.

Whiche prestes, for as moch as certayne times they *daūsed* about the citie with targates, that they imagined to fal from heuen, were called in Latine *Salij*, whiche in to Englyshe may be translated *daūsers*.
Sir Thomas Elyot. Governour, book i. ch. xx.

I am not of that opinion, that all *daunsing* generally is repugnant vnto vertue, all thoughe some persones excellently lerned, speciall diuines, so do affirme it.
Id. Ib. book i. ch. xix.

Some of the mariners thinking we were in Bristow Channell, and other in Silly Channell: so that through variety of iudgements, and euill marinership we were faine to *dance* the hay foure dayes together, sometimes running to the north-east, sometimes to the south-east, and againe to the east and east-northeast.
Hakluyt. Voyage, &c. Mr. Charles Leigh.

WILL. Dick, since we cannot *dance*, come, let a cheerful voice
Shew, that we do not grudge at all when others do rejoice.
Sir Philip Sidney. Life, p. 10.

——————— Methought it was a sound
Of riot and ill-manag'd merriment,
Such as the jocund flute, or gamesome pipe
Stirs up among the loose unletter'd hinds,
When for their teeming flocks, and granges full,
In wanton *dance*, they praise the bounteous Pan,
And thank the Gods amis.
Milton. Comus, l. 176.

What eye doth see the Heav'n but doth admire
When it the movings of the Heav'ns doth see?
Myself, if I to Heav'n may once aspire,
If that be *dancing*, will a *dancer* be.
Davies. On Dancing.

For what doth this *danceresse?* She most impudently uncovers her head, which Paul hath commanded to be alwayes covered: she turns about her necke the wrong way; she througheth about her haire hither and thither.
Prynne. Histrio-Mastix, act vi. sc. 12.

This sung the sacred Muse, whose notes and words
The *dancers* feete kept; as his hands his cords.
Vlysses, much was pleased, and all the crew:
This would the king haue varied with a new

And pleasing measure; and performed by
Two, with whom none would strive in *dancerie*,
And those, his sonnes were; that must therefore *dance*
Alone; and onely to the harp aduance,
Without the words.
Chapman. Homer. Odyssey, book viii. fol. 120.

Dancing-masters, or those who make any *dancing-meetings* after they have been often admonished to desist, ought to be excommunicated for their pertinacy and rebellion.
Prynne. Histrio-Mastix, part i. act vii. sc. 3. p. 636.

Whence the French Protestants (as I am informed by those who have lived among them) doe wholly abandon stage-playes and *dancing*, as unchristian & sinfull pastimes: neither will they suffer their sonnes or daughters to *dance*, or to resort unto a *dancing-schoole*, as the French Papists doe. *Id. Ib.*

Being never well pleased or contented, but when they are wandring abroad to playes, or playhouses, *dancing-matches*, masques, and publike shewes. *Id. Ib.* part ii. act v. p. 993.

All lusts else are the Devil's snares; and in a word, in all these cobwebs there inhabit spiders, and every stragling love of inordinate affection that goes out, and is fastened to any thing in the world, is the spider's *dancing-rope*, to go in and out of his house upon.
Goodwin. Works. Of Evangelical Obedience, vol. v. part ii. fol. 111.

At this time the court fell into much extravagance in masquerading; both king and queen and all the court, went about masked, and came into houses unknown, and *danced* there with a great deal of wild frolic.
Burnet. Own Times. Anno 1668.

James, before he beheld Betty was vain of his strength, a rough wrestler, and a quarrelsome cudgel-player; Betty, a public *dancer* at maypoles, a romp at stool-ball.
Spectator, No. 71.

Remove your benches, you apostate pit,
And take, above, twelve pennyworth of wit;
Go back to your dear *dancing* on the rope,
Or see what's worse the Devil and the Pope.
Dryden. A Prologue.

I had my education in a lac'd coat, and a French *dancing-school*. *Tatler*, No. 128.

Thee the voice, the *dance*, obey,
Temper'd to thy warbled lay,
O'er Idalia's velvet-green
The rosy-crowned Loves are seen,
On Cytherea's day,
With antic sports and blue-ey'd pleasures,
Frisking light in frolic measures;
Now pursuing, now retreating,
Now in circling troops they meet;
To brisk notes in cadence beating
Glance their many-twinkling feet.
Gray. The Progress of Poesy.

The Genii named Cinnaras are the male *dancers* in Swerga, or the Heaven of Indra; and the Asparas are his *dancing-girls*, answering to the fairies of the Persians, and to the damsels called in the Koran *phúru' lûglin*, or with antelopes' eyes.
Sir W. Jones. A Hymn to Indra. The Argument.

We must court, flatter, and fee them; not to mention the trouble of *dancing* attendance, and paying our most obsequious respects to them. *V. Knox. Antipolemus.*

The pert vivacity of assured ignorance has often persuaded the fond mother to discard the tutor for the *dancing-master*.
Id. Essays, No. 3.

DANCING of some kind appears to have been cultivated at all times, and in all countries—*Cantatur ac saltatur per omnes gentes aliquo modo*, (Quinct. ii. 17)—and in none more than by the most barbarous nations. The antiquity of the Art is so great, that it lies beyond all testimony. Theophrastus, according to Athenæus, (i. 19,) refers the honour of its invention to Andron, a native of Catana in Sicily; and thence derives the verb σικελίζειν, which was used synonymously with ὀρχίζειν. Eumelus (Ath. ibid,) carries the Art still higher, and ascribes it to Jupiter himself. The whole passage may be consulted as illustrative of the early stages of Grecian Dancing. The word βάλλισμος, whence the French, apparently, have their *Bal* and *Ballet*, and we our *Ball*, is of Sicilian origin; which, while it proves the partiality of that nation for Dancing, is, certainly, no proof (as Athenæus, after Epicharmus, would have it supposed) that it is of Sicilian discovery. On the contrary, we know, that it had been discovered long before the civilisation of Greece, much less the colonization of Sicily; for not only have we the general opinion recorded by Lucian, that it was invented by the Goddess Rhea, and by her communicated to her Priests in Phrygia and Crete; a tradition which is quite enough to show that its origin lay far beyond the boundaries of authentic Greek History; but we have the actual testimony of Scripture, that it was, at a very early period, not only known, but even applied to sacred purposes. In *Exod.* xv. 20, we read, that on the occasion of singing the triumphal ode which Moses composed on the defeat and destruction of the Egyptians, "Miriam, the Prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with *Dances*." The words מחלת, rendered by our Translators *Dances*, is by some translated flutes, from חלל, *hiavit, foraminibus patuit*; but the LXX., whose authority in a matter of this kind cannot be suspected, render the word in this place by χοροὶ; and, what is of more importance, there are several other passages where it cannot be otherwise translated. From this passage, then, we collect, that regular Dancing, on festive occasions, was at that time in general use, as nothing is said on the subject of its novelty. These Dances, probably, were neither very artificial, nor even premeditated, but resembling those still in use among the females of Arabia, where one leads and the others observe and carefully copy her movements; and where, with little design, intricacy or variety, an agreeable and rythmical motion is produced. Very shortly after this, (*Exod.* xxii. 19,) we find the Israelites Dancing at the inauguration of the golden calf; and, as it is generally agreed, that this representation of the Deity was borrowed from the mysteries of Apis, it is probable that the Dancing was also copied from that of the Egyptians on those occasions. The daughter of Jepthah came out to meet her father with a triumphal Dance, resembling, apparently, that of Miriam, (see *Judges*, xi. 34;) and before this time we find that an annual Dance was celebrated in Shiloh, on the occasion of a sacred festival, (*Judges*, xxi. 21.)

That, however, which in an earlier stage of society was considered to be decorous in a Prophetess and a Princess, became, in process of time, derogatory to the dignity of a King among the Jews; for in this light we find Michal regarding the conduct of David, in Dancing on occasion of the solemn deposition of the Ark, (2 *Sam.* vi. 16.)

Similar was the history of Dancing among the Greeks and Romans. In the *Iliad*, (xvi. 617,) Merion is styled ὀρχηστὴς, a Dancer, by Æneas; and from the context, we should have supposed that the term was applied to him, only on account of the agility with

DANCING which he had avoided the spear of his enemy. The Scholiast, however, observes, that the art of Dancing was then considered a valuable accomplishment; and that it was the πυῤῥίχη, or warlike Dance, so called after Pyrrhus or Neoptolemus the Son of Achilles, (Lucian;) or, as some derive it, after Pyrrichus a Cretan or Lacedæmonian, in which Merion excelled. Whatever was Merion's ὄρχησις, there can be no doubt that Dancing, at least of the serious kind, (for the fate of Hippoclides, who, by exhibiting the light ἐμμέλεια, Danced away his rich bride, must be fresh in the recollection of every reader of Herodotus, (vi. 129,) was highly esteemed in the early ages of Greece. Helen Danced publicly in the Temple of Diana; the stern Lycurgus enjoined Dancing to the Lacedæmonians, who in particular celebrated the Deities Apollo and Bacchus in a Dance called γυμνοπαιδία; and so popular was the Art, that the chief Magistrates of Thessaly had the honourable appellation of προορχηστῆρες.

Didymus, on the passage of the *Iliad* referred to above, adds two other divisions of Grecian Dancing to the πυῤῥίχη; the σίκιννις, which was religious, and the κορδακισμός, practised by buffoons. Cleophantus of Thebes improved the Art of Dancing; but it was to Æschylus that the invention owed its best improvement among the Greeks, when he regulated, or rather founded the Grecian Stage. Yet was it this Poet who sowed the first seeds of its decline. The attention of the people, before occupied with the χόρος as a mere Dance, was now turned to the same χόρος, as the instrument of higher gratifications: intellectual pleasures gradually supplanted corporeal elegance and activity; and Dancing, the former pride of Monarchs and warriors, in the end was cultivated, in the height of its perfection, by hired artists only.

The Romans, as they advanced in civilisation, underwent a similar change of opinion. Furius Albinus (in Macrobius, who wrote during the IVth century,) asks, Whether any one had ever witnessed professional Dancing at any entertainment in a private assembly, even in that luxurious and licentious period? "And yet," subjoins he, "formerly our gravest ancestors were desirous of acquiring the art of Dancing. To begin from the interval between the two Punick wars, a period of the austerest morality, the children of Gentlemen, nay, of Senators, attended the Dancing-school, and learned the use of the castanets." Nothing can be more curious than the fact, that such should have been the practice among the sternest and coldest race of men that the world ever saw; and that when the same nation became gradually plunged in the excesses of voluptuousness and vice, it should as gradually have become disgraceful for persons of any consideration to Dance. Yet earlier, Sempronia is reproved by Sallust for "Dancing better than a modest woman ought to do:" "*saltare elegantiùs quàm necesse est probæ.*" And Cicero, in advocating the causes of Muræna and of King Dejotarus, both of whom were accused among other crimes of having Danced, repels the charge with the strongest indignation. In the first instance, indeed, he uses this remarkable expression, "*Nemo ferè saltat sobrius, nisi fortè insanit;*" which words, allowing for the rhetorical flourish, sufficiently evince the change which had taken place in public opinion between the rigid age of Cato and the refined epoch of the falling Commonwealth. The sacred Dances, however, as the Salian, Lupercalian, &c. still continued in practice and honour at Rome, as is observed by Quinctilian. DAN

Ammonius, in Plutarch, (*Sympos.* lib. viii. *Prob.* xv.) gives a very minute classification of the ancient Dancing. He divides it into φορὰ, σχῆμα, and δεῖξις, which he thus severally defines. "Dancing," says he, "consists of motions and positions, as Music does of sounds and intervals. The motions are called φοραὶ. The positions and attitudes which conclude the Dance, when Apollo, or Pan, or some *Baccha* is to be delineated, are called σχήματα. The third part, δεῖξις, is not imitative, but indicative of the subject in hand. For as the poets employ Proper names demonstratively, naming Achilles and Ulysses, and the Earth and the Heaven, as they are properly called; but, for the sake of emphasis and imitation, employ sometimes a figurative language, making the brooks murmur and gurgle, and the darts thirst for blood: ——— So, in Dancing, the σχῆμα is imitative of form and appearance; the φορὰ is an emphatic mode of expressing emotion, action, or faculty; while with the δεῖξις the Dancer indicates the things themselves, as the earth, the sky, the bystanders." This description, in some respects, relates to that branch of the Art which we have treated under CHIRONOMIA; but it may be said to embrace the whole mechanism of Dancing also, as far as an individual is concerned; both ancient and modern. The σχήματα answer to the positions to be assumed by the Dancer when at rest, the rapid transitions which are necessary to a graceful execution of the Dance; the φοραὶ correspond to the various movements, as *allemande, swing-corners,* &c.; but the δεῖξις properly belongs to the χειρονομία only, an Art, properly speaking, distinct from Dancing.

Those who wish for minute information on the Dancing of the Ancients may be referred to Lucian, Περὶ ὀρχήσεως: Plato, *de Legibus,* vii.; Meursius, *de Saltationibus Veterum;* Eyndius, *de Saltationibus Veterum;* Scaliger, *Poet.* lib. i. c. 18; and the Dissertation of Burette, in the *Mémoires de l'Académie des Inscriptions.*

The propriety of Dancing has been much controverted by Theologians. Among the Fathers, St. Chrysostom (*Hom.* xlix.) assures us that feet were not given for Dancing, but to walk modestly, not to leap impudently like Camels. St. Basil declaims against the practice in his Homily *contra Ebrios.* St. Augustin in his work *contra Petilian,* from which a pithy sentence has often been quoted, *Melius est fodere quam saltare,* (on the Sabbath;) and St. Ambrose in his Treatise *de Virginibus,* (iii.) are equally hostile. Dancing has more than once been expressly forbidden by Councils, as by that of Laodicea, A. D. 364, that of Agatha in 430, and that of Ilerda in 515. In many others the prohibition extended to Ecclesiastics only. St. Francis de Sales bitterly inveighed against this recreation; but among foreign Divines we have scarcely met with longer or stronger arguments against this Art, than such as are contained in a little work, entitled *Traité de danse, auquel est amplement resolue la question asavoir s'il est permis aux Chrestiens de danser.* 2de. *Ed.* 1580, dedicated to the King of Navarre, (Henry IV. of France.) Prefixed to this are three vituperative Sonnets; in the first of which the Book itself is warned that it will be despised by Dancers:

Mais souuien toy que leurs vagues esprits,
Ne sont logez qu'es pieds et en la panse.

DANCING The second characterises the Dance, as

de la vie ennemie,
Un plaisant mal, une pure folie:

and the third, still more impetuously affirms, that the

Causes des maux qui la terre et les cieux
Vont vilenans, et qui l'ire effroyable
Du Tout-puissant attirent ici bas:
Sont des Danseurs les malheureux esbats
Et les beaux fruits de la Danse execrable.

In the prose reasoning which follows we are assured, that Dancing springs from no other sources than *idolatrie*, *yvronesse*, and *paillardise*; that in every kind of Dance *ce sont tousjours mouuemens et agitations au corps, et gesticulations contre l'ordinaire de Nature: ce sont sauts, gãbades, reprises, tourdiõs, virevoltes, desmarches, tantost simples, tantost doubles; l'on recule, l'on s'avãce, puis deça, puis dela, l'un se guinde en l'air, l'autre fait la rouë, l'autre des pieds bat la terre; c'est merveilles des inventions.* The charitable sum of all is *que nos exhortõs nos Eglises de chasser et releguer ces vilaines coustumes aux enfers.*

But the Church of the Vandois was the most determined of all enemies to Dancing. In Sampson Lennard's Translation of Perin's *History of the Waldenses*, the following unmeasured *tirade* is given from one of their Ordinances: "A Dance is the Devil's procession, and he that entreth into a Dance entreth into his possession. The Devil is the guide to the middle and to the end of the Dance. As many paces as a Man maketh in Dancing, so many paces doth he make to Hell." It then goes on to assert, that we break our Baptismal vow in Dancing, "for Dancing is the pomp of the Devil, and he that Danceth maintaineth His pomp and singeth His Mass. For the Woman that singeth in the Dance is the Prioress of the Devil, and those that answer are his Clerks, and the Beholders are the Parishioners, and the Musick are the Bells, and the Fiddlers the Ministers of the Devil. For as when Hogs are strayed, if the Hogherd call one, all assemble together, so the Devil causeth one Woman to sing in the Dance, or to play on some instrument, and presently all the Dancers gather together." In the same strain it is proved that in the act of Dancing, a man breaks all the ten Commandments. (Part iii. book ii. ch. ix.)

Among the English, Barclay in his Translation of the *Navis Stultifera*, probably led the attacks against an amusement, which heretofore had never met with ill words. The passage is long and dull, and we shall content ourselves with the citation of three lines only:

What els is Daunsing but even a nurcery
Or els a bayte to purchase and mayntayne
In yonge hearts the vile sinne of ribawdry.

The later Puritans, of course, were open-mouthed against this abomination and iniquity; and the sum of their arguments may be found arrayed with unusual moderation in a little volume entitled ΧΟΡΟΘΕΟΛΟΓΟΝ, containing two Tracts, of which the second discusses *the Nature and Accidents of mixt Dancing, by* Joseph Bentham, *sometime Rector of the Church of Broughton in Northamptonshire, now Pastor of Neather Winchingdon in the County of Bucks*, 1657. The latter Parish it seems was most grievously beset with a sinful inclination to this wicked exercise, and the good pastor framed a dialogue explanatory of the evils resulting from it. Among these, as is natural to imagine, one of the chief is the familiarity which it permits between young persons of different sexes. This innocent and agreeable intercourse, however, had long since found an advocate in the learned Sir Thomas Elyot. The nineteenth Chapter of the first Book of his *Governour* contains much to this purpose, which will probably find assent from most readers, with the exception perhaps of the odd *dictum* with which the Knight concludes. "In every Daunce of a most ancient custome there daunced together a man and a woman, holding each other by the hand or by the arme, which betokeneth Concord. *Now it behoveth the Dauncers and also the beholders of them to know al qualities incident to a man, and also al qualities to a woman likewise appertaining.*" DANCING

The great authority of Locke is highly in favour of this Art. "Since nothing appears to me to give children so much becoming confidence and behaviour, and so to raise them to the conversation of those above their age as Dancing, I think they should be taught to Dance as soon as they are capable of learning it. For though this consists only in outward gracefulness of motion, yet, I know not, how it gives children manly thoughts and carriage more than any thing." (*Of Education*, sec. 67,) and again to the same effect, sec. 196.

The History of modern Dancing is not any where accurately laid down, and we must content ourselves with gleaning such scanty explanations as we can find, of some of the chief measures which were known to our ancestors, from the time of Queen Elizabeth downward. The figures may be learned from the *Orchesographia* of Thoinot Arbeau, (Jean Tabourot, Canon and Official of the Cathedral of Langres, who thus anagrammatized his name in 1589,) or in the *Coregraphie* of Feuillot; and for much that follows on other points we are indebted to Sir J. Hawkins in his *Hist. of Music.*

On the Brawl, the Canary, and the Coranto, we have already delivered all the little we know.

The *Pavan* from *Pavo*, a Peacock, was a grave and majestic Dance; the method of Dancing was anciently by gentlemen dressed with a cap and sword, by those of the long robe in their gowns, by Princes in their mantles, and by ladies in gowns with long trains, the motion whereof in the Dance resembled that of a Peacock's tail. Every Pavan had its Galliard, a lighter kind of air made of the former. The *Galliard* is supposed by Brosseur to be the same as the Italian *Romanesca*; and is explained by Sir John Davies, a venerable personage, who as was usual in the days of the Virgin Queen when "the grave Lord Keeper led the Brawls," united a profound knowledge of Dancing with much learning in the Law. How requisite this union was considered, may be learned once for all from Dugdale, who assures us that in the Inns of Court, in order that "nothing might be wanting for their encouragement in this excellent study, (the Law) they have very anciently had Dancing for their recreation and delight."—"Nor were the exercises of Dancing merely permitted, but thought very necessary, as it seems, and much conducing to the making of gentlemen more fit for their books at other times; for by an order made 6th of February, 7 James, it appears that the under Barristers were by decimation put out of commons, for example's sake, because the whole Bar offended by not Dancing on Candlemas-day preceding, according to the ancient order of the Society, when the Judges were present; with this, that if the like ever were committed after-

DANCING wards they should be fined or disbarred." (ch. 64.) Sir John Davies had been Attorney General in Ireland, and on being recalled to England he was appointed Lord Chief Justice of the King's Bench, but he died before his installation. In his unfinished Poem, *Orchestra, expressing the Antiquities and Excellencies of Dancing in a Dialogue between Penelope and one of her wooers,* we find the *Galliard* thus described :

> But for more diverse and more pleasing show
> A swift and wandering Dance she (Venus) did invent,
> With passages uncertain to and fro,
> Yet with a certain answer and consent,
> To the quick music of the instrument,
> Five was the number of the music's feet,
> Which still the dance did with five paces meet.
>
> A gallant dance that lively doth bewray,
> A spirit and a virtue masculine,
> Impatient that her house on earth should stay,
> Since she herself is fiery and divine :
> Oft does she make her body upward flie :
> With lofty turns and caprioles in the air,
> Which with the lusty tunes accordeth fair. st. 67, 68.

The *Passamezzo* (*passare*, to walk, *mezzo*, half,) was a slow Dance little different from walking. The *Allemand*, as the name implies, was of German origin; grave but spirited, the measure duple time of four crotchets in a bar, the air of two strains with a repetition of each. The *Gavot* (from *Gavots* the inhabitants of the mountainous district of *Gap* in France) was in duple time of two strains. The *Minuet*, from *menu*, small, was a small pace, originating in Poictou. The *Paspy*, (*passe-pied*) was a sort of quick Minuet from Bretagne, in three strains, the first of eight bars. The *Hornpipe* was English; Dance to the Pib corn, i. e. the hornpipe, a rustic instrument still known in Wales and described by Mr. Daines Barrington, (*Arch.* iii. 33;) Chaucer (*Rom. of the Rose,*) speaks also of "Hornpipes in Cornwaile." The *Trenchmore* was probably a lively Dance, from the mention made of it by Selden in his *Table Talk*, (*King of England.*) "The Court of England is much altered. At a solemn Dancing first you had the grave measure, then the *Corantoe* and the *Galliard*, and this kept up with ceremony, and at length the *Trenchmore* and the *Cushion Dance*. Then all the company Dances, lord and groom, lady and kitchen maid, no distinction. So in our Court in Queen Elizabeth's time gravity of state were kept up. In King James's time things were pretty well. But in King Charles's time there has been nothing but *Trenchmore* and the *Cushion Dance, omnium gatherum, tolly polly, hoite cum toite.*" Besides this the *Trenchmore* is the tune to which the Duke of Buckingham has made the Earth, Sun, and Moon Dance the Hey in the *Rehearsal*; an exquisite conceit, which perhaps, however, might be first suggested by the gravity of Sir John Davies, who informs us that

> the brave Sun the father of the Day,
> Doth love the Earth the mother of the Night,
> And like a reveller in rich array,
> Doth Dance his galliard in his leman's sight. st. 39.

We do not believe that the Poet makes the Earth Dance at all, but the Moon, according to the same authority, is a desperate *figurante*.

> Who doth not see the measures of the Moon,
> Whick thirteen times she Dances every year,
> And ends her pavan thirteen times as soon
> As doth her brother. st. 41.

Taylor, the Water Poet, does not assign this Dance to the best company : he says DANC

> All Hell danc'd Trenchmore in a string.

The *Cushion Dance* is described as below in *The Dancing Master*, 1698, cited in Ellis's note on Brand's *Pop. Ant.* ii. 84. "Joan Sanderson, or the Cushion Dance, an old round Dance; this Dance is begun by a single person, (either man or woman) who, taking a cushion in his hand, Dances about the room, and at the end of the tune he stops and sings, *This Dance it will no farther go.* The musician answers, *I pray you, good sir, why say you so?* Man. *Because Joan Saunderson will not come to.* Musick. *She must come to, and she shall come to, and she must come to whether she will or no.* Then he lays down the cushion before a woman, on which she kneels, and he kisses her singing, *Welcom, Joan Saunderson, welcom, welcom.* Then she rises, takes up the cushion, and both Dance, singing *Prinkum prankum is a fine dance and shall we go dance it once again?* Then making a stop, the woman sings as before, *This Dance it will no farther go.* Musick. *I pray you, madam, why say you so?* Woman. *Because John Saunderson will not come to.* Musick. *He must come to, &c.* (as before.) And so she lays down the cushion before a man, who kneeling upon it salutes her, she singing, *Welcom, John Saunderson, &c.* Then he taking up the cushion, they take hands and Dance round, singing as before, and thus they do till the whole company are taken into the ring. Then the cushion is laid before the first man, the woman singing *This Dance, &c.* (as before) only instead of *Come to*, they sing *Go fro;* and instead of *Welcom, John Saunderson, &c.* they sing, *Farewell, John Saunderson, farewell, farewell*, and so they go out, one by one, as they came in. *Note.* The woman is kissed by all the men in the ring at her coming in and going out, and likewise the man by all the women."

The *Jig* is English, (Teut. *Ghiighe*, a fiddle,) of duple time, two strains, bars indeterminate. For the *Lavolta* we must again apply to Sir John Davies.

> Yet is there one the most delightful kind,
> A lofty jumping or a leaping round,
> Where arm in arm two Dancers are intwin'd,
> And where themselves with strict embracements bound,
> And still their feet an anapest do sound.
> An anapest is all their music's song
> Whose first two feet are short and third is long.

This bears a strong resemblance to the modern Waltz. The *Roundel* or *Country Dance* seems to be purely English. Sir Thomas Elyot (*loc. cit.*) mentions some other Dances, as *Bargenettes*, (Skinner gives *Bargaret*, *Tripudium Pastoritium*, from Fr. *Berger*,) *Pauyons*, (*Pavans?*) *Turgyons* and *Roundes*, concerning which he says, "That as for the special names they were taken as they be now, either of the names of the first inventours, or of the measure and number that they do containe, or of the first words of the dittie which the song comprehendeth, wheroff the Daunce was made. In every of the said Daunces there was a continuity of mouing the foote and body, expressing some pleasaunt or profitable affect or motion of the mind."

On the *Morris Dance* large collections have been made, but to no very satisfactory end; for both its origin and the subjects which it intends to represent still continue equally obscure. The Etymologists for the most part derive the name from the Spanish,

Morisco, a Moor; and in this notion, although it is rejected by Strutt, (*Sports and Pastimes*, iii. 5,) Mr. Douce coincides. He supports his opinion by the account which Thoinot Arbeau has left of the Morris Dance, as practised in France in the early part of the XVIth century. This writer says it was then customary, in good society, for a boy to come into the hall, after supper, *with his face blackened*, his forehead covered with red or yellow taffety, and with bells tied to his legs; he then Danced the *Morisco*. We only perceive from this account that the *Morisco*, as Danced in France, was probably an imitation of a Moorish Dance: but there is no farther resemblance between the French *Morisco* and the English Morris, than that the performers in each danced with bells.

Strutt (*loc. cit.*) does not give any etymology, but he thinks the Morris is derived from the *Fool's Dance*, in which the performers were equipped in the costume of fools, with bells, from twenty to forty in number, fastened to their clothes. Of the Dance itself he gives a representation in his XVIth plate, copied from a MS. (*Bodl.* 964,) of the time of Edward III. These bells in the Morris were of unequal sizes and tones. The principal Dancer or *foreman* was distinguished by a richer dress than his companions, the number of whom appears to have varied. The Morris Dances latterly became accompaniments of the May games of Robin Hood, of which a detailed account may be found in the *Dissertation on the Ancient English Morris Dance*, appended to the second volume of Mr. Douce's *Ill. of Shakspeare*. The usual characters of which this rustic sport consisted, were Robin Hood, Little John, Friar Tuck, Maid Marian, the Queen or Lady of May, a Fool, a Piper, and variously habited Morris Dancers. To these were afterwards added a Hobby Horse and a Dragon. The Hobby Horse was represented by a man riding on a pasteboard head and tail of a horse, the middle being concealed by drapery. Mr. Tollett, of Betley in Staffordshire, possesses an ancient painted glass window representing a Morris Dance. Mr. Douce mentions three very modern instances of Morris Dancing, one at Richmond, in Surry, by a troop from Abingdon, in 1783, another at Pendleton, in Lancashire, in 1792, and a third still later at Usk, in Monmouthshire.

Strutt (*loc. cit.*) speaks of other grotesque Dances: the *Sword Dance*, which is probably one of the earliest Dances performed by all nations; the Greeks practised it in their Pyrrhic Dance; it was known to the Germans, (Tacitus, *de Mor. Germ.* 24;) and it is still found among most modern savages. The *Egg Dance*, in which a man blindfolded Dances a hornpipe in and about a number of eggs placed on the floor; and the *Ladder Dance*, in which the artist balances himself while in motion on the rounds of a ladder. All these we believe may still be seen at country fairs.

Rope Dancers, *νευροβάται*, *σχοινοβάται*, *Funambuli*, were well known to the Ancients, and their History and Science may be traced in Professor Grodeck's learned Dissertation *de Funambulis*. Strutt has recorded some extraordinary modern feats of these adventurous gentry. Most of them, however, belong more to tumbling and balancing than to Dancing; such as descents, head foremost, from Church steeples, &c. Jacob Hall in the time of Charles II., Signora Violante still later, and Madam Sacchi in our own days, have, perhaps, equalled any preceding exploits, and more legitimately belong to Dancers. In all these exhibitions, however, we feel that the pleasure arising from the conquest of difficulty, is more than compensated by perpetual apprehension of extreme danger to the performer.

Animals also have been taught a kind of Dancing. Rope Dancing Elephants were exhibited by Galba when Prætor during the *Floralia*, (Suet. 6;) and Seneca, (*Epist.* ii.) speaks of a similar spectacle under Nero; Pliny (viii. 2) also mentions this as no uncommon sight. Busbequius, at Constantinople, saw an Elephant Dance: *Cum saltare juberetur, movebat ita alternos pedes, toto corpore coruscans, ut non obscurè tripudiare velle videretur.* (*Epist.* i.) Cocks have Danced on stilts. Bears, Dogs, and Monkies have from time to time contested the palm with *le Dieu de la Danse* of his day; and few can have forgotten the Cotillons which have very recently been performed by the Horses at one of our Minor Theatres.

DANDELION, Fr. *dent de lion*; It. *dente di lione*; Sp. *diente di leon*; from I know not what similitude to the *tooth* of a Lion. Skinner. Because, says Minsheu, its juice renders the *teeth* strong and firm. The common name of the *Leontodon officinale*.

Now when things are set in this clear light, it appears how ridiculous it would be for two persons to contend, whether *dandelion* be an herb or a weed; whether it be a pot-herb or a sallad; when by the custom or fancy of different families, this one plant obtains all these names according to the several uses of it, and the value that is put upon it. *Watts. Logic*, part i. ch. vi.

DANDIPRAT, with us (says Skinner) a dwarf, a little man: of uncertain origin. The Dutch, *danden*; Fr. *dandiner*, *ineptire*, *garrire*; Scotch, *dandile*, to saunter, to go about idly; Ger. *denteln*, *ludere*, *ludicrè agere*, seem to be allied. But what is *Prat?* Skinner thinks it may be Fr. *prest*, prompt, apt, fit; and thus it may be,—One apt to play the fool. See DANDY, below.

The smug *dandiprat* smells us out, whatsoever we are doing. *Massinger. The Virgin Martyr*, act ii. sc. 1.

The vile *dandiprat* will overlook the proudest of his acquaintance. *Brewer. Lingua*, act iii. sc. 3.

K. Henry the Seauenth stamped a small coin called *dandyprats*. *Camden. Remains. Chapter on Money.*

DANDLE, of uncertain origin. The Ger. *denteln*; Fr. *dandiner*, (see DANDIPRAT, above,) seems to have an affinity. Wachter complains that Menage has not explained the origin of the French word.

Minsheu says, To *dandle*, is to lull, cocker, hugge fondly, to *dandle* in the lap or armes, as a nurse doth to please an infant. Junius interprets the Dutch, *dandelen*, to the same effect. Wachter gives *cunctari*, as one of the usages of *denteln*; and *dandle* seems so used by Spenser. In Speed, it appears equivalent to "amused, deluded."

But there is one very foul abuse, which by the way I may not omit, and that is in captaines, who notwithstanding that they are specially imployed to make peace through strong execution of warre, yet they doe so *dandle* their doings, and dallie in the ser-

DANDLE. — DANEGELD.

vice to them committed, as if they would not have the enemy subdued, or utterly beaten downe, for feare afterwards they should need employment, and so be discharged of pay.

Spenser. On the State of Ireland.

Dare you not cherish those sins in your souls that possibly you dare not commit in your practices? Do you not *dandle* them in your thoughts, and hover and flutter over them in your affections?

Hopkins. Sermons, fol. 509.

King Henries ambassadors into France hauing beene *dandled* by the French during these delusive practises, returned without other fruite of their labours.

Speed. Henrie VII. book ix. ch. xx. sec. 28.

Sporting the lion ramp'd, and in his paw
Dandl'd the kid.

Milton. Paradise Lost, book iv. l. 344.

Then *dandles* him with many a mutter'd pray'r
That heaven would make him some rich miser's heir.

Dryden. Persius. Satire 2.

Thou happy wretch! by blindness thou art blest;
By dotage *dandled* to perpetual smiles.

Young. The Complaint. Night 1.

DANDRUFF is sufficiently explained by Holland. Skinner says, from A. S. *tan*, i. e. "A foul tetter, scab or other like disease, especially in the chin, causing the haire to fall." And *drof*, "filthie, dirtie, draffie." Somner.

The roots of the black [beet] sodden after the same manner in water, rid away the *dandruffe* or unseemely skales within the haire of the head or beard.

Holland. Plinie, vol. ii. fol. 27.

A paste of composition rare,
Sweat, *dandriff*, powder, lead, and hair.

Swift. Lady's Dressing Room.

Mask. There's the *dandriff-comb* you lent me.

Dryden. Mock Astrologer, act iv.

How little would thy mass of money waste,
Did you on better oil and cabbage feast,
Or on thy clotted hair, and *dandruff-head*,
A sweeter, more expensive, essence shed!

Francis. Horace. Satire 3. book ii.

DANDY, which has become part of our modern *Slang* Vocabulary, is a genuine Scotch word, thus explained by Jamieson, "a principal person or thing; what is *nice, fine*, or possessing supereminence in whatever way." This is referred to *dandi*, Isl., and *daenue*, Sw. G. liberal; while *dandily*, "one who is spoiled or rendered foolish by being too much made of," is derived, and, as we think, more readily and with greater propriety, from It. *dondola*, a puppet, *dondolo*, a ninny.

DANEGELD, A. S. *dane-geld*; Mid. Lat. *danegeldum*; compounded of *Dane*, and *gelt*, a debt or fine. The Examples sufficiently explain the usage of the word. And see Spelman, *Gloss. Archæol.*

Which yerely, during his lyfe, and after, to the cummynge of Seynt Edwarde was leuyed of his subiectes, and named, for the continuaunce thereof, *Danegelt*: whiche is, or was to meane money payde to y^e^ Danys or shortly Dane money.

Fabyan, vol. i. ch. 198.

After the Conquest, *danegelt* is supposed to be released by the Conqueror, because he dreamed he saw the Devil dancing upon the *danegelt*; but the Black Book saith it was paid in the Conqueror's time.

State Trials. The King against John Hampden.

At first, £10,000. was given to the Danes, who retired with this money and the rest of their plunder. The English were now for the first time, taxed to supply this payment. The imposition was called *Danegelt*, not more burthensome in the thing, than scandalous in the name.

Burke. Abridgement of English History, book ii. ch. ii.

An elaborate Paper on Danegeld, compiled by Philip Carteret Webb, was published in 1758, by desire of the Society of Antiquaries, before which it had been previously read. In this Paper the learned author considers *Danegeld, Heregeld, Hidegeld, Hidage, Carucage*, and *Carkaje*, all to mean the same thing; namely, the first land tax imposed in England to buy off the Danes; afterwards occasionally to obtain auxiliaries from them against other invaders, and continuing to retain the same name when levied for widely different purposes. It is not traced beyond the reign of Ethelred, who imposed two shillings upon each hide of arable land, in 991, *ob pacandos Danos*; and according to authorities quoted by Camden, (*Britt.* 226,) and Spelman, (292,) obtained the large sum (for those days) of £24,360. Cities and Towns which had no arable land contributed in proportion to their size and population; thus, Salisbury was assessed for fifty hides, Exeter for five. In the year 1010, it was paid to obtain mercenaries. Ingulphus (897) affirms that Ethelred, in levying it, was influenced by the bad advice of Archbishop Siricius. Be this as it may, it is certain that the Laws of Edward the Confessor exempted from contribution the *demesne* lands of the Church, as well as those which were held by Barons on the tenure of military service, those of Barons of the Exchequer, Sheriffs of Counties, Assessors and Collectors of the Tax. But this pious Monarch was not content with such trifling remissions. One day when the produce was brought into the Royal presence by his Chamberlain, the King solemnly affirmed that he saw the Devil dauncing upon the unhallowed coffer, and ordered the whole sum to be paid back forthwith to his subjects. (Ælfredius, *Vita S. Edv.* vii. 23; Bromptonius, 942.) William the Conqueror, as is easily to be believed, reimposed it, and raised the contribution to six shillings a hide; Rufus, strange to say, reduced it again to four; Henry I. to three, which he levied for the dower of his daughter Maude, when she was married to the Emperor. Beyond the 21st of Henry II. we hear no more of this shameful tribute, originating in the disgrace, and continued to the oppression of those from whom it was raised.

Selden in his *Marq Clausum*, has a chapter on Danegeld, but it is no where so fully investigated as by Webb.

DA'NGER, *v.*
DA'NGER, *n.*
DA'NGERFULL,
DA'NGERFULLY,
DA'NGERLESS,
DA'NGEROUS,
DA'NGEROUSLY,
DA'NGEROUSNESS.

Fr. *danger*; Low Lat. *dangerium, domigerium.*

Mr. Tyrwhitt says, "*Danger*, *n.* Fr. A dangerous situation. In *danger*, 665.—In *danger* hadde he, i. e. within the reach, or controul of his office. and R. 1470.—Coyness, sparingness, R. 1147. Tr. ii. 384.—With *danger*, 6103, sparingly.—*Dangerous, adj.* difficult, sparing, 519. 5733."

The passages referred to by Mr. Tyrwhitt are quoted below. Dr. Jamieson says, "*In his dawnger, under his dawnger*, in his power as a captive. But (i. e. Be-out) *dawngere*, without hesitation or apprehension. The O. French *danger* frequently occurs as signifying power, dominion." The authors, he adds, of the *Dict. Trev.* thinks that the word in this sense is corrupted from the Lat. *dominari.*

With respect to the Etymology of this word, Menage says, they are deceived who derive it from *damnum gerere*. It comes from *damniarium. Damnum, damni, damniarium, damjarium, danger.* Du Cange prefers Fr. *dommager*, i. e. *damnosus.*

NGER. In Fr. and Old English Law, *danger* seems equivalent to *penalty*, damages, *commissi pœna*. And thus, "Narcissus love had caught in his *daungere*;" i. e. within the action or agency of pain or penalty, of hurt, ill or mischief; within the reach of penal, hurtful, mischievous power. Thus also, "In *danger* had he all the yonge girles." And in R. Brunne, "All was in the erle's *dangere*." And again, "He was never wedded to woman's *danger*," i. e. woman's dangerous power. From this application to the *risk* or *chance* of *pain* or mischief, the word seems to have been extended to the *fear* of *pain* or mischief; and, consequently, as Mr. Tyrwhitt explains, to sparingness, to coyness. Thus, With *danger* uttren we our chaffare; with fearfulness, with fear of loss, of harm, and, therefore, cautiously, thriftily, sparingly.

Daungerous, in Gower and Chaucer; appears equivalent to—fearful to hurt, fearful to lose, and therefore cautious to guard or to preserve; or, as Mr. Tyrwhitt says, Sparing; *sc.* in the use.

To *danger* or to *endanger*, is, to be or cause to be within the action or agency of pain or penalty, of hurt, ill or mischief; within the reach of penal, hurtful, mischievous power.

—— yef heo abowe to hym, and to here kyng hym nome,
þat he wole al out hem bryage of þe *daunger* of Rome.
R. Gloucester, p. 78.

Kyng was Kyawolf sex and tuenty zere
He was neuer wedded to woman's *daungere*.
R. Brunne, p. 9.

Aboute with Sir Symoun þe king went þat zere
Cite, castelle and toun alle was in þe erle's *dangere*.
Id. p. 219.

For hee þat ys ones a þeef. is evere more in *daunger*
And as þe lawe lykeþ. to lyve oþr to deye.
Piers Ploughman. Vision, p. 236.

In *danger* hadde he at his owen gise
The yonge girles of the diocise,
And knew hir conseil, and was of hir rede.
Chaucer. The Prologue, v. 665.

With *danger* uttren we all our chaffare:
Gret prees at market maketh dere ware,
And to gret chepe is holden at litel prise;
This knoweth every women that is wise.
Id. The Wif of Bathes Prologue, v. 6103.

Narcissus was a bachelere
That loue had caught in his *daungere*,
And in his nette gan him so straine.
Id. The Romant of the Rose, fol. 123.

For all his purpose, as I gesse,
Was for to make great dispence
Withouten warning or defence;
And richesse might it well sustaine,
And her dispences well maintaine,
And him alwaie such plentie sende
Of golde and siluer for to spende,
Without lacking or *daungere*
As it were pourde in a garnere.
Id. Ib. fol. 121.

So let your *daunger*, sugred ben alite
That of his death, ye be not al to wite.
Id. The second Boke of Troilus, fol. 159.

He was to sinful men not dispitous,
Ne of his speche *dangerous* ne digne,
But in his techinge discrete and benigne.
Id. The Prologue, v. 519.

If I be *dangerous* God yeve me sorwe,
Min husband shal it have both even and morwe.
Id. The Wif of Bathes Prologue, v. 5733.

I trow, I love him the bet, for he
Was of his love so *dangerous* to me.
Id. Ib. v. 6696.

He [Agamemnon] toke of hir what hym list
Of thyng, whiche was most precious,
Whereof that she [Chryseis] was *dangerous*.
Gower. Conf. Am. book i. fol. 119.

DANGER.

Yᵉ which the same moste gracious lorde anone as he had rebuked his disciple, restored agayne, and so made him [Malchus] amendes for the hurt of this small & *daungerles* wounde.
Udall. Marke, ch. xiv.

Along the shore also of the Grecian sea we went very *dangerously* vpon the ies in sundry places, & that for many daies together. *Hakluyt. Voyage, &c. The Tartars*, vol. i. p. 65.

It came not of any *daungerousnes* or difficultie on his behalfe, yᵗ they could not touche hym, who grudged not to touche and handle the leper: but the ensaumple of theyr faith highly pleased hym yᵉ whiche his pleasure was to haue set furth and commended to all men. *Udall. Marke*, ch. vi.

And beholde, there were certain Jewes present standing by, whose soules yᵉ spirite of Satan did more *daungerfully* possesse, then that same vncleane spirite had possessed the body of this man. *Id. Luke*, ch. xi.

If they were thriftlesse, mought not we amend,
And with more care our *dangered* fields defend?
Each man can guard what things he deemeth deare.
Hall. Satire 3. book v.

—— Give him then an honest period,
In brave fight, by Patroclus sword, if he be deare to thee,
And grieves thee, for his *danger'd* life.
Chapman. Homer. Iliad, book xvi. fol. 227.

Por. Of a strange nature is the sute you follow,
Yet in such rule, that the Venetian law
Cannot impugne you as you do proceed.
You stand within his *danger*, do you not?
Shakspeare. Merchant of Venice, fol. 179.

Three times a day I holpe him to his horse,
Three times bestrid him: thrice I led him off,
Perswaded him from any further act:
But still where *danger* was, still there I met him.
Id. Henry VI. Second Part, fol. 146.

It is no common labour to
The riuer Ob to sayle,
Howbeit Burrough did therein,
Not *dangerles*, preuaile.
Warner. Albion's England, book xi. ch. lxvii.

If I thought it not in due and true consideration an injurious servise and churlish courtesy, to put the *danger* of so noble a title in the deciding of such a *dangerles* combat, I would make young master Phalantus know, that your eyes can sharpen a blunt launce. *Sidney. Arcadia*, book i. p. 104.

Such men as he, be neuer at heart's ease,
Whilst they behold a greater then themselues,
And therefore are they very *dangerous*.
Shakspeare. Julius Cæsar, fol. 111.

How therefore either *dangerously*
Their labyrinth did passe
Shall not be ouerpassed: thus
Their seuerall fortune was.
Warner. Albion's England, book vii. ch. xxxiv.

And surely if they list but a litle ẽnlder, the *dangerousnes* of the enterprise was very apparent. It was now night, the situation of the towne was vnknowen, within nothing but enemies, and euery corner fit for an ambush.
Savile. Tacitus, fol. 109.

Thee, God, no face of *danger* could affright,
Not huge Typhœus, nor th' vnnumber'd snake
Increas'd with hissing heads, in Lerna's lake.
Dryden. Virgil. Æneid, book viii.

Pathless and *dangerous* wandering ways it [Reason] takes,
Through Errour's fenny bogs, and thorny brakes.
Rochester. A Satire against Mankind.

A sword covered with rust, will wound much more *dangerously* where it does wound, than it could do if it were bright and clean.
South. Sermon 4. vol. viii.

DANGER. — DAN-THONIA.

The third and last thing I proposed to show, was, that from what has been said, there arises a very plain and easy rule, by which we may judge of the malignity and *dangerousness* of any errour in matters of religion. *Clarke. Sermon* 8. vol. ix.

Danger, whose limbs of giant mould
What mortal eye can fixt behold ?
Who stalks his round, a hideous form,
Howling amidst the midnight storm,
Or throws him on the ridgy steep
Of some loose hanging rock to sleep.
Collins. Ode to Fear.

DA'NGLE, DA'NGLER. } *Deflecti potest*, says Skinner, from the A. S. *Dun vel Dunehangen*, i. e. *deorsum pendere*, to hang down. Serenius gives the Sw. *dingla*, which Ihre interprets, *pendulum motitari.*

DORON. The spinners' webs 'twixt spray and spray
The top of every bush make gay,
By filmy cords there *dangling*.
Drayton. The Muses Elysium. The third Nymphal, book iii.

Ours [labour] is not great. the *dangling* boughs to crop,
Whose too luxuriant growth our alleys stop,
And choke the paths.
Dryden. State of Innocence, act iii. sc. 1.

They waste their time, which might be spent in honourable and lucrative employments, solely that they may *dangle* after persons in high life, who often despise their meanness, while, for their own accommodation or amusement, they admit their visits, and accept their attentions.
Knox. Winter Evenings, even. 30.

Instead of their proper, but severe unostentatious duties, they assign [to them] the brilliant part of men of art and pleasure, of gay, young, military sparks, and *danglers* at toilets.
Burke. Letter to a Member of National Assembly.

The slipp'ry seat betray'd the sliding part
That press'd it, and the feet hung *dangling* down,
Anxious in vain to find the distant floor.
Cowper. Task, book i.

DANK, *adj.* DANK, *n.* DA'NKISH. } Half-dry, half-wet, says Skinner, from the Ger. *tunken, intingere, immergere ;* to dip, to immerse. *Tunken*, Wachter says, is a word formed by the Franks from the Gr. τέγγ-ω ; Lat. *tingo.*

Wet, moist, mouldy.

2 CAR. Pease and beans are as *danke* here as a dog, and this is the next way to give poore iades the bottes.
Shakspeare. Henry IV. First Part, fol. 53.

And when the broad backe of the sea, their pleasure was to sit,
The superficies of his waves, they [horses] slid upon; their hoves
Not dipt in *danke* sweate of his browes.
Chapman. Homer. Iliad, book xx. fol. 282.

——————— Me, in my vow'd
Picture, the sacred wall declares t' have hung
My *dank* and dropping weeds
To the stern God of sea.
Milton. The fifth Ode of Horace, lib. i.

Take heede also of mistye and *dankinshe* dayes, which shall hurt a bowe more than anye rayne.
Ascham. The Schole of Shooting.

They fell vpon me, bound me, bore me thence,
And in a dark and *dankish* vault at home
There left me and my man, both bound together,
Till gnawing with my teeth my bonds in sunder,
I gain'd my freedome.
Shakspeare. Comedy of Errors, fol. 98.

——————————The arrow that by night
Cuts the *dank* mist, and fatal wings his flight.
Prior. Solomon. Power, book iii.

DANTHONIA, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: calyx two-valved, many-flowered, very large, equal to or exceeding the included spikelet; exterior valve of the corolla concave, with the points emarginate, awned or unarmed, and then trifid.

A genus of Grasses, natives of both Hemispheres. Nuttall, *Pl. N. Am.*

DANTZIC, DANTZIG, *Gedanum, Gedanski*, a commercial and opulent Town of Polish Prussia, situated on the left bank of the Vistula, about five miles from the southern shore of the Baltic. It is one of the most important Towns in the eastern part of the Prussian dominions, both on account of its population and its commercial transactions. It not only possesses a good harbour, and is open to the Baltic on the north, but the Vistula affords it an extensive inland communication towards the south. Dantzic is a place of considerable antiquity, and was early at the head of the Hanseatic League. It is supposed to have been founded by a Danish colony in the XIIth century, as its original name was *Dans-vick*. In 1454, it came into the possession of Poland ; but the inhabitants were still allowed to have their own Courts of Justice, as well as the privilege of nominating their own Magistrates. They also enjoyed the exclusive navigation of the Vistula, and an exemption from taxes. In the early part of the XVIIIth century, the plague destroyed a great number of its inhabitants; and in 1734 it was besieged and taken by the Russians and Saxons, because it afforded an asylum to Stanislaus, the candidate for the Polish throne. The Prussians next gained possession of it in 1793, but they allowed the internal government to remain nearly the same as it was before their conquest. From that period to 1807, it was suffered to remain in the peaceable prosecution of its commercial concerns ; but in May of that year it was taken by the French, after a protracted siege, and the destruction of most of its suburbs. At the peace of Tilsit it was declared a free City, but was occupied by a French army from that period till Buonaparte's disastrous campaign against Russia ; soon after which it was invested, and subsequently taken after a protracted defence by General Rapp. At the peace of Paris it returned again to the possession of the Prussians. Dantzic reached its most flourishing condition during the first half of the XVIIIth century ; since which it has declined, and now contains a population of not more than 45,000 individuals. The Town consists of separate parts, and possesses but little architectural beauty. Many of the houses are high, generally containing five or six stories. Most of the streets are narrow and crooked, and some of them have rows of chestnut trees on each side. The suburbs of Old and New Scotland, the best built parts of the Town, are so named from having been formerly inhabited by Scotchmen, who settled there on account of privileges granted to them, on account of services once rendered to the City by a Douglas. Dantzic is strongly fortified, and its extent within the fortifications is about four miles; but its most effectual defence is the power of laying the country on one side under water, and of resisting an enemy by means of a series of fortified heights on the other. The harbour is also defended by forts. The road, or what is properly called the Gulf of Dantzic, is an arm of the sea sheltered from the north winds by the tongue of land on which the small town of Hela stands. The principal public buildings are the Cathedral, the Town-hall, the Arsenal, and the edifices which formerly belonged to the Jesuits, the Court-house of the Nobles, and the Church of St. Catherine. Dantzic contains more than

NTZIC. twenty Churches, an Academy, several Schools, and other public establishments. The chief trade is the export of grain and timber from Poland and eastern Prussia, which are brought down the Vistula; flax, hemp, linen, potash, &c. Amber is likewise found in its vicinity, and included among its articles of trade. The total annual value of its exports has been estimated at about a million and a half sterling. A considerable portion of its commercial business is transacted at the great annual Fair of St. Dominic, which begins on the fifth of August, and lasts six weeks, and is frequented by merchants from all parts of Europe. The quantity of grain annually exported, usually amounts to more than 40,000 lasts. Dantzic is situated about 230 miles north-east of Berlin, and nearly seventy west-southwest of Konigsberg; in latitude 54° 21′ north and longitude 18° 28′ east.

The Prussian Government of Dantzic, which takes its name from the preceding Town, contains a surface of about 3100 square miles, with a population of 258,400 individuals, and is divided into the three Circles of Dirschan, Stargard, and Marienburg.

DANUBE, (the ancient *Ister*, and *Danubius*,) the largest River in Europe, whether we consider the length of its course or the quantity of its waters. It originates in three springs in the Black Forest, in the southern part of the Grand Duchy of Baden, one of which is in the court-yard belonging to Prince Furstenburg. Its course is generally towards the east through Suabia, Bavaria, Austria, Hungary, Servia, Bulgaria, Walachia, and Moldavia, till it finally issues into the Black Sea. It is first fed by the waters which descend from the mountains of Brisgau; and becomes navigable at Ulm. The range of mountains which runs nearly parallel to this part of the course of the Danube, and at no great distance from its shores, precludes any extensive accessions from the north. Its chief supplies are therefore from the south; and the Iller, the Lech, the Iser, and the Inn, all descend into it from the north and east sides of the Alps. After passing Vienna, it forms a number of islands in its course, one of which (Lobau) aided the French in their passage in 1809, to the sanguinary conflict at Aspern, which subsequently led to the decisive victory at Wagram. Near Presburg it receives the large River Morava, from the north, and divides into two branches, which unite again at Komorn. Before it reaches Buda it bends towards the south, and pursues that direction till it nearly arrives at the confines of the Turkish dominions in the vicinity of Belgrade. It then constitutes the boundary between the Turkish and Austrian Empires, receives many tributary streams from the mountains of Hungary and Transylvania on the one hand, and from those of European Turkey on the other; and afterwards enters the Black Sea by five separate outlets, in the 40° of east longitude, and between 44° 30′ and 45° 30′ of north latitude. The Danube, therefore, flows through more than 30° of longitude, and completes a course of 1800 miles. Its breadth is subject to great variation; but for a long distance before it reaches the sea, it is not less than between two and three miles across. Its depth is also various, as the openness of its channel is often impeded with shoals and small islands. Though much larger than the Rhine, it is not to be compared to that River in sublimity of scenery. It contains various kinds of fish, but is most noted for the large sturgeons which ascend it from the Black Sea. The magnitude of the Danube is increased by the reception of more than sixty rivers in its course; among which, are the Drave, the Save, the Teisse, and the Pruth, besides those already mentioned. Though it is capable of floating ships of war, at the distance of 600 miles from the sea, the occasional rapidity of its current, the impediments in its bed, the state of the countries through the latter part of its course, and the comparatively unfrequented sea into which it flows, render it of less use in the commercial affairs of Europe, than several other of the large streams of this division of the globe. DANUBE.

DANUBE, *Circles of the Upper and Lower*, two Circles which form part of the Kingdom of Bavaria. The Upper Circle is one of the chief divisions of these Dominions, and borders on the Circles of the Rezat, the Regen, and the Iser, besides being contiguous to Tyrol, the Lake of Constance, and the Kingdom of Wirtemberg. The surface is estimated at 4200 square miles, and the population at about 476,600. The Suabian Alps stretch through this division of the Kingdom; much, therefore, of its surface is composed of hills and vallies; other considerable portions are also occupied by forests and lakes. Besides being watered by the Danube, it is intersected by the Iller, the Lech, and some inferior streams. The lower and more fertile parts of the country yield corn, hemp, and flax; but the majority of the peasants find their employment in rearing cattle. In the hilly districts, mining also forms a source of national industry. The chief products are iron, coal, and copper. In some of the principal Towns, the manufactures of linen, paper, and a few other useful articles are established. The Roman Catholic is the prevailing Religion in both these Circles. Of the chief Towns in the Upper Danube, AUGSBURG has already been described. Eichstadt, which is a See of one of the Bavarian Bishops, stands on the River Altmuhl, and contains a population of about 6000. Neuburg stands on a pleasant eminence near the Danube, is neatly built, and contains some good edifices, with a population of nearly 4000. A good bridge crosses the Danube at Neuburg, and near it is an old Ducal palace, as this was the Capital of a former Duchy of Germany of the same name. There is also a Collegiate Church, a College, a Hospital, and an Orphan-house. Neuburg was formerly fortified, and was frequently besieged in the wars of Germany, but the fortifications were destroyed in the early part of the last century. Nordlingen is an ancient Town, about thirty-six miles west of Augsburg, and about the same distance nearly north of Ulm. It has a beautiful Gothic church belonging to the Lutherans, who constitute the majority of the inhabitants, amounting in all to between 5000 and 6000. In the vicinity of this place, several important engagements between contending armies have taken place. Here the Imperialists were defeated by the Swedes, in 1634; and near it a decisive battle between the French and Austrians took place on the 11th of August, 1796. Nordlingen was united to the Bavarian dominions in 1802. Dillingen is situated about twenty-five miles north of Augsburg, and contains a population of a little more than 3000. Prior to the year 1802, it had a Catholic University, which was then converted into a Lyceum. There is also an Eichstadt. Neuburg. Nordlingen. Dillingen.

DANUBE. ancient castle, formerly the residence of the Bishops of Augsburg. Gunzburg, Hockstadt, and Pappenheim, contain 2000 or 3000 inhabitants each. At Hochstadt the Duke of Marlborough and Prince Eugene signally defeated the French and Bavarians in 1704. Pappenheim was formerly the Capital of a small District of the same name, containing 7000 or 8000 inhabitants; in exchange for which, the Congress of Vienna assigned the Prince a tract on the west side of the Rhine, which he holds under the Government of Prussia. Ingolstadt (*Aureatum*) is considered one of the strongest places in Germany, and is encompassed with a morass. It stands nearly forty miles north of Munich, and contains almost 7000 inhabitants. It had a University, which was founded in 1472, embraced the principles of the Reformation in 1743, and was removed to Landshut in 1800. Ingolstadt is thirty-three miles south-west from Ratisbon, forty-five north from Munich.

Gunzburg. Hockstadt. Pappenheim. Ingolstadt.

The *Circle of the Lower Danube* comprises the greater part of lower Bavaria Proper, and the principality of Passau. It borders on Bohemia and Upper Austria, and touches the Circles of the Iser and the Regen. It includes a space of about 3850 square miles, and a population of 352,200 individuals. The surface is chiefly a succession of hills, vallies, and plains; and besides bordering on the Danube, it is traversed by the Inn, the Ilz, and the Iser. The tracts on the south of the Danube are so fertile, as to be denominated the granary of the Kingdom. They have also a good breed of horses; but on the north of that river, many of the districts are comparatively sterile. The chief productions are corn, hemp, and flax; and several of the larger towns contain manufactures of articles chiefly designed for home consumption. The Danube, the Iser, and the Inn are also used for internal commerce.

Passau. Passau, the ancient *Patavia*, and *Batavia Castra*, the Capital of this Circle, is situated at the confluence of the Inn and the Danube. Passau Proper contains more than 6000 inhabitants, and lies between the Inn and the Danube; but it is sometimes considered as including the towns or suburbs of Innstadt and Ilzstadt, the former of which is situated on the opposite side of the Inn, on the site of the ancient *Bojodurum*, and is connected with Passau by means of a bridge: the latter stands on the opposite bank of the Danube, where it receives the Ilz. The population of the three amounts to about 10,000. Passau is a well-built city and fortress, a Bishop's See, and contains one of the noblest cathedrals in Germany. The Convention, called The Peace of Religion, or the treaty of Passau, was concluded there in 1552, between Charles Vth and the Protestant Princes of Germany. This Act set limits to the authority of that ambitious Monarch, and established the Reformed Religion in the German Empire. Passau is about 80 miles north-

Straubing. east of Munich, and 120 from Vienna. Straubing is a considerable Town, with a population of more than 8000, and is the Capital of a district on the Danube. It stands forty-three miles north-west of Passau, is well built, has a castle, a hospital, and several

Vilshofen. churches, with some trade in corn, cattle, &c. Vilshofen is but a small Town, with 1500 inhabitants, and situated on the bank of the Danube, about

Landau seventy miles from Munich. Landau is an important fortress belonging to the Germanic Confederation, and garrisoned by their troops. It was formerly an Imperial town, and being commanded by eminences in several directions, M. Vauban exercised all his skill in rendering it a strong place. The population is between 4000 and 5000.

DAP, or DAPE. } See DAB.

My friend is one that would fain be a brother of the angle. he hath been an angler but this day, and I have taught him, how to catch a chub, by *daping* with a grashopper.

Walton. Angler, part i. ch. v.

With these—and a short line, I shewed to angle for a chub—you may *dape* or *dap*. *Id. Ib.*

And this way of fishing we call *daping*, dabbling, or dibbling; wherein you are always to have your line flying before you—up, or down the river, as the wind serves—and to angle as near as you can to the bank of the same side whereon you stand.

Id. Ib. part ii. ch. v.

DAPHNE, *in Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Thymeleæ*. Generic character: calyx one-leaved, funnel-shaped, coloured internally; border four-cleft, including the stamens; corolla none; germen ovate, superior; style very short, drupe roundish, one-celled; seeds solitary.

About forty species, mostly natives of the northern hemisphere; elegant shrubs. *D. Mezereum*, the common Mezereon, and *D. laureola*, the Spurge Laurel, are natives of England; the *D. odora* is hardy, but if cultivated in the hothouse produces larger and more fragrant flowers.

DAPHNIA, in *Zoology*, a genus of *Crustacea*, established by Muller, belonging to the family *Monoculidæ*.

Generic character: shell bivalve, head apparent, armed with two antennæ; legs eight or ten; eyes solitary; tail distinct.

The animals of this genus have been studied by many celebrated Naturalists, amongst which may be named Schœffer, Swammerdam, De Geer, Muller, Bosc, and Cuvier; and their manners and habits have lately been very accurately observed and described by Straus, in the *Memoirs of the Natural History Society of Paris*, v. 380;) and by Jurine, in his *History of the Monoculi*, p. 83, where will be found a very detailed and complete history.

The Daphniæ essentially differ from the *Cyprides* by their respiratory system, for they are true *Branchiopodes* of feet breathers, as are also the genera *Lynceæ*, *Apus*, *Lymnadies*, *Cyclops*, *Branchipus*, *Polyphemus*, and two new genera, which Straus has proposed to form from *D. cristallina*, and *D. setifera*, of Muller; and he proposes to separate the genera *Cypris* and *Cytherea*, in a new order under the name of *Ostrapodes*.

The most interesting species, and that which is considered the type of the genus, and of which the history and habits have been most observed, is

D. Pulex of Muller; the *Pulex arboreus* of Swammerdam; and the *Monoculus Pulex* of Linnæus, which is called the *Water Perroquit* by the French Naturalist. It is found very commonly in ditches and stagnant waters.

DAPHNII, *Daphni dermæ*, in *Zoology*, a genus of the bivalve *Mollusca*, established by Poli, in his beautiful work on the shells of the two Sicilies, wherein he separates the bivalve mollusca into genera, from the consideration of the animal alone; he includes under this name the genus *Arca* of Linnæus, and calls the shell *Daphni derma*.

PHNII. — PPLE.

Generic character: feet and syphon none; abdomen with a mass beneath.

Poli considers the animal of *Arca Noæ* as the type of the genus.

Several species of this genus have a byssus, like the Muscles or Mytili, to which the Daphnes are very closely allied, both in the structure of the animal and form and construction of the shell.

DAPPER, Dutch, *dapper*; Ger. *tapfer*; *strenuus, fortis*. A new word, says Wachter, and sprung from Sclavonic, *dobry, bonus*. Skinner explains it,—A small man of stature, but courageous and active.

Small and active, neatly formed.

For who is shee that may endure
The *dapper* tearmes that louers vse;
And painted proems to procure
The modest matron's minde to muse.
Turberville. That Louers ought rather, &c.

The *dapper* ditties that I wont deuise,
To feed youthes fansie, and the flocking fry,
Delightas much.
Spenser. Shepheard's Calendar. October.

Kened King of Scots, then in the court of Edgar, sitting one day at table was heard to say jestingly, among his servants, he wondered how so many provinces could be held in subjection by such a little *dapper* man. *Milton. History of England.*

He's so very little, pert, and *dapper*, the rogue looks as if he could insinuate himself through a key-hole.
Otway. The Atheist.

DA'PPLE, *v.* DA'PPLE, *n.* DA'PPLE-GREY. To variegate with spots, like the *apple*. In the same signification, and for the same reason, this colour is in French called *Pommele*. Skinner. In It. *pommelato*, (*instar* pomi;) in Dutch, *appel grauw*. *Pommele-grey* is used by Chaucer, v. 618.

His stede was all *dapple-gray*.
Chaucer. The Rime of Sire Thopas, v. 13813.

Apoun ane hors of Trace *dappill-gray*.
Douglas. Eneados, book v. fol. 146.

——— And looke, the gentle Day
Before the wheels of Phœbus, round about
Dappled the drowsie East with spots of grey.
Shakspeare. Much Ado about Nothing, fol. 128.

No way is troden, all the verdant grass
The spring shot up, stands yet unbruised here
Of any foot, only the *dapled* deer
Far from the feared sound of crooked horn
Dwells in this fastness.
Beaumont and Fletcher. The Faithful Shepherdess, act ii. sc. 1.

Tell me (so may thou fortune milder try,
And long long sing!) for what thou thus complains,
Since winter's gone, and sun in *dappled* sky
Enamour'd smiles on woods and flow'ry plains?
Drummond. Sonnet 32. part ii.

He had a pair of horns like a bull, his feet cloven; as many eyes upon his body as my gray mare hath *dapples*, and for all the world so placed. *Sidney. Arcadia*, book ii. p. 271.

WARE. Here was
My nephew just now, and one Roseclap, who tells me
She has three children living; one *dapple-grey*,
Half Moor, half English.
Mayne. The City Match, act v. sc. 5.

Ply'd with the scourge he still neglects his haste,
And moves reluctant when he moves at last,
Reverts his eye, regrets the distant mare,
And neighs impatient for the *dappled* fair.
Pitt. Vida. Art of Poetry, book i.

A dreadful serpent, *dappl'd* on the back
With crimson spots, and by Olympian Jove
Himself protruded, from the altar's foot
Slipp'd into light, and glided to the tree.
Cowper. Homer. Iliad, book ii.

DARASIA, in *Zoology*, a genus of *Carallophorus Barnacles*, established by Mr. Gray, belonging to the family *Pyrgomatidæ*. DARASIA. — DARE.

Generic character: body of the shell four-valved, soldered together; valves without any distinct sheath to the operculum; base of the shell concave, shelly operculum convex, two-valved, the ventral and posterior valves of each side being soldered together.

The species of this genus live embedded in Brainstones or Madrepores, and are often overgrown by them, and thus destroyed; for although the animal attempts to prolong its shelly base, and raise the shell to the surface, it is often outrun by the fast growing coral.

One species is described, *Darasia Linnæi*, Esper, *Zooph. Madrep.* 85; Linnæus, in his description of *Madrepora Polygama*, considered these shells as part of the coral, and he appears to have taken his name from the belief that it was inhabited by two kinds of animals. Esper, in the figure above quoted, gives it as a species of Madrepore.

DARE, *v.* DARE, *n.* DA'RER, DA'REFULL, DA'RING, *n.* DA'RINGLY, DA'RINGNESS, DA'RING-HARDY. Dutch, *derren*; Ger. *darfen*. "A. S. *dearran, dyrran, audere, presumere*, to dare, to presume, to adventure, to make or be bold." Somner. Goth. *ca-daursta*; A. S. *dorste, audebat. Mar.* xii. 34; whence the pret. *durst*. To have boldness, bravery or courage; to face danger, to defy it, to challenge or provoke it; and thus, to daunt or dismay; to appal, to terrify, to cower or cause to cower. And this seems to account for *Dare*

In Chaucer's *Shipmannes Tale*, v. 13033, which Mr. Tyrwhitt says, is Saxon, and means *Stare*.

Thise wedded men, that lie and *dare*,
As in a fourme setteth a wery hare.

And Minsheu, "to *dare*, an old English word, for to *stare*; because they which behold a man stedfastly, with a wide, open, *staring* eye, are said to be bold or *daring*." With respect to *daring* larks, Mr. Steevens, on *Henry VIII.* says, "It is well known that the hat of a Cardinal is scarlet, and that one of the methods of *daring* larks, was by small mirrors fastened on scarlet cloth, which engaged the attention of these birds, while the fowler threw his net over them."

And heo schulle be such, þat no prince *dorre* hem for sake.
R. Gloucester, p. 112.

"Sir kyng," said Merlyn, "certis nay,
"To opyn my mouthe I *dar* ne nay."
R. Brunne. Appen. to Pref. cxc.

Save Mede þat myde. no mo *dorst* a byde.
Piers Ploughman. Vision, p. 37.

Do þy neyhebore non harme ne þe selve noþer
þanne dost þow wel and wisliche. ich *dar* hit wel a vouwe.
Id. Ib. p. 248.

The folke wol wene, that thou for cowardise
Thee fainest sick, and that thou *darst* not rise.
Chaucer. Troilus, book v.

But such diuersity of sects ayenst the rightfull bileue of loue, these errours beene foorth spredde, that loues seruauntes in the trew rule and stedfast faith, in no place *darne* appeare.
Id. The Testament of Loue, fol. 295.

And the feare of God fell vpon that cyties that were rounde about them, that they *durst* not followe after the sonnes of Jacob.
Bible. Anno 1551. *Genesis*, ch. xxxv.

DARE.

——————— What, is Brutus sicke ?
And will he steal out of his wholsome bed
To *dare* the vile contagion of the night ?
And tempt the rhewmy, and vnpurged ayre,
To add vnto his sicknesse ?
Shakspeare. Julius Cæsar, fol. 116.

Hots. You strayne too farre—
I rather of his absence make this vse :
It lends a lustre, and a more great opinion,
A larger *dare* to your great enterprize.
Id. Henry IV. First Part.

They doe so insult over, and restrain them, never Hoby so *dared* a larke. *Burton. Anatomy of Melancholy*, p. 654.

And running straight whereas she heard his voyce,
Inclos'd the bush about, and there him tooke
Like *darred* larke ; not *daring* vp to looke
On her whose sight before so much he sought.
Spenser. Faerie Queene, book vii. can. 7.

——————— If we liue thus tamely,
To be thus jaded by a peece of scarlet,
Farewell nobilitie : let his grace go forward,
And *dare* vs with his cap, like larkes.
Shakspeare. Henry VIII. fol. 222.

There is not in the compass of the light
A more unhappy creature ; sure I am monstrous,
For I have done those follies, those mad mischiefs,
Would *dare* a woman.
Beaumont and Fletcher. The Maid's Tragedy, act iv.

Now from his bodie and his shield, the violent lance he drew
That princely Socus had infixt : which drawne, a crimson dew
Fell from his bosome on the earth : the wound did *dare* him sore.
Chapman. Homer. Iliad, book ii. fol. 151.

Leon. That's she, sir, that pretty lady,
If you would speak with her.
Juan. Don Michael, Leon, another *darer* come.
Beaumont and Fletcher. Rule a Wife and have a Wife, act iii. sc. 1

Were they not forc'd with those that should be ours,
We might have met them, *darefull*, beard to beard,
And beate them backward home.
Shakspeare. Macbeth, fol. 150.

Courage may be virtue, where the *daring* is extreme, if the cause be good ; and extreme fear no vice, when the danger is extreme. *Hobbes. De Corpore Politico*, ch. iv.

Mar. On paine of death, no person be so bold,
Or *daring* hardie as to touch the listes,
Except the marshall and such officers
Appointed to direct these faire designes.
Shakspeare. Richard II. fol. 25.

——————— For I intend to prove
Which thrives the best, the mean or lofty love :
Whether fit wedlock, vowed, 'twixt like and like,
Or prouder hopes which *daringly* o'erstrike
Their place and means.
Eastward Hoe, act i. sc. 1.

O let us be sure then, our confidence, our claims to heaven, improve not above their proportion, that we preserve this symmetry of the parts of grace ; that our hope be but commensurate to our sincerity, our *daringness* to our duty.
Hammond. Works, vol. iv. *The Poor Man's Tithing.*

This Midas knew : and *durst* communicate
To none but to his wife his ears of state :
One must be trusted, and he thought her fit,
As passing prudent, and a parlous wit.
Dryden. The Wife of Bath's Tale.

The sea beneath 'em sinks ; their labouring sides
Are swell'd, and sweat runs gutt'ring down in tides,
Chance aids their *daring* with unhop'd success.
Id. Virgil. Æneid, book v.

Where, when your brother, fired with success,
Too *daringly* upon the foe did press,
And was a captive made, then you alone
Did with your single arm support the throne.
Halifax. On the Prince of Denmark's Marriage.

The charms of vice, (how tempting soever they may seem to be,) are by no means equivalent to the inward remorse and trouble, and the tormenting reflections which attend it ; which always keep pace with our guilt, and are proportioned to the greatness and *daringness* of our crimes.
Atterbury. Sermon 4. vol. iv.

Ye curious hands, that, hid from vulgar eyes,
By search profane shall find this hallow'd cake,
With virtue's awe forbear the sacred prize,
Nor *dare* a theft for love and pity's sake.
Collins. Verses with a Piece of Bride Cake.

For in those poems at least, in which something of uncommon grandeur and sublimity is aimed at, there predominates a perpetual, I had almost said, a continued use of the metaphor, sometimes *daringly* introduced, sometimes rushing in with imminent hazard of propriety.
Lowth. On the Sac. Poet. of Heb. Lecture 6.

DAREA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Filices*. Generic character : capsules in scattered lines, the cover of the capsules separating outwardly, in which it differs from the genus *Asplenium*, and from which it has been separated by Jussieu.

Twelve species, natives of the southern hemisphere. Jussieu, *Gen. Pl.*

DARICK, a coin so called for the reason given in the Example.

He repaired at the length unto Cimon, and brought him home to his own door two bowls, the one full of *daricks* of gold, and the other full of *daricks* of silver, which be pieces of money so called, because that the name of *Darius* was written upon them.
Sir Thomas North. Plutarch, fol. 415. *Cimon.*

It is on the authority of Herodotus, (iv. 166,) that the coinage of Daricks of pure gold was attributed to Darius Hystaspes, from a wish to leave behind him as a memorial of his reign, something as yet unattempted by former Kings ; and so jealous was this Monarch of all encroachments upon his Mint, that he put to death Aryandes, the Governor of Egypt, for a presumptuous imitation of his Daricks. This unhappy officer issued some Coins of pure silver, which he termed *Aryandics*. The historian informs us, that they were much valued, even in his own time ; but they cost their inventor his life. He was executed on a charge of rebellion.

Harpocration, Suidas, and the Scholiast on Aristophanes (Ἐκκλησ 589,) ascribe the Daricks to an elder Darius ; but these compilers and commentators can scarcely be allowed to weigh against the assertion of Herodotus, (Prideaux's *Conn.* l. ii. p. 128.) Its value, according to Gronovius, (*de pec. vet.* iii. 7,) was two drachms of silver. Dr. Bernard, (*de pond. et mens. ant.* 171,) states that it weighed two grains more than an English guinea ; and from its greater purity, he estimates its value at twenty-five shillings of our money. In those parts of Scripture which were written after the Babylonish captivity, (1 *Chron.* xxix. 7 ;) *Ezra*, viii. 27,) Daricks are termed *Adarconim*, and by the Talmudists *Darkonoths*. Latterly, all pieces of gold coined of the same weight and value, either by the Persian or Macedonian Princes, bore the name of Daricks. Plutarch (*in Apotheg.*) informs us, that the

RICK. Darick bore on one side the image of Darius, and on the other that of an archer, in a long robe, with a RIEN. spiked Crown, holding a bow in his left hand and an arrow in his right. This impress explains the *bon mot* of Agesilaus, recorded by the same author, (*in Ages.*) When he was summoned home, in consequence of the war which the bribes of the Persian Court had induced the Orators of Athens and Thebes to excite their countrymen to wage against Sparta, he remarked that "he was driven out of Asia by ten thousand of the King's Archers." DARICK. — DARIEN.

DARIEN.

ndaries DARIEN, a Province of Colombia, is bounded on the north by the Caribbean Sea, on the east by Carthagena, on the west by Panama, and on the south by the Pacific and the Province of Choco; and is one of the largest divisions of *Tierra Firme*, as this coast was originally called, in consequence, perhaps, of the disappointment of the discoverers in not finding a strait or communication between the oceans.

Hall and Mollien, in their recent statistical accounts of Colombia, do not include either Darien or Choco in their lists of its Provinces; into which omission they, perhaps, have been misled, owing to the Pacific shores not having yet been divided into great departments, as nt. those of the Atlantic have been. Darien is about 200 miles in length, by eighty in medial breadth, but is very thinly inhabited, and that almost wholly by the Aborigines; the general unhealthiness of its climate, and the extent of its immense forests, preventing the formation of agricultural settlements. The vallies are also very humid and marshy, in consequence of the overflowing of its numerous rivers.

rs. Of these rivers, the Atrato, called also Rio Darien, or Rio Choco, which divides the country of Darien from that of Carthagena, is the only one of any size, as the others flow either into the Atlantic or Pacific, from the ridge of the Andes which runs through the Isthmus; but though their course is consequently short and rapid, in many instances their expanse is considerable, interrupted however, in general, by shoals, bars, or rapids.

The Gulf of Darien, a large arm of the sea, receiving the waters of the Atrato, is the most important part of the northern coast of Colombia, and contains several to. islands of considerable size. The Atrato is very wide, and, according to Spanish accounts, rises in about 5° 50′ north longitude in the mountains of Choco; and running with a straight course from south to north, empties itself by a very broad but shoaly estuary into the Gulf of Darien, in latitude 8° 2′ north and longitude 77° 6′ west. Almost all the rivers bring down gold from the interior, and the mouth of the Atrato is noted as a smuggling station, whereat European goods are exchanged for the gold of Choco. We propose at the conclusion of this notice of Darien, to examine the facilities presented by this river, and by the other points of the American continent from Mexico to Peru, for the establishment of communications between the Atlantic and Pacific Oceans.

ral arance e try. The face of the country is mountainous and rugged, but it has fine plains interspersed throughout its extent, which are extremely fertile; and it was probably the luxuriance of its vegetable kingdom, as well as the desire for gold, that induced the Spaniards to form their first settlement on its shores. Columbus was delighted with the adjoining coasts of Panama, or, according to Peter Martyr, "bothe he hym selfe writeth, and all his coompanyons of that vyage confesse, that the trees, herbes, and frutes, are floryshing and greene all the hole yeare, and the ayer so temperate and holesome, that of all his coompany there neuer fell one man sycke, nor yet were vexed eyther with extreme coulde or heate for the space of fyftie leagues from the greate hauen of Cerabaro to the ryuers of Hiebra and Beragua."

First operations of the Spaniards. It was during the voyage of Alphonso Ojeda, that gold was first gathered on the sands of Uraba (Darien) by Juan de la Cossa, a very eminent Cosmographer and seaman, who was slain by the natives at the same time that Ojeda was wounded. Pizarro was then left in charge of a fort which Ojeda built; but was soon compelled to abandon his charge, on account of a scarcity of provisions and the opposition of the Indians. Losing one of his vessels by stress of weather, he met with Enciso, who having conducted him to the Gulf of Uraba, was also cast away in again entering the place which Pizarro had quitted, where the savages were found as determined to resist invasion as ever, having burned the fort and thirty houses which the Spaniards had left standing. Driven to great despair from the loss of their provision-ships, and learning that the west side of the Gulf of Uraba was more fertile and habitable than its eastern shore, Enciso and his companions divided, one half going on board the only brigantine which was left, and the other remaining on shore. On their arrival on the western coast they found the barbarians there equally ready to fight as those whom they had quitted, and a battle ensued, in which the Spaniards were victorious.

San Sebastian. Santa Maria. The settlement Ojeda had intended to make on the east side of the Gulf of Darien was named San Sebastian; Santa Maria was that on the west, and soon became a place of importance. It has, however, long been abandoned, and there are but few places, if any, of note, remaining in Darien. Cana was lately a fort on the confines of Choco, to protect the gold mines of the same name; and under the designation of Santa Cruz de Cana, is considered as the Capital of the Province, having been formerly a considerable place. There were nine other towns, with many villages; but these are said all to have been abandoned, on account of the ferocity of the Indians. A Company was chartered at Edinburgh in 1695, under the name of the *Scotch Darien Company*, to form a permanent settlement therein. In 1698 it fitted out an expedition, and erected a colony in a fine port on the north-west shore of the Isthmus, in longitude 9° 30′ north and latitude 77° 36′ west, to which the name New Caledonia was given; a Governor was appointed, and the project was attended with so much success, that the British Court was referred to by Spain, and on its disavowal of any participation in the act, a force was sent against the colonists, who were finally ejected in 1700. A variety of controversial

Santa Cruz de Cana.

Scotch Darien Company.

Tracts were published on this project, the most interesting of which is entitled *The First Letter from the Council of Caledonia*, dated from New Edinburgh, in Caledonia, December 28, 1698.

For detailed and very curious information on Darien and the adjacent Provinces, the following works may be consulted with most advantage, viz. *De Orbe Novo* of Peter Martyr, of which one of the best editions is that in Italics, *Labore et industrid* Richardi Haklvyti, Paris, *Apud* Gvillelmvm Avvray, 1588, from which Elzevir reprinted his edition of the Decades; *The Decades of the New World or West India*, in black letter, a translation with marginal notes of Martyr's work, by Richard Eden, London, Guilhelmi Powell, 1555, in which is a part of the Work of Oviedo, on the *History of the West Indies*, containing a great deal of matter concerning Darien, the voyage of Magellan, and many other curious extracts from books of voyages and travels; Wafer's *New Voyage and Description of the Isthmus of America, with a Natural History of those parts, by a* Fellow of the Royal Society; and Davis's *Expedition to the Gold Mines in* 1702, London 1704; Oexmelin's *History of the Bucaniers of America*, London, 1699; or the French edition, which is the best, 1686; Laet, *Orbis Novus*, 1633; Herrera, *Descripcion de las Indias Ocidentales*, Madrid, 1730; Dampier's *Voyages*, London, 1729.

Having given this very brief sketch of Darien, we shall now attempt to elucidate some of the different schemes to which the approximation of the two great Oceans, at the Isthmus bearing its name, has given rise, from the earliest times down to the present. The possibility of a junction between those great masses of water first suggested itself to the active and extraordinary mind of Columbus. In his fourth voyage his design was, as his son Ferdinand says, in his *Life of the Admiral*, "to have gone directly upon the coast of Paria, to keep along that shore, till he came upon the strait, which he certainly concluded was about Veragua or Nombre de Dios;" and to prove that this was the intention of his noble father, he devotes the ninetieth chapter of his Work, which the reader may consult in English, in Churchill's *Collection of Voyages*. "Notwithstanding the Admiral hadheard so much from those in the canoe concerning the great wealth, politeness, and ingenuity of the people westward towards New Spain; yet, since he thought that those countries lying to the leeward, he could sail thither whenever he thought fit, from Cuba, he would not go that way at this time, but held on his design of discovering the strait in the continent, to clear a way into the South Sea, which was what he aimed at in order to come at the countries that produce spice." "Colonus, the Admirall," Peter Martyr asserts, "the fyrste fynder of these regions, affirmeth that the toppes of the montaynes of Beragua are more than fyftie myles in heyghth. He sayth furthermore, that in the same region at the rotes of the montaynes the way is open to the South Sea, and compareth it as it were betwene Venice and Genua, or Janua as the Genues wyll haue it called. He affirmeth also that this lande reacheth foorthe towarde the south; and that from thense it taketh the begynnynge of breadth. The Admirall supposethe that on the lefte hande in saylinge towarde the weste, this lande is joyned to India beyonde the ryuer of Ganges; and that to the ryght hande towarde the north, it bee extended to the Frosen Sea, beyonde the Hyperboreans and the North Pole; so that both the seas shulde joyne and meet in the corners of that land; and that the waters of these seas doo not onely inclose and compasse the same withoute diuision, as Europe is inclosed with the seas of Hellespontus and Tanais, with the Frosen Ocean and oure sea of Tyrrhenum, with the Spanysshe seas." Well might Eden remark in the margin, "By this coniecture, the way shuld be open to Cathay by the Hyperboreās." In fact, the mind of Columbus appears to have had a foreknowledge, (if such a notion can be allowed,) of the actual form of the New World; and this conjecture, which he imparted to his friend and historian, we trust will be fully verified by Parry and his associates.

Opinion of Columbus.

The sixth Book of the third Decade, *De Orbe Novo*, is highly interesting; it contains some very philosophical reasonings on the nature of the then undiscovered continent of North America, and shows clearly that Columbus and his followers were led into the error of supposing that there must be a strait, by the accounts which they received from the natives of the great Southern Ocean, and from the rapid flow of the waters in the West Indian Gulf towards the west. It likewise points out the just reflection of Columbus, when he found that the supposed strait was a narrow neck of land; and describes the attempt of Sebastian Cabot to penetrate the continent in a higher latitude with great fidelity. Peter Martyr appears to have been a man of talent and of singularly liberal notions, who was as fortunate in having Columbus, the Pinzons, and Cabot to consult, as they were to meet with so able a narrator of their exploits. "Cabot is my very frende, whom I vse famyliarly, and delyte to haue hym sumtymes keepe me companye in myne owne house," he observes, in treating of the Venetian's exploits; and soon afterwards declares, that Oviedo the traveller and historian was also his friend, and assured him that the waters of the West Indian Gulf did not penetrate the continent there, as he had observed them to run as swiftly to the east in the northern part as they did to the west in the southern.

Magel

Munoz, in his learned *Dissertation on the Achievements of Columbus*, also vindicates the claim of that great man to the discovery that no communication existed there between the two Oceans. The voyage of Magellan was undertaken with the same views as those of Columbus and Cabot, though we can scarcely believe that his adventurous attempt to find the wished for strait, was made in consequence of the inspection of a chart of Martin Behaim's, as Pigafetta assures us in the following words; *Il capitano generale che sapeva de dover fare la sua navigazione per uno streto molto ascoso, como vite ne la thesoraria del Re de Portugal in una carta fatta per quello excellentissimo huomo Martin de Boemia.* But Juan de Solis must not be forgotten in the list of those great men who endeavoured to find a natural junction between the Oceans; he sailed from Spain in 1515, four years previous to Magellan, and fancied on reaching the immense estuary of the Great La Plata, that he had discovered the mystery. The French translator of Pigafetta's *Voyage round the World* very naturally conjectures, that the knowledge that De Solis had penetrated so far into the American continent, was one inducement for Magellan's pursuit of the strait in that low latitude, particularly as we find that the river forms a most prominent feature,

Juan de Solis.

and almost cuts through the continent in a copy of the ancient illuminated Chart of Magellan's Strait, given in the French edition by Amoretti.

Balboa's discovery of the South Sea we have not particularly adverted to; it, however, was the great stimulus to the exertions afterwards employed, to find out a better connection between the Oceans than that which Magellan explored. The attempts of Baffin and his followers are also too well known to need repetition.

posals an artial junction.

Various schemes were proposed to form an artificial junction, as soon as it was clearly known that a natural one did not exist, in any latitude wherein it could prove serviceable to shorten the voyage from Europe to India or China; but all the early notions of cutting a canal from Nombre de Dios to Panama, were given up; because, as Acosta states, *Sur quoy toutes fois quelques vns ont voulu dire que ce servit pour noyer la terre, disans qu'une mer est plus basse, que l'autre;*" and also, as he believed with most other persons of the age, *quil n'y a puissance humaine, qui fust suffisante pour rompre et abbatre ces tres-fortes et impenetrables montaignes, que Dieu a mises entre les deux mers;* and if human labour could effect such a junction, those men who undertook the task, *deburoit craindre le chastiement du Ciel, en voulant corriger les œuures que le Createur par sa grande prouidence a ordonnées, et disposées en la fabrique de cet vnivers:*" a superstitious belief similar to that which prevented the Cnidians from profiting by their peninsular situation, (Herod. i. 174,) and the Council of Castile from allowing the Dutch to make the Tagus navigable to Lisbon, and the Manzanares also from the point at which it joins the Tagus as far as Madrid, (Clarke's *Letters concerning the Spanish Nation*, xv.)

abts on sup- ed dif- nces of l be- en the seas.

Humboldt coincides in the first part of the opinion thus delivered, and states that the Atlantic is six or seven metres, or nearly twenty feet higher in level than the opposite waters of the Mexican Pacific Ocean; this is, however, with all proper deference to his judgment, a question so very difficult to decide, even with the best instruments, of which neither Humboldt nor the Spanish Engineers who preceded him were possessed, that the assertion is still very problematical. We are aware that the flux of waters towards the west, on the southern and eastern shores of the Mexican basin, is the great argument made use of by the supporters of this notion; but it should be recollected, that these waters find as quick, and even a much quicker exit* eastward along the northern shores of the same gulf, and produce such an impression on the Atlantic by their impetuous course, that the gulf stream is sensibly different in warmth and appearance from the rest of that ocean, even in tolerably high latitudes. If the Mexican basin had not this rapid outlet for those superabundant waters, which we believe are greatly added to by the indraught of the immense southern rivers, the Orinoco and the Amazons, it is more than possible that almost all the eastern coast of Mexico and Tierra Firme would be now covered by them, as there is every reason to believe it formerly was, when Cuba was conjoined with the continent of America. A good and sufficient example of this kind occurs to us, from observing the extraordinary effect of the want of such an exit for the waters of the Atlantic in the enclosed Gulf of Fundy and basin of Minas, in British America. The tide in the latter comes in with that surprising phenomenon called a *Bore;* and in the former, at its extreme end, mounts to the unheard-of altitude of from seventy to ninety feet; whilst in the Gulf of St. Lawrence, only fifteen miles distant, across a low isthmus, it never rises more than five or six feet; because, although the gulf is as much enclosed as that of Fundy, it has the overwhelming rush of the great River St. Lawrence, to sweep down the natural tendency of its waters to accumulate in a similar manner; the reflux in the upper portion of the Bay of Fundy being unable, owing to its great distance from the main ocean or entrance, to carry away all the waters of the preceding flux; so that, of course, each successive tide brings with it to the upper parts of the gulf a portion of the ebb water to the inner shores, in proportion to their distance from the mouth. But the laws by which the tides are governed, may afford the best reasons for the Atlantic waters of Mexico being the highest; the Pacific coasts of the continent having a comparatively unvaried and unbroken outline, whilst the immense sweep cut out of the land on the eastern side, by the Caribbean Sea and Gulf of Mexico, and filled by such a mass of ocean, must necessarily be acted on by the influence of the forces in some degree; but that this is very little, and not so great as to render impracticable the operation of cutting a canal without submerging the adjacent country, we can scarcely believe, as it is well known that the Pacific and Atlantic have been joined by a small channel dug through the ravine of the Raspadura in Colombia since the year 1788; so that during the rains, canoes loaded with chocolate nuts, constantly pass from one ocean to the other, and that, probably, without going over any rapids with so perishable a cargo. In Mexico also, in the ravine of Tarifa, without any other canal than that formed by the floods during the rainy season, canoes are said to pass from Tehuantepeque to Guasacoalco, with only the interruption of seven small *raudales* or rapids. Both which cases make much against the hypothesis of Acosta.

Cortez appears to have been the first of the Spanish conquerors who turned his mind to the attempt of uniting the Oceans, and this he did from the inspection of a map of the isthmus about Oaxaca, which he procured from the Mexicans. Since his time the same attempt has been renewed by some of the Viceroys who succeeded him, an accurate survey of the Isthmus of Tehuantepeque having been completed by Spanish Engineers.

The points which modern Geographers have at length decided on, as affording the most probable opportunities of carrying this grand and useful design into execution, with any prospect of success, are the Isthmus of Tehuantepeque, the Isthmus of Nicaragua, the portion of the continent from the mouth of the Atrato to the Bay of Cupica, and that from the same estuary to the mouth of the river San Juan in the Pacific Ocean.

*Isthmus of Tehuantepeque or Guasacoalco.** Nature has here done a great part of the labour, the river Passo

* Humboldt observed it in the Gulf of Florida, in latitude 26° and 27° north, to run at the rate of eighty miles in twenty-four hours, or five feet a second, though the north wind blew violently.

* A good description of Tehuantepeque is given in p. 143 *et seq.* of *The Freebooter's Voyage into the South Sea in* 1687.

DARIEN. rises in the mountains of Oaxaca, and turning to the east presents itself to the valley or alluvial bed of a breach in the Cordillera of Anahuac, known by the name of the Valley of the Forests of Tarifa; after which it pursues its course to the Gulf of Mexico, into which it enters by a broad estuary near the Island of Barilla. This river has seven rapids, and is perhaps more than seventy miles in length, but is represented as being navigable as far as the Embarcadero de la Cruz, or for more than two-thirds of its course. On the west of the Cordillera, and at the distance of seven leagues only from the Passo, is the Rio Chimalapa, a small navigable stream, which flows after a very short course into the Bay or Gulf of Tehuantepeque.* The town of Tehuantepeque is in latitude 16° 20′ north and longitude 95° 1′ west, or, according to some writers, in 16° 16′ and 94° 58′; and excepting the disruption of the chain above mentioned, all around it between the two rivers is very high land, from which, at Senpualtepeque, a few miles in the interior, the two Oceans are distinctly visible. The port of Tehuantepeque has a difficult bar, and is subject to hurricanes, which bear the name of the Gulf, during the months of July and August; but, to counterbalance this evil, it is the only good harbour from Panama along the coast to Acapulco; and here vessels from Peru bound for Acapulco take shelter in preference to Trinidad and Realexo in Guatimala, besides which it is so well supplied with provision, that Gage says it is the "chief for fishing in all that country; we met here in the wayes sometimes with fifty, sometimes with a hundred mules together laden with nothing but salt fish for Guaxaca, the city of Angels, and Mexico. There are some very rich merchants who dwell in it, who trade with Mexico, Peru, and Phillipinas;" and he also observes, that the surrounding country is extremely fertile and full of rich and handsome towns, but of this part of Mexico we as yet know very little. Here a canal of upwards of twenty miles must be cut, and seven rapids must be destroyed, besides that it is probable that the descent of these rivers is considerable.

Isthmus of Nicaragua. The proposed communication here, is by means of the great River San Juan, the estuary of which with the Atlantic is in about latitude 10° 30′ north and longitude 83° 20′ west. This river flows by a nearly straight course from Lake Nicaragua for about 100 miles, and is navigable excepting in four places, where the boats must be carried over land; and at these carrying-places the Spaniards had batteries and a large fort, so apprehensive were they of any attempt on this key to their possessions. Lake Nicaragua is above 180 miles long, and according to generally received opinion of immense depth,† and communicates naturally with Lake Leon by a river or channel which is very much obstructed, and is stated to have a descent of upwards of thirty feet, in a very short course; Lake Leon or Managua is about ninety miles long; and from this to the Pacific a short canal of ten or twelve miles would alone, it is said, be necessary, after removing the obstructions in the two rivers, to complete the junction with the Pacific. This would occur near Realexo, DAR which port is in latitude 12° 45′ north and longitude 87° 30′ west, and has a fine harbour called Cardon or Realexo, capable of containing 200 sail of vessels in the river of the same name, which has large docks for building and repairing. But the extent of the navigation through the land is here much more than double that of Tehuantepeque, with the immense disadvantage of the River San Juan being subject to almost perpetual rains, which render its climate exceedingly unhealthy, as is also the case with Realexo. It remains also to be proved, whether a part of the Andean Cordillera does not strike across the narrow belt between Lake Leon and the Pacific; and, therefore, whether the level of this lake is not so great above that ocean as to render a multiplicity of locks requisite for the actual canal. Juarros, in his *History of Guatimala* and description of these lakes, does not allude to the practicability of uniting the Oceans at this point, which, from his zeal for his native country, and the eagerness displayed in enforcing the necessity of making several internal river communications navigable, would not have escaped him, if it had been thought possible by the inhabitants. It is singular that he mentions the union of Lakes Leon and Nicaragua, by simply saying they are connected by a canal;* but we have been informed by those who have seen correct maps of the country, that it is a natural channel of some extent, and of great declivity; Lake Leon or Managua appearing in fact to have been the origin whence Nicaragua derived its existence, probably from some convulsion of nature having either overcharged the basin of the former with fluid, which forced its way through every impediment into the lower valley and constituted Lake Nicaragua, or otherwise that the passage for the upper waters was formed by a disruption of the chain between the upper lake and the lower basin. The fall of this channel is probably stated with correctness at about ninety feet; it must be considerable, as the adjacent land is very high, the village of Masaya near the falls being overlooked by an enormous volcano, whence it derives it name. This, at the conquest, was in such activity, that within the crater was constantly seen a substance like melted lead red hot, boiling up sometimes to a considerable height, with great violence and noise, and emitting a light so brilliant, that it was possible to read in the dark nights by it, at a league off, whilst its splendour might be seen distinctly at sea for twenty-five leagues. The Spaniards called it *Infierno de Masaya.* At a very small distance from it is another volcano, named Nindiri, which so late as in 1775 discharged a torrent of lava that rolled into the small Lake of Masaya, and heated the contiguous lands to such a degree, that all the cattle on them perished. These volcanoes are on the Pacific side of the channel uniting Lake Leon with that of Nicaragua, whence it is but reasonable to suppose that they are portions of a chain pervading the coast. By an inspection of the best maps there appears a much better place than Realexo for forming this canal. At the south-western end of Lake Nicaragua, near the inhabited Island of Ometepet, and on the belt whereon the town of Nicaragua is built, the Isthmus is very narrow, and a large

* For one account of the communication by these rivers in the commencement of the XVIIth century, see *Freebooter's Voyage*, p. 146.

† Don Domingo Juarros, in his *History of Guatimala*, says it is only a medium depth of ten fathoms, with a muddy bottom, except along the shore, which is sandy; it has no increase or diminution, and is subject to violent tempests and extraordinary agitations.

* We rather think (not having the Spanish original before us) that the Translator, who has otherwise executed his task well, has mistaken the idiomatic expression "*un canal*," which may mean a river, a channel, or a canal, according to circumstances.

 river is laid down called the Rio Partido, flowing into the Pacific at a point named Brito Creek, in the Gulf of Papagayo. Here if the ridge of the Cordillera presents any breaks, a communication may be made by locks, or tunnelling might be resorted to. The Port of Brito is not, however, at present a very good one, or very commodious, but might be rendered so. The Gulf of Papagayo, with all the coast in its vicinity, is subject to severe storms.

The Atrato and Bay of Cupica. On the coast of the Pacific in longitude 77° 15′ west, there is an excellent port formed by the estuary of the little River Cupica running from the interior, and passing the Rio Naipi or Napipi, a navigable stream, which after a short course to the eastward flows into the great River Atrato in latitude 6° 33′ north, and disembogues itself into the Atlantic in latitude 8° 2′ north. Here a canal, of a few miles only, it is supposed, would complete an union of the most facile description between the Oceans; but of the country too little is known to speak decidedly, excepting that it is dreadfully unhealthy.

The Atrato and San Juan. The Atrato's principal mouth is Barbacoas, in latitude 8° 2′ north, in the great Bay of Candelaria, which has excellent anchorage, and is capable of containing any fleet, sheltered against every wind, and having a depth of from eighteen to thirty fathoms. The bar of this river has five feet water in the dry seasons, and in the high tides and rains six and a half, with a hard sandy bottom, and an extent of about 200 yards. The Atrato is then navigable for vessels drawing seven feet water as far as the Citara, on which the Capital of Choco stands; and it has no obstacles, running two miles an hour in the dry, and five in the rainy season.

Opposite Citara, the River Quito joins the stream of the Zitara, which meets the Atrato at a distance of some miles to the north, and by it there is a good communication for boats to the ravine of San Pablo or the Raspadura, where a canal is established practicable for canoes during the rains from the Quito to the San Juan, which after a long course to the south-west falls into the Pacific at Point Chirambira, in latitude 4° 10′ north. The voyage, Mollien says, may now be performed in fifteen days from one Ocean to the other, and he states it at upwards of 500 miles, in which he is corroborated by the notes of an English traveller given in the appendix to his work. The Quito is shallow, and so most probably is the San Juan for several miles, so that much labour and many locks would be required. But the greatest drawback will ever be found in the unhealthy nature of the country, which is flat, intersected by rivers, full of marshes, and covered with such thick forests that ages would elapse ere it could be cleared. "The continual humidity," Mollien observes, "which prevails in Choco renders the climate very unhealthy; the heat is tempered in this marshy country, but on the other hand as nothing can become dry there, the strongest constitution is undermined; all Europeans fall ill."

Nature seems in fact to have set bounds to man's ambition. She appears to have willed that for ages no great enterprise of the kind should be undertaken with very good prospects, either in Choco, in Darien, in Nicaragua, or in Mexico. If it be practicable any where on the Isthmus of America, Mexico will most likely present the long wished for spectacle of the sails of Europe passing over its bosom on their way to the East. Though hot, it is not in so unhealthy a situation as the other points, and with the exception of the Cupica, the distance is much less on the Tehuantepeque than on any of the other rivers; but here the hurricanes of the Gulf are to be contended with, both at the exit and the entrance. Our information, however, on all these points is still too limited to offer a decided opinion. The topography of each of them is comparatively unknown. A Company has lately been formed in London to examine the country from the Atlantic to the Pacific in Nicaragua, and the Government of the Central States of America has given its sanction to their proceedings.

A good account, from some experienced nautical man, of the tides on the shores of the Carribbean Sea and Mexican Gulf, and of those on the Pacific shores of Guatimala and Mexico, is still a desideratum, as we are very ill informed concerning their height and variations; but the great argument of drowning the lands, from the circumstance of one Ocean being supposed to be of higher level than the other, cannot operate as a check to enterprise; for even if Humboldt's corroboration of Acosta's idea be well founded, it will not, of course, prove an obstacle, as the canal in such case, if in the interior and formed to join two opposite rivers, may be fed independently, as the present canal of the Raspadura is, by the rains; and as these rivers flow towards their respective Oceans, the main difficulty will be to keep the canal full, rather than to counteract the danger from an overcharge of fluid; and it will be seen, that all the points are thus situated except Nicaragua, of which the levels are not sufficiently known to enable us to form a judgment. Nature has, in fact, placed insurmountable barriers to any scheme which would have for its main object the union of the great Oceans by a simple canal. Rivers with considerable volume and velocity must be the principal objects. These must be rendered navigable, and canals only can be employed along such parts of their courses as present obstacles not to be otherwise overcome by human labour. The idea of crossing any portion of the Colombian, Guatimalan, or Mexican belt, which every where presents a high central chain, by a canal with systems of locks, is too absurd to be discussed; and on this account the Isthmus of Darien or Panama is the most difficult point of all; for such is the height of the Cordillera there, that it requires five days very hard labour to go up the River Chagres from the sea to the Portage, a distance of only forty-three miles; the canoes employed on it requiring twenty strong rowers to make way against the current at all.

We shall conclude this account (the limited information contained in which, though derived from very recent and authentic sources, is much to be regretted,) by stating that the original and long cherished idea of cutting a canal across the Isthmus of Darien, the narrowest point of division between the Oceans, appears for the present to be abandoned, to make way for a similar trial on the more favourable, though infinitely more extensive tracts of Tehuantepeque or Guasacoalco and Nicaragua. The levels of the Mexican Isthmus called by the first two names, have been accurately ascertained by Spanish engineers many years ago; and Humboldt has recently declared, that a navigable communication is there, in all probability, practicable. Nicaragua is now undergoing a strict

DARIEN. examination, and it is by no means unlikely that the Isthmus of Darien itself will soon be crossed by a rail road, which when established will at least obviate the necessity for transmitting goods by the tedious and uncertain navigation of the Chagres, and will so open the now unpenetrated forests of that belt of land, that a favourable cleft in the Cordillera, a volcanic valley, or some other facility may be discovered, which will alter the uncertain aspect now presenting itself to damp the sanguine hopes of Geographers; and this most desirable of all the points, may one day be intersected by a navigable canal.*

DARK.

A Company from England has, according to Mollien, already undertaken to open a road from Panama to Cruces, the place where goods are embarked on the Chagres, which river, even should a rail road not be executed, is itself capable of being rendered much more navigable than it is at present. This Company is to have the exclusive privilege of transporting the merchandise on the road; a privilege for which it has offered to pay the Colombian Government a tenth part of the profits; and it can scarcely be questioned but that a Company formed for so important a purpose as that of facilitating the transit of merchandise from the Pacific to the Atlantic, will employ every means in its power to obtain an accurate knowledge of a narrow belt of land, which is so much unknown that Wafer's interesting but unscientific narrative of his captivity under Lacerta, the principal Cacique of that part of Panama, nearly a century and a half ago, is with Dampier's unsatisfactory account of it in 1697, the chief source whence modern Geographers derive their very limited accounts of a country which is now of the highest interest to Science and to Commerce.*

DARK, *v.*
DARK, *n.*
DARK, *adj.*
DA'RKEN,
DA'RKENER,
DA'RKFULL,
DA'RKISH,
DA'RKLING,
DA'RKLY,
DA'RKNESS,
DA'RKSOME,
DA'RKSOMENESS.

A. S. *adeorc-ian, obscurare*, to obscure, to make *darke* or dimme, to darken, to hide. Somner.

To be or cause to be obscure, gloomy, dim, dusky, clouded, hidden, secret; to involve in obscurity or secrecy; to deprive of clearness, brightness, purity.

Dark is much used in *Composition*.

For it is so *derk* to symple men, bute me were þe bet in lore
R. Gloucester, p. 133.

þat þoru al þe middelerd [earth] *derk-hede* þer was inou.
Id. p. 560.

As in þe norþ west a *derk* weder þer aros.
Id.

The day for drede þer of with drow. and *deork* bỳ cam þe sonne.
Piers Ploukman. Vision, p. 342.

And the unwise herte of hem was *derkid*.
Wiclif. Romayns, ch. i.

And the sunne was *derkid*. *Id. Apocalips*, ch. ix.

The lanterne of thi bodi is thin yghe, if thin yghe be symple: al thi body schal be lighty, but if it be weyward, al thi body schal be *derkful*. *Id. Luk*, ch. xi.

I will wipe his eyen a little, that be *darked* by the cloud of mortall things. *Chaucer. Boecius*, book i.

But youth, alas, by counsaile wil not werke
For which ful oft, he stumbleth in the *derke*.
Id. The Story of Thebes, part iii.

Lo badde is nothing els, but absẽce or negatiue of good, as *darknes* is absence or negatiue of light.
Id. The Testament of Loue, fol. 310.

For where there is no purueiance
Of light, men erren in the *darke*.
Gower. Conf. Am. book v. fol. 94.

The spirituall pleasure is of trouth so swete, that yᵉ swetenes therof many times *darketh* and minisheth yᵉ felyng of bodily payne.
Sir Thomas More. Workes, fol. 74. *A Treatise vpõ wordes of Scripture.*

The air is so *darkened* with continuall mists and fogs so nere the Pole, that no man can well see, either to guide his ship, or direct his course.
Hakluyt. Voyage, &c. North-west Passage, vol. iii. fol. 19.

Such as for pouertie be not able to go to that charges, are in the night *darkelong* without all pompe and ceremonies buried in a dunghill.
Id. Ib. Reports of Japan, vol. ii. part ii. fol. 86.

For albeit yᵗ he is so wauering in hys wordes he woteth not where to holde him, and therefore speaketh so *darckly* yᵗ he would be loth to be vnderstanden.
Sir Thomas More. Workes, fol. 543. *The second Part of the Confutation of Tyndall.*

Come nye and heare this: Haue I spoken anye thinge *darckelye* sence the beginninge? when a thinge beginneth, I am there.
Bible, Anno 1551. *Isaye*, ch. xlviii.

Adioyninge hilles, except they be
with *darkenum* dale vndun:
But so that on the right side still
doth shine thy rysing sonne.
Drant. Horace. Epistle to Quintius.

The dreadfull night with *darkesomeness*,
Had ouerspread the light,
And sluggish sleepe with drowsynesse,
Had ouer prest our might.
Gascoigne. Good Morrow.

Th' erth cumber'd, and the wing'd air *dark't* with plumes.
Milton. Comus, l. 730.

Or count them happy, that enioyes the sunne?
No: *darke* shall be my light, and night my day.
Shakspeare. Henry VI. Second Part, fol. 129.

The victories for which those trophies were begun,
From *dark* oblivion thou, O Time, shouldst have protected.
Drayton. Poly-olbion, song 30.

In the time of this incredible storm, the 15 of September (1578) the Moon was eclipsed in Aries, and *darkned* about three points, for the space of two glasses.
Sir Francis Drake. The World Encompassed, fol. 39.

But what cloud soeuer hath *darkened* my present lot, yet haue the heauens and nature giuen mee [Caractacus] that in birth and minde, which none can vanquish, or deprive mee of.
Speed. The Romans, book vi. ch. vi. sec. 15.

* Mollien, who treats English enterprise and Englishmen with childish querulousness, asserts that it is possible to form a canal across the Isthmus of Darien; but, without giving any scientific reasons why it is so, says that it will not be done, owing to the danger such a measure would entail on the States of Colombia and Guatimala from an enemy; and also that the English will never permit a canal to be opened which would hurt their vast Indian possessions. His arguments are curious enough, considering the very great ignorance displayed in his work on the policy of Britain; but he was an agent sent out by the French Government, possibly very ill received, and naturally jealous of the success of the rival nation.

* Since the account which we have given above went to the press, (August, 1825,) we understand from good authority that a survey of the Isthmus of Darien is likely to be undertaken next year by a very competent English civil Engineer.

RK. CLO. Ha? I should know their shapes
Though it be *darkish*; there are both our brothers,
What should they make thus late here?
Beaumont and Fletcher. The Captain, act ii. sc. 2.

He that hath scorned or wasted his inheritance, cannot complain, if he dies a bankrupt; nor he that has spent his candle at play, count it hard usage, that he is fain to go to bed *darkling*.
Hammond. Works. Sermon 6. vol. iv.

Then fed on thoughts, that voluntarie move
Harmonious numbers, as the wakeful bird
Sings *darkling*, and in shadiest covert hid
Tunes her nocturnal note.
Milton. Paradise Lost, book iii. l. 39.

CLA. How *darkly*, and how deadly dost thou speake?
Your eyes do menace me: why looke you pale?
Who sent you hither? Wherefore do you come?
BOTH MURD. To, to, to ———
CLA. To murther me?
Shakspeare. Richard III. fol. 181.

A dungeon horrible, on all sides round
As one great furnace flam'd, yet from those flames
No light, but rather *darknes* visible
Serv'd onely to discover sights of woe.
Milton. Paradise Lost, book i. l. 65.

——————————— Thy soul
(Which men enjoying sight oft without cause complain,)
Imprison'd now indeed,
In real *darkness* of the body dwells,
Shut up from outward light
T' incorporate with gloomy night;
For inward light alas
Puts forth no visual beam.
Id. Samson Agonistes, p. 85.

The wise Creator from our knowledge hides
The end of future times in *darksom* night;
False thoughts of mortals he derides,
When them vaine toyes affright.
Beaumont. Horat. Carm. lib. iii. od. 29.

Yet shall this sacred lamp in prison burn
And through the *darksome* ages hence invade
The wondering world, like that in Tully's urn
Which, tho' by time conceal'd, was not decay'd.
Sir William Davenant. To Mr. Cotton.

What hopes delude thee, miserable man?
Think'st thou thus unintomb'd to cross the floods,
To view the Furies, and infernal Gods,
And visit, without leave, these *dark* abodes.
Dryden. Virgil. Æneid, book vi.

For as that which sees does not cease to exist, when, in the *dark*, all objects are removed; so, that which perceives, does not necessarily cease to exist, when, by death, all objects of perception are removed. *Clark. On the Attributes*, p. 81.

Each British heart Maria still does wound,
And tears burst out unbidden at the sound;
Maria still our rising mirth destroys
Darkens our triumphs and forbids our joys.
Addison. To the King.

On the opposite side, if the least portion of the *darkened* part of the moon, extends beyond the enlightened part, mountains may very manifestly be discerned, exactly resembling ours on the earth.
Derham. Ast. Theology, note to book v. ch. ii.

I observed, that (though it were then winter) the colour of their hair and skin was far less whitish than the Danes, who inhabit a milder region, is wont to be, but rather for the most part of a *darkish* brown.
Boyle. On Colours, part ii. exp. 11.

Darkling he watch'd the planetary orbs,
In their obscure sojourn o'er heaven's high cope.
J. Philips. Cerealia.

And if we admire those discourses of the Heathen philosophers, wherein they speak more *darkly* and obscurely concerning those things, what admiration doth the Gospel deserve, which hath brought life and immortality to light?
Stillingfleet. Sermon 4. vol. i.

Yea, 'tis our duty, not to be contented onely, but to be delighted, to be transported, to be ravished with the emanations of his love: to entertain them with such a disposition of mind, as the chill and *darksome* air admits the divine influence of heavenly light. *Barrow. Sermon* 8. vol. i. DARK.

Their complexion is rather *darker* than that of the Otaheiteans, and they are not altogether so handsome a people.
Cook. Third Voyage, book v. ch. iii.

It is *darkish*, inclining to yellow, and very fragrant; it is brought from Hindustán and its medicinal virtue lasts three years.
Sir W. Jones. On the Spikenard of the Ancients.

But when this grand cause of terrour makes its appearance, what is it? is it not wrapt up in the shades of its own incomprehensible *darkness*, more awful, more striking, more terrible, than the liveliest description, than the clearest painting, could possibly represent it?
Burke. On the Sublime and Beautiful, part ii. sec. 4.

How, O my son! still living, hast thou reached
This *darksome* region? Arduous is the task,
For living man to mingle with the dead.
Cowper. Homer. Odyssey, book ii.

DARK, in *Composition.*

By th' aged Theban soule Tiresias;
The *dark-brow'd* prophet: whose soule yet can see
Clearely and firmely.
Chapman. Homer. Odyssey, book x. fol. 156.

But the artificial fly, which is only in use amongst our anglers, is made of a *dark-brown* shining camlet.
Walton. Angler, part ii. ch. viii.

By my troth Isabell I lou'd thy brother; if the old fantastical duke of *darke-corners* had been at home, he had lined.
Shakspeare. Measure for Measure, fol. 78.

Thy search shall finde him, set aside his beard,
That are with tast-delighting acornes rear'd:
And drink the *darke-deepe* water of the spring
Bright Arethusa.
Chapman. Homer. Odyssey, book xiii. fol. 208.

COR. You know not why we came to visit you?
REG. Thus out of season, thredding *darke-ey'd* night,
Occasions noble Gloster of some prize,
Wherein we must haue vse of your aduise.
Shakspeare. Lear, fol. 291.

Your fly is to be ribbed with yellow silk; and the wings long, and very large, of the *dark-grey* feather of a mallard.
Walton. Angler, part ii. ch. v.

Now in these cases where there is no obligation to tell the truth, any man may use the covers of truth; especially when in this case it is not a lie: for an equivocation is like a *dark-lanthorn*; if I have just reason to hold the *dark* side to you, you are to look to it, not I.
Taylor. Rule of Conscience, book iii. ch. ii.

——————————— All the way
Through which, my cross-hou'd cows hee did conuale,
Had dust so *darklie-hard* to serch; and he
So past all measure, wrapt in subtiltie.
Chapman. A Hymne to Hermes, part iii. fol. 73.

Their musicke, frightfull as the serpent's hisse,
And boding screech-owls, make the consort full.
All the foule terrors in *darke-seated* hell——
Q. Enough sweet Suffolke, thou torment'st thy selfe.
Shakspeare. Henry VI. Second Part, fol. 136.

Old Isaac was *dark-sighted* when he gave the blessing (contrary to his own intentions) to his sonne Jacob, yet it seems he lived forty years after, and could be pleased then to have good chear made him with wine and venison; our life doth not lie in our eyes. *Hall. The Balst of Gilead*, sec. 6. vol. iii. fol. 565.

Hail, goddess of nocturnal sport,
Dark-vail'd Cotytto! t' whom the secret flame
Of midnight torches burns; mysterious dame,
That ne'er art call'd, but when the dragon woom
Of Stygian *darkness* spetts her thickest gloom,
And makes one blot of all the air.
Milton. Comus, l. 128.

DARK. — DARLING.

They say this towne is full of cosenage:
As nimble juglers that deceiue the eie,
Darke-working sorcerers that change the minde.
Shakspeare. Comedy of Errors, fol. 78.

——————— Now is the time,
While yet the *dark-brown* water aids the guile,
To tempt the trout.
Thomson. Seasons. Spring.

And I found too, that the matter even of *dark-coloured* jugs of the better sort, and well baked, would with a steel afford sparks of fire. *Boyle. On the Prod. of Earth*, part vi.

AMAL. Thus she reveals herself, and knows it not:
Like lov's *dark-lanthorn* I direct his steps,
And yet he sees not that which gives him light.
Dryden. Marriage a la Mode, act iv. sc. 2.

Nought can his firmness shake, nothing seduce
His zeal still active for the common-weal;
Nor stormy tyrants, nor corruption's tools,
Foul ministers, *dark-working* by the force
Of secret sapping gold.
Thomson. Liberty, part iv.

Then from the wing a short liv'd spearman flies,
Unsafely bold, and see! he dies, he dies!
The *dark-brow'd* hero, with one vengeful blow
Of life and place deprives his ivory foe.
Sir W. Jones. The Game of Chess.

To whom *dark-frowning*, Diomede replied!
Speak not of flight, or speak in vain to me.
Cowper. Homer. Iliad, book v.

Sudden, unnatural debates arise,
Doubt, mutual jealousy, and dumb disgust,
Dark-hinted mutterings, and avow'd distrust.
Savage. The Wanderer, can. 5.

To whom, *dark-lowering*, Hector thus replied;
Polydamas! thy words now please me not.
Cowper. Homer. Iliad, book xii.

To wait an answer he disdain'd, but march'd;
While arrogance in secret gnash'd the teeth
Of this *dark-minded* Spartan.
Glover. The Athenaid, book xxx.

——————— So shooting from the sulph'rous lap,
Of some *dark-vested* cloud, a globe of fire
Through winds and rain precipitates a blaze
Terrific down the raven pall of night.
Id. Ib.

The streets are narrow and gloomy, the houses being built of a very *dark-coloured* stone. *Swinburne. Spain*, let. 44.

DA'RLING, or DE'ARLING, *n.* DA'RLING, *adj.* A. S. *dyrling, amasius*, a sweet-heart, a *darling* or *dearling*. Somner. Diminutive of *Dear*, q. v. One very dear; very dearly, affectionately, tenderly, passionately beloved.

Knoute lufed him best, he was his *derlyng*.
R. Brunne, p. 50.

Yet than her loke into his mind he brought
The swete visage, and amorous blenking
Of faire Creseide, somtime his own *derling*.
Chaucer. The Complaint of Creseide.

Lo my child whom I have chosen: my *derling* in whom it hath wel plesid to my soul, I schal putte my spirit on hym.
Wiclif. Matthew, ch. xii.

And in my slomber, had I such a sight,
As yet to think theron doth glad my mind,
Methought I sawe a *derling* of delight,
A stately nymph, a dame of heauenly kinde.
Gascoigne. The Complaint of Philomene.

Shall I compare thee to a summer's day?
Thou art more lovely and more temperate
Rough winds do shake the *darling* buds of May,
And summer's lease hath all to short a date.
Shakspeare. Sonnet 18.

Let the world's *darlings* examine what they confide in for the security of their joyes, and they will finde, it is the father of lies, they trust for the truth of their felicity. *Mountague. Devoute Essayes, Treat.* 7. sec. 3.

Ev'n in his sleep he starts, and fears the knife;
And, trembling, in his arms, takes his accomplice wife:
Down, down, he goes; and from his *darling-friend*,
Conceals the woes his guilty dreams portend.
Dryden. Persius. Satire 3.

Meaning, that so long as they continue in the practice of any one vice unreformed, and are not able to prevail with themselves to forsake a *darling* sin, their endeavours to obtain the kingdom of God cannot but be ineffectual.
Clarke. Sermon 10. vol. x.

Such men as they are the especially good men, the godly saints, the flower of mankind, the choice ones, the *darlings* of God, and favourites of heaven; the special objects of divine love and care. *Barrow. Sermon* 29. vol. iii.

Hath he not won the vulgar tribes,
By scorning menaces and bribes,
And proving, that his *darling* cause
Is of their liberties and laws
To stand the champion?
Churchill. The Duellist, book iii.

DARLINGTON, an ancient Borough in the County of Durham, on the river Skern, formerly called the *Dar*, from which, compounded with the Saxon *Inge*, a meadow bordering on a river, and *Ton*, a town, the name of the place has been derived. The Church was erected by Bishop Hugh Pudsey, in the year 1160. It was an opulent foundation, endowed for a Dean and three Prebendaries, and is now a perpetual Curacy, in the gift of the Earl to whom the Town gives title. The manufactures are worsted stuffs, linen, and cotton. There are mills also for spinning wool, hemp, and for grinding optical glasses. Darlington returns two Members to Parliament. Population in 1821, 5750. Distance from London 247 miles north, from Durham eighteen south.

DARN, DA'RNING. May be the A. S. *dyrnan, occultare*, to hide, to conceal. Somner says, *Dyrn, occultus*, secret, privie. Chaucer, *Derne*.

To hide, to conceal, to cover over; *sc.* a hole, a rent.

Democritus sheweth and proveth, that we ourselves have been apprentices and scholars to them in the principall things of this life, namely, to the spider, for spinning, weaving, *derning* and drawing up a rent. *Holland. Plutarch*, fol. 783.

They have of late, 'tis true, reform'd in some measure the gouty joints and *darning-work* of whereunto's, whereby's, thereof's, therewith's, and the rest of this kind.
Shaftesbury. Miscellaneous Reflections, mis. 5. ch. i.

Sir John Cutler had a pair of black worsted stockings, which his maid *darned* so often with silk, that they became at last a pair of silk stockings. Now supposing those stockings of Sir John's endued with some degree of consciousness at every particular *darning*, they would have been sensible, that they were the same individual pair of stockings both before and after the *darning*; and this sensation would have continued in them through all the succession of *darnings*; and yet after the last of all, there was not perhaps one thread left of the first pair of stockings, but they were grown to be silk stockings, as was said before. *Pope. Memoirs of Martinus Scriblerus.*

DARNEL, from the A. S. *derian*; Dutch, *deyren* or *deren, nocere*, to hurt or injure; because it is hurtful or injurious to more useful plants. Skinner and Minsheu.

So it is no doute but y^t^ the sower of dissenciō & king of rebelliō y^e^ prince of pride, the greate Deuil himself hath gathered thys flock to him, & sēt alway now & then such *darnell* seede and cocle to feede thē.
Sir Thomas More. Workes, fol. 686. *The second Part of the Confutation of Tyndall.*

NEL. The crimson *darnel* flower, the blue-bottle and gold,
— Which though esteem'd but weeds, yet for their dainty hues
RAIN And for their scent not ill, they for this purpose chuse.
Drayton. Poly-olbion, song 15.

PUCELL. Good morrow gallants, want ye corn for bread?
I thinke the Duke of Burgonie will fast,
Before hee'le buy again at such a rate,
Twas full of *darnell*: doe you like the taste?
Shakspeare. Henry IV. First Part, fol. 107.

No fruitful crop the sickly fields return;
But oats and *darnel* choak the rising corn.
Dryden. Virgil. Pastoral 5.

DARNEX, certain cloths introduced from Belgium, and so called from the celebrated city, *Doornick*. Fr. *Tournay*. Skinner.

But I have got them painted with your arms,
With a fair *darnex* carpet of my own
Laid cross for the more state.
Beaumont and Fletcher. The Noble Gentleman, act iv. sc. 1.

DARNIS, in *Zoology*, a genus of Homopterous insects, established by Fabricius, belonging to the family *Cercopidæ*.

Generic character: sheath three-pointed, inserted in the throat; lip short, involving the base of the horny beak; antennæ very thin, inserted under the clypeus; scutellum very large, as long as the body and involving it.

The species of this genus are confined to South America and the warm parts of the New World. Latreille in his works has not considered it as distinct from the genus *Membracis*. Fabricius describes twenty-three species of this genus, and divides it into two sections, according to the sides of the thorax being armed or armless.

The type of this genus is

D. cimicoides, the *Membracis cimicoides*. Coycleb: *Illus.* 9. t. 18. f. 6.

DARRAIN. In Shakspeare, quoted below, the Quartos read, "*Prepare* your battel," and Johnson and Steevens interpret, "Range your host, put your host in order." Junius (in *v. Dare*) ascribes *dare* as the origin of *daren, darraine, darreigne* battle, which, he observes, frequently occur in Chaucer; unless, he adds, we suppose it to be from the Norman, *desrener*, and to have been transferred from forensic litigation to contest in arms. Cotgrave has, *desrener*, to *dereine*, to justifie or make good the denial of an act or fact. Spelman thinks *desrener* contracted for *deraisner* or *deraisoner*; Low Lat. *disrationare*, to assert or maintain the contrary by *reasoning*; to destroy by *reasoning* what has been asserted. *Gloss. Archæol.* in *v. Disrationare*. And Mr. Tyrwhitt, *desrener*; Lat. *derationare*, to contest.

Arcite is ridden anon unto the toun,
And on the morwe, or it were day light,
Ful prively two harneis hath he dight,
Both suffisant and mete to *darreine*
The bataille in the feld betwix hem tweine.
Chaucer. The Knightes Tale, v. 1633.

And this day fifty wekes ferre ne nere,
Everich of you shal bring an hundred knightes,
Armed for listes up at alle rightes
Alle redy to *darrein* hire by bataille.
Id. Ib. v. 1865.

The next day folowynge, the kynge deuyded hys whole nombre into three battailes and after in good arraye approached nigh to the toune of Stoke, where was an equall and playne place for both parties to *darreigne* the battaile.
Hall. Henry VII. The eleventh Yere.

DARRAIN — DART.

Strange sort of sight, three valiant knightes to see
Three combats ioyne in one, and to *darraine*
A triple warre with triple enmitee,
All for their ladies froward love to gaine,
Which gotten, was but hate.
Spenser. Faerie Queene, book ii. can. 2.

But faire before the gate a spatious plaine,
Mantled with greene, itself did spredden wide,
On which she saw sixe knights, that did *darraine*
Fierce battaille against one, with cruel might and maine.
Id. Ib. book iii. can. 1.

And in the townes as they do march along,
Proclames him King, and many flye to him,
Darraigne your battell, for they are at hand.
Shakspeare. Henry VI. First Part, fol. 154.

For battell was design'd a plot of ground
Within a little isle, which Olney hight,
Whom Seuerne with his armes incircleth round,
Where we as combatants in single fight
Should *d'araine* battell in both armies sight,
While they assigned were by our command,
On th' other side of Seuern's streame to stand.
Mirrour for Magistrates, fol. 599.

DART, *v.*, DART, *n.*, DA'RTER, DA'RT-CASTERS, DA'RT-DEAR, DA'RT-HOLDING, DA'RT-PLEASED. "Fr. *darder*, to *dart*, to fling, hurl, cast or throw a *dart*; also to hit, wound, pierce or hurt with a *dart*." Cotgrave. Fr. *dard*; It. and Sp. *dardo*; Ger. *dard*; Mid Lat. *dardus, jaculum, telum missile*.—Martinius, in *v. Sagitta*, derives *dart* from the Greek δοράτιον, the dim. of δόρυ, *hasta*, a spear; and this Etymology, says Wachter, snatches the palm from all that I have seen: he thinks, however, the Greek and German had a Celtick origin. Junius also prefers δοράτιον.

Oft tille our Inglismen was schewed a marvaile grete,
A *darte* was schot to þem, bot non wist who it schete.
R. Brunne, p. 178.

In alle thingis take ghe scheeld of feith in which ghe moun quenche all the fyry *dartis* of the worst.
Wiclif. Effesies, ch. vi.

Right with her loke, through shotten & *darted*.
Chaucer. Troilus, book i. fol. 143.

——— She the castel nil not assaile
Ne smite a stroke in this battaile
With *dart*, ne mace, speare, ne knife.
Id. The Romant of the Rose, fol. 143.

And anone after, the Bœotians caused a certaine nomber of slingers and *dart-casters* to comme from Malic wyth two thousande good souldiars on fote.
Nicoll. Thucydides, fol. 118.

Sussex, the next that was to come aboard,
Bore a black lion rampant, sore that bled
With a field-arrow *darted* through the head.
Drayton. The Battle of Agincourt.

Dire was the tossing, deep the groans, Dispair
Tended the sick, busiest from couch to couch;
And over them triumphant Death his *dart*
Shook, but delai'd to strike, though oft invok't
With vows, as their chief good, and final hope.
Milton. Paradise Lost, book ii. l. 491.

Himself taking a torch-light in his hand shewed them the way what they should go, appointing his archers and *darters* to hurl and bestow their *darts* and other fiery instruments, to the tops of the houses.
Sir Thomas North. Plutarch, fol. 391. *Sylla.*

Dart-deare Diana, (euen with Phœbus bred,)
Danc't likewise there; and Mars a march did tred,
With that brave beuie.
Chapman. Homer. A Hymne to Apollo.

DASYPODA. DASYOUS.

may be instantly known by the excessive hairiness of their legs, from whence the name of the genus.

The insects of this genus fly like the rest of the *Andrænidæ* with exceeding rapidity, and are constantly found near flowers. They burrow in the sandy ground, throwing up a small heap of sand on the outside of their holes. In the holes they place their eggs, and on the side of them a sufficient quantity of pollen to nourish the larva.

The type of the genus is,

1. *Dasypoda hirtipes;* Panzer, *Faun. Ins. Germ.* 55, t. 14. The *D. hirta* is the female of this species, which is also figured by Panzer 7, t. 10, and 49, t. 16. They are exceedingly fond of the strap-shaped compound flower of *Chichoracea.*

2. *Dasypoda Plumipes,* Panzer; *Melitta Swammerdamella,* Kirby. This insect was first found by the industrious Swammerdam, which induced Mr. Kirby to name it after him, in his excellent work on English Bees.

Mr. Kirby formed a section in his genus *Melitta,* exactly agreeing with this genus. Jurine called the genus *Trachusa.*

DASYPOGON, in *Zoology,* a genus of *Dipterous insects,* established by Meigen, in his *History of the Diptera of Europe;* nearly related to *Asilus,* and belonging to the family *Asilidæ.*

Generic character: antennæ with three joints, separate at their base, the two basal nearly equal, the last nearly cylindrical, with a little style in the form of a joint; tarsi ending in two claws and suckers.

The *Dasypogons* differ from the genus *Conypes* by their having the two suckers and claws to their feet; in which characters they agree with the genera *Dioctria, Saphria,* and *Asilus;* but the joint of the antennæ being separate just at their base, and the equality of the two first, and form of the last joint, at once separates them from those insects.

These insects fly with very great rapidity, and live on other smaller insects, which they carry alive between their legs to some fit place to eat them. Meigen, in his *Description of the Diptera of Europe,* describes forty-four species of this genus; of which the following is the type,

Dasypogon Teutonus; Asilus Teutonus, Linnæus, and Fabricius. This insect is not uncommon about London.

Fabricius describes several of the species of this genus under the name of *Dioctria.*

DASYPUS, from the Greek δασὺς, hairy, and πῦς, a foot, Lin.; *Armadillo,* Pen. In *Zoology,* a genus of animals belonging to the family *Cingulata* order *Edentata,* class *Mammalia.*

Generic character. Body covered with a hard scaly coat, consisting of small compartments, and sometimes extending over the head and tail; the parts not defended by scales slightly covered with hairs; snout long; no incisor or cuspidate teeth; the molar teeth cylindrical, at a distance from each other, and numerous; claws very long, always five to the hind feet, and four or five to the fore feet.

This curious genus, found only in South America, is remarkable for the strong crust or shell which covers the body. This armour is disposed in form of a close skull-cap on the head, and upon the shoulders and rump it appears like a very convex buckler; between the two latter portions, a number of parallel movable bands cover the body, and, according to the number of these, is the specific name given; the tail is sometimes covered with rings, and at other times with tubercles, like the legs. They are known to the inhabitants of Guiana, by the name *Tattu;* they live in holes in the earth, which they are very expert in burrowing, and for which purpose their large claws are very advantageous; these burrows may be seen in great numbers in the sand hills distant from the sea, according to Dr. Bancroft's account. The Armadillos are hunted with small Dogs trained on purpose. The animal, if surprised, either runs to his hole, or attempts to make a new one, which it effects very quickly with its strong claws; and with these it holds so fast in the earth, that if taken by the tail, its struggles are so violent as frequently to leave the tail behind; but the hunter overcomes this by tickling the Armadillo with a stick, which then leaves go its hold, and is easily taken. Sometimes it rolls itself up into a ball, and makes its escape by tumbling down a precipice, at the bottom of which it usually arrives unhurt. Illiger has divided them into two genera, of which he has formed his family *Cingulata;* but there seems hardly sufficient reason for the division.

D. Tricinctus, Lin.; *Le Tatou à Trois Bandes,* Buff.; *Three-banded Armadillo,* Pen. Its shell is about twelve inches long, and divided into a number of pentagonal tubercular plates; three bands are placed between the plates, on the shoulders and rump; the tail is very short; it has five toes on each foot. It has the power of rolling itself up like the Hedge-hog, enclosing its head and feet within its armour, so as to form a complete ball. It is a native of Paraguay and the Brazils.

D. Sexcinctus, Lin.; *le Tatou à Six Bandes,* Buff.; *Six-banded Armadillo,* Pen. The scales smooth, large, and angular, forming the shield on the shoulders, separated by six or seven bands from that on the rump, which has the scales serrated; tail very thick at the base, and at that part covered with rings; short and tapering to a point; the parts not covered with scales are furnished with hairs, which are longer and more numerous than in the other species.

D. Novemcinctus, Lin.; *le Cachicame,* Buff.; *Nine-banded Armadillo,* Pen. The crusts on the shoulders and rump marked with small hexagonal plates; nine intermediate bands; colour black; breast and belly covered with long hairs; tail long, and covered with rings throughout nearly its whole extent; four toes on the fore feet, and five behind; the length of the animal is about three feet. This is the most common species in Guiana and the Brazils. Sometimes this animal has but seven, and at other times eight bands; and is called, accordingly, *Septemcinctus* or *Octocinctus.*

D. Unicinctus, Lin.; *le Cabassou,* Buff.; *Twelve-banded Armadillo,* Pen. Twelve intermediate bands, the compartments upon which, and on the crusts are broader than their length; the tail long and tubercular; five toes to each foot, of which the anterior have very large sharp claws.

D. Gigas, Cuv.; *le Deuxième Cabassou,* Buff.; *Great Armadillo.* Twelve or thirteen intermediate bands; tail long, and covered with imbricated scales, which, like those on the crusts, are oblong; it is the largest of the genus, and sometimes arrives at three feet in length without the tail.

See Linnæi *Systema Naturæ curâ* Gmelin; Cuvier, *Règne Animal;* Pennant's *History of Quadrupeds.*

YTES. — ASY-RUS.

DASYTES, in *Zoology*, a genus of *Coleopterous insects*, established by Paykull, belonging to the family *Melyridæ*.

Generic character: head somewhat transverse, retracted within the thorax, even to the eyes; tarsi with nails, apparently bifid; antennæ with short top-shaped joints, nearly as broad as long; lip deeply notched at the apex, almost bifid; body without pupilla on the sides.

The jaws of the Dasytes have a filiform internal lobe, with a thread-shaped palpi; the head is retractile, and the last joint of the tarsi is conical. These characters separate them from the genus *Drilus;* but they are also found in the genera *Melyris* and *Malachius*, but the former have their tarsi more developed, and the latter is furnished with a red dilatible lateral bladder on each side.

These insects inhabit flowers, living on Thrips, plant Lice, &c. Several species are found in England: in the latest catalogue about forty species has been noticed, many of which are exotic. The following is the type of the genus,

Dasytes Ater, oblong, black, widely punctate, hairy, head with two impressions in front. Found on flowers and grass; not uncommon near London.

Olivier placed the species of this genus in his genus *Melyris*.

DASYURUS, from the Greek δασὺς, hairy, and οὐρὰ, a tail, Geoff., *Dasyure*. In *Zoology*, a genus of animals belonging to the family *Pedimana*, order *Marsupialia*, class *Mammalia*.

Generic character. Eight incisor teeth in the upper, and six in the lower jaw, small and regular; two long canine and twelve molar teeth in each jaw; the two anterior molar thin and cutting, and the four posterior crowned with points; body slender; head conical, snout pointed, and the mouth very wide; eyes small and sharp; anterior extremities having five toes armed with claws, the posterior having but four, which are without claws, and a thumb which is so short as to appear like a tubercle; the tail long, and covered with long hairs, but not prehensile.

The animals composing this genus are natives of New Holland, and several of them were formerly included in the genus *Didelphis*, from which they were separated by Geoffroy, on account of having fewer teeth than that genus, and having the tail covered with long hairs. Like the Opossums they live upon flesh and insects, but cannot climb like them, as the strong thumbs of the hind feet and the prehensile tail are wanting. They live much in the same way as the Weasels among the *Carnivora*, and occupy the same station among the *Marsupialia*. During the day they remain in the holes of rocks and trees, and do not sally out in search of prey till night-fall.

D. Cynocephalus, Geoff.; *Didelphis Cynocephala*, Harris; *Dog-headed Dasyure*. About the size of a Dog, three feet and a half in length; the fur of the skin short, of a deep grey on the back, and yellowish brown beneath; the rump is marked with sixteen jet black transverse stripes, of which the two lowest extend on the thighs; tail about two feet long, flattened at its root, covered above with short soft fur, but naked beneath. M. Geoffroy imagines, from the flatness of the tail, that the animal is a good swimmer. Native of Van Dieman's Land, living on the shore among the rocks.

D. Ursinus, Geoff.; *Didelphis Ursina*, Harris; *Ursine Dasyure*. Not above half the length of the preceding. The fur consists of long black hair irregularly spotted with white, sometimes on the shoulders, sometimes on the rump and throat. Native of Van Dieman's Land, living on the shore, and feeding itself with its paws.

DASY-URUS. — DATE.

D. Macrourus, Geoff.; *Spotted Martin*, Phill.; *Long-tailed Dasyure*. About the size of a Martin; snout very sharp; whiskers long; ears short; fur short and roughish, of a reddish brown colour, spotted irregularly with white above; belly, dirty white; head, bright chestnut red; tail about the length of the body, and like it spotted with white. Native of New Holland, near Port Jackson.

D. Maugei, Geoff.; *Maugean Dasyure*. Not so large as the long-tailed Dasyure, but having the snout more pointed; the ears longer, and the feet more deeply cleft; the fur longer and softer, olive above, the base of the hairs grey, and the points olive, and grey beneath, spotted regularly with white over the whole of the body, these hairs white from base to tip; tail olive, but not spotted. Native of New Holland.

D. Viverrinus, Geoff.; *Didelphis Viverrina*, Shaw; *Viverrine Dasyure*. The body about a foot in length, spotted like the last, but the roots of the hair forming the white spots black, and their tips only white; the tail is smaller at its root than the last, but its extremity more bushy. Native of New Holland, near Port Jackson.

D. Tafa, Geoff.; *Tapoa Tafa* or *Tapha*. White, similar to the last, but without spots.

D. Penicillatus, Geoff.; *Didelphis Penicillata*, Shaw; *Brush-tailed Dasyure*. Fur greyish, and not spotted; head more rounded than in the other species; ears, larger and less covered with hair; tail very bushy and covered with black hair.

D. Minimus, Geoff.; *Yellow Dasyure*. Is the smallest animal in the genus, its body not being more than four inches long; its snout conical; ears short, broad, and rounded; tail about two-thirds of the length of the body; fur very thick and reddish; the thumb of the hind foot longer than in the other species. Native of the south of Van Dieman's Land.

See Geoffroy, *Annales du Musée d'Histoire Naturelle;* John White's *Voyage to New South Wales;* Phillips's *Voyage to New South Wales;* and Cuvier, *Règne Animal.*

DATE, *v.*
DATE, *n.*
DATER,
DATE'LESS,
DA'TARY,
DATE-BROKEN.

Fr. *date;* It. *data;* Sp. *data;* the past participle of *datum*, from *dare*, to give, which was written by the Romans at the bottom of their epistles; denoting the time at which they were written.—As, *Datum pridie idus Junii. Accepi literas datas*, &c. And thus *date*, generally, is

Any fixed or settled time; and to *date*, Sp. *datar;* Fr. *dater;* to mark, note or fix the time.

Datum, pl. *data;* any thing or things, any fact or facts, given or granted.

Cotgrave has, "*Dataire*, a *dater* of writings; and (more particularly) the *dater* or despatcher of the Pope's Bulls."

> Þe *date* of Jhesu Criste was written in þis lyue
> Auht hundreth wynter sexti & fyue.
> *R. Brunne*, p. 21.

> As for the *date* ye shall know verely
> That ye may haue a space in your comming.
> *Chaucer. The Assemblie of Ladies*, fol. 263.

DATE.

Completit was this werk of Virgiliane,
Apoun the feist of Marye Magdalene,
Fra Cristis birth, the *date* quha list to here,
Ane thousand fyue hundreth and threttene zere.
Douglas. The space, tyme, and date of the translatioun of this buke.

And the king by his ordinance, *dated* the Munday after Midlent, *Anno* 1302, (set doune in the register of ancient orders of parliament, fol. 45) willed, that for the commodity of his subjects there should be every yeare two parliaments at Paris, and in other provinces.
Prynne. Treachery and Disloyalty of the Papists, &c. part i. fol. 15.

But yet, in common acceptation, it's an enemy to verity, which can plead the antiquity of above six thousand: and bears *date* before the chaos.
Glanville. The Spirit of Dogmatizing, ch. xv.

Then can I drown an eye unus'd to flow,
For precious friends hid in death's *dateless* night,
And weep afresh love's long-since cancel'd woe,
And moan the expense of many a vanish'd sight.
Shakspeare. Sonnet 30.

——— Come hither: pray you
How goes the world, that I am thus encountred
With clamorous demands of *date-broken* bonds,
And the detention of long-since due debts
Against my honour? *Id. Timon of Athens*, fol. 83.

Pius V. sent a greater aid to Charles IX. and for riches, besides the temporal dominions, he hath in all the countries before named the *datary* or dispatching of Bulls.
Howell. Letter 38. book i. sec. 1.

From the blessings they bestow,
Our times are *dated* and our eras move:
They govern and enlighten all below,
As thou dost all above.
Prior. Hymn to the Sun.

——— He at once,
Down the long series of eventful time,
So fixed the *dates* of being, so dispos'd
To every living soul of every kind
The field of motion and the hour of rest,
That all conspir'd to his supreme design,
To universal good.
Akenside. Pleasures of Imagination, book ii.

Any writer, therefore, who mentions the rising or setting of any star, at any particular time of the year, with respect to the sun, furnishes us with *data* sufficient to determine the time in which he wrote. *Priestley. On History. Lecture* 12. part xii.

DATE, DATE-COLOUR, DATE-GRAPE, DATE-PLUM, DATE-STONE, DATE-TREE. Fr. *datte, dacte, dactil, dactyle*; Sp. *datel*; It. *dattero*; Lat. *dactylus*, a species of palm tree, so called from some resemblance in the fruit, or the husk of the fruit to the *finger*. The Fr. *dactyle*, Cotgrave calls the *Date* or *finger*-grape. And see the example, Holland's *Pliny, Date-grapes*.

And there ben 72 trees of palme that beren *dates*, the whiche Moyses fond with the children of Israel.
Sir John Maundevile. Travaile, ch. v.

There were cherubins and *date* trees made also, so that the *date* tree stode euer betwixte two cherubyns.
Bible, Anno 1551. *Ezekiel*, ch. xli.

Date-trees love a light and sandie ground, and specially (for the most part) if it stand much upon a veine of nitre besides.
Holland. Plinie, vol. i. fol. 385.

And in the first place commeth the *date-wine*, which the Parthians, Indians, and all nations of the East in generall doe ordinarily use. *Id. Ib.* fol. 420.

The *date-grapes*, *dactyli*, are long, both grape and kernill, fashioned in manner of fingers. *Id. Ib.* vol. i. fol. 405.

But in the *date-stone* the first sprout is neither root nor leaf distinctly, but both together.
Sir Thomas Brown. Cyrus Garden, ch. iii.

Pizarre having got the victory, came near to Atabalipa, and laying his hand on his shoulders in token of friendship, he had many loving discourses with him; which being ended, the captive king privately drew out of his bosom two round fine pearls, as great as a *date-plumb*, joyned together with two emeralds.
The Life of Atabalipa, annexed to North's Plutarch.

His breeches were likewise of blue linnen, and he wore a bonnet of the same colour, a pair of *date-colour* buskins, and a Turkish scymitar hanging at his neck in a scarf.
Shelton. Don Quixote, vol. ii. ch. x.

The fig and *date*, why love they to remain
In middle station, and an even plain.
Prior. Solomon. Knowledge, book i.

DATISCA, in *Botany*, a genus of the class *Dioecia*, order *Polyandria*. Generic character: male flower, calyx five-leaved; corolla none; anthers about fifteen, sessile, oblong: female flower, calyx two-toothed; corolla none; styles three, two-cleft; capsule triangular, three-horned, one-celled, inferior, many-seeded.

Two species, herbaceous plants, *C. cannabina*, native of Crete, and *C. hirta*, native of North America. Nuttall.

DATURA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Luridæ*. Generic character: calyx one-leaved, inferior, tubular, five-angled, five-toothed; corolla of one-petal, funnel-shaped, tube cylindrical, border expanded, five-angled, five-toothed; capsule superior, two-celled, four-valved.

D. stramonium, the common Stramonium, is a native of North America, but has become naturalized in England and other parts of Europe. *D. fastuosa* is a fine species, with large purple flowers, sometimes double and triple, one within the other. *Datura arborea* is a magnificent green-house plant, producing sometimes sixty large pendant flowers, which are highly fragrant.

DAVALLIA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Filices*. Generic character: capsules in round spots near the margin of the frond; cover scaly, separating outwards, terminating a vein.

There are more than thirty species of this genus, natives of both hemispheres. *D. Canariense* is the most remarkable; it is a native of the Canary Islands, and is frequently cultivated in Europe on account of its singular roots, which reach over the sides of the pots in which it grows. They resemble a hare's foot, whence it is called the Hare's-foot Fern. Swartz. *Fil.*

DAUB, *v.* DAUB, *n.* DA'UBER, DA'UBING, DA'UBRY, DA'UBY. Junius thinks *daub* is of the same origin as *Dabble*, (q. v.) i. e. from *dab*; to *dab* or dip; *sc.* in the dirt; *tingere*, *inficere*; and thus, consequentially, To stain or smear, to dirty; to cover with, to lay on any thing thickly, coarsely; and thus, metaphorically, to disguise, and also to flatter.

Tho was Peers ful proude. and putte hem al to werke
In *daubyng* and in delvyng.
Piers Ploukman. Vision, p. 138.

Thus wyll I perfourme my wrathe vpon this wall, and vpon them that haue *dawbed* it with vntempered morter, and then wyll I say vnto you: The wal is gone, and the *dawbers* are awaye.
Bible, Anno 1551. *Ezechiel*, ch. xiii.

Her forehead faire is like a brazen hill
Whose wrinkled furrows, which her age doth breed,
Are *daubed* full of Venice chalk for need.
Hall. Satire 1. book vi.

UB. — ICUS.

I am a younger brother, basely borne, of mean parentage, a durt *dauber's* sonne, am I therefore to be blamed ?
Burton. Anatomy of Melancholy, fol. 320.

So smooth he *dawb'd* his vice with show of virtue,
That his apparent open guilt omitted,
I meane, his conuersation with Shore's wife,
He liu'd from all attainder of suspects.
Shakspeare. Richard III. fol. 190.

For her mother hath said to her syth (since) that ye ridden hence, that she hath no fantacy therein, but that it shall come to a jape (come to nothing ;) and saith to her that there is good craft in *daubing*. *Penn. Original Letters*, vol. iii. p. 173.

She workes by charmes, by spels, by th' figure, and such *dawbry* as this is beyond our element : we know nothing.
Shakspeare. Merry Wives of Windsor, fol. 55.

It is built from top to bottom with brick, all over *daub'd* thick with mud and dirt. *Dampier. Voyage, Anno* 1688.

For, when we find ye're still more taken
With false attracts of our own making,
Swear that's a rose, and that's a stone,
Like sots, to us that laid it on,
And, what we did but slightly prime,
Most ignorantly *daub* in rhyme,
You force us, in our own defences,
To copy beams, and influences.
Butler. The Lady's Answer to Hudibras.

She duely, once a month, renews her face ;
Mean time, it lies in *daub*, and hid in grease.
Dryden. Juvenal. Satire 6.

But how should any sign-post *dauber* know
The worth of Titian or of Angelo ?
Id. Epistle 4. *To Mr. Lee.*

But this was false *daubery* and within a day or two I was constrained to make satisfaction.
Boyle. Letters from several Persons, vol. vi. p. 345.

Yet some stricter persons censured this work much, as being a political *daubing*, in which, they said, there was more pains taken to gratify persons, and serve particular ends, than to assert truth in a free and unbiassed way, such as became divines.
Burnet. History of Reformation, Anno 1536.

And therefore, not in vain, th' industrious kind,
With *dawby* wax and flow'rs the chinks have lin'd.
Dryden. Virgil. Georgic 4.

No passions to plague him, no cause to torment,
His constant companions are Health and Content,
Their lordships in lace may remark, if they will,
He's honest, though *daub'd* with the dust of the mill.
Cunningham. The Miller.

His observation that the lights and shades in the different parts of the picture came from opposite sides, is unanswerable, and demonstrate it no genuine picture of Holbein, unless that master had been a most ignorant *dauber*, as he might sometimes be a careless painter.
Walpole. Anecdote of Painting, vol. i. p. 148.

In truth the age demanded nothing correct, nothing compleat, capable of tasting the power of Dryden's numbers, and the majesty of Kneller's heads, it overlooked doggrel and *daubing*.
Id. Ib. vol. iii. p. 200.

And did you step in, to take a look at the grand picture in your way back ?—'Tis a melancholy *daub*, my lord ? not one principle of the pyramid in any one group.
Sterne. Tristram Shandy, ch. xii.

DAUCUS, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferæ*. Generic character : umbell compound ; involucre pinnatifid ; corolla, petals five, inversely heart-shaped, inflexed ; outer petals radiant ; fruit ovate, hispid ; the central flowers in each umbell abortive.

D. carota, the Carrot, is a native of England and other parts of Europe ; there are several other species natives of the south of Europe.

DA'UGHTER, DA'UGHTERLY, DA'UGHTERLINESS, DA'UGHTERLESS. } Goth. *dauhtar* ; A. S. *dohtor* ; Dutch, *dochter* ; Ger. *tochter*. Junius, from the Gr. θυγάτηρ. Skinner, from the Lat. *dos* ; *puella enim sine* dote *vix elocari potest*. (In Scotch, *tocher* is *dowry*.) Wachter, from Low Sax. *tygen, gignere, parere, procreare* ; to beget, to bring forth.

DAUGHTER. — DAVID'S, ST.

The *daughter* of a man or woman is his or her *female* child ; the son, the male child.

þre *dozтren* þis kyng hadde, þe eldest Gornorille,
þe mydmost hatte Regan, þe zongest Cordeille.
R. Gloucester, p. 29.

Offa, kyng of Lyndsay, a fayre *doughter* had,
Brittrik hir wedded, & quene home her lad.
R. Brunne, p. 10.

And he that lovith son or *douhtir* over me is not worthie of me. *Wiclif. Matthew*, ch. x.

And certes if I of him faile,
I wol right welle withoute faile,
Ye shall for me be *doughterles*.
Gower. Conf. Am. book viii. fol. 179.

For Christian charitie, and naturall loue, & youre very *daughterlye* dealing, *funiculo triplici, qui* (*vt ait Scriptura*) *difficile rumpitur*, both bynde me and straine me thereto.
Sir Thomas More. Workes. Letter to Mrs. Roper, fol. 1449.

Boy. They will not answer to that epythite,
You had best call it *daughter-beamed* eyes.
Shakspeare. Love's Labour Lost, fol. 138.

The great plenty of fruitful vines upon the sides of these mountains, was the occasion that Jacob in the spirit of prophesy, *Gen.* xlix. 22, compared Joseph's two branches, Ephraim and Manasseh, to the branches of a fruitful vine planted by the well side, and spread her *daughter-branches* along the wall.
Ralegh. History of the World, book ii. ch. ix. sec. 1.

Cecil cared not to go along with the purposes of the ambitious Duke of Northumberland, to advance his *daughter-in-law*, married to Guildford Dudley his son, to the crown, and so to bring on the kingly dignity into his blood.
Strype. Life of Cheke, Anno 1553.

My *daughter*, my only *daughter*, from whose tenderness I expected all the comforts of my age, died last night of a fever. My views, my purposes, my hopes are at an end : I am now a lonely being disunited from society. *Johnson. Rasselas*, ch. xviii.

DAVID'S, ST., Mynyw, Menevia, a City of Pembrokeshire in South Wales, and the See of a Bishop, at present a poor and miserable village, (*plus nominis habens quàm ominis*, as Giraldus observes even in the XIIth century,) the four hamlets composing which contained 2440 inhabitants in the year 1821. Distant sixteen miles west from Haverford West, and 273 from London.

St David's was once a place of considerable importance. The founder of the See was David son of Sandde, or Xantus, as his name is Latinized, Prince of Cardiganshire, who flourished in the Vth and VIth centuries. David was a favourite theme of monkish legends, and has latterly been elevated to the rank of Patron Saint of Wales. His birth, however, was by no means free from stain ; for Prince Sandde was not only guilty of force against the chastity of his mother, the Princess Non, but in order to obtain her favours he sacrilegiously violated the privileges of a cloister. David studied first at Henmeneu or Old Menevia, and afterwards, (having received ordination,) for ten years under Paulinus, a celebrated Theologist in the Isle of Wight. Paulinus, having been warned by an Angel, despatched David to preach in Britain ; a following which he exercised with great diligence and success,

DAVID'S, ST.

till he determined to fix his residence in a sequestered spot, called the *Vale of Roses*, and there lay the foundation of a Monastic Society. Many men eminent for sanctity were soon assembled round him, and submitted themselves to a most rigid discipline, which not only demanded labour, abstinence, penance, and other austerities common to the ascetic life, but reduced them to such a state of servitude to their Superior, that as we are informed in the *Acta Sanctorum*, (Martii, i. 46,) *Patris licentiam etiam ad secreta Naturæ requirebant.*

The Pelagian heresy had at this time spread widely over Wales, and in 519 a Synod was convened at Llandewi Brefi in Cardiganshire, in order to check its progress. Hither David was summoned among others, and a distinguished miracle marked his preaching, which we shall give as it will be found in Cresey's *Church History of Britany or England*, (xi. 11,) from Giraldus Cambrensis. "When all the Fathers assembled enjoyned St. David to preach, he commanded a child which attended him, and which had lately been restored to life by him, to spread a napkin under his feet, and standing upon it he began to expound the Gospell and the Law to the auditory. All the while that he continued a snow-white Dove descending from Heaven sate upon his shoulder, and moreover the earth on which he stood rais'd itself under him till it became a hill, from whence his voice, like a trumpet, was clearly heard and understood by all, both near and far off. On the top of which hill a Church was afterwards built, which remains to this day." A stone even now stands in the Church-yard of Llandewi Brefi, about eight feet in height and a foot in circumference, called by the villagers *St. David's Staff*, and supposed to have been used by him during this sermon.

At the conclusion of this Synod, Dubrecius, Archbishop of Caerleon, being desirous of spending the remainder of his days in retirement, proposed to resign his office in favour of David. The offer met with unanimous approbation, and was agreed to by David, on condition that the See might be transferred to Mynyw. David afterwards summoned a second Synod called the *Synod of Victory*, and having committed to writing the decrees of both assemblies, and obtained for them the approval of the Court of Rome, he distributed them as the rule and directory in Ecclesiastical matters among the Welsh Churches, which received and observed them for many centuries.

The time of David's death is uncertain. It is dated by different authors from 544 to 609, and his age is variously stated from 97 to 147.

The miracles ascribed to the agency of St. David are very numerous, and among the wonders attendant upon him must be numbered the prediction of his birth, thirty years before it occurred. Giraldus informs us of his many spiritual virtues, he was *audientibus doctrina, religiosis forma, egentibus vita, orphanis munimen, viduis fulcimen, pupillis pater, monachis regula, sæcularibus via*; he was moreover goodly to the eye in the outer man, for another author (cited by Sir R. C. Hoare, Baldwin's *Itin.* ii. 13,) styles him, *amabilis valdè, vultu venustus, formâ præclarus, facundus, eloquens et quatuor cubitorum staturâ erectus.* He was canonized in the XIIth century by Callixtus II., who annexed extraordinary privileges to a pilgrimage to his Shrine.

Menevium pete bis, Romam adire si vis;
Merces æqua tibi redditur hic et ibi.

Thus rendered by a Welsh Bard, Williams, not much according to the intention of the Monkish original:

DAV S.

Would haughty Popes your senses bubble
And once to Rome your steps entice,
'Tis quite as well and saves some trouble,
To visit old St. Taffy twice.

And again there is another line to the same purpose,

Roma semel quantum bis dat Menevia tantum.

Twenty-five Archbishops succeeded David. Sampson, the last, migrated to Tours. Here, during the prevalence of a contagious fever in Mynyw, he became Bishop of Douay; and the Archiepiscopal Pall which he carried with him was thus lost to his original See; nevertheless, till the conquest of Wales by Henry I. the Welsh Bishops were always consecrated by the Bishop of St. David's, and he by his Suffragans, without submission to any other Church, although Eugenius III., fifteen years before, had subjected them to the See of Canterbury.

Morgeneu was the first Bishop of St. David's who ventured to eat flesh. He was on this account killed by Pirates, and on the night of his death he showed his wounds to an Irish Bishop, saying, *Quia carnes comedi caro factus sum.* Nathan Jevan, who succeeded him, was Bishop for a single night only. Among the distinguished names belonging to the See in more recent times, may be numbered Bishops Bull, 1705; Lowth, 1766; and Horsley, 1788.

The Cathedral at Mynyw was originally dedicated to St. Andrew, and St. David who has now superseded the original Patron, was probably annexed soon after his canonization. The earliest part of the building existing at present was erected by Bishop Peter de Leia, in 1180; yet before this time, so celebrated was the Shrine of St. David, that William the Conqueror and Henry II. had made pilgrimages to it. Edward I. and his Queen Eleanor visited it in 1284, and the resort of sea-faring men to numerous little Chapels on the shore, together with the offerings at the Cathedral itself, brought great riches to the Clergy.

The western front of the Cathedral has been spoiled by the motley manufacture of a fashionable modern builder; but a view of the fine Saxon workmanship which preceded these repairs, may be found in Grose's *Antiquities.* The columns and arches in the nave are Saxon, richly decorated and accurately proportioned. In the chancel is the tomb of Edward, Earl of Richmond, father of Henry VII. 1456. On the south side of the choir is that of Bishop Anselm, with a very communicative epitaph,

Petra, precor, dic sic: Anselmus Episcopus est hic:

To the south of the altar is that of Rhys, Prince of South Wales, 1196. Giraldus Cambrensis is interred in the south aisle. Beyond the chancel to the east is a beautiful florid Gothic Chapel, built by Bishop Vaughan in the time of Henry VIII. The Mary Chapel and the north aisle are roofless; but yet the Cathedral, though partially ruined, contains some remains of antiquity not often met with, a Penitentiary, a Rood-loft, and the Shrine of the Saint. The interior dimensions of the Church are as follows: length from east to west 290 feet, from north to south 120; breadth of nave and aisles seventy-six; height forty-six; height of central tower 127.

The ruins of St. Mary's College, founded in 1388.

D'S, stand to the north. The Chapel, which sufficiently
. evinces the magnificence of this structure, is the only
NT. part now remaining. To the south-west are the ruins of the Episcopal Palace, once a very superb pile, erected by Bishop Gower in 1328, and iniquitously dilapidated by the avarice of Bishop Barlow in 1536. The See is endowed for a Bishop, Precentor, (with the power of Dean,) Chancellor, Treasurer, four Archdeacons, nineteen Prebendaries, and eight Vicars Choral. The Diocese comprehends the Counties of Pembroke, Caermarthen, and Brecknock, and parts of Radnor, Monmouth, Hereford, Montgomery, and Glamorgan.

Brown Willis, *Survey of St. David's*; Hoare, *Giraldus Cambrensis, Itinerary of Archbishop Baldwin*; Norris, *Architectural Antiquities of St. David's*; Manby, *History and Antiquities of St. David's*; Wotton, *Memoirs of the Cathedral Church of St. David's*; Bishop Burgess, *Bishops and Benefactors of St. David's.*

DAVIESIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx bell-shaped, angular, five-cleft; corolla pea-flowered; style awl-shaped; germen superior; stigma acute; seed pod compressed, solitary.

Ten species, elegant shrubs, natives of New South Wales.

DAUNT, *v.* } "Fr. *dompter* or *donter*, to tame, to
DA'UNTER, } reclame, to break, *daunt*; vanquish,
DA'UNTING, } overcome, subdue, bring under."
DA'UNTLESS. } Cotgrave. *Daunt*, says Skinner, is to terrify, to confound, to reduce to silence by great daring or threatening: perhaps from Fr. *domter*, *domare*, and this immediately from Lat. *domitare*.

G. Douglas calls a *breaker* of horses or a horse-breaker, a *danter* of horses.

> þe Gywes and Herodes (þat here king was)
> He a *dauntede* harde ynow, and non harme yt nas.'
> *R. Gloucester*, p. 61.

> And David that be diademyd. and *daunten* alle oure enemyes.
> *Piers Plouhman. Vision*, p. 60.

> Thy foly more fro day to day
> Shall grow, but thou it put away
> Take with thy teeth the bridell fast
> To *daunt* thy hart.
> *Chaucer. The Romant of the Rose*, fol. 131.

And furthermore, for as moche as reson of man wol not *daunt* sensualitiee whan it may, therefore is a man worthy to have shame: and thus suffered our Lord Jesu Crist for man whan they spitten in his visage.
Id. The Persones Tale, vol. ii. p. 298.

> Thus haue I herd oft in saiying
> That man may for no *daunting*
> Make a sperhauke of a bosard.
> *Id. The Romant of the Rose*, fol. 135.

> But for all that, this he him graunteth
> That which of hem, that other *daunteth*,
> In armes, hym she shulde take,
> And that the kynge hath vndertake.
> *Gower. Conf. Am.* book iv. fol. 76.

> For the *danter* of monstouris, our defence,
> The maist redoutit Hercules, come at hand
> Be auenture vnto this ilk land.
> *Douglas. Eneados*, book viii. fol. 248.

> And on the tothir half Prince Messapus,
> That of grete horsis the *danter* clepit was.
> *Id. Ib.* book xii. fol. 430.

> When drie of teares; and tir'd with tumbling there;
> Th' old tel truth thus my *danted* spirits did cheare.
> *Chapman. Homer. Odyssey*, book iv. fol. 61.

DAUNT. — DAUPHIN.

> ——— Impudence!
> Thou goddess of the palace, mistress of mistresses,
> To whom the costly perfumed people pray,
> Strike thou my forehead into *dauntless* marble,
> Mine eyes to steady sapphires.
> *Tourneur. The Revenger's Tragedy*, act i. sc. 1.

> ——— Will God incense his ire
> For such a petty trespass, and not praise
> Rather your *dauntless* vertue, whom the pain
> Of death denounc't, whatever thing death be,
> Deterr'd not from achieving what might leade
> To happier life, knowledge of good and evil.
> *Milton. Paradise Lost*, book ix. l. 694.

> The *danter* then of trespassers
> Perceauing Theseus drie
> His grieuous wounds, and at his feete
> Pirithous dead to lie,
> Desirous to reuenge them both,
> Laies lustie lode about.
> *Warner. Albion's England*, book i. ch. vi.

A doctor of Jesuits, that is, a doctor of five D D's as dissimulation, deposing of kingdoms, *daunting* and deterring of subjects, and destruction. *State Trials. Trial of Henry Garnett.*

About the middle of August, the prince, exposing himself upon all occasions, received a musket shot in his arm; at which perceiving those about him were *daunted*, he immediately pulled off his hat with the arm that was hurt, and waved it about his head, to show the wound was but in the flesh, and the bone safe.
Sir W. Temple. Memoirs, part ii.

> Let this suffice: nor thou, great saint, refuse
> This humble tribute of no vulgar muse:
> Who, not by cares, or wants, or age deprest,
> Stems a wild deluge with a *dauntless* breast;
> And dares to sing thy praises in a clime,
> Where vice triumphs, and virtue is a crime.
> *Dryden. Eleonora.*

> ——— In idle argument
> Let us not now consume the precious hour:
> The middle stream is pass'd; and the safe shore,
> Invites our *dauntless* footsteps.
> *Smollett. The Regicide*, act i. sc. 6.

DA'UPHIN, } Skinner, *a delphino*, from the
DA'UPHINESS, } *dolphin*, which these Princes wore
DA'UPHINRY. } for their family arms. But the adoption of these insignia or arms appears to have been subsequent to the name. Cotgrave says, "*Daulphin de France.* The *Dolphin*, or eldest son of France, called so, of *Dauphiné*, a Province given, or (as some report it) sold in the year 1349, by Humbert, Earl thereof, to Philippe de Valois; partly on condition that for ever the French King's eldest son, should hold it (during his father's life) of the Empire."

Wherefore the whole nobilitie and sage fathers made humble request, to Kyng Edward to help and ayde the yonge ladye and Prynces of Burgoyne, allegynge that as farre as they could perceyue the maryage of his doughter with the *Dolphine*, was but dissimuled and fayned.
Hall. Edward IV. The eighteenth Yere.

Wherof John, then Duke of Burgoyn, beynge warned, suspectyd the quene that she with ayde of the duke wold cõvey the *Daulphin* into Germanye, and there to hold hym at theyre pleasure.
Fabyan, vol. ii. p. 560. *Caroli VII. The twenty-sixth Yere.*

Euery daye almost talkyng with the quene his wife, of the mariage of his daughter, whom he caused to be called *Dolphinesse*, thynkyng nothyng surer then that mariage to take effect, according to the treatie. *Hall. Edward IV. The fourteenth Yere.*

And [they] passed the ryuer, and so entred into the *Dolphynny* of Vyen, and lodged abrode in the vyllages.
Lord Berners. Froissart. Cronycle, vol. ii. ch. 177.

And in yᵗ season vnder the kyng there ruled in the *Dolphynny* the Lorde Engueram Dardyn. *Id. Ib.*

DAUPHIN. — DAW.

Phillip of Valois the nine and fortyeth kinge of France in the yeare of our Lorde and Sauiour Jesus Christ one thousand three hundred forty and nine, bought the prouince of *Dawphine* of Imburtus *Dawphin*, for a small summe of money: uppon condition that for euer after the eldest sonnes of the Kinge of Fraunce, should be called the Prince *Dawphin*: which our English Chronicles call Prince *Dolphin*, and the French Chronicles call our Prince, the Prince of Wales, Prince of Gaules.

Stow. King James. Anno 1609.

The best of Ovid's expositors is he that wrote for the *Dauphin's* use, who has very well shown the meaning of the author, but seldom reflects on his beauties or imperfections.

Addison. Ovid. Metamorphoses, book ii. notes.

It is now sixteen or seventeen years since I saw the Queen of France, then the *Dauphiness*, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. *Burke. On the Revolution in France.*

DAUPHINE, or DAUPHINY, an extensive Province in the south-east of France, on the confines of Swisserland, which includes a surface of 6700 square miles, and contains a population of nearly 850,000. It formerly constituted a part of the Kingdom of Burgundy, but afterwards became an appendage to the French Crown. Much of this region is either covered or intersected by the Alps, which renders it in many parts rugged and barren; but others, especially the vallies near the banks of the Rhone, are fertile and agreeable. The lower grounds alone are adapted for tillage, the sides of the hills are generally covered with vines, and their higher parts with forests. The rivers Isere, Durance, and Drome, all flow through Dauphiné, and terminate in the Rhone, which washes its western borders. In the vicinity of the mountains the air is cold and sharp, but in the vallies and lower tracts it is warm and pleasant. Corn, flax, and olives, are the chief produces of the lower districts; wine and cattle, of the hills; and the culture of silk is attended to in a few of the vallies. Mines of iron, copper, and lead, are also worked in some of the mountainous districts. Olives, silk, and cheese, are among its principal exports; for the manufactures of the Province are little more than adequate to its own supply. Since the Revolution, Dauphiné has been divided into the three Departments of Isere, Drome, and the Upper Alps, the chief Towns of which are Grenoble, Valence, and Gap. Each of these Towns is the See of a Bishop.

DAW, DA'WISH, DA'WCOCK. } Skinner thinks it is so called from the sound it utters. Junius strongly suspects that it was originally written *dawl*: and that through the Ger. *tul, vel tule*, it is, perhaps from the Gr. *θύελλα*, a sudden and heavy storm; which these birds usually presage.

And make here of a sickel or a saw
For though ye live a hundred yere ye shall dye a *daw*.
Skelton. Ware the Hawke.

Complaine or do what you will,
Of your complaint it shal not skill;
This is the tenor of my bil,
A *daucocke* ye be, and so shalbe still.
Id. Why come ye not to Court.

I see women can find in their hearts to tumble and lie with vicious and filthy men, & drunkards and braulers, and *dawish*, and brainelesse, cruel, and murderers.

Vives. Instruction of Christian Women, ch. xvi.

Pompey being overthrown, one Nonius said, that there was yet good hope left, because they had taken seven eagles within Pompey's camp. Thy perswasion were not ill, quoth Cicero, so we were to fight but with pies and *daws*.

Sir Thomas North. Plutarch. Cicero, fol. 725.

But for a *daw-divine*, not only to foul his own nest in England, but to pull in pieces the nests of those beyond sea, it is that which I think undecent and of very ill example.

Marvell. Works. The Rehearsal transposed, vol. ii. p. 34.

——— Endless as to sound each grating note
With which the rooks, and chattering *daws*, and grave
Unwieldy inmates of the village pond,
The changing seasons of the sky proclaim.
Akenside. Pleasures of Imagination, book ii.

DAW, *v.* To *daw* or *adaw* seems equivalent to, to *daunt*. And so Mr. Gifford interprets the word in B. Jonson. To *dauer, daiver*, Dr. Jamieson says, is to stun, to stupefy, also to become stupid; Su. G. *dwr-a, infatuare, dofw-a, stupere*. To the same import is the Ger. *teuben*. The Ger. *daver-en, tremere, treniscere*, he considers to be cognate. Ihre says, that *dofw-a*, properly denotes, *sensu privare*; to deprive of sense or sensation. In the Quotation from Uncertain Authors it is, to *tame*, to mitigate.

For he that sendeth grisely stormes,
With whisking windes and bitter blastes,
And fowith with haile the winter's face,
And frotes the soile with hory frostes;
Euen he *adawth* the force of cold,
The springe in sendes with somer hote
The same full oft to stormy hartes
In cause of bale, of ioy the roote.
Vncertaine Auctors. The Meane Estate best.

WIT. He then had no barren head.
You *daw* him too much, in troth, sir,
Ben Jonson. The Divell is an Asse, act iv. sc. 4.

DAW, *v.* } A. S. *dag-ian, lucescere*, to *daw*.—
DAWN, *v.* } *Dawn*, p. participle, *daw-en*; and
DAWN, *n.* } hence the verb, *to dawn*, to be or
DA'WNING, *n.* } become day.
DAWN, *adj.* }

To bring out of *daw* is not an uncommon expression in R. Gloucester. Jamieson says, to do out of *dawys*, to bring of *daw*, is, to kill. *Daw*, he observes, is often used to denote *life*,—and thus *out of daw* denotes *death*; and on *daw*, (q. on *days*,) may denote *in life*.

To show or exhibit, or cause to show or exhibit, the appearances of light; and met. of any brilliant quality; any talent or virtue; and consequently, to awaken, to arouse.

þoru ssedynge of þy broþer blod, þat þus ys brogt of *dawe*.
R. Gloucester, p. 291.

"Ver, [for] gode syre kyng," quaþ þys þef, "vor þy loue ych hym slow.
Here ys þat knyf al blody, þat ych brogte hym wyþ of *dawe*."
Id. p. 311.

Vor þe heye blod, of wam hii come, þe kyng hym by þogte,
An adde reuþe of hem gret, & ys wille gan wyþ drawe,
An ne mygte, vor reuþe, vor non þyng bring hym of lyf *dawe*.
Id. p. 315.

So þat hii come to her felawes in *dawynge*.
Id. p. 298.

To Keningwurþe hii come in þe *dawninge*.
Id. p. 557.

——— To haf þo lawes,
þat Samuel þe gode kyng gaf bi olde *dawes*.
R. Brunne, p. 168.

——— Joye by gynneþ to *dawen*.
Piers Ploukman. Vision, p. 349.

Tyl þe day *dawede*. these damseles daunsede.
Id. Fr. p. 364.

To hem haue I so great affection
As I saied erst, comen is the Maie
That in my bedde there *daweth* me no daie.
That I nam vp, and walking in the mede.
Chaucer. Prologue to the Legend of Good Women.

W. DLE.

I would it *dawed*, and were now day
And that the night were went away.
Chaucer. The Romant of the Rose.

The *dawning* uprist, out of the see.
Id. Of Dido, Queen of Carthage.

Amongst the Turks was one thrust thorow, who (let vs not say it was ill fortune) fell off from the toppe of the prison wall, and made such a lowing, that the inhabitants thereabout (as here and there scattering stoode a house or two) came and *dawed* him, so that they vnderstood the case how that the prisoners were paying their ransoms.
Hakluyt. Voyage, &c. John Foxe, vol. ii. part i. fol. 134.

Tyll with good rappes,
And heuy clappes
He *dawde* hym vp agayne.
Sir Thomas More. Workes. These fowre thinges.

As when with crowned cups unto the Elian god
Those priests high orgies held; or when the old world saw
Full Phœbes face eclips'd, and thinking her to *daw*,
Whom they supposed falln in some enchanted swoun'd,
Of beaten tinkling brass still play'd her with the sound.
Drayton. Poly-olbion, song 6.

Watch therefore for ye know not when the master of the house wyll come, whether at euen or at midnight, whether at the cocke crowing or in the *daunynge*: least yf he come sodenlye he should find you slepyng. *Bible, Anno* 1551. *Mark*, ch. xiii

The *dawning* day this while, y^e^ ocean sea had cleerely cleft.
Phaer. Æneidos, p. 25.

Now when as sacred light began to *dawn*
In Eden on the humid flours, that breath'd
Their morning incense, when all things that breath,
From th' earth's great altar send up silent praise
To the Creator, and his nostrils fill
With grateful smell, forth came the human pair
And joyn'd their vocal worship to the quire
Of creatures wanting voyce.
Milton. Paradise Lost, book ix. l. 192.

But now at last the sacred influence
Of light appears, and from the walls of heav'n
Shoots far into the bosom of dim night
A glimmering *dawn*. *Id. Ib.* book ii. l. 1037.

Const. Would it were day? Alas poore Harry of England: hee longs not for the *dawning*, as wee doe.
Shakspeare. Henry V. fol. 82.

There by th' vncertaine glimse of starry night,
And by the twinkling of their sacred fire
He mote perceiue a little *dawning* sight,
Of all which there was doing in that quire.
Spenser. Faerie Queene, book vi. can. 8.

Heare we no bird of day, or *dawning* morne,
To greet the sun, or glad the waking eare:
Sing oute, ye scrich-owles, lowder then aforne,
And ravens blacke of night.
Hall. Elegy on Dr. Whitaker.

The painted birds, that haunt the golden tide,
And flutter round the banks on every side,
Along the grove in pleasing triumph play,
And with soft music hail the *dawning* day.
Pitt. Virgil. Æneid, book vii.

And oft thy voice in dreadful thunder speaks;
And oft at *dawn*, deep noon, or falling eve,
By brooks, and groves, in hollow-whispering gales.
Thomson. A Hymn.

The darkness and shadows of death pass away as soon as the Sun of Righteousness *dawns* upon the soul.
V. Knox. Sermon 4. vol. vi.

In such an anxious state of things, if *dawnings* of success serve to animate our diligence, they are good; if they tend to increase our presumption, they are worse than defeats.
Burke. On the Œconomical Reform.

DAWDLE, *v. to daw*, in Scotch, (see to Daw or Adaw,) is, consequentially, a sluggard, one who is lazy and idle. Jamieson. And *dawdle*, in English, seems to be a diminutive. DAWDLE.

To move sluggishly, lazily, idly; to loiter or idle away time. DAY.

Be quick—why sure the gipsy sleeps!
Look how the drawling *daudle* creeps.
Lloyd. Chit-Chat.

DAY, Dai'ly, *adj.* Dai'ly, *adv.* } A. S. *dæg*, from *dæg-ian*, *lucescere*, to grow or become light. Dutch, *dagh*; Ger. *tag*.
Day is much used in *Composition*.

Þe Kyng Cassibel anon for ioye made ys haste,
Þat alle þe knyȝtes of hys lond com to ys feste,
To London at a certeyn *day*, and here wynes al so.
Here sacrifice to here Godes, as ryȝt was, to do.
R. Gloucester, p. 59.

——— A countes to ȝelde
Howe we ladde oure lyf here. and hus lawes kepte
And hou we dude *day by day*. þe dome wol reherce.
Piers Ploughman. Vision, p. 165.

Techinge hem to kepe alle thingis whatever thingis I have comaundid to you and lo I am with you in alle *daies* unto the endyng of the world. *Wiclif. Matthew*, ch. xxviii.

And anoon the man was maad hool & took up his bed, and wente forth: and it was Saboth in that *day*.
Id. John, ch. v.

His sone succedeth in his heritage;
In rest and pees, after his fadres *day*.
Chaucer. The Clerkes Tale, v. 9012.

Thus passeth yere by yere, and *day by day*,
Till it felle ones in a morwe of May
That Emelie, that fayrer was to sene
Than is the lilie upon his stalke grene.
Id. The Knightes Tale, v. 1010.

Wherefore was all their *daily* labour,
Who coud approch next in her fauour.
Id. The Remedie of Loue, fol. 323

All this was moued at councel thrise
And concluded *daily* twice. *Id. Dreame*, fol. 363.

For do not their *daily* practices and cruel burthens imposed on all sorts of people, high and low, rich and poor, witness that their descent is from the Beast, part of his state and kingdom.
State Trials. Trial of Lilburne.

——— Other creatures all *day* long
Rove idle unemploid, and less need rest;
Man hath his *daily* work of body or mind
Appointed, which declares his dignitie,
And the regard of heav'n on all his waies.
Milton. Paradise Lost, book iv. l. 618.

Redouble then this miracle, and say,
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind, that *daily* are in sight?
Id. Ib. book ix. l. 565.

That and the rest are in my *daily* care;
But should I shun the dangers of the war,
With scorn the Trojans would reward my pains,
And their proud ladies with their sweeping trains.
Dryden. Homer. Iliad, book vi.

A patient, useful creature, born to bear
The warm and woolly fleece, that clothed her murderer,
And *daily* to give down the milk she bred,
A tribute for the grass on which she fed.
Id. Ovid. Metamorphoses. book xv.

At the close of the *day*, when the hamlet is still,
And mortals the sweets of forgetfulness prove,
When nought but the torrent is heard on the hill,
And nought but the nightingale's song in the grove.
Beattie. The Hermit.

DAY. DAY, in *Composition.*

The cuckowe and I fast haue chide
Euer sithen it was *day-light.*
Chaucer. The Cuckow and the Nightingale.

Whan the sunne is risen, the *daye-sterre* waxeth pale and leseth her light.
Id. The second Boke of Boecius, fol. 217.

Til the *dai* bigynne to gyue light, and the *dai-sterre* springe in your hertis. *Wiclif. 2 Peter*, ch. i.

Hauing trauailed to the mountaines the space of three miles, and arriuing there somewhat before the *day-breake*, we arrested our selues to see *day* before vs which appearing, we found the inhabitants to be fled.
Hakluyt. Voyage, &c. Sir Francis Drake, vol. iii. fol. 731.

In so muche that I am fully persuaded and cannot but beleue that God hath shewed Moses the secrets of Christ, and the very maner of his death before hande, and commaunded hym to ordaine them for the confirmation of our faythe, whiche are now in the clear *day-light.*
Tyndall. Workes, fol. 12. *A Preface before the five Bookes of Moses.*

They haue all their lyfe after [war] an vnsauery smack thereof, and smell still toward *day-sleepers*, pursepickers, highwayrobbers, quarrelmakers, ye and bloudsheders to.
Sir John Cheeke. The Hurte of Sedition.

Nowe is this the *daie-spring* of the third *daie*, which third *daie*, himself arysing together with the same, hath willed to be gladsome and prosperous to all the wholle world.
Udall. Luke, ch. xxiv.

But well I do remember, it was declared, that all the *day-time* the earl had the liberty of five large chambers and too long entries, within the utter door of the prison.
State Trials. Inquisition upon the death of the Duke of Northumberland.

ESTIF. This place will fit our talk, 'tis fitter far, sir,
Above there are *day-beds.*
Beaumont and Fletcher. Rule a Wife and have a Wife, act i. sc. 1.

As if by their precise philosophicall rules, they would controul our *day-books* and journals of our ordinary expences, they cut off all the cost bestowed upon our table in things needless and superfluous. *Holland. Plutarch*, fol. 476.

The seventeenth day of January they made a general assault upon five seueral quarters of the town, somewhat before *day-break*, but were with equal courage opposed from within, and near three hundred men lost, or wounded in the service.
Clarendon. History of the Rebellion, vol. ii. part i. p. 457.

The next day, which was Friday, they came about *day-breaking* with all their forces to assault the said castle.
State Trials. Trial of Colonel Fiennes.

That which on Flora's breast,
All fresh and flourishing,
Aurora, newly dress'd,
Saw in her dawning spring;
Quite dry and languishing,
Depriv'd of honour quite,
Day-closing Hesperus beholds at night.
Daniel. Description of Beauty.

(Especially old Scatchlocke) thought it ominous!
Swore it was mother Maudlin whom he met,
At the *day-dawne.*
Ben Jonson. The Sad Shepherd, act i. sc. 6.

Yet hereof no important reckoning makes
But as a dream that vanish'd with the light:
The *day-designs*, and what he had in hand
Left it to his diverted thoughts unscann'd.
Daniel. History of Civil War, book i.

Cease, dreams, the images of *day-desires*,
To model forth the passion of the morrow;
Never let rising sun approve you liars
To add more grief to aggravate my sorrow.
Id. Sonnet 51.

Saint Cyril tells us of some idolaters that would have only a *day-God*, because the night was a time for revelling, and to have a God then, would destroy their game, and therefore they pitch upon the sun, ἵνα κατὰ τὴν νυκτὸς καίριον ἄθεοι μένωσι, that they might be atheists all night, and then they take it out to purpose, ἀμυνόμενοι τὴν ἡμέραν, (as St. Basil saith of the glutton's feasts,) revenging themselves on their *day-devotions* by their night-revels, never acknowledge a God, when a lust is to be lost by it. DA
Hammond. Works. Sermon 8. vol. iv.

Let him have time to gorge your hook, for he does not usually forsake it, as he oft will in the *day-fishing.*
Walton. Angler, part i. ch. v.

Look how the *day-hater*, Minerva's bird,
Whilst privileg'd with darkness and the night,
Doth live secure t' himself, of others fear'd.
Daniel. History of Civil War, book ii.

" Doth God exact *day-labour*, light deny'd,
I fondly ask?" But Patience, to prevent
That murmur, soon replies, " God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best."
Milton. Sonnet 19. *On his Blindness.*

Neptune, for gain, builds up the walls of Troy,
As a *day-labourer.*
Massinger. The Virgin Martyr, act iii. sc. 1.

——— He whose turne doth keepe
The night obseruance, hath his double hire;
Since day and night, in equall length expire,
About that region; and the nights watch weigh'd
At twice the *daies* ward; since the charge that's laid
Vpon the nights-man (besides breach of sleepe)
Exceeds the *daies-mans*: for one, oxen keepe,
The other sheepe.
Chapman. Homer. Odyssey, book x. fol. 147.

There in another place beares downe the bankes
Of some *day-labouring* wretch.
Browne. Britannia's Pastorals, book i. song 2.

Now by the time we were thus ranged in a very brave order, *daylight* began to appeare, and being advanced hard to the wall we saw the enemye to resist.
Sir Francis Drake. West India Voyage, fol. 11.

A long and *daily-dying* life, which breaths
A respiration of reviving deaths.
Crashaw. A Religious House.

CYP. Madam, I would not have you with the lark
Play yourself into *day-net.*
Machin. The Dumb Night, act ii. sc. 1.

——— Thou that before has been
More watchful than the *day-proclaining* cock,
As sportive as a kid, as frank and merry,
As mirth herself.
Anonymous. The Merry Devil of Edmonton.

Strew, strew, the glad and smiling ground
With every flower, yet not confound:
The primrose drop, the Spring's own spouse,
Bright *dayes-eyes*, and the lips of cowes.
Ben Jonson. Masques. Pun's Anniversarie.

Nilus head, enclosed with shining rock,
A whole *day's-journy* high.
Milton. Paradise Lost, book iv. l. 284.

Generally, night-showers are better than *day-showers*, for that the sunne followeth not so fast upon them.
Bacon. Natural History, Cent. vii. sec. 664.

Such were the Romans in this island, whose deputies at the *day-spring* almost of Christianitie were conuerted.
Speede. The first planting of Christian Religion in Britaine, book vi. ch. ix. sec. 16.

I meant to make her faire, and free and wise,
Of greatest blood, and yet more good than great,
I meant the *day-starre* should not higher rise,
Nor lend like influence from his lucent seat.
Ben Jonson. Epigrammes. On Lucy, Countess of Bedford, Ep. 76.

DAY.

Yet farther, another art of charity he had, the selling of corn to his poor neighbours at a rate below the market price: which though, as he said, he had reason to do, gaining thereby the charge of portage; was a great benefit to them, who besides the abatement of price, and possibly forbearance, saved thereby a *day's-work*. *Fell. Life of Hammond*, A. 2.

See how the Sun in *day-time* clouds his face,
And lagging Vesper, loosing his late team,
Forgets in heaven to run his nightly race.
G. Fletcher. Christ's Triumph over Death.

Hire other labourers for *day-wages*.
Holland. Plutarch, fol. 174.

But euen this night, whose blacke contagious breath
Already smoakes about the burning crest
Of the old, feeble, and *day-wearied* sunne
Euen this ill night, your breathing shall expire.
Shakspeare. King John, fol. 20.

ODM. But from her birth my soul has been her slave,
My heart receiv'd the first wounds which she gave:
I watch'd the early glorious [glories] of her eyes,
As men for *day-break* watch the eastern skies.
Dryden. The Conquest of Mexico, act i. sc. 2.

These are the gay phantoms that dance before my waking eyes, and compose my *day-dreams*. *Spectator*, No. 167.

Dig, says the unjust steward, I cannot; but why? Did either his legs or his arms fail him? No; but *day-labour* was but an hard, and a dry kind of livelihood to a man, that could get an estate with two or three strokes of his pen.
South, vol. i. p. 426.

Shall a poor countryman be eternally happy for having the chance to be born in Italy; or a *day-labourer* be unavoidably lost, because he had the ill luck to be born in England.
Locke. Of Human Understanding, book iv. ch. xx. sec. 3.

Seldom do armies invade poor *day-labouring* countries; they are not the thin weather-beaten cottages, but the opulent trading cities, which invite the plunderer. *South*, vol. iv. p. 488.

A skilful fowler, according to the differing natures of his game, so contrives and appropriates his stratagems, that some he catches with light, (as larks with *day-nets*,) some with baits, (as pigeons with peas, &c.) *Boyle. On the Style of the Holy Scriptures.*

Blind Bayard rather, worn with work, and years,
Shall roll the unwieldy stone; with sober pace
He'll tread the circling path till dewy eve,
From early *day-spring*, pleas'd to find his age
Declining not unuseful to his lord.
J. Philips. Cider, book ii.

This is called both properly and elegantly by S. Peter, 2 *Ep.* i. 19, the *day-star's* arising in our hearts: that is, by the secret, silent workings of his spirit he illuminates the judgment, bends the will and the affections, and at last changes the whole man.
South. Sermons, vol. iii. p. 291.

There was a pigeon-house not far from thence: pigeons and birds would have eaten their corn, if they [the ants] had brought it out in the *day-time*: 'tis highly probable they knew it by experience. *Guardian*, No. 156.

She is continually asking me a thousand frivolous questions about every customer that comes in and goes out; and all the while I am entering any thing in my *day-book*, she is lolling over the counter, and staring at it, as if I was only scribbling or drawing figures for her amusement. *Johnson. The Idler*, No. 15.

In the present times, through the great part of Europe, a creditable *day-labourer* would be ashamed to appear in public without a linen shirt, the want of which would be supposed to denote that disgraceful degree of poverty, which, it is presumed, nobody can well fall into without extreme bad conduct.
Smith. Wealth of Nations, book v. ch. ii.

Since these dark, cheerless, solitary caves,
Death-breathing woods, and *daily-opening* graves,
Conspire in vain with all the aids of art,
To blot thy dear idea from my heart.
Cawthorne. Abelard to Eloise.

Most of them are so well known, that I should almost as soon think of pointing out the lustre of the *day-star* in the heavens, as of displaying in detail their splendid and acknowledged merits.
V. Knox. Christian Philosophy, sec. 8.

DAY. — DAZE.

DAYESMAN, an Arbiter, as it were, bestowing a *day*, to decide a matter. Minsheu. In Ger. *tag* is *day*, and emphatically *the* day, the fixed or appointed day; and *tagen*, is *condicere diem*, to appoint *a day*. In Dutch, *dagh* is *day*; and *dagh vaerden, diem dicere, constituere, præfinire alicui*; to fix, appoint or determine *a day* for any one. And *daghen, citare*, to cite or summon. And thus, *Dayesman*, he who fixes *the day*, who is present or sits as Judge, Arbiter or Umpire on *the day* fixed or appointed. In Paul to the 1 *Cor.* iv. 3, Wiclif's translation "of *manny's dai*," is literal from the Lat. Vulgate, "*ab humano die*." In Gr. ἀπὸ ἀνθρωπίνης ἡμέρας; and this Mr. Parkhurst observes, is spoken in opposition to *the coming* of the Lord, in v. 5, and also to ἡ ἡμέρα, *the day*, i. e. the *day* of the Lord, in the preceding chapter v. 13; where the Vulgate renders ἡ ἡμέρα, *Dies Domini*.

If one man synne agaynst another, *dayseman* may make hys peace: but yf a man sinne agaynst the Lord who can be hys *dayseman?* *Bible, Anno* 1551. 1 *Samuel*, ch. ii.

A shameful president for the time to come: namely, that vmpiers and *daies-men*, should convert the thing in suit unto their own and proper vantage. *Holland. Livius*, fol. 137.

'Tis instinct of nature, (witness the heathen sacrifices, and lesser Gods, as mediators to the great God,) to seek out a *daies-man*. *Job*, ix. 33. *Goodwin. Works*, vol. v. part i. fol. 117.

There shall be no more need of a *days-man* for to make intercession and reconciliation, for all distances, and enmity shall be utterly abolished. *Hopkins. Sermons*, fol. 525.

To whom Cymochles said; For what art thou,
That mak'st thyselfe his *dayes-man*, to prolong
The vengeance prest.
Spenser. Faerie Queene, book ii. can. 8.

DAZE, *v.*
DA'ZING,
DA'ZZLE,
DA'ZZLEMENT,
DA'ZZLINGLY.

Dutch, *daesen, delirare, insanire, phantasmate turbari.* Also Dutch, *dayselen: Vertigine laborare, obstupere, mente et animo perturbari, attonitus fieri.* Kilian. Junius and Skinner think from the A. S. *dwaes, stultus*, foolish.

To *daze* or *dazzle*, seems equivalent to

To confuse or confound, perplex or embarrass the sensations or perceptions, *sc.* by excess of light, of splendour or brilliancy—both literally and metaphorically.

And also dombe as a stone
Thou sittest at another boke
Til fully *dased* is thy loke.
Chaucer. The second Booke of Fame, fol. 278.

For in good faith thy visage is ful palc
Thin eyen *dasen*, sothly as me thinketh.
Id. The Manciples Prologue, v. 16980.

If any do but lift vp his nose to the smell after the truth, they swap him in the face with a fire brande to senge hys smellyng, or if he open one of his eyes once to looke towards y^e^ light of God's word, they bleare & *daze* his sight with their false iugglyng.
Tyndall. Workes. An Answer to Sir Thomas More's Dialogues, fol. 277.

I gessed long ago that God would send a *dasing* into the head of the spiritualitie, to be catched thēselues in their owne subtiltie, and I trust it is come to passe.
Id. Ib. fol. 455. *Two notable Letters that he sent vnto John Frith.*

DAZE. — DEACON.

And the Lorde shall smyte the with madnesse, blyndnesse and *dasynge* of herte.
Bible, Anno 1551. *Deuteronomium*, ch. xxviii.

Then takes he forth the shield, whose light so *dazed*
The lookers on, they fall down all amazed.
Harrington. Orlando, book x. st. 93.

As where th' Almighties lightning brond does light,
It dimmes the *dazed* eyen, and daunts the sences quight.
Spenser. Faerie Queene, book i. can. 8.

Whereby I learne that grieuous is the game
Which follows fansie *dazled* by desire.
Gascoigne. Flowers to the same Gentlewoman.

The which, O pardon me thus to enfold
In couert veile, and wrap in shadowes light,
That feble eyes your glory may behold,
Which else could not endure those beames bright.
But wold be *dazled* with exceeding light.
Spenser. Faerie Queene, book ii. *Of Temperance.*

To gain a kingdom, who spares their next blood?
Nearness contemn'd, if sov'reignty withstood.
A diadem once *dazzling* the eye,
The day too dark to see affinity.
Drayton. England's Heroical Epistles. The Lady J. Gray to Lord Dudley.

There are but few, whom Fortune bathes in blesse,
But blinded are, and *dazelingly* they looke:
They see nought else but worldly happinesse,
At that they only fish with fortune's hooke.
Mirrour for Magistrates, fol. 56.

If less splendour wait on thine,
Yet they so benignly shine,
I would turn my *dazzled* sight
To behold their milder light.
Waller. To Amoret.

Swift, at his look, a shape supremely fair
Leap'd into being with a boundless blaze,
That fifty suns might *daze.*
Sir W. Jones. A Hymn to Nárâyena.

The leading clergy of the 4th [century] understand their interest too well, to part with the old plea of miraculous gifts, which had been found so effectual, to *dazzle* the senses and possess the minds of the multitude.
Middleton. Free Enquiry. Introductory Discourse.

DAZE is the name given by Miners to any hard and glittering stone.

DE'ACON, DE'ACONESS, DE'ACONRY, DE'ACONSHIP. } Lat. *diaconus*; Gr. διάκονος; It. and Sp. *diacono*; Fr. *diacre*; Dutch, *diaker*; Ger. *diacon*. Gr. διάκονος, *qui festinat, qui sedulus est*; a diligent servant or minister, from διά-κον-ειν, to serve, to minister diligently; (compounded of διὰ, and κον-εῖν, to hasten, to be diligent.)

Also it behoueth *dekenes* to be chaaste, not double tunged, not ghouen mych to wyn, not suynge foul wynnynge, that han the mysterie of feith in cleen conscience, but be thei preued first and mynystre so, hauing no cryme.
Wiclif. 1 *Timothy*, ch. i.

Likewise must the *deacons* be honest, not double tonged, not geuē vnto muche drynkynge, neither to fylthy lucre: but hauing the mistery of the faith in pure conscience. And let them fyrste be proued, and then let thē minyster, yf they be found faultless. *Bible, Anno* 1551.

And *Rom.* xvi. I commende vnto you Phēbe the *deaconisse* of the church of Cenchris.
Tyndall. Workes. An Answer to Sir Thomas More's Dialogues, fol. 250.

More plainly, if the Scriptures had intended, and held forth as making one church, and the elders of those many churches, to have been elders in common to those churches, as one church, then the *deacons* of all those churches, should make up a common *deaconry*; and be *deacons* in common, unto all those churches in an ordinary way, as the other elders.
Goodwin. Works, vol. iv. part iv.

Nor do they exercise acts of that office in a set way to other congregations, nor to neighbour congregations more than to another; much less is there a common *deaconship* of them all.
Id. Ib.

So Epiphanius: There is an order of *deaconesses* in the church, but not to meddle, or to attempt any of the holy offices.
Taylor. Sermon, part iv. fol. 13. *The Divine Institution of the Office Ministerial.*

The lowest order of the clergy in the apostolical and our church is, that of a *deacon*, which deserves a great esteem, because the meanest office in God's house is honourable, and none ought rashly to undertake it, nor suddenly to be admitted into it, because it is the foundation of, and first step toward the higher orders; and being instituted by the inspired Apostles, it is a sacred order, which gives a man power to minister about holy things. *Comber. On the Office for making Deacons.*

A woman of great piety, and a *deaconess* in the church, was intimate with the boy's mother; and had often exhorted the child to imitate the Christians, and to be religious.
Jortin. Remarks on Ecclesiastical History.

By the Writers of the *New Testament*, DEACON is sometimes used to denote any one who ministers in the service of God; but it is generally employed to designate the third or lowest Order of the Clergy, the origin and reason of whose institution is related in the sixth Chapter of the *Acts of the Apostles*. The foreign or Hellenistic Jews at Jerusalem having complained that their widows were neglected by the Hebrews, or Jews of Palestine, "in the daily ministration" out of the common stock, the Apostles directed the "multitude of the disciples" to select "seven men of honest report, full of the Holy Ghost and wisdom." They were accordingly presented to the Apostles, by whom they were ordained to this office, by prayer and imposition of hands. From the original of *Acts*, vi. 2, 4, it appears that there were two classes of Deacons, viz. 1. Διάκονοι τῆς Τραπέζης, *Deacons of the* TABLE, whose province it was to take care of the alms collected in the Church, and to distribute among the poor, widows, &c.; and 2. Διάκονοι τοῦ Λόγου, *Deacons of the* WORD, whose business it was to preach and variously instruct the people. After the persecution of the Apostolic Church and the consequent dispersion of its members, the Deaconship of Tables appears to have ceased, together with the community of goods: and Philip, who was one of those Deacons that at first had served tables, applied himself entirely to the preaching of the word. (*Acts*, viii. 4, &c.) From Saint Paul's description of the qualifications of Deacons, in 1 *Tim.* iii. 8—13, two properties of their office may clearly be collected: viz. first, that it was an office which, in point of importance, was similar to that of Presbyter, (or Priest,) for the same marks are laid down for Timothy in the choice of Deacons, as in the choice of Presbyters; they were to be men of similar piety and good conduct in every relation of life: and, secondly, the office is described to be probationary; it was designed to be a step to something higher.

In the ages immediately succeeding that of the Apostles, the Deacons were regarded as a sacred Order, though the appellation of Priests was not generally given to them: they were commonly distinguished from Presbyters or Priests, by the names of Ministers

 and Levites. Certain it is that the ordination of a Deacon differed from that of a Presbyter both in its form and manner, as well as in the gifts and powers conferred thereby. The ordination of a Deacon might be performed by the Bishop alone; because, as the Council of Carthage words it, (*Conc. Carth.* iv. c. 4,) he was ordained, not to the Priesthood, but to the inferior services of the Church. These services are not mentioned in the form of ordination remaining in the Apostolic Constitutions; but the Bishop prayed, generally, that God would cause his face to shine upon His servant who was then chosen to the office of a Deacon, and fill him with His Holy Spirit and power, as he did Stephen the Martyr, that he, behaving himself acceptably, uniformly and unblamably in his office, might be thought worthy of a higher degree. (*Const. Apost.* l. viii. c. 18.)

The most common office of a Deacon, was to assist the Bishop and Presbyters at the Altar, and to take care of the holy table, together with the ornaments and utensils belonging to it. He was, further, to receive the offerings of the people, and to present them to the Presbyter, by whom they were presented to God upon the altar; after which, the Deacon publicly repeated the names of those who made the oblations. In some Churches, though not in all, the Deacons read the Gospel, both before and during the Communion service: and in the administration of the Eucharist, they were to distribute the bread and wine to the people present, and also to carry them to such as were absent; but they could not consecrate the elements. In some cases they had the power to administer Baptism.

Another office of Deacons was to direct the people in the exercise of their public devotions in the Church, by giving them notice when each part of the service began, and exciting them to join therein by certain forms of words appointed for that purpose. They were also to give notice to the Catechumens, Penitents, and Energumens, when they were to come up and offer their prayers, and when to depart; and in several prayers they repeated the words before them, in order to teach them what they were to pray for; and, if licensed by the Bishop, but not otherwise, they were allowed to preach, and were empowered to reconcile Penitents to the Church, and to rebuke any irregularities which they might observe during the celebration of divine service. They might be deputed by their Bishops to be their representatives and proxies in General Councils, in which case they sat and voted, not as Deacons, but as proxies, in the room and place of their principals; and in Provincial and Consistorial Synods, they were sometimes allowed, as well as Presbyters, to give their voice in their own names.

During the first two centuries of the Christian Church, the Deacons performed various inferior offices, which were afterwards discharged by Readers, Subdeacons, Catechists, Exorcists, &c. To them, as the Bishop's Sub-almoners, were confided the care of the poor, and the superintendence of the morals of the people; and such evils as they could, they were to redress, but those which were beyond their power, they were to report to the Bishop. In consequence of the multifarious duties which thus devolved upon Deacons, it was usual to have several in the same Church. In some Churches, they were precise in the number seven, in imitation of the first Church of Jerusalem, though this rule was not universal. Deacons were ordained by the Bishops by imposition of hands, and it was lawful for them to have wives; but no one could be ordained until he was twenty-five years of age. (Bingham's *Orig. Eccles.* book ii. ch. xx.; Suicer *Thesaurus Eccles. voce* Διάκονος.)

In the United Church of England and Ireland, (as also in the Protestant Episcopal Churches in Scotland and North America,) a Deacon receives ordination by the imposition of hands of a Bishop; in consequence of which he can preach, assist in the Sacrament of the Lord's Supper, and, generally, may perform any sacred office except consecrating the elements and pronouncing absolution. By the Statute 44 George III. c. 43, it is enacted that no person shall be admitted until he shall have attained the age of twenty-three years complete; but this Act is declared not to affect the right of granting faculties, exercised by the Archbishops of Canterbury and Armagh, respectively, viz. to admit at earlier ages; and by 59 George III. c. 60, sec. 1, the two Archbishops of the realm, or the Bishop of London, or any Bishop authorized by any or either of them, may ordain Deacons any persons whom he or they shall deem duly qualified, especially for the purpose of officiating in his Majesty's colonies or foreign possessions. But no person so ordained can afterwards hold any living or other benefice in the United Kingdom, without the previous consent in writing under hand and seal of the Bishop, in whose Diocese such benefice, &c. shall be locally situated; nor without like consent of the Archbishop or Bishop by whose consent he was originally ordained, or of the successor of such Archbishop or Bishop, in case of his demise or translation; nor without producing a testimony of his good behaviour during his residence abroad, from the Bishop in whose Diocese he has officiated, or (if there be not any such Bishop,) from the Governor in Council of the colony wherein he may have resided, or from the Colonial Secretary of State, sec. 2.

At the time when the Liturgy of the Anglican Church was composed, it was the Deacon's office, "where provision is so made, to search for the sick, poor, and impotent people of the parish, and to intimate their estates, names, and places where they dwell, unto the Curate," (that is, to the Rector or Vicar having the *cure* or care of souls,) "that by his exhortations they may be relieved with the alms of the parishioners or others." (*Rubrick in the form of Ordidation.*) This was the more ancient office of a Deacon, and this rule was made in England before the establishment of the Poor's Laws; in pursuance of which, that care has now devolved upon the Churchwardens and Overseers of the poor, which last office was specially created for that purpose. For a full statement of the qualifications and duties of Deacons in the United Church, see Burns's *Eccl. Law*, vol. iii. tit. *Ordination.*

The office of Deaconess also was known in the ancient Christian Church. This was a female Minister employed in those duties which could not with propriety be exercised by the Deacons themselves. This Order existed in the Apostolic age; for St. Paul makes mention of Phœbe, a servant or Deaconess (Διάκονον) of the Church at Cenchrea, which was a haven of Corinth, (*Rom.* xvi. 1.) They were ordained by imposition of hands, and were commonly chosen out of the widows of the Church, who had been married *once* only; it was further required, that they should be at

DEACON. DEAD. least forty years old, which age was subsequently extended to fifty or sixty years. Sometimes, however, this office was discharged by virgins. The duties of a Deaconess consisted in the instruction of female Catechumens, and assisting at their baptism; in visiting sick persons of their own sex; and in conveying messages from the Bishops to women that were in health, whom the Deacons could not with propriety visit, for fear of the scandalous imputations which the Heathens might cast upon them. In times of persecution, they were employed in ministering to the Martyrs in prison, because they could obtain a more easy access, and with less suspicion of danger than the Ministers of the Church could do. In the Greek Church, they had the charge of the Church doors; though, probably, it was only in those Churches where a distinction was made between the men's gate and the women's gate. Lastly, it was the business of the Deaconesses to assign to all women their places, and regulate their behaviour in Church; to preside over the rest of the widows; and to introduce any woman having a suit to prefer, to a Presbyter or Bishop.

This order of Ecclesiastical officers ceased to exist in the Latin Church in the Xth or XIth century, and in the Greek or Oriental Church, about the end of the XIIth century. (Bingham's *Orig. Eccl.* book ii. c. 22.)

DEAD, or De'aden, *v.* Dead, *n.* Dead, *adj.* De'adish, De'adly, *adj.* De'adly, *adv.* De'adlihood, De'adliness, De'adness. *Ga-dauthnan, mori. Afdauthjan, morti tradere.* "A. S. *adead-an, fatiscere,* to fail or decay, to dye: *it. vastare, subruere, mortificare,* to lay waste, to destroy, to mortify." Somner. Ger. *todten;* Dutch, *dood-en, mori, necare,* to die or cause to die, to kill. Sw. *doe, mori,* to die: *doeda, necare,* to cause to die, to kill.

To fail or decay, or dissolve, or cause to fail or decay, or dissolve;—to lose or destroy, *sub.* motion or sensation; any natural power or quality; to be or make, or cause to be, motionless, senseless, useless; without life, animation, breath, spirit; to have or cause to have any of the peculiar or distinguishing qualities or appearances of any thing dead, of any thing without action or sensation, light or life; the stillness, dullness, darkness, gloominess, sameness.

He drow ys knif, & slow þe kyng, þat no man yt yseyȝ.
He was sone forþ ywent, er any mon were war.
And þo me hadde al y sought, þe kyng lay *ded* þar.
R. Gloucester, p. 105.

Þe date a þousand right a hundreth & fiftỳ,
Þat Steuen to *dede* was dight, now comes þe Secunde Henrỳ.
R. Brunne, p. 127.

Lest we felle *dedlych* sunne [sin] vor vr ỳdelnỳsse.
Id. p. 195.

Ac ouercome vas he noȝt, þeỳ ys wounden [though his wounds] *dedlych* were. *Id.* p. 223.

Of Englỳsse al vor noȝt þat valeỳe was neỳ
As heỳe ỳfuld mỳd *dedemen*, as þe doune an heỳ.
Id. p. 362.

And he wonded þe kỳng *dedely* fulle sore.
Id. p. 33.

That ys to seỳe sothliche. ȝe sholde raþer *deỳe*.
Than enỳ *dedliche* sỳnne do.
Piers Plouhman. Vision, p. 121.

And of the risynge agen of *ded* men have ye not red, that it is seide of the Lord, that seith to you, I am God of Abraham, and God of Isaac, and God of Jacob, he is not God of *dede* men but of lyvynge men. *Wiclif. Matthew*, ch. xxii.

As touchinge the resurrectiō of the *deade:* haue ye not redde what is sayde vnto you of God, which saythe: I am Abraham's God, and Isaac's God, and the God of Jacob? God is not the God of the *deade:* but of the lyuynge.
Bible, Anno 1551. *Matthew*, ch. xxii.

For thei seiynge that himsilf werin wise thei werin maad foolis & thei chaungiden the glorie of God uncorruptible into the liknesse of an ymage of a *deedli* man and of briddis and of four footid beestis and of serpentis. *Wiclif. Romayns*, ch. i.

Ne certes she was fatte nothing
But semed wery for fasting
Of colour pale and *dedde* was she.
Chaucer. The Romant of the Rose.

When she had swounded, with *dedly* chere,
That it was reuthe for to seen and here.
Id. The Knightes Tale, v. 915.

And thus there were many *dede*,
Her heades stondinge on the gate.
Gower. Conf. Am. book viii. fol. 176.

Wherof the seruant as he hadde,
Whan he was *deade*, his sonne hath ladde
To Bethuel, where he Robecke
Hath wedded with the white necke.
Id. Ib. book viii. fol. 174.

Thus hate I *deadely* thilke vice.
Id. Ib. book iii. fol. 59.

And the Duke of Gloucester aduertised of hys desyre, caused him in the *dead* of the night after al other folk auoyded, to be brought to him in his secret chamber.
Sir Thomas More. Workes, fol. 69. *History of King Richard III.*

And he seide, nay fadir Abraham but if ony of *deed* men go to hem: thei schulen do penaunce. And he seide to him, if thei heren not Moyses and profetis: neither if ony of *deed* men rise agen thei schulen byleeue to him. *Wiclif. Luke*, ch. xvi.

And he sayde: naye father Abraham, but if one came vnto them, from the *dede* they woulde repente. He sayde vnto hym: If they heare not Moses and the prophetes, neyther wil they beleue though one rose from *death* agayne.
Bible, Anno 1551. *Luke*, ch. xvi.

Lest that suche short forgeuenes, as wel of al the payne as of the displeasure of God, and of the *deadlynesse*, or as men might say, of the damnabilitie belōging to the mortall offence, myght make men waxe the worse, & sette much the lesse by sinne.
Sir Thomas More. Workes, fol. 438. *The second Part of the Confutation of Tyndall.*

The proof hath been, that both beer and wine, (as well within water as above,) have not been palled or *deaded* at all.
Bacon. Natural History, Cent. iv. sec. 385.

A sad course I liue now; heauen's sterne decree
With many an ill, hath numb'd and *deaded* me.
Chapman. Homer. Odyssey, book xviii. fol. 282.

Now this deceives men, when they look back to the vanities, which they have forsaken; how *deadned* are they to those sinful ways, which before they much delighted in?
Hopkins. Sermons, fol. 732.

AMA. Cruel, thou hast struck me *deader* with thy voice
Than if the angry heavens with their quick flames
Had shot me through.
Beaumont and Fletcher. The Faithful Shepherdess, act i. sc. 1.

Thei pierce the turfiie ground, and under it meet with a black and *deadish* water, and in it small fishes do swim.
Fuller. Worthies. Lancashire.

As for my relapses, I confess them with sorrow and shame, I know their danger, and (had I not to do with an infinite mercy) their *deadlinesse*.
Hall, vol. iii. fol. 635. *Satan's Fiery Darts Quenched. Decad.* 2.

How comes it then, that in so near decay
We *deadly* sleep in deep security,
When every hour is ready to betray
Our lives to that still watching enemy?
P. Fletcher. The Purple Island, can. 7.

They said that by the *deadness* of trade they did want employment, in such a measure, as did make their lives very uncomfortable.

Clarendon. History of Rebellion, &c. vol. i. part ii. p. 412.

Oh, my dear angel! in that friend I've lost
All my soul's peace; for every thought of him
Strikes my sense hard, and *deads* it in my brain.

Otway. Venice Preserved, act iv. sc. 2.

This motion of the parts of the sounding bell may be further argued by this; that if the finger, or some other soft body, be laid upon it, the sound will be checked or *deaded*, and much more if a broad string, though of a soft substance, be tied about it.

Boyle. On Languid and Unheeded Motion.

And, by his mother, stood an infant Love
With wings unfledg'd; his eyes were banded o'er;
His hands a bow, his back a quiver bore,
Supply'd with arrows bright and keen, a *deadly* store.

Dryden. Palamon and Arcite.

When he seemed to show his weakness in seeking fruit upon that fig-tree that had none; he manifested his power, by cursing it to *deadness* with a word. *South. Sermon* 1. vol. vii.

Vary both your style and your elocution, as in conversation you always do, suitably to your matter. For monotony both absolutely prevents emotion, and soon *deadens* attention.

Secker. Eight Charges, char. 8.

In the general opinion and estimation of mankind, the raising of the *dead* hath passed for an act of the most extraordinary power. The Pagans in general thought it incredible, and some of them said it was an utter impossibility, and one of those things which God himself could not do.

Jortin. Discourses concerning the Christian Religion, disc. 1.

Gods! I behold a prodigy. My spear
Lies at my foot, and he, at whom I cast
The weapon with such *deadly* force, is gone.

Cowper. Homer. Iliad.

And are you sure, that old age will come with all these circumstances inviting to repentance? It may be, and is very likely to be, to life, what the winter is to the year, a time of chillness and numbness, and of *deadness* of the faculties for repentance.

Pearce. Sermon 16. vol. iii.

DEAD, in *Composition.*

I cannot brook that face, which (*dead-alive*)
Shows a quick body, but a bury'd will.

Daniel. Musophilus.

And for your *dead-bait* for a pike. For that you may be taught by one day's going a fishing with me, or any other body that fishes for me. *Walton. Angler*, part i. ch. viii.

——————— While they slaughter'd these,
That were engag'd in all th' aduantages,
The close-mouth'd, and most *dead-calm* hauen could giue;
I (that without lay) made some meanes to liue.

Chapman. Homer. Odyssey, book x. fol. 148.

But why doth Balbus his *dead-doing* quill
Parch in his rusty scabbard all the while;
His golden fleece o'ergrowne with mouldy hoare,
As though he had his witty works forswore.

Hall. Satire 1. book vi.

Woe worth the man that comes in the way of so *dead-doing* a tool, and when wielded with the arm of such a Scanderbeg as our author.

Marvell. Works. The Rehearsal Transposed, vol. ii. p. 154.

It is a wonderful work to see how Christ gives to poor weak souls, ignorant and *dead-hearted* afore conversion; how he gives, I say a glorious liberty and freedom this way, to ask what concerns their own salvation.

Goodwin. Works. Of Christ the Mediator, vol. iii. fol. 404.

See then and confess how just cause we have to condemn the *dead-heartedness* wherewith we are subject to be possessed: and how many worthy Christians there are in the world, who bear a part with us in this just blame.

Hall. Christ Mystical, sec. 10. vol. iii. fol. 598.

QUEEN. Ah cut my lace asunder,
That my pent heart may have some scope to beat,
Or else I swoone with this *dead-killing* newes.

Shakspeare. Richard III. fol. 193.

O blessed letters! that combine in one
All ages past, and make one live with all.
By you we do confer with who are gone
And the *dead-living* unto council call.

Daniel. Musophilus.

WAR. How now, my noble lord? What all a-foot.
YOR. The *deadly-handed* Clifford slew my steed.

Shakspeare. Henry VI. Second Part, fol. 145.

He with my name that kindly did him greet,
Slowly cast up his *deadly-moving* eye
That long time had been fixed on his feet,
To look no higher than his misery.

Drayton. The Legend of Thomas Cromwell.

No member e'er with softer sympathy
The wounds of its fraternal part could feel,
Than she that *deadly-spreading* malady
Which now had tainted Albion's commonweal.

Beaumont. Psyche, can. 22. st. 239.

What signifies my *deadly-standing* eye,
My silence, and my cloudy melancholie.

Shakspeare. Titus Andronicus, fol. 37.

And that these drifts th' effects of this peace are;
Which gives more *deadly-wounding* blows than war.

Daniel. The History of Civil War, book vii.

With as good a plea might the *dead-palsy* boast to a man, 'tis I that free you from stitches and pains, and the troublesome feeling of cold and heat, of wounds and strokes; if I were gone, all these would molest you.

Milton. Reason of Church Government, vol. i.

And here it is necessary to be remembered, that there are two ways of snapping for pike, viz. with the live and with the *dead-snap.* *Walton. Angler*, part i. ch. viii.

Now, lest such frightful shows of Fortune's fall,
And bloody tyrant's rage, should chance apall
The *dead-struck* audience, midst the silent rout,
Comes leaping in a self-misformed lout,
And laughs, and grins, and frames his mimic face,
And justles straight into the prince's place.

Hall. Satire 3. book i.

But, if he would be worth a poet's pen,
He must be more a fool, and write again:
For all the former fustian stuff he wrote,
Was *dead-born* doggrel or is quite forgot.

Dryden. Prologue to the Pilgrim.

For after slaughter of foes, and routing of armies by such a *dead-doing* hand, no body thinks it strange to find them all alive again safe and sound upon their feet, and in a posture of defending themselves. *Locke. On Toleration.*

He [Lord Grey] staid in the messenger's hands all night, whom he furnished so liberally with wine that he was *dead-drunk.*

Burnet. Own Times. Anno 1683.

Or buys corrupted cassia from the Jews?
All these, the wiser Bestius will reply,
Are empty pomp, and *dead-men's* luxury.

Dryden. Persius. Satire 6.

I have lately seen so many smitten with *dead-palsies*, apoplexies, and giddiness, that I take my own malady for a proof of a special deliverance.

Boyle. Letters from several Persons, vol. vi. p. 121.

No, sure, the grisly king of terrour
Has been to blame, and in an errour,
To issue his *dead-warrant* forth
To seize a knight of so much worth,
Just in the nick of all his glory.

Butler. Hudibras. Elegy.

Here take thy rest within this hallow'd ground,
Till the last trump emit the *dead-awakening* sound.

Boyse. The Vision of Patience.

DEAD. — DEAF.

Never literary attempt was more unfortunate than my Treatise of Human Nature. It fell *dead-born* from the press, without reaching such distinction as even to excite a murmur among the zealots. *Hume. Life. Written by Himself.*

Every artist must have remarked, how often that lightness of hand, which was in his *dead colour*, or first painting, escaped in the finishing, when he had determined the parts with more precision. *Sir Joshua Reynolds. Discourse* 14.

The stranger [Kneller] was to draw the picture as he could; and perform'd it with such facility and expedition, that his piece was in a manner finished, when Lely's was only *dead-coloured*. *Walpole. Anecdotes of Painting*, vol. iii. p. 203.

DEAF, or DE'AFEN, *v.* DEAF, *adj.* DE'AFELY, DE'AFNESS, DEAF-BORN, DEAF-MURMURING. A. S. *deaf-ian, adeaf-ian, surdescere;* Dan. *doof;* Ger. *taub;* Swe. *dofw-a, sensu privare,* to deprive of sense or sensation. And Wachter and Junius agree that that is *deaf,* which has lost any of its natural strength. *Deaf* corn, is barren corn. A *deaf* nut, Grose says, is a nut whose kernel is decayed. And *deafely;*—lonely, solitary, far from neighbours. As now restricted, to *deafen,* is

To deprive of the sense of hearing; to stun the sense of hearing.

" þat ẏs vor noẓt," þe oþer seẏde, " vor þe folke's herte ys,
" So ẏharded, þat hii beþ blẏnde & *deue* ẏwẏs,
" þat hii nolleþ non god þẏng ẏhure ne ẏse."
R. Gloucester, p. 352.

For God is *def* now a daẏes. and deẏneþ nouht ous to huẏre.
Piers Ploukman. Vision, p. 186.

Blind men seen, crokide goen, mesels ben maad clene, *defe* men hereu. *Wiclif. Matthew*, ch. xi.

And said, frend, though that I still lie
I nam not *deefe*, now peace and cry no more
For I haue herd thy words, and thy lore.
Chaucer. Troilus, book i. fol. 155.

Heare, O ye *deafe* men, and sharpen your sightes to se (O ye blynde.) But who is blynder, than my seruaunte? Or so *deafe*, as my messaungers, whome I sente vnto them?
Bible, Anno 1551. *Isaye*, ch. xlii.

Monardus writeth that a little of the powder of that horne put into the ear cureth *deafenesse*.
Hakluyt. Voyage, &c. Sir Walter Ralegh, vol. iii. fol. 650.

This eager river seems outrageously to roar,
And counterfeiting Nile, to *deaf* the neighbouring shore.
Drayton. Poly-olbion, song 13.

——— I will stay here,
It is enough, my hearing shall be punish'd,
With what shall happen, 'gainst the which there is
No *deafing*, but to hear.
Beaumont and Fletcher. The Two Noble Kinsmen, act v. sc. 1.

Now had the stilnesse of the quiet night
Drown'd all the world in silence and in sleepe,
When suddenly we heard a dreadfull sound,
Which *deaf* the earth, and tremble made the ground.
Fairfax. Godfrey of Boulogne, book viii. st. 16.

What shall be the harmony of hell, where the ears shall be *deafned* with the cries and complaints of the damned.
Taylor. Contemplations, book ii. ch. vii.

——— The hollow Abyss
Heard farr and wide, and all the host of hell
With *deafning* shout return'd them loud acclaim.
Milton. Paradise Lost, book ii. l. 520.

He answered that it was impossible for him to hear a man three yards off, by reason of *deafness* that had held him fourteen years: which being found true, the witness was rejected.
State Trials. The Trial of the Earl of Strafford.

A blind or *deaf* man has infinitely more reason to deny the being, or the possibility of the being, of light or sounds; than any atheist can have to deny or doubt of, the existence of God.
Clarke. On the Attributes.

While, from below, old Ocean groans profound,
The walls, the rocks, the shores repel the sound,
Ring with the *deafening* shock, and thunder all around.
Rowe. To the Earl of Godolphin.

The crowd would more delight the laughing sage,
Than all the farce and follies of the stage;
To think that asses should in judgement sit,
In solid *deafness*, on the works of wit.
Francis. Horace. Epistle 1. book ii.

——— With a shout
All sprung towards the ships: up flew the dust
And overhung them; *deafning* were the cries,
To clear the grooves and slide the barks to sea.
Cowper. Homer. Iliad, book ii.

The *deafness* seems the unconquerable part of the malady: for none *deaf* and dumb from their birth have been brought to hear.
Horsley. Sermon 11. vol. i.

And, when the heav'nly Ephphatha was spoke,
The *deaf-born* heard, the dumb-born silence broke.
Harte. Religious Melancholy.

When lo! a sound, amid the wave-worn rocks,
Deaf-murmuring rose, and plaintive roll'd along
From cliff to cavern.
Mallet. Amyntor and Theodora.

DEAL, *n.* DEAL, *v.* DE'ALER, DE'ALING, *n.* DEAL-BOARDS. Goth. *dail-jan;* A. S. *dæl-an, dividere, partiri, distribuere,* to divide, to distribute, to impart, to *deale.* Somner. Dutch, *deyl-en;* Ger. *theil-en,*

To *deal* cards, is to share or distribute them among the company; to *deal* in business, is to share or partake or participate in business or the concerns of business; and thus,

To trade or traffic, or treat with, to have any transactions with.

A *deal-board;*—a board *dealt* or divided from a larger mass or trunk.

þer aftur euene a two he *delede* hys kyndom,
And ẓef hys twei doẓtren half, & half hym self nom.
R. Gloucester, p. 31.

From Douere in to Chestre tilleþ Watlinge-strete,
From souþ est in to norþ west, and þat ys some *del* grete.
Id. p. 8.

þo þe kẏngys' counseyl wuste þys, hyt was som *dele* adrad.
Id. p. 169.

To while þat þise men bold with þer folk gan *daile*,
Sir Robert de Brus þe old to Dauid gan trauaile.
R. Brunne, p. 116.

Parfaẏ. quoth Pacience. propeliche to telle
In English hit is ful harde. ac som *del* ich shal telle þe.
Piers Ploukman. Vision.

Let nat þẏ lyft half. oure Lord techeþ
Ywite what þow *delest*. with þy rẏht sẏde.
Id. Ib. p. 41.

And whan he hadde take the fyve looues and twey fisches: he biheelde into heuene, and blesside and brak, and *delide* to hise discipilis: that thei schulden sette forth bifore the cumpanyes.
Wiclif. Luke, ch. ix.

And of her good to him *deles*
And yeueth him part of her ioweles.
Chaucer. The Romant of the Rose, fol. 141.

That selie Dido hath now such desire
With Eneas her newe gest to *deale*
That she lost her hewe and eke her heale.
Id. Of Dido, Queene of Carthage, fol. 203.

His garment was euery *deale*
Ipourtraied and iwrought with floures
By diuers medeling of coloures.
Id. The Romant of the Rose, fol. 128.

A good wif was ther of beside Bathe,
But she was som *del* defe, and that was scathe.
Chaucer. Prologue, v. 448.

And eke when I maie here saine
Tidynges of my ladies hele,
All though I maie not with hir *dele:*
Yet am I wonder glad of that.
Gower. Conf. Am. book i. fol. 23.

Be so that he the halue *dele*
Hem graunt. *Id. Ib.* book v. fol. 95.

Henry Donn said, do the people expect I should say any thing? I was acquainted I confess with their practices, but I never did intend to be a *dealer* in them.
State Trials. Proceedings against Mary Queen of Scots.

Therefore shal the Lorde rewarde me after my righteous *dealynge*, and accordynge vnto the cleannesse of my handes in his eye syghte. *Bible, Anno* 1551. *Psalme* 18.

If I could once recover my prince's favour, then would I soon shake off all *dealing* with the Scottish queen.
State Trials. Trial of Robert Hickford.

To thee, O greatest goddesse, onely great,
An humble suppliant loe! I lowly fly.
Seeking for right, which I of thee entreat;
Who right to all dost *deale* indifferently.
Spenser. Of Mutabilitie, can. 7. st. 14.

He three jewels, as thou knowest well,
A ring, a brooch, and a cloth, thee bequeath,
Whose vertues he thee told every *deal*,
Or that he past hence and yalde up the breath.
Browne. The Shepheard's Pipe. Eclogue 1.

Opinion's stamp does virtue currant make;
But such small money (though the people's gold
With which they trade) great *dealers* skorne to take,
And we are greater than one world can hold.
Davenant. Gondibert, book i. can. 3.

To be officious getteth friends,
Plaine *dealing* hated is,
Yeat better plainly to reproue,
Than fainedly to kisse.
Warner. Albion's England, book xi. ch. lxi.

Having with great importunity (as a thing upon which the service depended) gotten from the commissioners of Devon above a thousand *deal-boards* to make huts for the soldiers, he employed them all in the building a great riding house at Buckland for their own pleasure.
Clarendon. History of Rebellion, &c. vol. ii. part ii. p. 675.

Abraham, potent prince, the friend of God,
Of human ills must bear the destin'd load;
Must *deal* just portions of a servile life
To a proud hand-maid and a peevish wife.
Prior. Solomon. Power, book iii.

Though the Earl of Clarendon did often prevail with the king to alter the resolutions taken there, he was forced to let a great *deal* go that he did not like.
Burnet. Own Times. Anno 1661.

Arthur More, who had risen up from being a footman without any education, to be a great *dealer* in trade, and was the person of that board in whom the lord-treasurer confided most, moved that they might first read it every one apart, and then debate it.
Id. Ib. Anno 1713.

The generality of these have been very malignant and much disaffected to a parliamentary or thorough reformation, and from whom they cannot but expect very severe *dealings*.
Cobbett. Parliamentary History. 23 *Charles I.* 1647.

I have several times seen viscous exsudations disclose themselves like drops of turpentine upon *deal-boards*, which had been made use of about building.
Boyle. The History of Fluidity, part i. sec. 27.

But this is not all: the example shows a great *deal* more.
Bolingbroke. The Spirit of Patriotism.

Lord of his own paternal field,
He liberal *dealt* his store;
And call'd the stranger to his feast,
The beggar to his door. *Logan. A Tale.*

It [charity] must preside with a superiority over all the desires of our hearts, that neither wantonness nor lust, nor anger and revenge, nor covetousness and ambition, may carry us aside from the ways of righteousness and equity in our *dealings* one with another. *Sherlock. Discourse* 88. DEAL. — DEAN.

Every body has not the wit of the ingenious Mr. Warburton, and I confess myself not to be his match in that species of wit which he *deals* out so lavishly in his notes upon all occasions.
Edwards. Canons of Criticism. Preface.

DEALBATION, Lat. *albus*; Gr. ἀλφὸς, white; which Scheidius supposes to have the same origin with ἄλφιτον, *farina hordeacea*, barley-meal; and to have signified originally *commolita*, bruised or ground; and thence applied to colour, *quod farina commolita album colorem præbet*, because meal bruised or ground, or rather corn ground to meal presents a *white colour*.

I have been here time enough in conscience to pass all the degrees and effects of fire, as distillation, sublimation, mortification, calcination, solution, discension, *dealbation*, rubification, and fixation. *Howell. Letter* 42. book ii.

PHIL. To see her negligence! she hath made this cheek
By much too pale, and hath forgot to whiten
The natural redness of my nose; she knows not
What 'tis wants *dealbation*.
Randolph. The Muse's Looking-glass, act iv. sc. 1.

DEAMBULA'TION, DEA'MBULATORY, *adj.* DEA'MBULATORY, *n.* *De*, and *ambul-are*. For ἀναπολῶ is used ἀμπολῶ, whence *ambul-o*. Πολ-εῖν, is the same as στρέφ-ειν, i. e. *vertere*, to turn, to turn about. Vossius adds, It is spoken of men going about this way, and that; as herdsmen do when following their rambling cattle.

Let them beware lest iustice, equite, and iudgment be neglected, as they were in this kyngis ydle *deambulacion*.
Joye. Exposicion of Daniel, ch. iv.

To vchinge suche exercises, as may be vsed within the house, or in the shadowe (as is the olde maner of speakynge) as *deambulations* or moderate walkynges.
Sir Thomas Elyot. Governour, book i. ch. xv.

The *deambulatory* actors used to have their *quietus est*, and to forego their employments for want of continuance more or less.
Bishop Morton. Episcopacy Asserted, p. 142.

The sides of every street were covered with fresh alures [allies] of marble or cloisters, crowned with rich and lofty pinnacles, and fronted with tabernacular or open work, vaulted like the dormitory of a monastery, and called *deambulatories*, for the accommodation of the citizens in all weathers.
Warton. History of England, part ii. p. 93.

DEAN, DE'ANERY, DE'ANESS, DE'ANSHIP. Sp. *dean*; Fr. *doyen*; It. *decano*; Ger. *eyn dechant*; Dutch, *deken*; Sax. *decen*; Lat. *decanus*; Gr. δεκάνος; from δέκα, *decem*, ten; because a *Deane* is an Ecclesiastical Magistrate, and hath power over *ten* Canons at the least. Minsheu.

Sir Alisander was hie *dene* of Glascow.
R. Brunne, p. 337.

On the 2d of June 1572, about eight in the morning, the duke was brought to a scaffold erected on Tower-hill, attended by Alexander Nowel, *dean* of St. Pauls.
State Trials. Trial of the Duke of Norfolk.

Out of the first sort, that is to sale, of such as are called to the ministerie (without respect whether they be married or not) are bishops, *deanes*, archdeacons, and such as haue the higher places in the hierarchie of the church elected.
Holinshed. England, book ii. ch. i.

But as the number of Christians increased, so first monasteries, than finallie parish churches were builded in euerie iurisdiction: from whence I take our *deanerie* churches to haue their originall, now called mother churches, and their incumbents archpriests.
Id. Ib

DEAN.
—
DEAR.

Here wont the *dean*, when he's to seek,
To sponge a breakfast once a week;
To cry the bread was stale, and mutter
Complaints against the royal butter.
Swift. A Pastoral Dialogue.

A good pension was settled on the *dean*, until the said pension was redeemed, according to Denny's phrase, with the dignity of the *deanery* of Lincoln, afterwards conferred on him.
Strype. Life of Parker.

Then we'll buy English silks for our wives and our daughters,
In spite of his *deanship* and journeyman Waters.
Swift. An excellent New Song.

I call not to that heart which is a stranger to the throbs and yearnings of curiosity, so excited, to justify the abbess of Quedlingberg, the prioress, the *deaness*, and sub-chauntress for sending at noon-day for the trumpeter's wife.
Sterne. Tristram Shandy. Tale of Slaukenburgius.

In the English Church the DEAN is the next Ecclesiastical Officer to the Bishop, and in Cathedral establishments he is the President of the *Chapter*. The Deaneries in England are of two kinds, those existing before the Reformation, and those translated by Henry VIII. from Priories and Convents. The new Deaneries to old Bishoprics are Canterbury, Carlisle, Durham, Ely, Norwich, Rochester, Winchester, and Worcester; the new Deaneries to new Bishoprics are Bristol, Chester, Gloucester, Oxford, and Peterborough. To all of these new Deaneries the King appoints at once by Letters Patent, without election or confirmation. In appointing to old Deaneries the form is similar to that by which a Bishopric is given. The King issues a *Congé d'élire*, and at the same time recommends a particular candidate. The Chapter elects, the King approves, and the Bishop confirms him.

In the Welsh Cathedrals the Bishop of St. David's and Llandaff are *quasi Decani*; and St. Asaph and Bangor have the patronage of their respective Deaneries. In Ireland the King appoints by Letters Patent.

The title of Dean is also used in some Collegiate and other Institutions without implying any Diocesan jurisdiction, as in Battle, Bocking, Brecon, St. Buriens, Manchester, (commonly called Warden,) Middleham, Ripon, Southwell, Westminster, Windsor, and Wolverhampton. *Rural Deans* formerly exercised jursdiction over ten Parishes as the Bishop's deputies; the office still exists, but the duties for the most part are performed by the Archdeacon and Chancellor of each Diocese.

Du Cange (*ad voc Decanus*) cites a passage from *Hist. Eccl.* S. Aniani Aurelian. 92, 111, by which it appears that some Deans enter upon their functions in a manner somewhat more secular than our notions of Ecclesiastical severity require: *In quibusdam Ecclesiis Decani dignitatis suæ possessionem ineunt, superpellicio induti, gladio cincti, perâ instructi, calcaribus aureis pedes revincti, cum accipitre in pugno.*

DEAR, *v.*
DEAR, *n.*
DEAR, *adj.*
DE'ARLING,
DE'ARLESS,
DE'ARNESS,
DE'ARTH.

The old English verb to *Dere*, A. S. *der-ian*, is, *nocere, lædere*, to hurt, to do mischief. *Dearth* is the third person singular, and means some or any season or weather, or other cause, which *dereth* or maketh *dear*, hurteth or doeth mischief. See Tooke, ii. 409.

Dearth is applied, consequentially, to the scarcity or want, or barrenness, that is the consequence of the hurt or mischief done. And thus, *Dear* is

Precious, costly, highly or greatly prized or valued, rated or esteemed.

Þo ys moder yslaw was, me blamede hym þerfore.
And seyde, þat heo bogte hym *dere*, er he were yhore.
R. Gloucester, p. 68.

In this tyme was great *deorthe*
xii. d. an half peny loof was worthe.
Id. p. 589.

And said, now may ȝe lightly bere
Þise stones to schip, withouten *dere*.
R. Brunne, (from Wace.) Preface, p. 195.

And said þo stones þei salle haf here,
Þei ralle bie þam first fulle *dere*. *Id. Ib.* p. 193.

Thus ich awakede and wrot what ich hadde dremed
And dyghte me *derly* and dude me to churche
To huyre hollich þe masse.
Piers Ploukman. Vision, p. 366.

Of deþ ne of *derþe*. drad was he nevere. *Id. Ib.* p. 280.

And ye shul bothe anon unto me swere,
That never mo ye shul my contree *dere*
Ne maken werre upon me night ne day.
Chaucer. The Knightes Tale, v. 1824.

And fell in speche of Telephus the king,
And of Achilles for his queinte spere,
For he coude with it bothe hele and *dere*.
Id. The Squieres Tale, v. 10554.

For when I wote hir good estate,
As for that tyme I dare well swere,
None other sorowe mai me *dere*.
Gower. Conf. Am. book i. fol. 23.

Upon a day as he was mery,
As though ther might him no thinge *derie*.
Id. Ib. book vi. fol. 136.

And thre yere in this wise his lif he ladde,
And bare him so in pees and eke in warre,
There n'as no man that Theseus hath *derre*, [dearer.]
Chaucer. The Knightes Tale.

For that is *dere-bought* honour.
Id. The third Booke of Fame, fol. 232.

I may now too *derely* aby my negligence.
Id. The Remedie for Loue, fol. 323.

And, as Seint Gregory sayth, that precious clothing is culpable for the *derthe* of it, and for his softnesse, and for his strangenesse and disguising, and for the superfluitee, or for the inordinate scantinesse of it. *Id. The Persones Tale*, vol. ii. p. 314.

For yet ben there things dwelled to thee ward, that no man doubteth that they ne ben more *dereworth* to thee, than thyne owne life. *Id. The second Booke of Boecius*, fol. 217.

And ther was maad a cloude overschadowinge hem, and a voice cam of the cloude, and seyde This is my *derworth* son: here ye him. *Wiclif. Mark*, ch. ix.

Lowe nowe my sonne what it is,
A man to caste his eie amis.
Whiche Acteon hath *dere abought*.
Gower. Conf. Am. book i. fol. 10.

And thus by sleight, and by conyne
Aros the *derth*, and the famine.
Id. Ib. book v. fol. 107.

So thik it was with leves grene,
Might no rayn cum thar-bytwene,
And that grenes lastes ay,
For no winter *dere* yt may.
Ritson. Romances. Ywaine and Gawin, v. 358.

When thou in hand has the stane,
Der sal thai do the nane,
For the stane es of swilk myght;
Of the sal men have no syght. *Id. Ib.* v. 744.

Then cease we to bee sonnes of God, were we neuer so *deare derelynges* to him before, and shall neuer be hys sonnes agayne, till we mend againe, and leaue the fleshe agayne, and fall agayne, to the spyryte.
Sir Thomas More. Workes, fol. 700. *The second Part of the Confutation of Tyndall.*

EAR.

It grieued Nature muche to see the dede,
Me seems I see hir how she wept, to see hir *dearling* blede
Gascoigne. Flowers. In praise of Bridges, now Lady Sandes.

I know nothing to the contrary, but that it may be allowed for a good merchantable commodity considering there the small charge for the labour & feeding of men, the infinite store of wood, the want of wood & *deerenesse* thereof in England, and the necessity of ballasting of ships.
Hakluyt. Voyage, &c. M. Thomas Heriot, vol. iii. p. 269.

And when the vii. yeres of plenteousness that was in the lande of Egypte, were ended, than came the seuen yeres of *derth* accordynge as Joseph had sayd.
Bible, Anno 1551. *Genesis,* ch. xii.

Golden quoifes, and stomachers,
For my lads to giue their *deers.*
Shakspeare. Winter's Tale, fol. 193.

That I did loue thee Cæsar, O 'tis true:
If then thy spirit looke vpon vs now,
Shall it not greeue thee *deerer* then thy death
To see thy Antony making his peace,
Shaking the bloody fingers of thy foes?
Id. Julius Cæsar, fol. 220.

O blessed sheepe, O shepheard great,
that bought his flocke so *deare:*
And them did saue with bloudie sweat,
from wolues that would them teare.
Spenser. Shepheard's Calendar. July.

It is seldome seen that God allowes even to the greatest *dearlings* of the world a perfect contentment; something they must have to complaine of, that shall give an unsavory verdure to their sweetest morsels; and make their very felicity miserable.
Hall. Cont. Esther suing to Ahasuerus, vol. i. fol. 1345.

1st GENT. His sute is only, sir, to be excus'd.
DUKE. He shall not be excus'd, I love him *dearlier:*
Say we intreat him; goe, he must not leave us.
Beaumont and Fletcher. The Passionate Madman, act ii. sc. 1.

Surely it is no proper address to God, for perseverance in the state of grace, to expect this toleration of a friendship and *dearness* with our vitious nature.
Mountague. Devoute Essayes, Treat. 6. sec. 2.

I have heard it credibly reported, he was told by a wizard, that could he but come to see the king's face again, he should be reinvested in his former *dearness.*
State Trials. Trial of the Murderers of Sir Thomas Overbury.

——— The cormorant that lives in expectation
Of a long wish'd-for *dearth,* and smiling grinds
The faces of the poor, you may make spoil of,
Even theft to such is justice.
Massinger. The Guardian, act ii. sc. 4.

The courtesie for which the Romans was to thank him, was, that out of Egypt they had lately been supplied with corn, in a time of extreme *dearth;* when the miseries of war had made all their own provinces unable to relieve them.
Ralegh. History of the World, book v. ch. iv. sec. 8.

'Tis hard to judge if Clymene were mov'd
More by his prayer, whom she so *dearly* loved,
Or more with fury fir'd to find her name
Traduc'd, and made the sport of common fame.
Dryden. Ovid. Metamorphoses, book i.

But the peace between the two kings, whatever mutual *dearnesses* there had appeared, was but short.
Strype. Memorials, book i. ch. ii. *Anno* 1521.

For I find the *dearth* at this time was very great. Wheat was at four marks the quarter; malt, at two pound four shillings; pease, at two pound five shillings.
Burnet. History of the Reformation. Anno 1557.

Without being liable to any charge of want of zeal for the public service, he might have passed the rest of his days in the command to which he had been appointed in Greenwich Hospital, there to enjoy the fame he had *dearly* earned in two circumnavigations of the world.
Cook. Third Voyage. Introduction.

To this cause he attributes a certain supposed *dearness* of the necessaries of life, which must compel our manufacturers to emigrate to cheaper countries, particularly France, and with them the manufacture.
Burke. Observations on a late State of the Nation.

DEAR. — DEARN.

We had long enjoyed healthy and plentiful seasons, without acknowledging him for the giver of them; and we have since been visited with sickness in all our borders; and such *dearth,* as few, if any of us, ever knew before.
Secker. Nine Sermons on Rebellion, serm. 2.

DEAR, in *Composition.*

Pow'rs of my soul be proud!
And speak loud
To all the *dear-bought* nations this redeeming name.
Crashaw. The name above every name, the name of Jesus.

Maud thus established, all now esteemed her as Fortune's *dear darling,* and beheld her as the onely rising sunne.
Speed. Stephen, book ix. ch. iv. sec. 32.

He who is high-born never mounts yon battlements
Of sparkling stars, unless he be in spirit,
As humble as the child of one that sweats
To eat the bread of *dear-earned* honest thrift.
Ford. The Sun's Darling, act i. sc. 1.

A rage whose heat hath this condition;
That nothing can allay, nothing but bloud,
The bloud and *deerest-valued* bloud of France.
Shakspeare. King John, fol. 11.

Vp he [Vlysses's dog] himselfe rose, fawn'd, and wag'd his sterne;
Coucht close his eares, and lay so; nor discerne
Could euermore his *deere-lou'd* lord againe.
Chapman. Homer. Odyssey, book xvii. fol. 265.

Yea this writing of God is yet more evident, for we sinned in the *dearly-beloved* of our father, Joseph, and now we are distressed about our brother Benjamin, the child whom our father loveth · as we have done so God hath requited us.
Mede. Works. Discourse 30.

CHOR. O *dearly-bought* revenge, yet glorious!
Living or dying thou hast fulfill'd
The work for which thou wast foretold
To Israel. *Milton. Samson Agonistes.*

Yet art thou not inglorious in thy fate;
For so Apollo, with unweeting hand,
Whilome did slay his *dearly-loved* mate.
Id. Ode on the Death of a fair Infant, l. 24.

Is not a kiss the *dearly-sacred* seal
Which cements happy friends' concording hearts?
Must this betrayed be!
Beaumont. Psyche, can. 2. st. 222.

——— That some cross wind again
Robs him of that *dear-purchased* delight [his home]
He finds a greater storm in 's breast arise
Pouring his sorrow through his mocked eyes.
Id. Ib. can. 3. st. 2.

Shall a father have this power to vindicate his own wilful honour and authority to the utter breach of a most *dearly-united* marriage, and shall not a man in his own power have the permission to free his soul, his life, and all his comfort of life from the disaster of a no-marriage.
Milton. Of Nullities in Marriage.

——— Till time and pains
Purchase a *dear-bought* clue to lead his youth
Through serpentine obliquities of life,
And the dark labyrinth of human hearts.
Young. The Complaint. Night 8.

Here let those reign, whom pensions can incite
To vote a patriot black, a courtier white,
Explain their country's *dear-bought* rights away,
And plead for pirates in the face of day.
Johnson. London.

Would you suffer the sworn enemy of his family, his life, and his honour, possibly the shame and scandal, and blot of human society, to debauch from his care and protection the *dearest* pledge, that he has on earth, the sole comfort of his declining years, almost in infantile imbecility; and with it to carry into the hands of the enemy, and the disgrace of Nature the *dear-earned* substance of a careful and laborious life?
Burke. On the Repealing of the Marriage Act.

DEARN, see DERNE.

DEATH.

DEATH,
DE'ATHFUL,
DE'ATHFULNESS,
DE'ATHLESS,
DE'ATHLIKE,
DE'ATHWARD.

I. e. that which *deadeth*. The third person singular of A. S. *dead-ian*, to *dead* or *deaden*, to kill. See DEAD.

Death is much used in *Composition*.

As he wolde schete an hert, al ageyne his wille
To *deþe* he schet ys owne fader, þat he lay þer stille.
R. Gloucester, p. 11.

Dede him toke & he *died*, als it salle do vs.
R. Brunne, p. 5.

A suÿnhird smote he to *dede* vnder a thorn busk.
Id. p. 9.

——— And seide I to þe Jewes
That seeþ hym synneles. cesse nat ich hote
To strÿke with stoon oþr with staf. this strompett to *deþe*.
Piers Ploughman. Vision, p. 231.

Thanne he seide to hem, my soule is sorowful to the *deeth*, abyde ye heere, and wake ye with me.
Wiclif. Matthew, ch. xxvi.

And whan a beest is *ded*, he hath no paine;
But man after his *deth* mote wepe and pleine,
Though in this world he have care and wo,
Withouten doute it maye stonden so.
Chaucer. The Knightes Tale, v. 1322.

But such fortune cam to honde,
That *deth*, which no king maie withstond,
But euery life it mote obey,
This worthy quene toke away.
Gower. Conf. Am. book vii. fol. 175.

With swerde in honde on him he felle,
And smote hym with a *deathes* wounde,
That he vnhorsed fell to grounde.
Id. Ib. book iii. fol. 62.

Spreade abrode the swete sauoure of Christ, of it selfe indeede (as I say) to all menne pleasaunte and holsome, but yet to som throughe theyr owne faulte *deadlye* poyson: holsom to suche, as throughe fayth in the gospell obteyne saluacion, vnholsome and *deathlye* to such as refuse it. *Udall.* 2 *Corinthians*, ch. ii.

For plaie ingendrs tremblinge stryfe,
and stryfe outraginge ire:
Outraging ire, fell spyteful lyfe,
it, *deathlyke* battle dyre.
Drant. Horace. Epistle to Mæcenas.

At last this odious offspring whom thou seest
Thine own begotten, breaking violent way
Tore through my entrails, that with fear and pain
Distorted, all my nether shape thus grew
Transform'd: but he my inbred enemie
Forth issu'd, brandishing his fatal dart
Made to destroy: I fled, and cry'd out *Death*;
Hell trembl'd at the hideous name, and sigh'd
From all her caves, and back resounded *Death*.
Milton. Paradise Lost, book ii. l. 781.

I wretch astonisht was, and thought the *deathful* doom,
Of heaven, of earth, of hell, of time and place was come.
Sidney. Arcadia, book iii.

And now the *deathlesse* Gods, and *deathfull* earth
He sung. beginning at their eithers birth,
To full extent of all their emperie.
Chapman. Homer. A Hymne to Hermes.

What hinders, while we are living and among the living, but that we may study to adorn our looks, so as may be most remote from a *deathfulness*, and most agreeable by their lovliness to those with whom we live?
Bishop Taylor. Artificial Handsomeness, p. 70.

I sing the progress of a *deathless* soul,
Whom fate, which God made, but doth not control,
Plac'd in most shapes.
Donne. The Progress of the Soul. First Song.

Happy! to whom this glorious *death* arrives,
More to be valued than a thousand lives!
On such a theatre as this to die,
For such a cause, and such a witness by.
Waller. Instructions to a Painter.

——— To Philoctetes care
He leaves his *deathful* instruments of war,
To him commits those arrows, which again,
Must see the bulwarks of the Trojan reign.
Gay. Ovid. Metamorphoses, book ix.

He rais'd the low, and fortify'd,
The weak against the strongest side:
Ill has he read, that never hit
On him in Muses' *deathless* writ.
Butler. Hudibras, part i. can. 2.

A sullen, dire, unhospitable cell,
Where *deathful* spirits and magicians dwell.
Sir William Jones. The Seven Fountains.

So shines our prince. A sky-born crowd
Of virtues round him blaze.
Ne'er shall oblivion's murky cloud
Obscure his *deathless* praise.
Id. From the Chinese.

DEATH, in *Composition*.

So when sche had lyffyd þerre mony eyrus, sche was warned by God þat her *dethe-day* was nyȝte.
R. Brunne. Preface, p. 199.

Bataile þei smÿte strong ynow, and mony slowe to gronde
So þat Fulgence þere hadde *deþeis-wond*.
R. Gloucester, p. 76.

——— To tellen the sothe,
He draweth to the *dethward*.
Piers Ploughman. Crede, D. 1.

A certain master of arte which died in Oxford confessed vpon his *death-bed*, that he had wept lying in his bed an hundreth nyghtes within one yeares space, because he could not beleue it, [that the sacrament is the naturall body.]
Frith. Workes, fol. 150. *M. More playeth the Sophister.*

Finally there he was taken, and slayne without mercy, and one Thomas Denyce gave him his *dethe-stroke*.
Lord Berners. Froissart. Cronycle, ch. 115

Remember that ye bee called to lyfe, but if ye liue carnally, then runne ye headlonge to *deathe-warde*, but contrary if by the power of the spirite ye suppresse all fleshely desyres, after suche mortifiynge of them, ye shall liue.
Udall. Romaines, ch. viii.

There was a custom among the Jewes that at the feast of Easter, one of them shoulde be loosed whyche laye in pryson for any *deathe-worthy* offense. *Id. Marke*, ch. xv.

Faire nymph, surcease this *death-alluring* languish,
So rare a beautie was not borne for anguish.
Browne. Britannia's Pastorals, song 1. book i.

But by our trumpet's *death-awakening* fright,
Be summon'd from their dust.
Beaumont. Psyche, can. 9. st. 211.

'Tis not a time to pity passionate griefs,
When a whole kingdom in a manner lyes
Upon its *death-bed* bleeding.
Beaumont and Fletcher. The Laws of Candy, act i. sc. 1.

Thus doth a *death-bed* repentance, a *death-bed* charity, a parting with his sins and wealth, when he can hold them no longer, look as big in the calendars of saints, stand as solemnly and demurely in our diptycks, as judgment and mercy, and faith that have borne the heat and burthen of the day.
Hammond. Works, vol. iv. fol. 553.

Cousin, day birds are silenc't, and those fowl,
Yet only sing, which hate warm Phœbus' light:
Th' unlucky parrot, and *death-boding* owl,
Which ush'ring into heav'n their mistress Night,
Hallow their mates, triumphing o'er the quick spent light.
P. Fletcher. To my beloved Cousin, W. B. Esq.

AMYE. It will, it must, Armostes, thy bold nephew,
Death-braving Ithocles, brings to our gates
Triumphs and peace upon his conquering sword.
Ford. The Broken Heart, act i. sc. 2.

——— Ye all can witness well
(Whom these late *death-conferring* fates have fail'd to send to hell.) *Chapman. Homer. Iliad*, book ii. fol. 22.

DEAT

And from each other looke thou lead them thus,
Till o'er their browes, *death-counterfeiting* sleepe
With leaden legs, and battie-wings doth creepe.
Shakspeare. Midsummer Night's Dreame, fol. 156.

Chast excellence, devout severity,
Courageous temperance, *death-daring* zeal,
All flourish in his blessed history.
Beaumont. Psyche, can. 3. st. 59.

——— Say thou but *I*,
And that beare vowell *I* shall poyson more
Then the *death-darting* eye of cockatrice.
Shakspeare. Romeo and Juliet, fol. 66.

Er' since through man's unwarey heart the strange
Bullet burst ope its *death-deriving* way.
Beaumont. Psyche, can. 9. st. 30.

Whose loyal cruelty might have been fit
To bear a *death-designing* embassy.
Id. Ib. can. 8. st. 228.

With sprightful zeal this kept their bosome warm,
This made them eagle-like their strength renew,
With *death-despising* courage this did arm
Their gentlest spirits. *Id. Ib.* can. 12. st. 221.

Let the priest in surplice white,
That defunctive music can,
Be a *death-divining* swan,
Lest the requiem lack his right.
Shakspeare. The Passionate Pilgrim, son. 20.

These *death-eide* basillisques therefore
In euerie sense doe file.
Warner. Albion's England, book ix. ch. li.

Name not these living *death-heads* unto me
For these not ancient but antique be:
I hate extremes: yet I had rather stay
With tombs than cradles, to wear out the day.
Donne. Elegy 9.

Why dost thou let thy brave soul lie supprest
In *death-like* slumbers; while thy dangers crave
A waking eye and hand.
Crashaw. Steps to the Temple.

The fearful passage of their *death-mark'd* love,
And the continuance of their parents' rage,
Which, but their children's end, nought could remove,
Is now the two hours traffick of our stage.
Shakspeare. Prologue to Romeo and Juliet.

——— And in the mature time,
With this vngracious paper strike the sight
Of the *death-practis'd* duke.
Id. King Lear, fol. 304.

Death was so civil to him as to allow him leave to rise up on his knees, and to crie, "Lord have mercy upon me." Thus a long *death-prayer* after short piety is not so good, as a short prayer after a long pious conversation.
Fuller. Worthies. Lincolne-shire.

And now as a man forsaken of all hopes, hee begges of his armour-bearer that *death's-blow*, which else he must (to the doubling of his indignation) receive from a Philistim.
Hall. Cont. The Death of Saul, vol. i. fol. 1083.

And pardon me that I have dwelt so long
On his apostolick consorts; the glory
Of whose *death-scorning* valor do's no wrong,
Nor interrupts their master's royal story.
Beaumont. Psyche, can. 10. st. 173.

Faine would I know (might it our artist please)
Why can his tell-troth Ephemerides
Teach him the weather's state so long beforne,
And not foretell him, nor his fatall horne,
Nor his *death's-day*, nor no such sad event,
Which he might wisely labour to prevent.
Hall. Satire 7. book iii.

So after they had heard, not onely of Scipio's sickness, but also how he was at *death's-door*, and did believe it: they presently levyed an army, and went and made war with the Suessitans, which were confederates of the Romans.
Sir Thomas North. Plutarch, fol. 900. *Scipio Africanus.*

These *death-seal'd* lips, here they dare give the lie
To the proud hopes of poor Mortality.
Crashaw. Upon Mr. Staninough's Death.

And ever and anon a doleful knell
Comes from the fatall owl, that in sad mood
With drery sound doth pierce through the *death-shadowed* wood.
More. On the Soul, part i. book ii. st. 21.

These cold and flegmatick considerations are more fit for their declining years, and the winter of their lives; and they resolve they will then think of dying when they are choak'd up with coughs and catarrhs, and can scarce see a *death's-head*, but through a pair of spectacles. *Hopkins. Sermons*, fol. 29.

What news (sweet Pool) look'st thou my lines should tell,
But like the tolling of the doleful bell
Bidding the *death's-man* to prepare the grave?
Drayton. England's Heroical Epistles. Queen Margaret to the Duke of Suffolk.

This Earle of Arundel hauing done sundry noble deedes during the warres in France, receiued his *death's-wound* shortly after in a skirmish at Gerberoy.
Speed. Henrie VI. book ix. ch. xvi. sec. 22.

——— What shall I say?
He is so plaguy proud, that the *death-tokens* of it,
Cry no recouery.
Shakspeare. Troilus and Cressida, fol. 88.

MAR. Alas, the sting of conscience
To *death-ward* for our faults.
Beaumont and Fletcher. Love's Pilgrimage, act iv. sc. 2.

Men's faults do seldom to themselves appear;
Their own transgressions partially they smother:
This guilt would seem *death-worthy* in thy brother.
Shakspeare. Rape of Lucrece.

——— If a physician,
So oft I would restore *death-wounded* men,
That where I liv'd Galen should not be nam'd,
And he that joyn'd again the scatter'd limbs
Of torn Hippolytus should be forgotten.
Beaumont and Fletcher. The Custom of the Country, act ii. sc. 2.

His *death-charg'd* pistols he did fit well.
Butler. Hudibras, part i. can. 2.

Blest be the bark! that wafts us to the shore,
Where *death-divided* friends shall part no more:
To join thee there, there with thy dust repose,
Is all the hope thy hapless mother knows.
Thomson. Epitaph on Miss Stanley.

Ingenious to their ruin, every age
Improves the arts and instruments of rage:
Death-hastening ills Nature enough has sent,
And yet men still a thousand more invent.
Waller. Instructions to a Painter.

I have shewn in the *Phil. Trans.* that the *Pediculus fatidicus*, *Mortisaga*, *Pulsatorius*, or *death-watch* there described, feedeth upon dust; but that this dust they eat, is powdered bread, fruits, or such like dust, not powdered earth; as is manifest from their great diligence and curiosity in hunting among the dust.
Derham. Physico-Theology, book ii. ch. vi. *Notes.*

Dumb o'er my pillow hung my watch unwound;
No ticking *death-worm* told a fancied doom,
No hidden cricket chirrup'd in the room.
Hughes. The Morning Apparition.

——— Hence, finally, by night
The village-matron, round the blazing hearth,
Suspends the infant audience with her tales,
Breathing astonishment! of witching rhymes,
And evil spirits; of the *death-bed* call
Of him who robb'd the widow, and devoured
The orphan's portion.
Akenside. Pleasures of Imagination, book i.

All, therefore, that a minister of the Gospel can say, is this, that God hath no where promised in the covenant of grace, forgiveness to any repentance, but what is followed by a holy life; and if men are saved, after a course of wickedness, on a *death-bed* repentance, they are not saved according to any known conditions of the Gospel. *Gilpin. Sermon* 35.

Alone, appall'd thus had she pass'd
The visionary vale—
When lo! the *death-bell* smote her ear,
Sad sounding in the gale.
Mallet. Edwin and Emma.

Or, sitting in thy cavern low,
Dost hear the bleak winds loudly blow,
Or the hoarse *death-boding* owl,
Or village mastiff's wakeful howl.
Dr. Warton. Ode to Solitude.

Immortal bards! whose *death-contemning lays*
Shall shine distinguish'd with eternal praise.
Langhorne. Studley Park.

For should we now release thee, and dismiss,
Thou wilt revisit yet again the fleet
A spy or open foe; but smitten once
By this *death-dealing* arm, thou shalt return
To render mischief to the Greeks no more.
Cowper. Homer. Iliad, book x.

——— Solemn counsels, images of awe,
Truths, which eternity lets fall on man
With double weight, through these revolving spheres,
This *death-deep* silence, and incumbent shade.
Young. The Complaint. Night 5.

And now the sad solemnity is o'er,
And *death-denouncing* bells are heard no more.
Fawkes. To his Majesty on his Accession.

Dread sov'reign of the storms! what word is this?
Wouldst thou deliver from the stroke of fate
A mortal man *death-destined* from of old?
Cowper. Homer. Iliad, book xx.

Through Phocis' *death-devoted* ground
She [Erynnis] flew, and gave the nations round
To the wide waste of war.
Hamilton. Pindar. Olympia. Ode 2.

He pensive oft reviews the mighty dead,
That erst have trod this desolated ground:
Reflects how here unhappy Sal'sbury bled,
When faction aimed the *death-dispensing* wound.
Langhorne. Written among the Ruins of Pontefract Castle.

——— The dastard changes hue,
And shifts from place to place, nor can he calm
The fears that shake his trembling limbs, but sits
Low-crouching on his hams, while in his breast
Quick palpitates his *death-foreboding* heart,
And his teeth chatter.
Cowper. Homer. Iliad, book xiii.

——— From the toils of some distressful dream
To break away, with palpitating heart,
Weak limbs, and temples bathed in *death-like* dew,
Makes many a painful effort.
Akenside. Pleasures of Imagination, book iii.

Those philosophers in short, prepared a *death-song*, if I may say so, which the Grecian patriots and heroes might make use of upon the proper occasions.
Smith. Moral Sentiments, part vii. sec. 2.

Before they can obtain their ends,
To sign *death-warrants* for their friends.
Churchill. The Ghost, book iv.

But, alas! the poor gentleman will never go from hence, said the landlady to me, for I heard the *death-watch* all night long; and, when he dies, the youth, his son, will certainly die with him; for he is broken-hearted already.
Sterne. Tristram Shandy, ch. vii.

——— Should I from the suitor's hands
Receive a *death-wound* privately at home,
And leave my substance to be shar'd by them,
I rather wish those treasures thine than theirs.
Cowper. Homer. Odyssey, book xvii.

"His doom was seal'd—he knew it well,
Warn'd by the voice of stern Taheer,
Deep in whose darkly boding ear
The *death-shot* peal'd of murder near,
As filed the troop to where they fell!"
Lord Byron. The Giaour.

DEAURATE, Lat. *deauratus*; Sp. *dorado*; It. *dorato*. "Fr. *dore*; gilt over; also, of gold; also, fair, beautiful, brightly shining." Cotgrave.

And while the twilight and the rows rede
Of Phebus light were *deaurat* alite
A penne I tooke.
Chaucer. The Blacke Knight, fol. 273.

DEBACCHATIONS, Lat. *debacchari*, to revel like a *Bacchanal*. "Fr. *debaccher*, to rave, rage, rail, take on like a drunken man." Cotgrave.

What confidence can such have of the suffrage of the saints, who defile their holiday with most foolish vanities, most impure pollutions, most wicked *debacchations*, and sacrilegious execrations. *Prynne. Histrio-Mastix*, part i. fol. 538. act vi. sc. 12.

DEBAR, *de*, and *bar*. See BAR. Goth. and A. S. *bairg-an, beorg-an, birg-an, byrg-an*, to bar, to defend, to guard.

To guard against, to prevent.

But man alone, alas the hard stound
Ful cruelly, by kinds ordinaunce
Constrained is and by statute bound
And *debarred* from all such pleasaunce.
Chaucer. The Floure of Curtesie, fol. 249.

Your honour writeth of the *debarring* of your merchants at the seaport from their accustomed libertie of interchangeable trafficke and bartar.
Hakluyt. Voyage, &c. The Emperor's last Priuilege, vol. i. fol. 505.

His song was all a lamentable lay,
Of great vnkindness, and of vsage hard,
Of Cynthia the lady of the sea,
Which from her presence, faultlesse him *debar'd*.
Spenser. Colin Clouts come home againe.

Nature itselfe taught men to joyne alwayes well-favourednesse with profitablenesse. As in man, that joynte or piece which is by any chaunce deprived of his comlinesse, the same is also *debarred* of his use and profitablenesse. *Ascham. The Schole Master.*

Whether God (who can turn the afflictions of his friends into advantages,) oppose the felicities of his enemies, and *debar* their injustice to his adherents, since this last seems the lesser prerogative?
Mountague. Devoute Essayes, Treat. 4. part ii. sec. 2.

Hereby the Apostle not only *debarred* women from prophesying, but from any public function in the ecclesiastical jurisdiction.
Strype. Life of Aylmer, ch. xiii.

When we see men acting thus against the precepts of reason, and the instincts of nature, we cannot hesitate to determine, that by some means or other they were *debarred* from choice.
Johnson. On the State of Affairs in 1756.

DEBARE, found only in Drant, and meaning simply *Bare*, q. v.

As wooddes are made *debayre* of leaues
by turning of the yeare,
The oldest fall: so antique age
of words away do weare.
Drant. Horace. The Arte of Poetrye, A. 2.

DEBA'SE, DEBA'SEMENT, DEBA'SER. } Gr. *βάσις*, that upon which we tread or go, (from *βαίν-ειν*, to go.) To put or bring low, to deject or cast down, to lower, to degrade.

King Edward the Third in the sixteenth year of his reign proclaimed, that no man should sell wool-fels or leather, under such a price, so that these staple commodities might not be *debased*, and this at no place but at Northampton and Anwick.
State Trials. The great Case of Impositions.

SAM. So let her go, God sent her to *debase* me,
And aggravate my folly, who committed
To such a viper his most sacred trust
Of secresie, my safety and my life.
Milton. Samson Agonistes, l. 999.

——— Record, thou spirit of truth,
With what *debasement* I have thrown myself
To under-officers, only to learn
The truth, the party, time, means, the place,
By whom, and when, and where thou wert disgraced.
Marston. The Malcontent, act i. sc. 7.

BASE. — BATE.

What more *debases* man than to consecrate the flower of his esteem and affections to unworthy objects, and many times to things, wherein were no signs of life, much less any ray of divinity. *Bates. On the Existence of God*, ch. i.

Is it for moral imperfections or blemishes; for vicious habits or actual misdemeanours? these indeed are the only *debasements* and disparagements of a man; yet do they not expunge the characters of divinity impressed on his nature.
Barrow. Sermon 27. vol. i.

Even reason itself, (which, if we have any original faculties, is surely one of them,) is subject to the same law of habit, as the means of improvement or of *debasement*.
Beattie. Elements of Moral Science, part iii. ch. ii.

Receivers of bribes, extorters of money by threats, *debasers* of metals, &c. *Sir W. Jones. Laws of Menu*, ch. ix.

DEBA'TE, *v.* DEBA'TE, *n.* DEBA'TEABLE, DEBA'TEFULL, DEBA'TEFULLY, DEBA'TEMENT, DEBA'TER, DEBA'TING. Fr. *débattre*; Sp. *debatir*. *De*, and *bate*, which Skinner thinks is the A. S. *beat-an*, to beat, to strike. See BATE; and also *Batten*, in Wachter, and *Batre*, in Menage. More generally To fight, quarrel, strive, struggle, contend;—to dispute, argue, discuss, examine.

And on þe day of þe Trinitie nexte suyng was a gret *debaat* (in the cite of Yorke saith Caxton) by Henaudys & Englysshmen, & in þat murþer þer were sleye in þe erldom of Nychol iiii. skore. *R. Gloucester*, p. 690.

Nother bost ne *debat*. beo among em alle.
Piers Plouhman. Vision, p. 379.

And over that his cote-armoure
As white as is the lily floure,
In which he would *debate*.
Chaucer. The Rime of Sir Thopas, v. 267.

And but I tel her, I am but dede
And if I tel her, to say right soth
I am a dradde she wol be wroth
Alas, what shal I than do,
In this *debate* I was so wo
Me thought min hert brast atwaine.
The Dream of Chaucer, fol. 244.

But sodeynly the wynde and rayne
Began vpon the sea *debate*.
Gower. Conf. Am. book viii. fol. 183.

The queene is come: and whan she herde
Of this mater, how that it ferde,
She sigh *debate*, she sighe disease
But if she wolde hir doughter please.
Id. Ib. book viii. fol. 179.

When Lucifer was hest in heuen,
And ought moste haue stonde in euen,
Towardes God he toke *debate*.
Id. Ib. book v. fol. 93.

And it fell that ilke tyme so,
That Rome had warres stronge
Ageyne Carthage, and stoode longe
The two cities vpon *debate*.
Id. Ib. book v. fol. 95.

Priuy backbiteris, detractouris, hateful to God, *debatouris*, proude and highe ouer measure. *Wiclif. Romaynes*, ch. i.

Nowe commeth Tindall and seeth that they shalbe put to flyght and fayne to runne awaie, and therefore willily prouideth a startyng hole, steppynge from playne and euident Scripture, theyr olde speciall playne euidente woordes vnto darke *debatable* termes of general pithe and substaunce.
Sir Thomas More. Workes, fol. 461. *The second Part of the Confutation of Tyndall.*

But yet if ye be so *debatefull*, and contencious, so desirous of transitorye thynges, whose contempte ye take vpon you.
Udall. 1 *Corinthians*, ch. vi.

Sir Charles Daver charged him, [Henry Cuffe] when there was a *debating* of the several enterprizes, which they should undertake, that he did ever bind firmly and resolutely for attempting the court. *State Trials. Trial of Sir Christopher Blunt.*

Whereby the vulgar may become so wise,
That (with a self-presumption overgrown)
They may the deepest mysteries *debate*,
Control their betters, censure acts of state.
Daniel. History of Civil War, book vi.

DEBATE. — DE-BAUCH.

For brethren to *debate* and rip up their falling out in the ear of a common enemy, thereby making him the judge, or at least the well-pleas'd auditor of their disagreement, is neither wise nor comely. *Milton. Answer to Eikon Basilikè.*

So gan he to discourse the whole *debate*,
Which that strange knight for him sustained had,
And those two Sarazins confounded late,
Whose carcases on ground were horribly prostrate.
Spenser. Faerie Queene, book ii. can. 8.

And shortlie after, Sir James Liermouth was appointed to go as ambassador to England, to make complaint vpon certaine inuasions made by the borderers of England into Scotland, and also for the rising of the *debatable* ground betwixt the two realmes. *Holinshed. Scotland*, vol. v. p. 547.

Whereas the petitioners were called up by several and respective writs, under great penalties to attend in Parliament; and have a clear and indubitable right to vote in bills, and other matters whatsoever *debatable* in parliament by the ancient customs, laws, and statutes of this realm.
Clarendon. History of the Civil War, vol. i. part ii. book iv.

Debatefull strife, and cruel enmitie
The famous name of knighthood fouly shend.
Spenser. Faerie Queene, book ii. can. 6.

Vpon the receipt of this most honourable inuitation and offer, there was much *debatement* in the chappell, where shey sate vpon the earl's behalfe, whether he should accept thereof or no.
Spede. Henry III. book ix. ch. ix. sec. 89.

Out idle words, servants to shallow fools!
Unprofitable sounds, weak arbitrators!
Busy yourelves in skil-contending schools;
Debate where leisure serves with dull *debaters*.
Shakspeare. The Rape of Lucrece.

They scoffe at all mature delayes, and meditated *debateings* of matters by consultation, and deliberation; as a thing too much tasting of an oratory veine; and full of tediousnesse; and nothing conduceing to the summe and issues of businesse.
Bacon. On Learning, by G. Wats, book viii. ch. ii.

For what can synods have at all,
With bear that's analogical?
Or what relation has *debating*
Of church affairs with bear-bating?
Butler. Hudibras, part i. can 1.

In midst of all the dome, Misfortune sate,
And gloomy Discontent, and fell *Debate*.
Dryden. Palamon and Arcite.

Then if it be a matter *debatable*, the court will assign you counsel, but it must be upon a matter fit to be argued.
State Trials. 33 *Charles II.* 1681.

As I am only giving an opinion on this point, and not at all *debating* it in an adverse line, I hope I may be excused in another observation. *Burke. On the cause of the present Discontents.*

At London you may see men sauntering in the Court of Requests, while the most important *debate* is carrying on in the two houses; and many do not think themselves sufficiently compensated for the losing of their dinners, by all the eloquence of our most celebrated speakers. *Hume. Essay* 13.

I am grown too old to think of figuring as a parliamentary *debater*. *Anecdotes of the Life of Bishop Watson*, vol. ii. p. 162.

DEBA'UCH, *v.* DEBA'UCH, *n.* DEBA'UCHEDLY, DEBA'UCHEDNESS, DEBAUCHE'E, DEBA'UCHER, DEBA'UCHERY, DEBA'UCHMENT, DEBA'UCHNESS, DEBA'UCHTNESS. Variously written in our elder writers; *Debois, debosh, debauch*. Cotgrave, in *v. Debaucher*, refers to *baucher*, which he explains;—to rank, order, array, lay evenly. Minsheu thinks the English *debosh*, and Skinner, the Fr. *desbaucher*, also, to be compounded of *de* or *des*, and *baucher*; and to signify,—to

DE-BAUCH. put out of rank or order; to turn from the right way. *Bauche*, Skinner thinks, is the Lat. *abacus*. *Series lapidum vel laterum juxta positorum mensiformis.*

"Fr. *desbaucher*; to *debosh*, mar, corrupt, spoyle, viciate, seduce, mislead, make lewd, bring to disorder, draw from goodness." Cotgrave.

The Lat. *debacchari*, to revel like a Bacchanal; Fr. *debaccher*, seems to present a more simple etymology.

But stage-playes, if we take them in their very best conception, had their rise, their pedigree, and being from idolatrous infidels, and the *deboisest* Pagans, who were the Deuil's factors in this seruice. *Prynne. Histrio-Mastix*, part i. act i. sc. 2.

Consider, dear brethren, whether it be iust, that out of that mouth of Christians where the body of Christ doth enter in, a *deboist* song should be brought forth, as the very poyson of the Devill. *Id. Ib.* act v. sc. 9.

WITTY. ——————— Oh fie cozen,
These are ill courses, you are a scholar too?
CRED. I was drawn into 't most unfortunately,
By filthy *deboist* company.
Beaumont and Fletcher. Wit at several Weapons, act iv. sc. 1.

In a word, those who make a kind of conscience of drinking, amorous dancing, healthing, dicing, idlenesse, stage playes, and of every sinne at other times, deeme it a part of their piety to make no bones of these, of any *deboistnesse* or prophanenesse now. *Prynne. Histrio-Mastix*, part i. act viii. sc. 3.

To live civilly and piously in the middest of wicked men, and not to joyne with them in the same excesse of sinne and riot of dissolutenesse and *deboistnesse* that they run into—with sundry other particulars which I prætermit: are now infallible arguments and symptomes of a rank Puritan.
Id. Ib. part i. act viii. sc. 7.

My purse shall bear me out; a lazy life
Is scurvy and *debosh'd*.
Ford. The Lady's Trial, act v. sc. 2.

But haughty she did this just match despise
Her pride *debauch'd* her judgment and her eyes.
Cowley. The Davideis, book iii.

They are generally men, who by speaking against the French, inveighing against the *debauches* of court, talking of the ill management of the revenue, and such popular flourishes, have cheated the countrys into electing them.
Marvell. Works, vol. i. p. 539. *Of the Growth of Popery, &c.*

To live severely with the melancholy, merrily with the pleasant, gravely with the aged, wantonly with the young, desperately with the bold, and *debauchedly* with the luxurious.
Cowley. Essay 1. *Of Liberty.*

Although it be true, (of great men especially,) that they are the last that know the euills of their owne house, yet either it could not be when all Israel rung of the lewdnesse of Elie's sonnes, that hee onely should not know it, or if hee knew it not, his ignorance cannot be excused; for a reasonable restraint might haue preuented this extremity of *debauchednesse*.
Hall. Cont. Eli and his Sonnes, vol. i. fol. 1003.

Upon a sudden after the doctor died, which now immediately happened, to the amazement of all that formerly knew them, [they] turned open *debauchees*. *Hammond. Life*, fol. 23.

Then thou strong *debaucher*, and seducer of youth, witness this easie and honest young man.
Ben Jonson. Bartholomew Fayre, act v. sc. 6.

The face of the court was much chang'd in the change of the king; for King Charles was temperate, chaste, and serious; so that the fooles and bawds, mimicks and catamites of the former court grew out of fashion; and the nobility and courtiers, who did not quite abandon their *debaucheries*, had yet that reverence to the king, to retire into corners to practice them.
Memoirs of the Life of Colonel Hutchinson.

Whereas a king must be ador'd like a demigod, with a dissolute and hauty court about him, of vast expence and luxury, masks and revels, to the *debauching* of our prime gentry, both male and female; not in their pastimes only, but in earnest, by the loose employments of court-service, which will be then thought honourable.
Milton. The Ready and Easy way to establish a Free Commonwealth.

He that repents instantly, breaks his habit when it is *in ovo*, in the shell, and prevents God's anger, and his own *debauchment* and disimprovement. *Taylor. On Repentance*, ch. vi. sec. 2.

But thou in time th' increasing ill control,
Nor first *debauch* the body by the soul;
Secure the sacred quiet of thy mind
And keep the sanctions Nature has design'd.
Dryden. Ovid. Metamorphoses, book x.

The truth of characters, the beauty of order, and the simple imitation of nature, were in a manner wholly unknown to 'em; or thro' petulancy, or *debauch* of humour, were, it seems, neglected and set aside. *Shaftesbury. Advice to an Author*, part ii. sec. 2.

Could we but prevail with the greatest *debauchees* amongst us, to change their lives, we should find it no very hard matter to change their judgments. *South. Sermons*, vol. i. p. 266.

On the contrary, there is too much cause to fear, that they are not at all sincerely and really desirous to be satisfied in the true state of things, but only seek, under the pretence and cover of infidelity, to excuse their vices and *debaucheries*; which they are so strongly inslaved to, that they cannot prevail with themselves upon any account to forsake them.
Clarke. On Natural and Revealed Religion.

Not so Silenus from his night's *debauch*,
Fatigu'd and sick, he looks upon his watch
With rheumy eyes and forehead aching sore.
Wilkie. A Dialogue.

But after a few years, a sad reverse usually appeared. The boy became a spendthrift and a *debauchee*; alienated his father's affections by incurring debt, and ruined his constitution by every species of excess. *V. Knox. Liberal Education*, sec. 36.

These philosophers, above all other men, have rendered the human mind the flatterer, the deceiver, and the *debaucher* of itself, *blanda adulatrix, et quasi lena sui.*
Bolingbroke. On Human Knowledge.

To be admitted into the company of those, who disgrace the family title which they inherit, thousands plunge into *debauchery* without passion, into drunkenness without convivial enjoyment, into gaming without the means or inclination for play.
V. Knox. Essays, No. 2.

DEBE'L, DEBE'LLATE, DEBE'LLATING, DEBELLA'TION. Lat. *debellare*. "Fr. *debeller*, to subdue, vanquish, overcome." Cotgrave. *De*, and *bellum*, war.

The *debellacion* of Salem and Bizance made by Syr Thomas More, A. D. 1533, after he had gyuen ouer the office of Lorde Chauncellour of Englande.
Sir Thomas More. Workes, fol. 929.

No better Spanish Cacus sped,
For all his wondrous strength,
Whom Hercules from out his realme
Debelled at the length.
Warner. Albion's England, book ii. ch. viii.

——————— Him long of old
Thou didst *debel*, and down from heav'n cast
With all his army.
Milton. Paradise Regained, book iv. l. 605.

They desire (King Edward growne aged) not to seeme by sitting still upon so many thornes of disgrace, & losse, to haue been ouer-warred, and though in two or three battels inferiour, yet not to haue beene clearely *debellated*.
Speed. Edward III. book ix. ch. xii. sec. 138.

[The example of Hercules] doth notably set forth the consent of all nations and ages, in the approbation of the extirpating and *debellating* of giants, monsters, and foreign tyrents, not only as lawful, but as meritorious, even of divine honour: and this although the deliverer came from one end of the world unto the other. *Bacon. Works*, vol. ii. p. 293. *Of an Holy War.*

DEBELLISH, only found in G. Fletcher; opposed to *Embellish*, q. v.

Are these the eyes that made all others blind?
Ah! why are they themselves now blemished!
Is this the face, in which all beauty shind?
What blast hath thus his flowers *debellished*.
G. Fletcher. Christ's Triumph over Death.

DEBE'NTURE, DEBE'NTURE-LAND. } Lat. *debentur*; from *debere*, to be due. And so written by Bacon, in the old edition of his Speech to King James, touching Purveyors.

JACK. Wyll, this knave is drunke, let us dresse him,
Let us riffell him so, that he have not one pennie to bless him,
And steale his *debenters* too.
Edwards. Damon and Pithias.

Nay, farther, they are grown to that extremity, as is affirmed, though it be scarce credible, save that in such persons all things are credible, that they will take double poundage, once when the *debenture* is made, and again the second time when the money is paid. *Bacon. Speech touching Purveyors.*

"Then vengeance seize this head of mine,
If I have heard or can divine—
Yet, prithee, where are Cæsar's bands
Allotted their *debenture-lands*?"
Francis. Horace. Satire 7. book ii.

DEBENTURE, a public written acknowledgment of money due for value received, or services performed, in the nature of a Bond or Bill. Such instruments were issued in this Country by the Commonwealth, 1649, for securing to the soldiers or their assigns the sums due to them for pay, upon the accounts being audited; and they have since been issued to the Army, by virtue of various Acts of Parliament: they are likewise issued to the servants of the King's household, for salaries, board wages, &c.

In 1700, Debentures which had been issued for arrears due to the Officers of the Army, and for Transport-service, and for clothing the Army, were directed to be taken as sterling money, in purchases of the forfeited estates in Ireland of persons convicted of Treason; this provision being insufficient, £5. per cent. interest was allowed on the Debentures, until the principal part of them was subscribed into the original capital of the South Sea Company.

In 1711, Debentures were again issued by the Commissioners for Trade and Plantations to the Proprietors and Inhabitants of the Islands of St. Christopher and Nevis, who had suffered by the invasion of the French in 1705; these Debentures carried £6. per cent. interest, but it was not paid regularly; a part of them was paid off, and the remainder subscribed into £3. per cent. Stock.

Debentures have since been occasionally issued for temporary purposes, particularly after the conclusion of the American war. The Board of Ordnance also issued Debentures to persons contracting for stores, or other articles in that department. In 1784 and 1785, the Ordnance Debentures then outstanding, were provided for by funding them in £5. per cent. Stock.

Debenture, in *Commerce*, is a Certificate delivered at the Custom-house when the Exporter of any goods or merchandises has complied with the regulations prescribed by Acts of Parliament; in pursuance of which, he is entitled to a bounty or drawback on their exportation.

DE'BILE, DEBI'LITATE, DEBILITA'TION, DEBI'LITATING, DEBI'LITY. } Lat. *debilis, quasi dehabilis*; Fr. *debile*; weak, feeble, faint, infirm. DEBILE. DEBIT.

Imoderate watch drieth to moch the body, and doth *debilitate* the powers animall.
Sir Thomas Elyot. Castel of Helth, book ii.

For so it was, that for his feblenesse or *debylyte* of age, he, by councell of physycyons, was sowyd in a shete wasshyd with *aqua vite*, to the end to cause his olde body to catche naturall hete.
Fabyan, Anno 1389.

For that I have not wash'd
My nose that bled, or foyl'd some *debile* wretch,
Which without note here's many else have done,
You shoot me forth in acclamations hyperbolicall.
Shakspeare. Coriolanus, fol. 7.

Mine expectation, presently, without forsaking me forged and sought out for another hope, that might sustain me, although it were *debile* and weak.
Shelton. Don Quixote, vol. ii. ch. xiii.

Seeing then hee hath violated all articles of the peace, it was lawfull for mee, according to my agreement, to recover what was mine owne, and to *debilitate* his power by all means.
Prynne. Treachery and Disloyalty of Papists, part iii. p. 28.

Which he also acknowledges in these words: That if the crown upon his head be so heavy as to oppress the whole body, the weakness of inferior members cannot return any thing of strength, honour, or safety to the head; but that a necessary *debilitation* must follow. *Milton. An Answer to Eikon Basilikè*

——————— Nor imagine I,
A worse thing to enforce *debilitie*,
Then is the sea: though nature neere so strong
Knits one together.
Chapman. Homer. Odyssey, book viii. fol. 113.

As accordingly it will happen, till the spring of the air be so far *debilitated* by its expansion, that its pressure, together with the weight of the mercury that remains suspended, will but counterbalance, not overcome, the pressure of the outward air upon the restagnant mercury.
Boyle. On the Spring and Weight of Air, part i. ch. ii.

It seems more probable, that without any such strengthening of the pressure of the outward air, the taking quite away or the *debilitating* of the resistance from within, may suffice to produce the effects under consideration. *Id. Ib.* exp. 3.

But after full three hours ineffectual labour, the jeers broke, and the men being quite jaded, we were obliged, by mere *debility*, to desist, and quietly to expect our fate, which we then conceived to be unavoidable.
Anson. Voyage round the World, book iii. ch. iv.

Sometimes the body in full strength we find,
Whilst various ails *debilitate* the mind.
Jenyns. On the Immortality of the Soul, book i.

By the constitution of nature, which may properly be considered as indicating the will of God, all excess in sensual indulgences tends to the depravation of the mind, and to the *debilitation* of the body, and may, on that account, be esteemed repugnant to the will of God.
Anecdotes of the Life of Bishop Watson.

In our bodies, while a man is in apparent health, the effect of some inward *debility*, which has been growing upon him, may, for a time, be concealed. *Blair. Lecture* 27.

DEBIT, *n.* i. e. *Deputy*, q. v.

There was then no kyng in Edom, the kynge was but a *debite*.
Bible, Anno 1551. 3 *Kings*, ch. xxii.

When the *debyte* had redde the letter, he asked of what countre he was. *Id. Acts*, ch. xxiii.

And yet he wyll be taken and estemed for the vicar and *debyte* of Christ. *Udall. Revelacion*, ch. xvii.

DECADE. — DECAMERON.

Livie in the seuenth of his first *decade*, speaketh of an huge person which made a challenge as he stood at the end of the Anior bridge, against any Romane that would come out and fight with him, whose stature was not much inferiour to that of Golias. *Holinshed. Britaine*, book i. ch. v.

The first five hundred, who had shewn the greatest marks of cowardice, he divided into fifty parts, and put one in each *decad* to death, to whose lot it might happen to fall; thus reviving an ancient custom of military punishment which had been long disused. *Langhorne. Plutarch. Lives. Marcus Crassus.*

So small their number, that if wars were ceas'd,
And Greece triumphant held a general feast,
All rank'd by tens, whole *decads* when they dine,
Must want a Trojan slave to pour the wine.
Pope. Homer. Iliad, book ii.

DE'CADENCE, DECA'DENCY. } *De*, and *cadere*, to fall, from κάτω, i. e. *deorsum*. Vossius. Falling into disuse, into ruin, *decay*, q. v.

But it is now thought even by the English themselves that the race of their poets is extinct: every day produces some pathetic exclamation upon the *decadence* of taste and genius.
Goldsmith. Citizen of the World, let. 39.

That morning we arrived at Burgos, the ancient capital of the kingdom of Castille, but long since abandoned by its princes to obscurity and *decadency*. *Swinburne. Spain. Letter* 44.

DECADIA, in *Botany*, a genus of the class *Icosandria*, order *Monogynia*. Generic character: calyx three-leaved, inferior; corolla, petals ten, ovate, slightly serrated; drupe ovate, rough; nut ovate, three-celled.

One species, *D. aluminosa*, a tree, native of Cochin-China. Loureiro, *Fl. Coch.*

DE'CALOGUE, DE'CALOGIST. } Fr. *decalogue*; It. and Sp. *decalogo*; Lat. *decalogus*; Gr. δεκάλογος; from δέκα, *ten*, and λόγ-ος, *sermo*; because it contains the ten Discourses or Commandments of God. Minsheu.

Whatsoeuer one findeth of another man's, he should restore it agayne to him that lost it and many other such like precepts, whereby we learne to liue well and Godly, and especially, that *decaloge* which is contayned in the ii. tables of stone.
Barnes. An Epitome of his Works, fol. 368.

Among the ten Commandments in the *decalogue*, that which enjoins obedience from children to parents, hath only a benediction (of longevity) added to it.
Howell. Letter 24. book i. sec. 6.

In which notes he made an early discovery of his civil, historical, ecclesiastical, ritual, and Oriental learning, together with the Saxon, French, Italian, Spanish, and all Eastern languages; through which he miraculously travelled, without any guide, except Mr. Dod, the *decalogist*.
Account of J. Gregory. Preface to his Posthuma, 1650.

The grossest kind of slander is that which in the *decalogue* is called bearing false testimony against our neighbour; that is, flatly charging him with facts the which he never committed, and is no-wise guilty of. *Barrow. Sermon* 17. vol. i.

But this is the spirit of the priesthood, in whose scale that scrap of a parable "Compel them to come in" which they apply as they please, outweighs the whole *decalogue*.
Bolingbroke. A Letter to Sir William Windham.

The Hebrews describe the two Tables of Moses in a phrase parallel to the Greek DECALOGUS: they call them עשרת הדברים, the Ten Words. They have also a tradition, that the letters in them being written by the finger of God penetrated quite through the stone, so that wherever the final ם and the ס occurred, the space included by the bounding lines remained miraculously self-suspended, without any adhesion. Postellus, *de Fœnicum Characteribus*.

DECAMERON, Fr. and Sp. *decameron*; It. *decamerone*; Gr. δεκάμερον; from δέκα, ten, and μέρος, part; because divided into Ten Parts.

CLE. When were you there?
DAN. Last night; and such a *decameron* of sport fallen out, Boccace never thought of the like.
Ben Jonson. The Silent Woman, act i. sc. 3.

DECAMP, opposed to *camp*, or *Encamp*, q. v. A. S. *campian*; Fr. *camper*, to pitch a *camp*.

To take down or remove a *camp*; and, generally, to quit or leave any place, to move off.

Letters from Lisbon advise, that the army of the king of Portugal was at Elvas on the 22d of the last month, and was to *decamp* on the 24th, in order to march upon the enemy, who lay at Badajos. *Tatler*, No. 11.

After such a stain upon the convent, it was not to be supposed it could subsist any longer; the fathers were ordered to *decamp*, and the house was once again converted into a tavern.
Goldsmith. Essay 5.

If a murderer touch a church wall (and many walls are church walls in this city) [Naples] before he is seized by the officers, Holy Church will not suffer him to be hanged, and if one man stabs another in the sight of ten witnesses, they all *decamp*, and leave the coast clear to the assassin.
Priestley. On History, lect. 47.

DECANAL, pertaining to a Dean, (Lat. *decanus*,) or deanery. See DEAN.

The chief mourner in a chair at the head; the two attendants at the feet; the pall-bearers and executors in the seats on the *decanal* side; the other noblemen and gentlemen on the cantorial side. *Malone. Life of Sir Joshua Reynolds.*

DECA'NT, DECA'NTER. } Serenius says, "*Ex*, *de*, and Suio. Goth. *kanna*, *cantharus*," as if poured out of a *can*; but to *cant*, (see CANTON,) among Mechanics, is to raise on the edge or corner.

To *decant*, is to pour, draw off or drain from a vessel, by tilting, lifting or raising one end of it: by general usage, from one bottle to another of a different description—called a *Decanter*.

Let it stand there some three weeks or a month, till by fermentation it have both purged itself upwards, and by sediment downwards. Then *decant* from it the clear juyce.
Reliquiæ Wottonianæ, p. 454.

But these azure-coloured liquors should be freed from the subsiding matter, which the salts of tartar or urine precipitate out of them, rather by being *decanted*, than by filtration.
Boyle. Experimental History of Colours, exp. 22.

To taste the tasted, and at each return
Less tasteful? O'er our palates to *decant*
Another vintage.
Young. The Complaint. Night 3.

DECAPITATE, DECAPITA'TION. } "Fr. *decapiter*; to *decapitate*, to behead." Cotgrave. Lat. *caput*; Gr. κεφαλή, which Vossius thinks is from the obsolete κέπω, whence σκέπω, to cover.

Hedge-row ashes may the oftener be *decapitated*, and show their heads again sooner than other trees so used.
Evelyn, i. 7. sec. 2.

It is better to lose life by *decapitation*, than to desert a prince, and criminally seek to gain his dominion.
Sir W. Jones. Suhridbheda, or the Breach of Friendship.

DECAPODA, in *Zoology*, the first order of the *Crustacea*, according to Latreille.

Character of the order: branchia shut under the side of the shell; eyes two, supported on a movable pedicel; antennæ four, usually setaceous, the stem of the intermediate pair parted into two or three filaments or jointed bristles; the external organs of hearing situated at the base of the other antennæ; mouth composed of a lip, two palpigerous mandibules, a tongue two pair of multifid jaws; three pair of jawlike feet,

CA-DA.

accompanied on the outer side by a palpiform appendage, the two last pair armed with the gills; the upper part of the body entirely covered, except at the hinder extremity, with a hard shell; the post-abdomen in the form of the tail; true feet, ten pair, of which the two front pair are usually furnished with pincers; the sexual organs double, those of the male situated at the radical joint of the two last pair of legs, those of the female opening at the same joint of the third pair; the eggs are carried by the pediform two-cut appendages, disposed by pairs under the post-abdomen or tail, which latter part often varies in shape according to the sexes of the individual.

The situation of the gills and the number of legs, are the essential characters of the order.

This order is formed of the genus *Cancer* of Linnæus, excepting some species with naked gills, and of the classes *Kleistagnatha* and *Exocthnatha* of Fabricius, adding the genera *Limulus*, *Squilla*, and *Gammarus*; and it is the *Malacostraca podopthalma* of Dr. Leach. They are the animals which the Ancients particularly designed under the name of *Crustacea*, or *Crustata*.

Their bodies are usually more or less covered with a kind of shield or shell formed of a single piece, and guarded below with a kind of breast-plate, (or *plastron*,) divided transversely into segments, each carrying a pair of true or jawlike legs. The hinder part of the body, which Latreille calls the post-abdomen, or *Urogaster*, but which is usually though erroneously called the tail, is only an extension of the end of the alimentary canal, which is defended by seven rings, which are hard above, and soft and membranaceous below, and carry on their lower part the false legs.

The shell or tegumen is formed, according to Hatchett, of gelatine and sulphate of lime; its inner surface is lined with a fine membrane, pervaded with vessels full of liquor of a scarlet colour, which when the shell is exposed to the action of heat, communicates more or less of its colour to the shell by pervading its pores.

The *Decapodous Crustacea* are usually carnivorous.

These Crustacea are generally marine and litoreal, but some of them are fluviatile or lacustrial; inhabiting lakes situated at the tops of mountains. Some genera are parasitical; that is to say, they are constantly found in peculiar places, as the Pea Crab, that divides its habitation with the animals of the bivalve shells, and the Soldier Crab, which lives in the dead and empty spiral univalve.

These animals live in all latitudes, but they are most abundant in the Tropics; and most of the fossil species found in Europe are analogous to the Tropical species, although some few are exactly similar to those which now live in our seas.

To preserve these animals for forming Zoological specimens, elevate the upper shell of the thorax, and take out as much flesh as possible from the body, legs, and tail; soak them in fresh water, to dissolve the salt which their shell may contain, and then wash them in lime water, and dry them in the attitude required. If they are to be immediately placed in a cabinet, their legs and antennæ should be set out in their natural position; but if they are to be packed up and transmitted to another place, the legs, &c. should be kept as close to the body as possible, as then there is less chance of their being accidentally broken off. By placing them in a damp box they may be reset at any future period.

DECA-PODA.

Latreille divided this order into two sections, according to their general form:

1. *Brachyura*, or Crabs. Tail short, applied to the chest; destitute of terminal fins, or finlike expansions; gills solitary; the external aperture of the female organs of generation between the third pair of legs.

2. *Macroura*, or *Lobsters*. Tail as long or longer than the thorax, incurved and furnished with two little fins, on the sides of the end of the tail; gills united at their base; vulva on the first joint of the third pair of feet.

Some sort of Crabs, but more particularly the Fluviatile Crab of the South of Europe, had formerly a great reputation for its medical qualities; but they are now seldom employed.

DECAY.

DECARDINALIZE, to remove from the rank, to deprive of the rank of *Cardinal*, q. v.

The matter was taken up by the king himself, and the *cardinal* clapt up in a bastile, where the king saith he shall abide to ripen; for he is but young, and they speak of a bull that is to come from Rome to *decardinalize* him.

Howell. Letter 19. book i. sec. 2.

DECARNATION, the putting off, stripping off, or, as the author says, devesture of *carnality*, (*q. v.*) or fleshliness, fleshly-lusts.

For God's incarnation inableth man for his own *decarnation*, as I may say and devesture of carnality.

Mountague. Devoute Essayes, Treat. 2. sec. 1.

DECASTICH, Gr. δέκα, ten, and στίχος, which, Vossius says, *ordinem ac versum notat.* A Poem of ten lines or verses.

I suddenly fell upon the ensuing *decastick*, which if your lordship please, may have room among the rest.

Howell. Letter 31. book i. sec. 6.

DECA'Y, *v.*
DECA'Y, *s.*
DECA'YEDNESS,
DECA'YER,
DECA'YING.

Fr. *decheoir*; Sp. *decaer*; It. *decadere*; Lat. *decad-ere*; *de*, and *cadere*, to fall. See DECADENCE. "Fr. *decheoir*; to fall away from, also to minish, lessen, *decay* waste, fall to want." Cotgrave.

The wall and all the citie within
Stante in ruine, and in *decaies*,
The felde is where was the palais.

Gower. Conf. Am. Prologue, fol. 6.

And now though on the sunne I drive,
Whose fervent flame all thinges *decaies*,
His beames in brightnesse may not strive,
With light of your sweete golden rayes.

Surrey. The Constant Lover lamenteth.

I sweare to thee by the immortall Goddes, that in three yeres I repayred all that was *decaied* in Rome, and in thirtie yere I could not refourme one quarter therof to good liuyng.

Golden Boke, s. 2.

Wyked people brynge a cytye in *decaye*, but wise men sette it vp agayne.

Bible, Anno 1551. *Proverbs*, ch. xxix.

I fall and see mine own *decay*
As one, that beares flame in his brest;
Forgets in paine to put away
The thing that bredith mine unrest.

Surrey. The Lover describes his restlesse state.

O who would e'er have thought, that time could have *decay'd*
Those trees whose bodies seem'd by their so massy weight
To press the solid earth, and with their wond'rous height
To clime into the clouds.

Drayton. Poly-olbion, song 23.

DECAY. — DECEASE.

His falling temples you have rear'd
The withered garlands tane away
His altars kept from the *decay*,
That envie wish'd, and nature fear'd.
Ben Jonson. Under-woods. An Elegie.

Many other members of both houses, some upon their lowness and *decayedness* of their fortunes, others to get name and reputation to be in the number of reformers, (amongst whom they doubted not all places of honour, or offices of profit, would be bestow'd,) most upon the confidence, that all would be ended without a blow, by the king's want of power to gather strength, desir'd and obtain'd command of horse or foot.
Clarendon. History of Civil War, vol. i. part ii. p. 703.

Poverty in wedlock, is a great *decayer* of love and contentation; and riches can find many waies to divert an inconvenience; but the mind of man is all. *Feltham. Resolve* 65.

Let others of the world's *decaying* tell,
I envy not those of the golden age,
That did their careless thoughts for nought engage,
But cloy'd with all delights, liu'd long and well.
Stirling. Aurora. Sonnet 98.

I give the sign, and struggle to be free:
Swift row my mates, and shoot along the sea;
New chains they add, and rapid urge the way,
Till, dying off, the distant sounds *decay*.
Pope. Homer. Odyssey, book xii.

Hope waits upon the flowery prime;
And summer, though it be less gay,
Yet is not look'd on as a time
Of declination, or *decay*;
For, with a full hand, that does bring
All that was promis'd by the spring.
Waller. To Lady Lucy Sidney.

Old age is likewise a great *decayer* of your idol.
Spectator, No. 73.

Methinks e'en now I view some free design,
Where breathing Nature lives in every line:
Chaste and subdued the modest lights *decay*,
Steal into shades and mildly melt away.
Collins. An Epistle to Sir Thomas Hanmer.

Throughout the whole vegetable, sensible, and rational world, whatever makes progress towards maturity, as soon as it has passed that point, begins to verge towards *decay*.
Blair. Sermon 12. vol. i.

DECE'ASE, *v.* } Lat. *deced-ere, decessum*, to go
DECE'ASE, *n.* } away; (*de*, and *cedere*, to go.) It. *decedere*; Fr. *deceder*, to depart, *sc.* from life. Fr. *decez*, a departure from life.

To go away, to depart from; *sub.* life; and thus, to die.

& if þat Henry die, or Steuen mak his *deses*,
Henry heyr we seie salle haf þe lond in pes.
R. Brunne, p. 126.

But he must proue vs, that hys forswearyng of our Sauiour, yet shoulde not haue letted him from saluacion, although he hadde furthwith vpō that dede *deceased* without repentaunce, or any remembraunce after that sinne.
Sir Thomas More. Workes, fol. 603. *The second Part of the Confutation of Tyndall's Answer.*

Moreouer, now thy freend *deceassyd* lieth with corps on ground,
Alas vaware thou art, and al thy fleete he doth confound.
Phaer. Æneados, book vi. p. 139.

For they vse to marrie their sister by the father's side onely, and also the wife of their father after his *decease*.
Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 55.

O all ye blest ghosts of *deceased* loves,
That now lie sainted in the Eclesian groves,
Mediate for mercy for me.
F. Beaumont. Upon Mr. Charles Beaumont, an Elegy.

And I, the whilst you mourne for his *decease*,
Will with my mourning plaints your plaint increase.
Spenser. The Ruins of Time, st. 34.

DECE — DECE

And here may I be allowed to mention one matter, though of no great account, yet shewing a privilege of the Archbishops of Canterbury with relation to the Bishops of his province *deceasing*; which was, that upon the death of every such Bishop, his best ring, save one, and all his seals became due to the Archbishop.
Strype. Life of Grindall.

I have not yet been in a place called Westminster-abbey, but soon intend to visit it. There, I am told, I shall see justice done to *deceased* merit; none, I am told, are permitted to be buried there, but such as have adorned as well as improved mankind.
Goldsmith. Citizen of the World, let. 12.

The Romans had [the custom] to deify and adore their emperors, most of them after their *decease*, and some of them during their lives, even though they were the vilest of mankind.
Jortin. Remarks on Ecclesiastical History.

DECE'IVE, DECE'IVABLE, DECE'IVABLENESS, DECE'IVER, DECE'IVING, DECE'IVANCE, DECE'IT, DECE'ITFUL, DECE'ITFULLY, DECE'ITFULNESS.

Fr. *decevoir*; Lat. *decipere, deceptum*, to take away from; (*de*, and *capere*, to take.) "*Decipere* is so called, because fraudulent men are accustomed craftily to take (*capere*) from a sum or heap, and this is properly *decipere*.

To take away from; *sc.* by fraud or guile: to defraud, to beguile, to delude, to mislead, to lead into error. See DECEPTIBLE.

þan said Kyng Philip tille alle þo of France,
Of gile þis is a trip of Richard *deceiuance*.
R. Brunne, p. 156.

þe folk out of France to Normundie were comen,
To R. *deceiuance* his londes haf þei nomen.
Id. p. 195.

Whan þis þing was grant, Henry dred *disceite*,
He wild, þat his cōnant [covenant] were holden stable & streite.
Id. p. 139.

Were þe bisshop blessid.
Hus sele sholde noȝt be sent. in *deceet* of þe puple.
Piers Plouhman. Vision, p. 4.

And he biheeld the *disseyt* of hem: and seide to hem, what tempten ye me? Schewe ye to me a peny.
Wiclif. Luk, ch. xx.

Deceite, weping, spinning, God hath yeven
To women kindly, while that they may liven.
Chaucer. The Wif of Bathes Prologue, v. 5983.

——— Joab by *deceipt* slough
Abner, for drede he shulde bee
With King Dauid suche as was he.
Gower. Conf. Am. book ii. fol. 45.

As for men, they are but vayne, men are *dysceatful*; vpō the weyghtes they are altogether lyghter than vanyte it selfe.
Bible, Anno 1551. *Psalme* 62.

Why hast thou then not onely publyshed and declared vs as traytoures but also craftely and *deceitfully* imagined, purposed and conspired the vtter destruccion and confusion of our persones.
Hall. Henry IV. The third Yere.

Who so hoordeth vp ryches with the *dyseatfulnes* of his tōg, he is a foole, and lyke vnto them yᵗ seke their owne death.
Bible, Anno 1551. *Prouerbes*, ch. xxi.

þat fyrst man *deceiuede*. thourgh frut and false bỳ-heste.
Piers Plouhman. Vision, p. 310.

And Jhesus answerde and biganne to seye to hem loke ye that no man *desceyue* you. For many schulen come in my name seiyng, that I am & thei schulen *desceyue* manye.
Wiclif. Mark, ch. xiii.

For manye *disseyuers* wenten out into the world which knowlechen not that Jesu Crist han come in fleische: this is a *disceyuer* and Anticrist *Id.* 2 *Jon*, ch. i.

For all this worlde gouerne we
And can the folke so well *deceiue*
That none our gile can perceiue.
Chaucer. The Romant of the Rose, fol. 149.

Shee cruell Fortune casteth adoun kinges, that whylome weren ydrad, and shee *deceiuable* enhaunceth vp the humble cheere of him that is discomfited: ne shee neither hereth ne recketh of wretched wepings.
Id. The second Boke of Boecius, fol. 216.

And for they, yf thou seemest fayre, thy nature ne maketh nat that, but the *desceiuaunce* of feblenesse of the eyen that looken.
Id. The third Boke of Boecius, fol. 225.

The book saith, that som men (han taught hir *deceivour*, for they han to muche dreded) to be *deceived*.
Id. The Tale of Melibeus, vol. ii. p. 99.

Right as a mirrour openly
Sheweth all thing that stondeth therby
As well the colour, as the figure
Withouten any couerture
Right so the cristall stone shining
Withouten any *disceiuing*.
Id. The Romant of the Rose, fol. 123.

For thy my sonne, as I the meue,
It sette the well to take hede,
That thou eschewe of thy manhede
Hypocrisie, and his semblant,
That thou ne nought be *deceiuant*.
Gower. Conf. Am. book i. fol. 15.

Thus was the lawe *deceiuable*,
So ferforth that the trouth fonde
Rescous none.
Id. Ib. book ii. fol. 37.

This Achelous was a geaunt,
A subtill man, a *deceiuaunt*,
Whiche through magike and sorcerie
Couthe all the worlde of trecherie.
Id. Ib. book iv. fol. 75.

Evē hym whose commyng is by the worckynge of Satan, w^t^ all lyuinge power, sygnes and wonders: and in all *deceuaubleness* of vnrighteousnes amonge thē that perysh, because they receaued not the loue of the truthe, that they might haue bene saued.
Bible, Anno 1551. *Thessalonians*, ch. ii.

He is the moste crafty *deceyuer* and perellous hypocrite sewed and blown to gither of all lyes, falshed, and gyle.
Joye. Exposicion of Daniel, ch. viii.

What man so wise, what earthly wit so ware,
As to descry the crafty cunning traine,
By which *Deceit* doth mask in vizour faire,
And cast her colours dyed deepe in graine,
To seem like Truth, whose shape she well can faine,
And fitting guestures to her purpose frame,
The guiltless man with guile to entertain.
Spenser. Faerie Queene, book i. can. 7.

Such when as Archimago them did view,
He weened well to worke some vncouth wile;
Eftsoones vntwisting his *deceitfull* clew,
He gan to weaue a web of wicked guile.
Id. Ib. book ii. can. 1.

So do we find in this man's practice, who first inveigled the merchants, drawing them to Diep to be inthralled; then dealt *deceitfully* with the king to colour his offences, his design being against Rochel and the religion.
State Trials. Impeachment of the Duke of Buckingham.

There is no greater argument of the *deceitfulness* of our hearts than this, that no man can know it all; it cosens us in the very number of its cosenage. *Taylor. Sermon* 7. part ii.

To this adde that precept of Aristotle, that wine be forbore in all consumptions; for that the spirits of the wine do prey upon the roscide juyce of the body, and inter-common with the spirits of the body, and so *deceive* and rob them of their nourishment.
Bacon. Natural History, Cent. I. sec. 55.

——————— O ever failing trust
In mortal strength! and oh what not in man
Deceivable and vain!
Milton. Samson Agonistes, l. 350.

And certainly this Devil of light is now gone abroad into the world with all that power and *deceivableness* he can, and we cannot but with sad and bleeding hearts observe his too general prevalency and success. *Hopkins. Sermons*, fol. 290.

Hence with thy brew'd enchantments, foul *deceiver*:
Hast thou betray'd my credulous innocence,
With visor'd falshood and base forgery?
And would'st thou seek again to trap me here
With liquorish baits fit to ensnare a brute?
Milton. Comus, l. 696.

The *deceiving* of the senses, may be set down as one of the delights of the senses.
Bacon. On Learning, by G. Wats, book iv. ch. ii.

But the hyprocrisie which I mean, is, first, that which is opposite to (and incompatible with) sincerity; first the *deceiving* of men, with a pretence of piety putting off the most unchristian sins, having no more of Christianity than will serve to mischief others, i. e. only the pretence of it to disguise the poison of a bitter heart.
Hammond. Works. Of Conscience, vol. i. fol. 218.

My Muses, here your sacred raptures end,
The verse was what I ow'd my suff'ring friend.
This while I sung, my sorrows I *deceiv'd*,
And bending osiers into baskets weav'd.
Dryden. Virgil. Pastoral 10.

But what account shall a man give of himself for living perpetually in disguise; for *deceiving* all about him, and using the speech, which God gave him for better purposes, to impose on the weakness and folly of mankind. *Sherlock. Discourse* 36.

That, says he, any man induced by some specious reason should be of opinion, that it is the part of a learned physician rather to accommodate his medicines as occasions suggest, than to insist upon some certain prescripts, is a *deceivable* assertion, and which attributes too little to experience, too much to judgment.
Boyle. The Usefulness of Natural Philosophy. Appendix to Section 1. part ii.

A modest blush he wears, not form'd by art,
Free from *deceipt* his face, and full as free his heart.
Dryden. Juvenal. Satire 11.

But suffer us, whose younger minds ne'er felt
Fortune's *deceits*, to court her as she's fair:
Were she a common mistress, kind to all,
Her worth would cease, and half the world grow idle.
Otway. The Orphan, act ii. sc. 1.

They take themselves for injur'd when we dare
Make them think better of us than we are;
And if we hide our frailties from their sights,
Call us *deceitful* jilts and hypocrites.
Rochester. Letter from Artemisia to Chloe.

There was few or none of the philosophers, who did not signify his dislike or contempt of the vulgar opinions and practices concerning religion: what Cicero saith of one part, the wiser part did judge of all: "the whole business was *deceitfully* forged either for gain, or out of superstition, or from mistake."
Barrow. Sermon 14. vol. ii.

But sin, by that *deceitfulness* which the Apostle speaks of in the text, hides its deformed appearances from the eyes of foolish men; and sets before them nothing but pleasures and profits, joy and vanity, present security, and very distant, very uncertain, very remote fears. *South. Sermon* 11. vol. ix.

Surely, if these things prove true, [namely, whereof he was accused,] let me be registered to my perpetual infamy, not only for a most notorious *deceiver*, but such an hypocrite as never trod upon the earth before. *Strype. Life of Whitgift, Anno* 1596.

In what Christian country is charity the ruling principle with every man in the common intercourse of civil life, insomuch that the arts of circumvention and *deceit* are never practised by the

DECEIVE. — DECEMVIRI.

Christian against his brother, nor the appetites of the individual suffered to break loose against the public weal, or against his neighbour's peace. *Horsley. Sermon* 40.

——— But when I think
What rocks in secret lie—what tempests rise
On love's *deceitful* voyage; my timid soul
Recoils affrighted, and with horrour shuns
Th' inviting calm.
Smollet. The Regicide, act iii. sc. 6.

But we cannot even suppose them fallacious, without violating our nature: nor, if we acknowledge a God, without impiety; for in this supposition it is implied, that we suppose the Deity a *deceiver*. *Beattie. On Truth*, part i. ch. ii. sec. 1.

Let such sort of writers go on, at their dearest peril, and sport themselves in their own *deceivings;* let them, at their peril, make a jest at the Bible, and treat the sacred articles of Christianity with scoff and merriment.
Watts. Improvement of the Mind, part i. ch. xviii.

DECEMBER, the tenth month of the year of Romulus, which began in March. Romulus assigned to it thirty days, Numa twenty-nine, and Julius Cæsar thirty-one. Commodus in one of his insane freaks changed the name, according to Dio, into *Exuperatorius*, (ὑπεραίρων,) the title of all others in which he most delighted, ὡς ἐν πᾶσιν ἁπλῶς πάντας ἀνθρώπους καθ' ὑπερβολὴν νικῶν. Ælius Lampridius, in his life of this Imperial monster, gives *Amazonius* as the substituted name, in honour of his mistress Martia, whom he used to dress, in common with himself, in Amazonian costume. The Catalogue of the months, the names of which were changed by him, stands as below in Dio; and the commentators have differed as to the one which ought to be placed first in order. Some have conjectured, with probability, that we should commence with Lucius, and read the others continuously as the titles of the Emperors.

Ἀμαζόνιος ..... Amazonius.
Ἀνίκητος ..... Invictus.
Εὐτυχὴς ..... Felix.
Εὐσεβὴς ..... Pius.
Λούκιος ..... Lucius.
Αὐρήλιος ..... Aurelius.
Κόμμοδος ..... Commodus.
Αὐγοῦστος ..... Augustus.
Ἡράκλειος ..... Herculeus.
Ῥωμαῖος ..... Romanus.
Ὑπεραίρων ..... Exuperatorius

DECE'MVIRI, DECE'MVIRAL, DECE'MVIRATE, DECE'MVIRSHIP. *Decem*, ten, and *viri*, men. Ten men appointed (see the Quotations from Holland's Livy) to draw up a new Code of laws for the Roman Government.

By this time were the embassadours returned with the Athenian lawes. And therefore the tribunes were so much the more earnest and urgent, that once at length they would set on, to describe and put down some lawes. And agreed it was, that there should be created *decemvirs*, above all appeale: and for the yeare being, there should no other officers and magistrates be in place.
Holland. Livius, fol. 109.

But before they went out of the cittie, the *decemvirall* lawes, (which now are knowne by the name of the twelve Tables) they set up openly to be seene, engraven in brasse.
Id. Ib. fol. 127.

This man [Fabius] having been in times past of great worth, both at home, and also in warre; the *decemvirship*, and the conditions of his colleagues together, had so greatly changed, that he chose rather to bee like Appius than himself.
Id. Ib. fol. 115.

They [the twelve Tables] amuse the mind by the remembrance of old words and the portrait of ancient manners; they inculcate the soundest principles of government and morals; and I am not afraid to affirm, that the brief composition of the *decemvirs* surpasses in genuine value the libraries of Grecian philosophy.
Cicero, in Gibbon. The Decline and Fall of the Roman Empire, ch. xliv.

This I promise, that, if such a *decemvirate* should ever attempt to restore our constitutional liberty by constitutional means, I would exert in their cause, such talents as I have, and even if I were oppressed with sickness, and torn with pain, would start from my couch, and exclaim with Trebonius, "If you mean to act worthily, O Romans! I am well."
Sir William Jones. Works. Letter to Lord Althorp.

Besides the Chief Magistrates so well known in *Roman History* as DECEMVIRI, we read of many minor officers who bore the same name: as *Decemviri litibus judicandis*, who determined causes committed to them by the Prætor; *Decemviri Epulonum*, who superintended public religious banquets; *Decemviri Coloniæ deducendæ; Decemviri sacris faciundis; Decemviri agris inter veteranos milites dividendis*, and perhaps of some others whose functions are sufficiently explained by their designations.

DE'CENCE, DE'CENCY, DE'CENT, DE'CENTLY, DE'CENTNESS, DE'CENT-MEASURED. Fr. *decence*; It. *decenza*; Sp. *decencia*; Lat. *decentia*, from the verb *decere*. "Decere, *quasi aptum esse consentaneumque tempori, et personæ, quod tum in factis sæpissime, tum in dictis valet, in vultu denique et gestu, et incessu; contraque item* dedicere." Cic. *Orat.* Ernest. i. 611. Vossius thinks from the Gr. δέει, *contr.* δεῖ, *c inserto.*

Fitness, becomingness, appropriateness, suitableness, *sc.* to time, place, and circumstances.

Of sortes, and ages thou must note
the manner and the guyse.
A *decensie* for stirring youth,
for elder folke likewise.
Drant. Horace. The Arte of Poetry, fol. 10.

And therefore Daniel lykeneth bothe Mahumete & the Pope vnto that horne which hath manis eyes, that is, to suyre *discrete* semely shewe of vtwarde deuotion (as they saye) of laudable rites and God's holy service.
Joye. Exposicion of Daniel, ch. vii.

Shall they be carried forth without any *decentnesse*, as we be wont to carry forth dead horses or dead swine.
Hunting of Purgatorye, (1561.) fol. 37.

That life, that Venus of all things, which we
Conceive or show, proportion'd *decency*,
Is not found scatt'red in thee here or there,
But like the soul is wholly every where.
Cartwright. To the Memory of Ben Jonson.

And all pastimes generally, which be joyned with labour used in open place, and on the day light, containing either some fitte exercise for warre, or some pleasant pastime for peace, be not onlie comlie and *decent*, but also verie necessarie for a courtlie jentleman. *Ascham. Works. The Schole Master.*

Of which there is not one, I dare anow
(And now I should not lye) but will deserue
For vertue, and true beautie of the soule,
For honestie, and *decent* carriage,
A right good husband.
Shakspeare. Henry VIII. fol. 226.

He spoke; the Heavens seem'd *decently* to bow,
With all their bright inhabitants; and now
The jocund spheres began again to play,
Again each spirit sung Halleluia.
Cowley. The Davideis, book i.

The motions straight, and round, and swift and slow,
And short, and long, were mix'd and woven so,—
Did in such artful figures smoothly fall,—
As made this *decent-measur'd* dance of all. *Id. Ib.*

As beauty of body, with an agreeable carriage, pleases the eye, and that pleasure consists in that we observe all the parts with a certain elegance are proportioned to each other; so does *decency*

DECEP-TIBLE.

rence of behaviour which appears in our lives obtain the approbation of all with whom we converse, from the order, constancy, and moderation of our words and actions. *Spectator*, No. 196.

Superfluous wealth, and pomp, I not desire;
But what content, and *decency* require.
Dryden. Juvenal. Satire 3.

Give no countenance to busie-bodies, and those who love to talk of other men's faults: or if you cannot *decently* reprove them because of their quality, then divert their discourse some other way: or if you cannot do that, by seeming not to mind it, you may sufficiently signifie that you do not like it.
Tillotson. Sermon 48.

It is for the most part in our skill in manners, and in the observances of time and place, and of *decency* in general, which is only to be learned in those schools to which Horace recommends us, that what is called Taste, by way of distinction, consists.
Burke. On the Sublime and Beautiful. Introduction.

The Eunomians seem to have been of opinion that it was not necessary for persons to be plunged all over in water, and that it was not *decent* for them to be stripped at the performance of this religious rite. *Jortin. Remarks on Ecclesiastical History.*

Then thus Antinoüs, Eupithes' son:
Icarius' daughter! deign but to receive
Such gifts as we shall bring, for gifts demand
That grace, nor can be *decently* refus'd.
Cowper. Homer. Odyssey, book xviii.

DECE'NNIAL, DECE'NNER, DECE'NNARY. } Lat. *decennis, decennium*; from *decem*, ten, and *anni*, years. Continuing for ten years.

You know also, that the whole land was divided into hundreds, and those again into *decennaries*; in which *decennaries* all men, even children of twelve years of age, are bound to take the oath of allegiance.
Hobbes. Works, fol. 694. *A Dialogue between a Philosopher and a Student of the Common Law.*

In case of the default of appearance in a *decenner*, his nine pledges had one and thirty days to bring the delinquent forth to justice. If this failed, then the chief of those *decenners*, by the vote of that and the neighbour *decennaries*, was to purge himself both of the guilt of the fact, and of being parties to the flight of the delinquent.
Fielding. On the Causes of the Increase of Robbers, sec. 5.

In all these laws, the principal aim visible was, to prevent idle persons wandering from place to place, which, as we have before seen, was one great point of the *decennary* constitution.
Id. Ib.

DECE'PTIBLE, DECEPTIBI'LITY, DECE'PTION, DECE'PTIOUS, DECE'PTIVE. } See DECEIVE, *ante*.

Minge not your lone with false *deception*.
Chaucer. The Complaint of Creseide, fol. 197.

Syr, sayd the constable, he shewed me soo fayre semblaunt that I durst not refuse it. Constable, sayd the Duke of Borgoyne, in fayre semblauntes are grete *decepcyons*: I reputed you more subtil than I take you now.
Lord Berners. Froissart. Cronycle, vol. ii. ch. lxxxvi.

But as for popular errours, they are more neerly founded upon an erroneous inclination of the people, as being the most *deceptable* part of mankind, and ready with open arms to receive the encroachments of errour. *Sir Thomas Brown*, book i. ch. iii.

Now though our coming judgments do in part undeceive us, and rectifie the grosser errors which our unweary sensitive hath engaged us in, yet others are so fleaht in us, that they maintain their interest upon the *deceptibility* of our decayed natures, and are cherisht there as the legitimate issues of our reasonable faculties.
Glanville. The Vanity of Dogmatising.

Sith yet there is a credence in my heart
An esperance so obstinately strong,
That doth invert that test of eyes and ears;
As if those organs had *deceptious* functions.
Shakespeare. Troilus and Cressida, fol. 101.

But thus, as the shadow still attends the body, so there is no one thing, relating either to the actions or enjoyments of man, in which he is not liable to *deception*. DECEP-TIBLE.
South. Sermons, vol. vi. p. 5.

Folly exclaims, and well she may,
Because I take her mask away;
If once I bring her to the sun,
The painted harlot is undone.
But prize, my child, Oh! prize my rules,
And leave *deception* to her fools.
Cotton. Vision 6. *Friendship.*

I consent to put into the scale of regal prerogative, all the *deceptive* verbal criticism from words no longer clearly understood, all the volumes of precedents of irregular and condemned practices.
Hargrave. On the Case of Impositions. Collection of Tracts.

It is to be feared, that the sciences are above the comprehension of children, and that this mode of education, to the exclusion of the classical, is ultimately *deceptive*.
V. Knox. Remarks on Grammar Schools.

DE'CERN, DE'CERNERS, DE'CERNING, DE'CERNMENT. } Fr. *decerner*; It. *discernare*; Lat. *decernere*; *de*, and *cern-ere*; from the Gr. κρίν-ειν, to separate, to distinguish, to decide. Because he who judges, separates or distinguishes truth from falsehood; hence κρίν-ειν, in a secondary or consequential sense, is used for *judicare*; and this latter signification, Vossius adds, we have in the compound, *decern-ere*, that is *judic-are*, to judge. See DISCERN.

Fr. *decerner*; to decree, determine, sentence, order, judge.

So that this church is knowen well ynough, & therefore may bee well vsed as a sure iudge, for to *deserne* betwene the true doctrine and the false, & the true preacher & false concerning the right fayth & the *decerning* of the true woord of God written or vnderwritten, frō the counterfet woorde of man, & in *decerning* of y^e^ vnderstanding of the Scripture of God, as farfurth as of necessite perteineth vnto saluacion.
Sir Thomas More. Workes, fol. 528. *The second Part of the Confutation of Tyndall's Answer.*

We the premisses well considering by good and diligent deliberation, by the power, name, and authoritie to vs (as aboue is said) committed, pronounce, *decerne*, and declare the same King Richard, before this to haue beene, and to be vnprofitable, vnable, vnsufficient, and vnworthie to the rule and gouernance of the foresaid realms and lordships, and of all rights and other the appertenances to the same belonging.
Holinshed. Richard II. Anno 1399.

Nevertheless, sir, saving your gracious pleasure, it were very necessary both for the danger of the sentence, *Quæ semper timenda est*, and slander of the world, that by the said most reverend cardinals, your grace should have a commission to some men in these parties to *decern* (i. e. decree) the same one exception, and process now made by the French, were of no strength.
Strype. Memorial. Henry VIII. Anno 1515.

And till those slight and vulgar *decerners*, have learn't that first principle of true wisdom, To judge nothing till they thoroughly understand it, and have weighed it in the balance of impartial reason; 'tis to no purpose to spend ones breath upon them.
Glanville. Preface to Lux Orientalis.

Or furthermore that he had by a yet more refined elective discretion or *decernment*, cull'd forth a thousand actions out of all the heaps, the million of millions of his whole life, as hoping to have found some one at least of this last choice selected thousand, which he might have stood upon
Goodwin. Works, vol. iii. part i. fol. 488.

DECE'RPT, DECE'RPTION. } Lat. *decerp-ere, cerptum*, to pluck away; *de*, and *carpere*, to pluck or pull.

Plucked, pulled, torn, rent away.

O what mystery was the people then in? O howe this moste noble isle of the worlde was *decerpt* and rent to pieces.
Sir Thomas Elyot. Governour, book i. ch. ii.

DECERPT — DECIDE.

And Tully saith, mannes soule, being *decerpt* or taken of the portion of diuinite called MENS, may be compared with none other thynge (if a man moughte lefully speke it) but with God himselfe. *Sir Thomas Elyot. Governour*, book iii. ch. xxiii.

Or, if our souls are but particles and *decerptions* of our parents, then I must be guilty of all the sins that ever were committed by my progenitors ever since Adam; and by this time, my soul would have been so deprav'd and debauch'd, that it would be now brutish, yea diabolical.

Glanville. Preexistence of Souls, ch. iii.

DECE'SSION, } Lat. *deced-ere, decessum*, to go
DECE'SSOR. } away from. (See DECEASE.)

A going, departure or separation.

Decessor vulgo Predecessor. Du Cange.

The Apostles were actually dispers'd by persecution, and this to be sure they look'd for, and therefore (so implying the necessity of a bishop to govern in their absence or *decession* any ways) they ordained St. James the first Bishop of Jerusalem.

J. Taylor. Of Episcopacy Asserted, fol. 65.

This opinion of theirs was a branch of the elder heresie of Montanus, which had abused Tertullian, who fiercely declaims against the decree of Pope Zephyrinus, because against the custom of his *decessors* he admitted adulterers to repentance, while at the same time he refused idolators and murderers.

Id. Of Repentance, ch. ix. sec. 3.

DECHARM. To *charm* (q. v.) is to act upon by charms (*carmina*) or incantations; and to *Decharm*, Fr. *descharmer*;

To free or deliver from the action or agency of charms or incantations; "to frustrate a charm, dissolve a spell. Cotgrave."

Notwithstanding the help of physick, he was suddenly cured by *decharming* the witchcraft. *Harvey.*

DECI'DE, *v.*
DECI'DABLE,
DECI'DEDLY,
DECI'DEMENT,
DECI'DER,
DECI'DING,
DECI'DINGLY,
DECI'SE,
DECI'SION,
DECI'SIVE,
DECI'SIVELY,
DECI'SIVENESS.

Fr. *decider*; It. *decidere*; Sp. *decider*; Lat. *decidere*; compounded of *de*, and *cædere*, to cut off, i. e. *scindere, controversiam abscindere*, to cut off, to sever; to cut short, terminate, put an end to a dispute. And thus

To determine, to adjudge; to bring to a determination, to an end; to a conclusion.

Upon iii. points stant Christ's peace oppressed,
First holy church in her selfe diuided,
Which ought of reason first to be redress'd,
But yet so high a cause is not *desided.*

Chaucer. A Balade to King Henry IV. fol. 332.

And yet the cause is nought *decided.*

Gower. Conf. Am. Prologvs, fol. 3.

And nowe haue he heard Sainct Austine, whom yf Tyndall wyl beleiue, all your questiō is *decided.*

Sir Thomas More. Workes, fol. 692. *The second Part of the Confutation of Tyndall's Answer.*

For herin is the estate therof from Cristes ascēsion to the ende of the worlde vndre pleasaunt figures and elegant tropes *decyded.* *Bale. Image. Preface*, A. 3. part i.

So if before suche *decision* a man had agaynst his own conscience, sworn to mayntayn and defend the other side, he hadde not fayled to offende God very sore.

Sir Thomas More. Workes, fol. 1440. *Letter to Ladye Alington.*

No man more profoundly discusseth or more fynely *deciseth* the vse of ceremonies. *Udall. Preface to Matthew.*

All folkes would resorte to her, as a iudge hable and also sufficiente to *decise* any matier of controursie or ambiguitie that happened among them.

Id. To Quene Catherine, vol. i. fol. 399.

P. Martyr, beside the expressing of his storie, and opening all hard doubtes thereof, hathe Godlie and learnedlie as a man of great experience and deepe judgment, *decided* many notable common places, belonginge speciallie to the good order of civil government, and therefore verie fit for the knowledge of all good princes *Ascham. Toxophilus*, p. 186. DECIDE

In confidence whereof I once again
Defie thee to the trial of mortal fight,
By combat to *decide* whose God is God,
Thine or whom I with Israel's sons adore.

Milton. Samson Agonistes, l. 1186.

So when we say, that all controversies of religion are *decidable* by the Scripture, it is manifest to all but cavillers, that we do, and must, except from this generality, those which are touching the Scripture itself.

Chillingworth. Rel. of Prot. Ch. part i. ch. ii.

ZANCH. Fie Signior, there be times, and terms of honor
To argue these things in, *descidements* able
To speak ye noble gentlemen, ways punctual
And to the life of credit,—ye are too rugged.

Beaumont and Fletcher. Love's Pilgrimage, act ii. sc. 1.

——— If thou be'st
As thou art spoken, great and virtuous,
The true *decider* of all injuries
Say, fight again.

Id. Two Noble Kinsmen, act iii. sc. 7.

And therefore sayth M. Caluine: the modestie of the people herein dothe appeare, that after they had committed the *decidyng* of the controuersies to the Apostles, and other doctours, they were also contente to subscribe to their decree.

Whitgift. Defence, fol. 157.

But Herodotus who wrote his [Homer's] life hath cleared this point; delivering, that passing from Samos unto Athens, he went sick ashore upon the Island Jos, where he died, and was solemnly interred upon the sea side; and so *decidingly* concludeth, &c. *Sir Thomas Brown*, book vii. ch. xiii.

And especially from rocks and stones along the sea continually, washed and dashed with waves, there be *decisions* pass of some parcels and smal fragments, the which do cleave unto other bodies. *Holland. Plutarch*, fol. 827.

Amongst thy shafts of soveraign light
Choose out that sure *decisive* dart
Which has the key of this close heart,
Knows all the corners of't, and can control
The self shut cabinet of an unsearcht soul.

Crashaw. To the Countess of Denbigh.

This success was astonishing, being obtained by men of little experience in affairs of this nature, and upon that account despised by their enemies; yet it proved the *deciding* battle, the king's party after this time never making any considerable opposition. *Ludlow. Memoirs*, vol. i. p. 135.

We wait impatiently for the coming in of the next Dyer's, who, you must know, is our authentick intelligence, our Aristotle in politicks. And 'tis indeed but fit there should be some *dernier resort*, the absolute *decider* of all controversies.

Spectator, No. 42.

There is no space for repentance in the interval between death and judgment, but the soul immediately after its departure, receives a *decisive* irrevocable doom, that is in part executed, and shall be publicly and entirely executed at the last day.

Bates. Works. Sermon 4. vol. ii.

——— Desisting therefore, now,
From farther conflict, we will wage again
This strife hereafter, till *deciding* heav'n
Appoint clear vict'ry to thyself or me.

Cowper. Homer. Iliad, book vii.

I have therefore been *decidedly* of opinion, with our declaration at Whitehall, in the beginning of this war, that the vicinage of Europe had not only a right, but an indispensable duty, and an exigent interest, to denunciate this work before it had produced the danger we have so sorely felt, and which we shall long feel. *Burke. On a Regicide Peace.*

He seemed willing to have his reader infer, that, even though they had been masters of their subject, yet these other defects would have rendered them very unqualified *deciders.*

Warburton. Julian. Introduction.

The town's *decision* they no more admit,
Themselves alone the arbiters of wit,
And scorn the jurisdiction of that court,
To which they owe their being and support.
Churchill. The Apology

When this *decisive* night, at length, appears,
The night of every author's hopes and fears,
What shifts to bribe applause poor poets try.
Mallet. Prologue to Thomson's Agamemnon.

The guidance of instinct, indeed, as it is more *decisively* determinate, seems to bring up an offspring with less deviation from the purposes of nature than the superior faculty of reason.
V. Knox. Essay 141.

DECIDENCE ; *de*, and *cadere*, to fall down. A falling down.

For men observing the *decidence* of their hornes, do fall upon the like conceit of this part, that it annually rotteth away, and successively reneweth again.
Sir Thomas Brown, book iii. ch. ix.

Which some anatomists therefore call *deciduous* parts, such as the *placenta uterina*, *urachus*, and the different membranes that involve the fœtus. *Boyle. Christian Virtuoso*, part ii.

Their summits are split into sharp cones, pillars, pipes, and other odd shapes, blanched and bare ; but the interstices are filled up with forests of evergreen and *deciduous* trees and plants.
Swinburne. Spain. Letter 8.

DE'CIMATE, DECIMA'TION, DE'CIMATOR, DE'CIMAL. Fr. *decimer ;* Lat. *decimus*, the tenth ; from *decem*, ten. To tythe ; to take or select a tenth.

Sometimes the criminals were *decimated* by lot, as appears in Polybius, Tacitus, Plutarch, Appian, Dio, Julius Capitolinus, who also mentions a centesimation.
Taylor. Rule of Conscience, book iii. ch. ii.

Elfred was sent for by the king then at London ; but in his way met at Guilford by Earl Godwin, who with all seeming friendship entertain'd him, was in the night surpriz'd and made prisoner, most of his company put to various sorts of cruel death, *decimated* twice over.
Milton. History of England, book vi.

Inprimis, the first means or course intended to increase your Majesty's revenues or profits withal, is of greatest consequence, and I call it a *decimation*, being so termed in Italy, where in some part it is in use, importing the tenth of all subjects' estates, to be paid as a yearly rent to their prince.
State Trials. Proceedings against the Earl of Bedford, &c.

——————— March, noble lord,
Into our city with thy banners spred,
By *decimation* and a tythed death ;
If thy reuenges hunger for that food
Which nature loathes, take thou the destin'd tenth.
Shakspeare. Timon of Athens, fol. 98.

Con. You forge these things prettily : but I have heard you are as poor as a *decimated* cavalier, and had not one foot of land in all the world. *Dryden. The Wild Gallant*, act ii. sc. 2.

And then in the last place, they are to tell their children also of the base and brutish cruelties practised by the blood-hounds in the plunders, sequestrations, *decimations*, and murders of their poor fellow-subjects. *South. Sermons*, vol. v. p. 20.

But God, who weighs an evil action by the malignity of its principle, and the unjustness of its design, and not by those exterior circumstances, which only clothe its appearance, but not at all constitute its nature, has as much vengeance in store for an oppressing justice (if that be not a contradiction in the terms,) as he has for the pillaging soldier, or the insolent *decimator*.
Id. Ib. vol. x. p. 169.

This division was not made, as is generally imagined, by King Alfred, though he might have introduced better regulations concerning it ; it prevailed on the continent, wherever the northern nations had obtained a settlement ; and it is a species of order extremely obvious to all, who use the *decimal* notation.
Burke. Abridgement of English History, book ii. ch. vii.

It is true that in human governments, the punishment of a few is sometimes accepted as a satisfaction for the offence of many ; as in military punishments, when a regiment is *decimated*.
Horsley. Sermon 9. vol. i.

DECI'PHER, *v.* DECI'PHER, *n.* DECI'PHERER, DECI'PHERING, DECI'PHERESS. Fr. *dechiffrer ;* Sp. *decifrar ;* It. *deciferare ; de*, and *cypher*, (q. v.) which Menage says is from the Hebrew. *Cipher* is to write in fictitious characters ; characters unknown to, and concealed from others. *Decipher*, To make known or explain such fictitious characters ; and, generally, to explain, to interpret ; to delineate or describe.

He then should well *decypher* himselfe, and well declare therby yᵗ he would gladly catche holde of some small handell to kepe hys money fast, rather then help his frendes in their necessitie.
Sir Thomas More. Workes. Supplication of Souls, fol. 330.

This letter was *deciphered*, and found hidden in the duke's house under the mats of an entry, in the way as the duke went to his bed chamber : the *cypher* itself was found in the tiles of the house. *State Trials. Trial of the Duke of Norfolk.*

As for the taking of the pacquet, I know nothing of it ; the letter I never saw in *cypher ;* Baker brought me a *decypher*, telling me, That forty was for me, and thirty for the Queen of Scotts.
Id. Ib.

For the better *deciphering* of the Riuer of Plate, & commodities thereof, was called before vs, Richard Carter, which doeth well there.
Hakluyt. Voyage, &c. M. Edward Fenton, vol. iii. fol. 763.

He made me privy to it, and willed me to acquaint myself with that cipher, for the *deciphering* of the like hereafter.
State Trials. Trial of Robert Hickford.

Aristotle himself, in that glimmering he had of divine learning, *deciphers* such a one, and sets him out by those very characters : he must be one *qui pietatem non curat*, a man that matters not at all for piety ; he must either deny the Deity, or else think he can escape the reach of the celestial powers, such a one *qui putat se latere Deo*, he is able to skulk on the one side, and absent himself from the hand of God at his pleasure.
Id. Proceedings against the Bishop of Lincoln.

For, to have made themselves their own *decipherers*, and each one to have told upon their entrance, what they were, and whether they would, had been a most pitious hearing, and utterly unworthy any quality of a poem.
Ben Jonson. The Masque of Queenes.

For if good and faithfull *cyphers* were invented and practised, many of them would delude and forestall all the cunning of the *decypherer*, which yet are very apt and easy to be read or written.
Bacon. On Learning, by G. Wats, book vi. ch. i.

And not ill companie onlie, but the ill opinion also of the most part doth much harme ; and namelie of those which shold be wise in the trewe *decyphering*, of the good disposition of nature, of comlinesse in courtlie manners, and all right doings of men.
Ascham. The Schole Master.

The knowledge of *cyphering*, hath drawne on with it a knowledge relative unto it, which is the knowledge of *decyphering*, or of discreting cyphers, thongh a man were utterly ignorant of the alphabet of the cypher, and the capitulations of secrecy past between the parties.
Bacon. On Learning, by G. Wats, book vi. ch. i.

It [assurance] is writ in a private character, not to be read nor understood but by the conscience, to which the spirit of God has vouchsafed to *decypher* it. *South. Sermons*, vol. ii. p. 67.

I cannot but observe here, after this swift and contracted method of writing according to letters, that an universal character for entire words would be of universal use ; and this I apprehend is to be taken from the tables of *decypherers*, by making use of the numbers that express the proportions of auxiliary verbs, of pronouns, particles, &c. instead of the words, whose proportions they denominate. *Sharpe. Origin, &c. of Languages. Notes.*

And thou, O Astrology, Goddess divine,
Celestial *decypheress*, gently incline,
Thine ears and thine aid, to a lover of science,
That bids to all learning, but thine, a defiance.
Byrom. The Astrologer.

DECK. DECLAIM.

DECK, *v.* DECK, *n.* DE'CKING. } A. S. *thec-an*; Ger. and Dutch, *decken*, *operire*, *vestire*, to cover, to clothe. The *deck* of a ship so called, because it *covers* and conceals the rest of the ship.

To cover, to array; and thus, to dress, to adorn, to embellish.

For he shall put vpon me the garment of health & couer me with the mantle of ryghteousness. He shall *decke* me like a brydegrome, and as a bryde that hath hir apparel vpon her.
Bible, Anno 1551. *Esaye*, ch. lxi.

We wretches loe, that last day of our life,
With bowes of fest the town, and temples *deck*.
Surrey. Æneis, book ii.

He *decked* and vitailed dyuers shippes of warre and sent them to the north seas to defende his subiects.
Hall. Henry VIII. The twenty-fifth Yere.

They goe gorgiously arayed of our Lordes goods, vnto whome they geeue none honour, and of these goods commeth the harlottes *decking* that thou seest daily, the game players disguising, and kynges apparell.
Barnes. Workes, fol. 251. *What the Church is*, &c.

For they couered the former parte, and the mooste parte of their *deckes* w^t^ copper, to the ende that the graspes shulde not fasten in them, but rather shulde slippe and slyde aboue the copper. *Nicoll. Thucydides*, fol. 191.

Then in another place the fruits that be
In gallant clusters *decking* each good tree
Invite your hand to crop them from the stem,
And liking one, taste every sort of them.
Browne. Britannia's Pastorals, book ii. song 3.

——— These the legs,
That, when our ships were grappled, carried me
With such swift motion from *deck to deck*,
As they that saw it, with amazement cried,
He does not run, but flies.
Massinger. The Unnatural Combat, act i. sc. 1.

That the whole world was but one great animal, and might be resembled to a vast ship, wherein there are many inferiour subordinate governours, under one supreme, the oldest and wisest; as also expert mariners of several sorts, some to attend upon the *deck*, and others to climb the masts and order the sails.
Cudworth. Intellectual System, fol. 270.

I and my father, have purposed a further ornament unto thee, in the more plentiful effusion of our Spirit upon thee: which shall be to thy former *deckings*, instead of pure gold curiously wrought with specks of silver.
Hall. Solomon's Song of Songs, ch. i. *Works*, vol. i. fol. 288.

Foul is the steed without a flowing mane,
And birds, without their feathers, and their train.
Wool *decks* the sheep.
Dryden. Ovid. Metamorphoses, book xiii.

The crew instantly left off pumping, and being enraged at the hardships they had suffered, and the numbers they had lost, (there being at that time no less than thirty dead bodies lying on the *deck*,) they all with one voice cried, On shore, On shore.
Anson. Voyage round the World, book i. ch. ii.

Strike, louder strike th' ennobling strings
To those, whose merchants' sons were kings;
To him, who, *deck'd* with pearly pride,
In Adria weds his green-hair'd bride.
Collins. Ode to Liberty.

The mode of fishing, for which this tonnage bounty in the white-herring fishery has been given (by busses or *decked* vessels from twenty or eighty tons burden,) seems not so well adapted to the situation of Scotland as to that of Holland.
Smith. Wealth of Nations, book xiv. ch. v.

DECLA'IM, DECLA'IMER, DECLA'IMING, DECLAMA'TION, DECLAMA'TOR, DECLA'MATORY. } Fr. *declamer*; Sp. *declamar*; It. *declamare*; Lat. *declamare*; (*de*, and *clamare*,) to call or cry out aloud. See CLAIM.

To speak aloud, earnestly, vehemently, to plead loudly, earnestly.

As when one Vibius Curius did speake much of his yeares, and made himself to be much younger then he was, (quoth Tullie) why then maister Vibius, as far as I can gather by my reckening, when you and I *declamed* together last, you were not then borne by all likelihood, if that be true which you say.
Wilson. The Arte of Rhetorique, fol. 158.

Parte of their names I thynke to specifie
From olde Quintilian with his *declamations*,
Theocritus with his Bucolicall relacions.
Skelton. The Crowne of Laurell.

Also they, which only teache rhetorike ought to be named rhetoriciens, *declamatours*, artificial speakers (named in Greke logodedali) or any other name than oratours.
Sir Thomas Elyot. Governour, book i. ch. xiii.

They should likewise use to *declaim* in Latin, and English, as the Romans did in Greek and Latin, and all this travail be rather led on by familiarity, encouragement, and emulation, than driven by severity, punishment, and terrour.
Cowley. Essays. The School.

O let our whole care and carriage, and the dearest of our endeavours, strive and prevail to cross the proverb, and stop the mouth of the rashest *declamer*.
Hammond. Works. Sermon 10. vol. iv.

I shall be so troublesome to this *declaimer* for once, as to shew him what he might have better said in their praise.
Milton. An Apology for Smectymnuus.

The king to stay these *declaimings* which he knew to be made against the Earl of Lenox, called the ministers to Edinburgh, and shewed them what travel he had taken to convert his cousen.
Spotiswood. Church of Scotland, book vi. *Anno* 1580.

But these last twenty years most of the parliament men seek to improve the reputation of their wisdomes by these *declamations*, and no honest patriot dare oppose them, lest he incur the reputation of a fool, or a coward in his countries cause.
Cabbala. To his Sacred Majesty, ab ignoto.

Nor doth this come to passe, as I suppose, because (as a certaine *declaimor* against sciences objects against physicians) they have ever conversant before their eyes such lothesome and sad spectacles, that they must needs retire their minds from these objects, to some other contemplations.
Bacon. On Learning, by G. Wats, book iv. ch. ii.

But oh, what stock of patience wants the fool,
Who wastes his time and breath in teaching school!
To hear the speeches of *declaiming* boys,
Deposing tyrants with eternal noise.
Dryden. Juvenal. Satire 7.

Whosoever strives to beget or foment in his heart such persuasions concerning God, makes himself the Devil's orator, and *declaims* his cause; whose proper characteristick badge it is, to be the great accuser or calumniator, for that is the force of the Greek word διάβολος. *South. Sermons*, vol. iii. p. 82.

It [affectation] might be borne even here, but it often ascends the pulpit itself; and the *declaimer*, in that sacred place, is frequently so impertinently witty, speaks of the last day itself with so many quaint phrases, that there is no man who understands raillery, but must resolve to sin no more. *Spectator*, No. 38.

I confess their verses are to me the coldest I ever read: neither indeed is it possible for them, in the way they take, so to express their passion, as that the effects of it should appear in the concernment of an audience; their speeches being so many *declamations*, which tire us with the length.
Dryden. Essay on Dramatick Poesie.

Who could, I say, hear this generous *declamator*, without being fir'd at his noble zeal, and becoming his profess'd follower, if he might be admitted. *Tatler*, No. 56.

He [Demosthenes] had, moreover, a looking-glass in his house, before which he used to *declaim*, and adjust all his motions. *Langhorne. Plutarch. Demosthenes.*

——— He that takes
Deep in his soft credulity the stamp
Design'd by loud *declaimers* on the part
Of liberty, themselves the slaves of lust,
Incurs derision for his easy faith,
And lack of knowledge, and with cause enough.
Cowper. The Task, book v.

DECLARE. — DECLARATION.

Thus Elias and Elisha revived the dead by prayer to the Lord of Life. 1 *Kings*, xvii. 20, 21. 2 *Kings*, iv. 33, 34. This was *declaratory*, that the prophets were but instruments, and that God was the absolute author of them.

Bates. Sermons. The Marriage Feast.

The French were, from the very first, most *declaredly* averse from treating, either from writings, or from agreeing to a place of public conference. *Sir W. Temple. Memoirs*, part ii.

So far are the Scriptures from giving us the least intimation, that the bishops of Rome are set up by God to be the infallible *declarers* and interpreters of the sense of Scripture to all the Christian world, from generation to generation, and that consequently in all disputes concerning the meaning of any passage in the Bible, we ought to have recourse to that see.

Sharp. Sermon 4. vol. vii.

But we, who have no such prejudices and passions as theirs to mislead our judgments and overpower our natural feelings, must necessarily be filled with love and reverence towards him, when we read that sublime and affecting *declaration* of his intentions, which is conveyed in the words of the text. (*Luke*, iv. 17—20.)

Porteus. Sermon 17. vol. i.

If we affirm absolutely, we use the indicative or *declarative* mood; if relatively, conditionally, or dependently on something else, it is the subjunctive.

Beattie. Elem. Moral Science, part i. ch. i. sec. 3.

This proceeding of Mr. Fox does not (as I conceive) amount to absolute high treason; Russia, though on bad terms, not having been then *declaredly* at war with this kingdom.

Burke. On the Conduct of the Minority.

DECLARATION, in *Law*, a specification in legal form of the circumstances which constitute a cause of action. The parts of a Declaration are: first, the title; secondly, the Venue or County where the action is intended to be tried; thirdly, the commencement; fourthly, the statement of the cause of action; and lastly, the conclusion by which the Plaintiff proffers to prove his suit, and show the damage he had sustained by the wrong done him. At the end of the Declaration are also added the Plaintiff's pledges of prosecution, John Doe and Richard Roe; these are now become a mere matter of form, and are always returned as the standing pledges. The ancient use of them was to answer for the Plaintiff, who, in case he brought an action without cause, or failed in the prosecution of it when brought, was liable to an amercement from the Crown for raising a false accusation. The requisites or qualities of a Declaration are, that it correspond with the Process or Writ issued, and in bailable actions, with the *ac etiam* and affidavit to hold to bail; that it contain a statement of all the facts necessary in point of law to sustain the action, and no more; and that these circumstances be set forth with certainty and truth: for it is the foundation of the suit whereunto the adverse party must answer, and whereupon the Court is to give judgment. In local actions, where possession of land is to be recovered, or damages for an actual trespass, or for waste, &c. affecting land, the Plaintiff must lay his Declaration or declare his injury to have happened in the very County and place where it really did happen; but in transitory actions, for injuries which might have happened any where, as a debt, detinue, slander, and the like, he may declare in what County he pleases, but the trial must take place in the County in which the Declaration is laid. The Court will, however, upon special circumstances being laid before it, such as prejudice, &c. against either Plaintiff or Defendant, order the Venue to be changed. A variety of Rules of Court, as connected with Declarations and the legal practices concerning them, will be found in Blackstone's *Comm.* vol. iii. p. 293; Viner's *Abridg.* vol. vii., Art. *Declaration*; Jacob's *Law Dict.* by Tomlins, Art. *Declaration*; Chitty, *On Pleading*, vol. i. p. 248; and Tidd's *Practice*, vol. i. p. 421.

DECLARATION. — DECLINE.

DECLENSION, Lat. *declinatio*. See DECLINE, below.

Upon this so palpable *declension* of spirit in the house, the army seem'd much quieter, and resolv'd to set other agents on their work, that they might not appear too busy and active in their own concernment.

Clarendon. History of Civil Wars, vol. iii. part i. book x.

And is not that worthy observation (though it may serve to abate our high conceipt of our own times,) that ancient languages were more full of *declentions*; cases, conjugations; tenses, and the like; the moderne commonly destitute of these, doe loosely deliver themselves in many expressions by prepositions, and auxiliary verbes.

Bacon. On Learning, by G. Wats, book vi. ch. i.

I don't know any greater instance of the decay of wit and learning among the French (which generally follows the *declension* of empire,) than the endeavouring to follow this foolish kind of wit. [*Bouts Rimez.*] *Spectator*, No. 60.

The *declension* of the needle was discovered, A. D. 1492, by Columbus, in his first voyage to America; and would have been highly alarming to any but one of his undaunted and philosophical turn of mind.

Grainger. The Sugar Cane, book i. *Notes.*

DECLI'NE, *v.* DECLI'NE, *n.* DECLI'NABLE, DECLINA'TION, DECLI'NATORY, DECLI'NING, *n.* Fr. *decliner*; Sp. *declinar*; It. *declinare*; Lat. *declinare*; (*de*, and *clin-are*; Gr. κλίν-ειν, to bend.) "Fr. *decliner*; to bend or fall downwards, also, to eschew, *decline*, bend from, wave, avoid, swarve, turn away, pass by." Cotgrave.

But this is the fortune (q^d she) of hem that either be put in vertue, and battailen against aspre things, or else of hem that enclinen, and *declinen* fro vices, and taken y^e way of vertue.

Chaucer. The fourth Booke of Boecius, fol. 236.

He was that time in Geminis, I gesse,
But litel fro his *declination*
Of Cancer.

Id. The Marchantes Tale, vol. i. p. 410.

The high noblesse shal draw to *decline*
Of Greekes blood, in mischiefe, sorow and wo.

Id. The Story of Thebes. The third Part.

But soo was it after that the worlde waxynge worse, right good and vertuous lygnages *declyned* and decayed.

Sir Thomas More. Workes, fol. 157. *A Dialogue concerning Heresies*, ch. xxv.

By night she flies amid the cloudy skie,
Shriking by the dark shadow of the earth,
Ne doth *decline* to the sweete sleepe her eyes.

Surrey. Æneis, book iv.

Your manhoode and courage is alwayes in encrease: but oure force groweth in *declination*.

Brende. Quintus Curtius, book ix. fol. 260.

O that the ocean did not bound our style
Within these strict and narrow limits so;
But that the melody of our sweet isle
Might now be heard by Tyber, Arne, and Po:
That they might know how far Thames doth out-go
The music of *declined* Italy.

Daniel. Dedication of the Tragedy of Cleopatra.

ÆCIUS. Mistake not;
I would not stain your honour for the empire,
Nor any way *decline* you to discredit,
'Tis not my profession, but a villain's.

Beaumont and Fletcher. Valentinian, act iii. sc. 1.

In the afternoone towards the *decline* of the day (which was done the better to keepe the rebels in opinion, that they should not fight that day,) the Lord Dawbeny marched on towards them, and first bet some troups of them from Detford-bridge, where they fought manfully. *Bacon. Henry VII.* fol. 170.

This evening from the sun's *decline* arriv'd
Who tells of som infernal spirit seen
Hitherward bent (who could have thought?) escap'd
The barrs of hell, on errand bad no doubt:
Such where ye find, seise fast, and hither bring.
Milton. Paradise Lost, book iv. l. 792.

The preamble recites, That in time of *declination* of justice, under pretext of defending the country and themselues, divers great men arrogated to themselves regal authority, under the names of captains; that they acquired to themselves that government, which belonged to the crown.
State Trials. Trial of the Earl of Strafford.

After diuers secret conferences among themselues, and returne of sundry letters into Fraunce, signefying the queen's *declination* from marriage, and the people's unwillingness, to match that way, (the foresaid lords) held it most conuenient that the duke should come in proper power.
Stow. Queen Elizabeth, Anno 1581.

Those who are shaken and scandaliz'd at God's order ev'n in this, which is one of the most seeming *declinings* of his equitie, at the best, incur Oza's trespass of incredulitie, when he saw the oxen stumble, and the ark lean towards a fall.
Mountague. Devoute Essayes, Treat. 4. part ii. sec. 4.

And a better and nearer example herein may be, our most noble Queen Elizabeth, who never toke yet Greeke or Latin grammer in her hand, after the first *declining* of a nowne and a verbe. *Ascham. The Schole Master.*

And, since the Muses do invoke my power,
I shall no more *decline* that sacred bower,
Where Gloriana, their great mistress lies.
Waller. The Apology of Sleep.

The *decline* of the old Roman empire making easy way for the powerful ascent of this new comet, [Mahomet] that appeared with such wonder and terror in the world, and with a flaming sword made way wherever it came, or laid all desolate that opposed it.
Sir W. Temple. Of Heroic Virtue.

But, this voluntary neglect of honours has been of rare example in the world: few men have frown'd first upon Fortune, and precipitated themselves from the top of her wheel, before they felt at least, the *declination* of it.
Dryden. Amboyna. Dedication.

But generally, the extremities of old age are very peeuish and querulous, and a *declining* and falling back to the weak and helpless condition of infancy and childhood.
Tillotson. Sermon 24.

It however hurt the vogue of Mr. Rysbrach, who, though certainly not obscured, found his business *decline*, as it was affected considerably afterwards by the competition of Mr. Roubiliac.
Walpole. Anecdotes of Painting, vol. iv. p. 210.

The strength of the frontiers, which had always consisted in arms rather than fortifications, was insensibly undermined; and the fairest provinces were left exposed to the rapaciousness or ambition of the barbarians, who soon discovered the *decline* of the Roman empire.
Gibbon. Decline and Fall of the Roman Empire, ch. vii.

Infinitives [of Hebrew words] are not *declinable*.
Sharpe. On the Hebrew language, Letter 4.

These put a sort of bias on the mind, which makes it *decline* from the straight course; and the further these supposed improvements are carried, the greater this *declination* grows, till men lose sight of primitive and real nature, and have no other guide but custom, a second and a false nature.
Bolingbroke. Letters to A. Pope. Esq.

At length it was finally settled, in the reign of Henry the Sixth, that the prisoner should first be arraigned; and might either then claim his benefit of clergy, by way of *declinatory* plea; or, after conviction, by way of arresting judgment.
Blackstone. Commentaries, book iv. ch. xxviii.

DECLIVITY, Fr. *declive*, steep, deep, hanging or bending downwards. *De*, and *clivus*, Gr. κλιτὸς; Æol. κλιπὺς, κλιτὺς, from κλίν-ειν, to bend.
Declination or descent; sloping downwards.

We have, first, the river Dove, that we shall come to by and by, which divides the two counties of Darby and Stafford for many miles together, and is so called from the swiftness of its current: and that swiftness [is] occasioned by the *declivity* of its course.
Walton. Angler, part ii. ch. i.

And indeed such prodigious conveyances of the waters make it manifest, that no accidental currents and alterations of the waters themselves, no art, or power of man, nothing less than the fiat of the Almighty could ever have made or found so long and commodious *declivities* and channels for the passage of the waters.
Derham. Physico-Theology, book ii. ch. v.

At length we descended into a valley of greater extent than the former: a river or large wintry torrent ran through it and fell down a steep *declivity* at the end of it, where it seemed to be lost among the rocks.
Sir W. Jones. Remarks on the Island of Hinsuan.

DECO'CT, DECO'CTION. } Fr. *decoction*; It. *decozione*; Sp. *decocion*; Lat. *decoquere, decoctum*; *de*, and *coquere*, to boil, to seethe. See CONCOCT.

Take the barke and leaues of the sayd tree, and boyl them together, then drinke of the sayd *decoccion* every other day.
Hakluyt. Voyage, &c. Jaques Cartier, 2. vol. iii. fol. 227.

In all colerike feuers the *decoction* of this herbe [suckorie] or the water therof stylled, is right expedient.
Sir Thomas Elyot. Castel of Helth, book ii.

Here she attracts, and there she doth retain;
There she *decocts*, and doth the food prepare;
There she distributes it to ev'ry vein,
There she expels what she may fitly spare.
Davies. The Immortality of the Soul, sec. 12.

If after a *decoction* of hearbs in a winter-night, we expose the liquor to the frigid air; we may observe in the morning under a crust of ice, the perfect appearance both in figure, and colour of the plants that were taken from it.
Glanville. The Vanity of Dogmatising, ch. v.

Holy thistle *decocted* in clear posset drink was heretofore much used at the beginnings of agues, fevers, unknown diseases, and especially if there be any suspicion of poison or infection.
Boyle. Letter from several Persons, vol. vi. p. 371.

I persuaded her to take, as hot as she could well drink it every morning, a full draught of the *decoction* of centaury boiled in beer or ale, and to walk after it: she did it heartily for a fortnight or more, recovered her roses, was married, hath children, and continues in health these fourteen years since, this being her only medicine at the first, and in all relapses. *Id. Ib.*

DECO'LLING, DECO'LLATE, DECOLLA'TION. } Lat. *decollare*; (*de*, and *collum*, the neck; of which the Latin Etymologists give no satisfactory account.) See COLLAR.
To cut off the neck; to sever or separate the head from shoulders; to behead.

In this, xxv. yere aboute the feast of the *decollacion* of Seynt Johne Baptyst, in the latter ende of August, a noble man of Spayne called Sir Charlys, with a stronge nauye of Spanyardes entrede the Englysshe stremys, and dyd moche harme vnto Kynge Edwardes frendes. *Fabyan, Anno* 1350.

On tying the cord, there was a strong seam about the neck, by which the head had been, as was supposed, immediately after *decollation*, fastned again to the body.
State Trials. The Trials of the Regicides.

By a speedy public dethroning and *decolling* of the King, and disinheriting his posterity, as the army-remonstrants advise.
Parl. History. 24 *Charles I.* 1648.

The said archbishop esteeming them as varieties, did put them into the library there, where remaining till the *decollation* of Archb. Laud, were then by the brethren of the predominant faction, given, with the library, to that most notorious villain Hugh Peters. *Wood. Athenæ Oxonienses*, i. 303.

Heal the poor martyr flay'd or rackt
Shrivel'd and scorcht, and torn and hackt,
Restore the *decollated* head,
Revive the dying and the dead.
Cambridge. On Painting.

A fine piece of a *decollated* head of St. John the Baptist was shown to a Turkish Emperor; he praised many things, but he observed one defect; he observed that the skin did not shrink from the wounded part of the neck.

Burke. On the Sublime and Beautiful. Introduction.

But one of his [Meloue's] most striking performances was the *decollation* of St. John, painted in the shades of a single colour.

Walpole. Anecdotes of Painting, vol. i. p. 82.

DECOMPO'SE, DECO'MPOSITE, DECOMPOSI'TION, DECOMPO'UND, *v.* DECOMPO'UND, *s.* DECOMPO'UND, *adj.* — *Decomponere, ositum*; (*de, com*, and *ponere*, of uncertain origin.) *Componere*, to put, place, or set together. To separate or disjoin things so composed or put, placed or set together; to disorder, disarrange, unsettle. To *decompound*, is also, (by usage) To compound compounds; or to compound things already in themselves compounded.

Decompositæ of three metals, or more, are too long to enquire of, except there be some compositions of them already observed.

Bacon. Works, vol. i. p. 411. *Questions touching Minerals.*

Congregational presbyteries, they are the natural presbyteries, those others, they are but as step-dames, secondaries; they are but compounds, and *decompounds* of the several presbyteries of presbyterial churches.

Goodwin. Works, vol. iv. part iv. fol. 139.

For these more confined hypotheses may be subordinated to those more general and fertile principles, and there can be no ingredient assigned, that has a real existence in nature, that may not be derived either immediately, or by a row of *decompositions*, from the universal matter, modified by its mechanical affections.

Boyle. On Mechanical Hypothesis.

The same may be done in all our complex ideas whatsoever; which, however compounded and *decompounded*, may at last be resolv'd into simple ideas, which are all the materials of knowledge or thought we have, or can have.

Locke. On Human Understanding, book ii. ch. xxii.

Glass appears to be not only a compounded, but a *decompounded* body, since the sand or *cygnil* (as the Venetian glass-men call their pebbles,) or other stones being themselves mixt bodies, are further compounded with the salts that dissolve them.

Boyle. Producibleness of Earth, part vi.

If, I say, we consider this, it may seem probable, that there may be among the works of nature, (not to mention those of art,) a greater number of *decompound* bodies, than men take notice of.

Id. The Sceptical Chymist.

The naturalist who has made a thousand experiments, with the utmost care and skill; the chemist who has, in like manner, *decomposed* a thousand natural, and *composed* as many artificial bodies, are still liable to be deceived.

Bolingbroke. Essay 1. *On Human Knowledge.*

The change is to be confined to the peccant part only; to the part which produced the necessary deviation; and even then it is to be effected without a *decomposition* of the whole civil and political mass, for the purpose of originating a new civil order out of the first elements of society.

Burke. On the Revolution in France.

The first is evident of itself, and the second will appear so too, if we consider that in learning their names, and the signification of those names, we learn to *decompound* them; and that by learning to *decompound* some, the mind was instructed to *compound* others.

Bolingbroke. Essay 1. *On Human Knowledge.*

DE'CORE, DE'CORATE, DECORA'TION, DECO'ROUS, DECO'ROUSNESS, DECO'RUM. — Lat. *decorus*; from *decere*. See DECENT, above. Fr. *decorer*. Used consequentially, To adorn, to ornament, to beautify, to embellish.

It was to theim a notable vertue to *decore* and beautifie the house of God, to the whiche apperteined holynes, and to set a concorde in Christ's.

Hall. Henry V. The second Yere.

To *decore* and illustre the same assemblye, and to shewe their forces in armes, thei shall take counsaill & dispose themselfes to do some fayre feate of armes, as well on foot as on horseback, against all commers.

Hall. Henry VIII. The eleventh Yere.

For God I call to record, my harte was fully sette, and my mynde deliberately determined to have *decorated* this realme, wyth wholesome lawes, statues and ordinaunces.

Id. Edward IV. The twenty-third Yere.

For undoubtedly as many places as thei vexed and sacked with murder and spoylynge, so many or more in conclusion they did ennoble and *decorate* with their blood and slaughter.

Id. Henry VII. The seventh Yere.

Straight when one nam'd a message from the Lord,
The wicked Eglon rose, (all pride suppress)
And (as he dream'd) with sacred robes *decor'd*.

Stirling. Doomes-day. The fifth Hour.

Which church he *decored* with many ornaments and edifices, especially the south side thereof.

Fuller. Worthies. Hant-shire.

His familie (saith Hector Boetius) hath and doth continue in great honor amongest Scotishmen euen vnto this day, and is *decorated* with the office of the marshalship of Scotland, to the high renowne and fame thereof, amongest the chiefest peeres of the realme.

Holinshed. Scotland. Malcolm.

I have been told by those that have seen both, that our church did even then exceed the Romish in ceremonies and *decorations*.

Marvel. Works. The Rehearsal Transposed, vol. ii. p. 208.

Men of embitter'd passions and of a destroying spirit, altogether devoid of civility, gentleness and moderation, kindness and benignity towards men, and altogether unacquainted with what is lovely, *decorous*, venerable, praise-worthy, equitable, and just, can have no part nor lot in this matter.

Mede. Works. The Author's Life, fol. 23.

The will of God is goodness, justice, and wisdom, *decorumness*, fitness.

Cudworth. Intellectual System, fol. 874.

Decorum, or decency, in all our actions that we may avoid all possible offences given, and using this *decorum* in our gestures, applications, speeches, habit, addresses, receptions, and generally in all we do.

Hall. Contemplations. Of doing as thee would be done to.

At this the seed of Neptune, goddess born,
"For ornament, not use, these arms are worn;
This helm, and heavy buckler, I can spare;
As only *decorations* of the war."

Dryden. Ovid. Metamorphoses, book xii.

If he [Charles Townsend] had not so great a stock, as some have had who flourished formerly, of knowledge long treasured up, he knew better by far, than any man I ever was acquainted with, how to bring together within a short time, all that was necessary to establish, to illustrate, and to *decorate* that side of the question he supported.

Burke. On the American Taxation.

Such is the apology, expressed or implied, of many individuals, who support a *decorous* character, and imagine that they are in no respect objects of compassion.

V. Knox. Sermon 9.

Her first fault evidently was that gross violation of all *decorum*, and all custom too, in appearing and dancing publicly before Herod, and a large number of his friends assembled at a festive meeting, and perhaps half intoxicated with wine.

Porteus. Lecture 14.

DECO'RTICATE, DECORTICA'TION. — *De*, and *cortex*, the bark. To strip off the bark or rind.

Take great barley, dried and *decorticated*, after it is well washed, and boil it in water.

Arbuthnot. On Coins.

Decortication, the putting off the outward bark of trees; also the peeling or unhusking of roots.

Miller. Gardener's Dictionary.

DECOSTEA, in *Botany*, a genus of the class *Dioecia*, order *Pentandria*. Generic character: male flower, calyx five-toothed; corolla, petals five: female flower, corolla none; style three; drupe one-seeded. One species, *D. scandens*, native of Peru. Persoon.

DE-CREASE. — DECREE.

Never such comfort came to mortal man,
Never such joy was since the world began,
As in the ark, when Noah and his behold
The olive leaf, which certainly them told
The flood *decreas'd*. *Drayton. Noah's Flood.*

It is a position of mathematiques; that there is no proportion between somewhat and nothing; therefore the degrees of nullity and quiddity, seem larger than the degrees of increase and *decrease*. *Bacon. On Learning, by G. Wats*, book vi.

For the inertia of matter, causeth, not only (as this learned author observes) that velocity *decreases* in proportion as quantity of matter *increases*, (which is indeed no *decrease* of the quantity of motion;) but also that solid and perfectly hard bodies, void of elasticity, meeting together with equal and contrary forces, lose their whole motion and active force.

Papers between Clarke and Leibnitz. Fifth Reply, p. 345.

If this spring had its origine from rain and vapours, there would be an increase and *decrease* of the one, as there should happen to be of the other; as actually it is in such temporary springs, as have undoubtedly their source from rain and vapours.

Derham. Physico-Theology, book ii. ch. v.

According to the latest observations the hoops are found to have increased two-tenths of an inch in diameter, and the hats to have *decreased* two-fifths in the brim. *Adventurer*, No. 35.

In this run, the variation of the compass gradually *decreased* from 11° west, which it was at Ascension, to 1° west, which we found off Fernando de Noronha.

Cook. Second Voyage, book iv. ch. x.

DECREATION; *de*, and *creare, atum*, to *create*. See CONCREATE.

Especially the continual *decreation* and annihilation of the souls of brutes, &c. *Cudworth. Intellectual System*, fol. 45.

DECRE'E, *v.*
DECRE'E, *n.*
DECRE'ER,
DE'CREMENT,
DECRE'TE,
DECRE'TAL, *n.*
DECRE'TAL, *adj.*
DECRE'TIST,
DECRE'TIVE,
DE'CRETORY,
DE'CRETORIAL.

Lat. *decern-ere, decretum; de*, and *cernere*, from the Gr. κρίνειν, to separate, to distinguish, to divide. See DECERN, and DISCERN. It. *decretare*; Sp. *decretar*; Fr. *de-creter*.

To adjudge, to order, ordain, enact, establish, award, appoint.

At London þei wer atteynt, *decre* was mad for þate.

R. Brunne, p. 122.

þe *decretal* ne were ordeynd for þis.

Id. p. 337.

And, eke as sayth the *decree*, a woman that is a wif, as long as she is a wif, she hath non auctoritee to swere ne bere witnesse, without leve of hire husbonde, that is hire lord.

Chaucer. The Persones Tale, vol. ii. p. 372.

Thilke same senate, doen through her *decretes* and her iudgmentes, as though it were a sin and a fellony, that is, to wilne the sauacion of them.

Id. The first Booke of Boecius, fol. 213.

The pope anone vpon the cas
Of his papall auctoritee
Hath made and youe the *decree*.

Gower. Conf. Am. book ii. fol. 44.

Suche was the *decreed* wyll of the father, that Christe shoulde suffre these thynges for our offences.

Udall. Philippians, ch. ii.

As they went thorow the cities, they delyuered theim the *decrees* for to kepe, ordeyned the apostles and elders, whiche were at Jerusalem. *Bible, Anno* 1551. *Acts*, ch. xvi.

Yᵉ pope, whē he hath bene enformed of a bisshoppes faut, hath as by diuers *decretals* appereth proceded to the punishment & amendment thereof.

Sir Thomas More. Workes. The second Part of the Confutation of Tyndall's Answer, fol. 619.

RICH. Let them lay by their helmets and their speares,
And both returne back to their chaires againe:
Withdraw with us, and let the trumpets sounde,
While we returne these dukes what we *decree*.

Shakspeare. Richard II. fol. 26.

——— They therefore as to right belong'd,
So were created, nor can justly accuse
Their maker, or their making, or thir fate,
As if predestination over-rul'd
Thir will, dispos'd by absolute *decree*
Or high forknowledg; they themselves *decreed*
Their own revolt, not I.

Milton. Paradise Lost, book iii. l. 115.

COM. Flower of warriors, how is it with Titus Lartius?
MAR. As with a man busied about *decrees*;
Condemning some to death, and some to exile,
Ransoming him, or pittying, threat'ning th' other.

Shakspeare. Coriolanus, fol. 6.

Further yet, and it is worth observing, there was never any Bishop of Rome from S. Peter to S. Sylvester, that ever writ a *decretal* epistle now extant and transmitted to us, but either professedly or accidentally he said or intimated, that the order of bishops did come from God.

Taylor. Pol. Dis. Episcopacy Asserted, sec. 12.

The *decree* of Gratian is *concordantia discordantiarum*, a heap or bundle of contrary opinions, doctrines, or rules; and they agree no otherwise than a hyæna and a dog catch'd in the same snare, or put into a bag; and the *decretals* and extravagants are in very great parts of them nothing but boxes of tyranny and error, usurpation and superstition.

Id. Ib. fol. 400.

In thy book it is written of me, says Christ; that I should do thy will; he is not willing only, but the first *decreer* of it, it is written of me.

Goodwin. Works, vol. i. part iii. fol. 103.

By way of publick duel, to the *decreeing* whereof the lord constable and himself, with the assent of those honourable persons of counsel with the court, did intend to proceed.

State Trials. Proceedings of the Court of Chivalry against Mr. David Ramsey.

For I was afraid for the weake hearers of the Scripture (which scarslie obeie the iust sentence of their pastour) much more despising this vniust *decreement*, through the onerous and importable transgression of their pastor, should shew themselues disobedient.

Fox. Martyrs, fol. 124. *Hulderike's Epistle to Pope Nicholas, Anno* 867.

These men are vain and light, easie and effeminate, childish and absurd; these are they of whom our blessed Saviour said those sad *decretory* words, many shall seek to enter in, and shall not be able. *Taylor. Sermon 7.* part i.

But the main considerations, which most set off this number, are observations drawn from the motions of the moon, supposed to be measured by sevens, and the critical or *decretory* daies dependant on that number.

Sir Thomas Brown, book iv. ch. xii.

Celestial states, immortal Gods! give ear,
Hear our *decree*, and reverence what ye hear;
The fix'd *decree*, which not all heaven can move,
Thou, Fate! fulfil it; and, ye Powers, approve.

Pope. Homer. Iliad, book viii.

But that there was a *decretal* bull sent by Campegio, will appear evidently in the sequel of this relation.

Burnet. History of the Reformation, Anno 1527.

So that by this law, we are liable to have a large Bible; not only the Old and New Testament, but all the new *decretals* of the old gentleman at Rome, and they not apocryphal, but most properly canonical.

Boyle. Letters from several Persons, vol. vi. p. 311.

The will of God is either *decretive* or preceptive: the *decretive* extends to all events; nothing falls out at random, nothing by rash chance and casualty, but all things come to pass "according to the counsel of his will," by his efficiency or permission.

Bates. On Spiritual Perfection, ch. xi.

DECREE. God found it needful to bring up the rear of all with those *decretory* words, in *Deut.* xxx. 19. Behold, I have this day set before you life and death, blessing and cursing.

South. Sermons, vol. iv. p. 221.

With regard to the parts and powers of nature, which the heathen world deified, they are represented in Scripture as the creatures of God's power, and the passive instruments of his *decrees*. *Farmer. On Miracles*, ch. iii. sec. 2.

You would persuade the world, that I condemn Scripture doctrines in the lump, and overrule the Scripture itself, in a *decretorial* manner; because I do not submit to your explications of Scripture. *Id. Letters to Worthington*, let. 1.

The DECRETALS mentioned in the above quotations are rescripts of the Pope, or of the Pope and Cardinals, for ordering or determining some matter of controversy. In the Roman Catholic Church they rank as Canonical Epistles, and have the authority of Law in themselves. The first collection of the Decretals appeared about the year 760, under the name of *Isidore Peccator*, or *Mercator*. It was brought from Spain into Germany by Riculphus, Bishop of Mayence. Both the authenticity and the authority of this collection is disputed, and in great measure given up, even by the Roman Catholics themselves; and it is generally admitted, that no part of it is genuine, anterior to a Letter of Pope Siricius to Himerus, Bishop of Tarragona in 385. The proofs of the forgeries contained in this collection are given by Moreri, (*Decretales.*) This was followed in 845 by the *Capitularies of Adrian*; in 906 by the *Collection of Rheginon, Abbot of Prumia*; in 1000 by the Collection of Burchardius, Bishop of Worms, known as the *Magnum Decretorum seu Canonum volumen*; in 1100 by the *Decretum Canonum et Pannomia* of Ivo. The Western Church in 1150 adopted the celebrated work of Gratian, a Benedictine Monk of Bologna, *Concordia discordantium Canonum*, which is an epitome of Canon Law, drawn from Decrees of Councils, Letters of Pontiffs, and writings of ancient Doctors. This work was frequently republished with large additions and corrections; and for many centuries was the text book of Canonists. Innocent III. and Honorius III. published their own Letters. Raynal of Pennafort, a Dominican, formed a new collection, at the desire of Gregory IX., which bears the name of that Pontiff, *Libri quinque Decretalium Gregorii Noni*. It appeared in 1230, and is sometimes called the Pentateuch. Boniface VIII. added to it a *Liber Sextus Decretalium* in 1298, containing the Decretals of Gregory IX. and those subsequent down to his own Papacy. To this again was appended *Liber Septimus Decretalium*, or *Clementis Papæ Constitutiones*, by Clement V. in 1313. The *Extravagantes Joannis XXII.* were compiled in 1340, the *Extravagantes Communes*, (containing Decrees from Urban VI. to Sixtus IV.) in 1483. Neither of the last bear any authority, for John XXII. never approved or sanctioned the Collection passing under his name; and the author of the other is unknown. Peter Matthæi published a Collection in 1590, sometimes stiled the *Liber Septimus Decretalium*, and with this the legitimate Decretals end. Butler's *Horæ Juridicæ subsecivæ*.

DECREE, in *Law*, the judgment of a Court of Equity on a Bill preferred, after fully hearing the merits of the case. Decrees are either *interlocutory* or *final*. It seldom happens that they are in the first instance final; for if any matter of fact is strongly controverted, a Court of Equity is so fully aware of the deficiency of trial by written depositions, that it usually directs the fact so controverted to be tried by a Jury, for which purpose it makes an interlocutory Decree, directing an issue to be tried in one of the Courts of Common Law; or if a question of Law arises in the course of a Cause, then it Decrees that a case should be stated wherein all the material facts are admitted, for the opinion of the Judges of one of the Courts. This case is argued before them, and they certify their opinion to the Chancellor; and upon such certificate, or finding of a Jury, the final Decree is founded. Matters of account, inquiries as to incumbrances and debts, are also referred to the Masters of the Court by interlocutory Decrees; and on their report the final Decree is pronounced. If by this final Decree either party conceive himself aggrieved, he may petition the Chancellor for a rehearing of the Cause. This petition must be signed by two Counsel, certifying, that they apprehend the Cause is proper to be reheard. Upon the rehearing, all the evidence taken in the Cause, whether read before or not, is admitted to be read; because the rehearing implies that the Chancellor is sitting to hear the reasons why the Decree should not be enrolled and perfected. After the Decree is once signed and enrolled it cannot be reheard, or rectified, except by Bill of review, or Appeal to the House of Lords. DECREE. — DECREMENTS.

A Bill of review may be had upon an error in judgment appearing on the face of the Decree, or by special leave of the Court, upon oath made of the discovery of new matter or evidence which could not be had or used at the time when the Decree was passed; but no new evidence or matter then in the knowledge of the parties, and which might have been used before shall be a sufficient ground for a Bill of review.

An Appeal to the House of Lords is effected by petition, and not by writ of error, as upon judgments at Common Law. This jurisdiction is supposed to have originated about 18 James I. No new evidence is admitted to be produced in an Appeal to the House of Lords.

The authority of the Master of the Rolls as to hearing Causes, was at one time much disputed; and it became necessary to pass a Statute, 3 George II. ch. 30, declaring that all Orders and Decrees made by him, except such as by the course of the Court were appropriated to the Great Seal alone, should be deemed valid, subject to review by the Chancellor. They cannot be enrolled, however, without being first signed by the Chancellor.

DECREMENT, *decrescere*, to grow less, to decrease, q. v.

Lessening, decrease, diminution.

SPA. Thou'rt a prick-ear'd foist, a cittern-headed gew-gaw, a knack, a snipper-snapper! Twit me with the *decrements* of my pendants.

Ford. The Fancies Chaste and Noble, act i. sc. 2.

For in the latter age upon the tropick and first descension from our solstice, we are scarce sensible of declination; but declining further, our *decrement* accelerates, we set apace, and in our last dayes precipitate into our graves.

Sir Thomas Brown, book vi. ch. iv.

We found it very difficult to measure, in what proportion these *decrements* of the mercurial cylinder did proceed.

Boyle. On the Spring of the Air.

The term DECREMENTS is still in use in the Bursarial accounts of Colleges; and signifies small sums, deducted from the payments to the scholars, for various trifling articles not specifically charged, such as salt,

DECREMENTS. DECREW.

pepper, &c., and, in some instances, for the fuel used in the common Hall. The word has, by some, been derived from *decoramen*, as applied to the decorations of the table; but *decresco* appears to be the proper Etymology.

DECRE'PIT, DECRE'PITNESS, DECRE'PITUDE, DECRE'PITY. } Fr. *decrepite*; It. *decrepito*; Lat. *decrepitus*. Scaliger says, that old men are called *decrepit*, by a metaphor derived from lanterns or candles; which are said *decrepare*, to *creak* or crackle, when they send forth a noise at the moment of going out. Vossius;—a metaphor, *a rebus fragilibus*, which from old age *creak* if you move them.

Groaning under infirmities, under the weight of age; weighed down by years.

Ages be foure:—Age *decrepite*, vntil the last time of lyfe accidently moist, but naturally cold and dry, wherein the powers and strength of the bodye be more and more minished.
Sir Thomas Elyot. The Castel of Helth, book i. fol. 13.

And therein sate an old man, halfe blind,
And all *decrepit* in his feeble corse,
Yet lively vigour rested in his mind,
And recompenc't him with a better scorse: [exchange]
Weake body well is chang'd for minds redoubled forse.
Spenser. Faerie Quene, book ii. can. 9.

——————— But chief of all,
O loss of sight, of thee I most complain!
Blind among enemies, O worse than chains,
Dungeon, or beggary, *decrepit* age!
Milton. Samson Agonistes, l. 69.

How think you now, sir?
GOST. Even just as before,
And have more cause to think honest credulity
Is a true loadstone to draw on *decrepity*.
Chapman. All Fools, act iv. sc. 1.

Nor John Apple, whose wither'd rind, intrencht
With many a furrow, aptly represents
Decrepid age, nor that from Harvey nam'd,
Quick relishing. *J. Philips. Cider*, book i.

All ages, from wailing infancy to querulous *decrepitness*, and all conditions, from the carefull sceptre to the painfull spade, are fraught with many great inconveniences peculiar to each of them.
Barrow. Sermon 8. vol. iii.

Last, Winter comes; *decrepid*, old, and dull;
Yet has his comforts too—his barns are full;
The social converse, circulating glass,
And cheerful fire, are his.
Jenyns. An Ode.

By the young and gay, those who are entering the world, either as a scene of business or pleasure, I [To-day] am frequently desired with much impatience, that although every moment brings on wrinkles and *decrepitude* with irresistible rapidity, they would be willing that the time of my absence should be annihilated, and the approach of wrinkles and *decrepitude* rendered yet more precipitate. *Adventurer*, No. 11.

DECRE'PITATE, DECRI'PATE. } To deprive of the power of crackling. See DECREPIT.

So will it come to pass in a pot of salt, although *decrepitated*, and so also in a pot of snow.
Sir Thomas Brown, ch. v.

Into the leg of a worsted stocking, that has long been worn next to the flesh, put in a sufficient quantity of sea-salt exactly dried, or else *decripated*. *Boyle. Receipt* 234.

DECREW, Fr. *decru*; from "*decroistre*, to lessen, decrease, wain." Cotgrave.

Thus long they tract, and trauerst to and fro,
Sometimes persewing and sometimes persewed,
Still as advantage they espied thereto:
But toward th' end, Sir Arthegall renewed
His strength still more, but she still more *decrewed*.
Spenser. Faerie Quecne, book iv. can. 6.

DECROWNING; taking away, or depriving of the Crown.

He holds it no more sin the *decrowning* of kings, than our puritans do the suppression of bishops.
Overbury. Characters.

DECRY', DECRI'AL, DECRI'ER, DECRY'ING. } To *cry* down, to raise a *cry* or clamour against. "Fr. *descrier*; to *cry* down or call in, uncurrent or naughty coin; also publickly to discredit, disparage, disgrace; to publish the faults, divulge the imperfections, blaze the wants, proclaim the defects of." Cotgrave.

And it ought to be remembered, that this was done by those men, who a few years before had so bitterly *decried*, and openly opposed, the king's regular and formal way of proceeding in the trial of a little ship-money.
Cowley. On the Government of Oliver Cromwell.

They preserve the authority and sacredness of government, and possibly they are therefore *decried*, that the reputation of authority may decline altogether.
Taylor. Pol. Dis. fol. 29. *An Apology for authorised Forms of Liturgie.*

Next, my lords to shew the *decrying* of the people in this time of shipping itself in the rolls of 21 and 51 of Ed. I., there the people said they were not bound to bear the charge: so it was no practice for the commons to *decry* it.
State Trials. The King against John Hampden, Esq.

But it hath been said, that the people have always petitioned against it, and there hath been a *decrying* by the people, and they have petitioned in parliament against it. *Id. Ib.*

Thus men are rais'd by faction, and *decry'd*;
And rogue and saint distinguish'd by their side.
Dryden. The Medal.

The forward wits, who without waiting their due time, or performing their requisite studys, start up in the world as authors, having with little pains or judgment, and by the strength of fancy merely, acquir'd a name with mankind, can on no account afterwards submit to a *decrial* or disparagement of those raw works to which they ow'd their early character and distinction.
Shaftesbury. Miscellaneous Reflections, misc. 5. ch. ii.

And here I cannot but reflect on the brutish folly and absurd impudence of the late fanatic *decryers* of the necessity of human learning, in order to the ministerial function.
South. Sermons, vol. vii. p. 37.

What an insufferable impudence then are they guilty of, who now-a-days *decry* all reading, study, and learning, and rely only on enthusiasm and immediate inspiration.
Bishop Bull. Works, vol. i. p. 251.

DECU'BATION, DECU'MBENCE, DECU'MBENCY, DECU'MBENT. } Lat. *decumbere*, to lie down; present participle *decumbens*, past *decubitus*; *de*, and *cumbere*, to lie. A lying down.

And yet must thus much come to pass, if we opinion they lie not down and enjoy no *decumbence* at all.
Sir Thomas Brown, book iii. ch. i.

And therefore Causabon justly rejecteth Theophilact; who not considering the ancient manner of *decumbency*, imputed this gueasture of the beloved disciple unto rusticity, or an act of incivility. *Id.* book v. ch. vi.

Underneath is the *decumbent* portraiture of a woman, resting on a death's head. *Ashmol. Berkshire*, vol. i. p. 2.

A phrenitis came on the eighth day, where the patient was in the vigour of his youth, had not been blooded, and had been kept in a dose from his first *decumbiture*.
Boyle. Letters from several Persons, vol. vi. p. 649.

BANUN.

If but a mile she travel out of town,
The planetary hour must first be known
And lucky moment; if her eye but akes
Or itches, its *decumbiture* she takes.
Dryden. Juvenal. Satire 6.

DECUMARIA, in *Botany*, a genus of the class *Icosandria*, order *Monogynia*, natural order *Myrti*. Generic character: calyx superior, eight to ten-cleft; petals eight to ten; capsules seven to nine-celled, many-seeded; seeds awl-shaped, minute.

Two species, *D. barbara* and *D. tomentosa*, natives of North America. Nuttall.

DECUPLE, Fr. *decuple*; Lat. *decuplus*, from *decem*, ten. Tenfold.

If the apostle, 1 *Tim.* v. 17, requires that an elder, provided he rule well, be accounted worthy of double honour, especially those who labour in the word and doctrine, it excludes not a *decuple* or any further proportion, and indeed there cannot too high a value be set upon such a person.
Marvel. Works, vol. ii. p. 120. *Essay touching General Councils, &c.*

If the same proportion holds between the insects native of England, and those of the rest of the world, as doth between plants domestick and exotick, (that is, as I guess, near a *decuple*) the species of insects in the whole earth, (land and water) will amount to 10,000. *Ray. On the Creation*, part i.

There is no impossibility or absurdity in its being double or treble or *decuple* to what it is, for there is abundant room for multitudes of atoms more in the empty spaces between those already in being.
Search. Light of Nature, vol. ii. part i. ch. vii.

DECU'RION, DECU'RY. Lat. *decurio*; one who is appointed over ten, *decem*. See DECIMATE.

And lo a man, Joseph by name, of Aramathie a cytee of Judee that was a *decurion*, a good man and a just.
Wiclif. Luke, ch. xxiii.

He equalled it also after a sort, and in some part with the verie cittie of Rome in priviledges and estimation: by devising a new kind of suffrages which the *decurions* or elders of colonies gave every one in their own tounеshippe, as touching maiestrates to bee created in Rome.
Holland. Suetonius. Octavius Cæsar Augustus, fol. 60.

The order of it was this: All the fathers or senators, who at the first were an hundred, parted themselves into tens or *decuries*, and governed successively by the space of five days, one *decury* after another in order.
Ralegh. History of the World, book v. ch. iii. sec. 7.

To three *decuries* of judges he added a fourth out of a lower and meaner degree, which went under the name of *ducenarii*, and were to iudge of smaller summes.
Holland. Suetonius. Octavius Cæsar Augustus, fol. 53.

He instituted *decurions* through both these colonies, that is, one over every ten families, another over fifty, a third over a hundred, a fourth over five hundred, and a fifth over a thousand.
Sir William Temple. On Heroic Virtue.

Some of the Roman uses of the title DECURIO are sufficiently explained in the above quotations. The Military *Decurio* commanded a *Decuria* or ten men. The *Decurio Municipalis* was one of a Council of Ten in free and corporate colonial towns, or as others say, not called so from the number of the *Minor Senatus* being confined to ten, but because every tenth man was made a Senator when the colony was planted. There were also Religious *Decuriones*, whose offices are less perfectly known.

DECURRENT, *decurrere, decurrens*, to run down; *de*, and *currere*, to run. Running down. DECURRENT.

[Leaves] darker and very soft above, paler below with protuberant veins, downy on both sides, mostly *decurrent* on the long hoary petiols.
Sir William Jones. Botan. Obs. On Select Indian Plants.

DECURSION, *decurrere, ursum*; to run down, *de*, and *currere*, to run. A running down.

Matter is never lost or annihilated: what is decayed by that *decursion* of waters is in some measure supplied by the terrene faces which that water brings with it.
Hale. The Origination of Mankind, sec. 1. ch. iii.

Moreover not only things but customs, civil and religious, are preserved upon coins, as sacrifices, triumphs, congiaries, allocutions, *decursions*, &c. *Priestley. On History*, part ii. lec. 6.

DECURT, Lat. *curtus*; Gr. κυρτός, cut short.

Your *decurted* or headlesse clause, *Angelorū enim et cet*, is thus Englyshed. *Bale. Apology*, p. 147.

DECU'SSATE, DECUSSA'TION, DECU'SSATIVE, DECU'SSATIVELY. Lat. *decussis, decem asses*. From its sign or mark X (ten) is *decussare*, to decussate, to reduce any thing to this form; and thus, to intersect at acute angles.

Answerable whereunto we observe the *decussated* characters in many Consulary coynes, and even in those of Constantine and his sons, which pretend their pattern in the sky.
Sir Thomas Brown. Cyrus Garden, ch. i.

Owing this name not onely unto the quintuple number of trees, but the figure declaring that number, which being doubled at the angle, makes up the letter X, that is the emphatical *decussation*, or fundamental figure. *Id. Ib.*

The Statuæ Isiacæ, Teraphims, and little idols found about the mummies, do make *decussation* or Jacob's crosse, with their armes, like that on the head of Ephraim and Manasses, and this *decussis* is also graphically described between them.
Id. Ib. ch. iii.

As the oyle was poured coronally or circularly upon the head of kings, so the high priest was anointed *decussatively* or in the form of a X. *Id. Ib.*

The incession or locall motion of animals is made with analogy unto this figure, by *decussative* diametrals, quincunciall lines and angles. *Id. Ib.*

This Galen, and others after him, generally thought to be from a coalition or *decussation* of the optick nerves, behind the *os sphænoides*. But whether they *decussate*, coalesce, or only touch one another, they do not well agree.
Derham. Physico-Theology, book iv. ch. ii.

What infinite rencounters and *decussations*, meetings and crossings through all the parts of our solar system.
Watts. Philosophical Essays, ess. 10. sec. 1.

DEDENTITION, falling of the teeth. Lat. *dens, dentis*; if, says Vossius, of Latin origin, it is formed by apocope from *edens*, eating, that which eateth.

Solon divided it into ten septenaries, because in every one thereof, a man received some sensible mutation, in the first is *dedentition* or falling of teeth.
Sir Thomas Brown, book iv.

Brown has wor still more extraordinary, as feriation, for keeping holiday, *dedentition* for falling of teeth.
Beattie. Moral Science, part iv. ch. i. sec. 3.

DE'DICATE, *v.* DE'DICATE, *adj.* DEDICA'TION, DEDICA'TING, DEDICA'TOR, DE'DICATORY. Lat. *dedicare*; Sp. *dedicar*; Fr. *dedier*; *de*, and *dicare*, which, says Vossius, is the same as *attribuere, ac præcipuè consecrare*; to attribute, and especially to consecrate. To allot, to appropriate or apportion, to devote, to consecrate. DE-DICATE.

The thridde circumstance is the place, ther thou hast don sinne, whether in other mennes houses or in thine owen, in feld, in chirche, or in chirchawe, in chirche *dedicate*, or non.
Chaucer. The Persones Tale, vol. ii. p. 376.

DE-DICATE. — DEDI-TION.

Now, before we vse either to write, or speake eloquently, wee must *dedicate* our myndes wholy to followe the most wise and learned men, and seeke to fashion as wel thir speache and gesturing, as their witte or endytyng.

Wilson. The Arte of Retorique, fol. 5.

And the princes offered vnto y^e^ *dedicatynge* of the altar in the daye that it was anoynted, & brought their gyftes before the altar. *Bible, Anno* 1551. *Numeri*, ch. vii.

To her my thoughts I daily *dedicate*,
To her my hart I nightly martyrize:
To her my loue I lowely do prostrate,
To her my life I wholly sacrifice.

Spenser. Colin Clouts come home again.

Upon this vow of amendment, they had their desire; plenty was sent them, and then setting aside the *dedicate* portion, the tenth of all the increase of their grounds, and of their cattel, they offered it unto those Gods.

Spelman. On Tithes, fol. 123.

Neither is it to be pass'd over in silence, that this *dedicating* of colledges and societies, only to the use of professory learning, hath, not only bin an enemy to the growth of sciences, but hath redounded likewise to the prejudice of states and governments.

Bacon. On Learning, by G. Wats. To the King, book ii.

That which is made holy by the *dedication* of men, and given to God, so as to be used only in his public service, is called also sacred, and said to be consecrated.

Hobbes. Of a Christian Commonwealth, part iii. ch. xxv.

My Lord, this poem, which receiv'd its first occasion of birth from yourselfe and others of your noble familie, and much honour from your own person in the performance, now returns againe to make a final *dedication* of itselfe to you.

H. Lawes. To Lord Viscount Brackly, in Birch's Life of Milton.

He made it his work to see what books were in the press, and to look over epistles *dedicatory*, and prefaces to the reader, to see what faults might be found.

State Trials. The Case of Archbishop Abbot.

I conceive, readers, much may be guess'd at the man and his book, what depth there is, by the framing of his title; which being in this remonstrant so rash and unadvised as ye see, I conceit him to be near a-kin to him who set forth a passion sermon, with a formal *dedicatory* in great letters to our Saviour.

Milton. An Apology for Smectymnuus.

For to whom can I *dedicate* this poem, with so much justice as to you? It is the representation of your own hero: it is the picture drawn at length, which you admire and prize so much in little. *Dryden. The Medal. Epistle to the Whigs.*

The feast of the *dedication* of churches was to be held every year, on the first Sunday in October; but the feast of the patron of the church was to be no more observed.

Burnet. History of the Reformation, Anno 1536.

Leave dangerous truths to unsuccessful satires,
And flattery to some fulsome *dedicators*,
Whom, when they praise, the world believes no more
Than when they promise to give scribbling o'er.

Pope. Essay on Criticism.

This digression, my lord, is not altogether to the purpose of an epistle *dedicatory*: yet 'tis expected that somewhat shou'd be said even here, in relation to criticism; at least in vindication of my address, that you may not be desir'd to patronize a poem, which is wholly unworthy of your protection.

Dryden. Love's Triumph. Epistle Dedicatory.

'Tis in vain, alas! I find,
Much in vain, my zealous mind
Would to learned Wisdom's throne
Dedicate each thoughtful hour:
Nature bids a softer power
Claim some minutes for his own.

Akenside. Ode 8. book ii.

One can hardly think otherwise than that the author of Mr. Evelyn's life must have been misiuformed, and never have seen or carefully considered the inscription on the title *dedicatory*, and the prints themselves.

Walpole. Catalogue of Engravers, vol. v. p. 150.

DEDITION, Lat. *deditio*; from *dedere, deditum*, to give up. A giving up, yielding, surrendering.

The asseige of the castell of Bridgenorth vpon Seuerne, and the compulsion of the woorthie knight Hugh Mortimer to *dedition* to the terrible example of all.

Holinshed. Ireland, book ii. ch. vi.

And the rather because of the custom of the eastern princes, who in token of *dedition* exacted from subjugated provinces earth and water. *Judith*, ii. 7.

Hammond. Works, vol. iv. fol. 323. *Annotations on the* 111 *Psalm.*

DEDU'CE. DEDU'CEMENT, DEDU'CIBLE, DEDU'CING, DEDU'CIVE, DEDU'CT, DEDU'CTION, DEDU'CTIVE, DEDU'CTIVELY.

Deduce, Lat. *deducere*, to lead away from; and *deduct*, from *deduct-um*, past participle; (*de*, and *ducere*, to lead. Of uncertain origin.) Fr. *deduir*; Sp. *deduzir*; It. *didurre*.

To lead, draw or bring from. See the Example from Selden. Generally used met. in reasoning, as to *deduce* a consequence from premised propositions; to infer, to bring, bear or take from, to subtract.

We *deduce* therupō that he wil not suffer his church fal into y^e^ erronious belief of anie dānable vntrouthe, but lead thē into y^e^ trouth y^t^ is y^e^ cōtrarie of y^e^ vntrouth.

Sir Thomas More. Workes, fol. 461. *The second Part of the Confutation of Tyndall.*

It is easy also & lyght, and a very pure gospell, y^t^ is to wit, a preaching of fayth & loue: *deducyng* the loue to God out of fayth, and the loue of a man's neighbour out of the loue of God.

Tyndall. Workes, fol. 21. *Prologues upon the Five Books of Moses.*

This werke who so shal se or rede
Of any incongruitie doe me not impeche,
Ordinately behoveth mee first to procede
In *deduction* thereof, in maner as the leche
His pacient's sicknes oweth first for to seche.

Chaucer. The Remedie of Loue, fol. 323.

The Philippians are in the first parte of Macedonia, as it is declared in the xvi. of the *Acts*, a people *deducted* oute of the citie of Philippos, so called of Philip the buyldour of it.

Udall. Preface to the Philippians.

Whom when he beheld coming, he sodainly lefte the matter, with which he was in hand, and without ani *deduccion* therunto, out of al order, & oute of al frame, began to repete those wordes again.

Sir Thomas More. Workes, fol. 61. *History of King Richard III.*

But yet if he would honestlye stande to his tackling in this pointe, and geue vs the like libertie that himselfe wil take, and neither vse false *deduccions* of hys owne, nor refuse our *deduccions* yf we *deduce* them wel: we would neuer finde fault in this point.

Id. Ib. fol. 461. *The second Part of the Confutation of Tyndall.*

It is justified by express assertion of an old oracle to Archias, a Corinthian, advising him he should hither *deduce* a colony.

Selden. Illustrations of Drayton, song 17.

Out of these grounds, I may then in my opinion safely and with some confidence *deduce* and maintain this position; that the common law of England giveth to the king, as to the head of the common wealth, no perpetuall revenue or matter of profit out of the interest or property of the subject.

State Trials. The great Case of Impositions.

What other *deducements* or analogies are cited out of St. Paul, to prove a likeness between the ministers of the Old and New Testament, having tried their sinews, I judge they may pass without harm-doing to our cause.

Milton. Reason of Church Government, vol. i. fol. 49.

And so not laying to heart the greatness and goodness of God, but blinding himself with an undue zeal to his own person, he [Adam] most unnaturally made himself God's rival, as if he himself were capable of divine knowledge, or God *deducible* to human imbecility.

State Trials. Trial of Lieutenant Colonel John Lilburn.

For hauing yet in his *deducted* spright
Some sparks remaining of that heauenly fire,
He is enlumin'd with that goodly light,
Vnto like goodly semblant to aspire.

Spenser. An Hymn of Loue.

DUCE. — EED.

He keepeth a hundred slaves at least in the mines, each slave being bound to bring in dayly cleare gaine (all charges *deducted*) three pezoes of gold for himself, and two for his woman (eight shillings and three pence to the pezo.)
Sir Francis Drake Revived, fol. 69.

To insist upon the declaration and *deduction* of this point, and pass along through the series and course of so many ages and centuries, as it would be over long for this place, so further I might herein seem as it were to gild gold.
State Trials. Trial of Henry Garnet.

Where he succeeds not thus high, he labours to introduce a secondary and *deductive* Atheism; that although men concede there is a God, yet should they deny his providence.
Sir Thomas Brown, book i. ch. x.

For although to opinion there be many Gods, may seem an access in religion, and such as cannot at all consist with Atheism, yet doth it *deductively* and upon inference include the same, for unity is the inseparable and essential attribute of Deity.
Id.

Some things too I have omitted, and sometimes have added of my own. Yet the omissions, I hope, are but of circumstances, and such as wou'd have no grace in English; and the additions, I also hope, are easily *deduc'd* from Virgil's sense.
Dryden. Virgil's Æneid. Dedication.

Our modern philosophers, nay and some of our philosophising divines, have too much exalted the faculties of our souls, when they have maintained that, by their force, mankind has been able to find out that there is one supreme agent or intellectual being, which we call God: that praise and prayer are his due worship; and the rest of those *deducements*, which I am confident are the remote effects of revelation, and unattainable by our discourse, I mean as simply considered, and without the benefit of divine illumination. *Id. Religio Laici. Preface.*

The late king had also agreed, that two and a half per cent should be *deducted* out of the pay of the foreign troops, which amounted to fifteen thousand pounds.
Burnet. Own Times, Anno 1711.

And I should wonder, if any one should allow the certainty of *deduction* to consist in the agreement of two things in a third, and yet should deny that the knowledge or certainty of that agreement consisted in the perception of it.
Locke. Second Reply to the Bishop of Worcester.

This is the true virtue of fortitude, which is nothing but endeavouring firmly and honestly to act as truth requires; and therefore is directly *deducible* from that notion on which we have founded the morality of human acts.
Wollaston. Religion of Nature, p. 183.

From the words of Moses, cited by our Saviour, the doctrine of a future state may as clearly be *deduced* as from any single text which can be produced out of any one of the prophets.
Jortin. Remarks on Ecclesiastical History.

His omniscience also, as far as respects things present, is *deducible* from his nature, as an intelligent being, joined with the extent, or rather the universality of his operations.
Paley. Natural Theology, ch. xxiv.

Which poem I ordain to be always in English, and to be printed, the expense of which shall be *deducted* out of the product of the estate, and the residue given as a reward for the composer of the poem, or ode, or copy of verses.
Smart. Clause in Mr. Seaton's Will.

This uncertainty is most frequent in the vowels, which are so capriciously pronounced, and so differently modified by accident or affectation, not only in every province, but in every mouth, that to them, as is well known to etymologists, little regard is to be shewn in the *deduction* of one language from another.
Johnson. English Dictionary. Preface.

DEED, DEE'DLESS, DEE'DY, DEED-DARING. ("Like *actum* and *factum*) means something, any thing *done*. It is the past participle of the A. S. verb *don*, to do. *Do-ed, did, deed*, is the same word differently spelled. It was formerly written *dede*, both for the past tense and past participle." See Tooke, v. 2.

Deedy; industrious, notable. *Berks.* Grose. It is properly applied to any one *doing* attentively.

DEED.

Sire, heo seyde, yleue not þat my sustren al soþ seide.
Ac for me my self, [Cordelia] ich wol soþ segge of þis *dede*.
R. Gloucester, p. 30.

Walter Spek was in þat stoure, gode knight at alle nedes,
þe boke tellis grete honour of his douhty *dedes*.
R. Brunne, p. 114.

For David was þe douhtiest. of *dedus* in hus tyme.
Piers Ploughman. Vision, p. 373.

For pitee maketh a kynge curteise
Both in his worde and in his *dede*.
Gower. Conf. Am. book vii. fol. 159.

Howe be it in uery *dede* the name of the cytie was Lais at the beginninge. *Bible, Anno* 1551. *Judges*, ch. xviii.

——————————— Dispaire:
Who first vs greets, and after faire areedes
Of tydings strange, and of adventures rare:
So creeping close, as snake in hidden weedes,
Inquireth of our states, and of our knightly *deedes*.
Spenser. Facrie Queene, book i. can. 9.

Vnblest, great-high *deed-daring* man that car'd not doing ill.
Chapman. Homer. Iliad, book v. fol. 71.

Th' undaunted power of princes should not be
Confin'd in *deedless* cold calamity.
Beaumont and Fletcher. The Bloody Brother, act iv. sc. 2.

Yet thou (even Hector) *deedlesse* standst, and car'st not to employ,
Thy towne borne friends, to bid them stand, to fight and save their wives. *Chapman. Homer. Iliad*, book v. fol. 73.

The monarch, blinded with desire of wealth,
With steel invades his brother's life by stealth;
Before the sacred altar made him bleed,
And long from her conceal'd the cruel *deed*.
Dryden. Virgil. Æneid, book i.

Whatever notions some may have of the soul in its state of separate existence, yet a mere spirit is not a man; for man is made of soul and body: and therefore to bring the man into judgment to answer for his *deeds*, the soul and the body must be brought together again *Sherlock. Discourse* 49.

DEED, in *Law*, a written contract signed, sealed, and delivered: the signing and sealing are requisite, to testify the consent of the parties; the delivery, to make it binding and perfect, since it takes effect from the day of delivery. Deeds can only be made by parties capable of contracting, and for good considerations; and the subject matter must be legally and lawfully set out. The formal parts of a Deed are: the *premises* containing the number, names, additions, and titles of the parties; the *habendum*, which determines the estate and interest intended to be granted by the Deed; the *reddendum* or *reservation*, whereby the grantor reserves to himself something out of the thing granted; a condition, which is a clause of contingency, on the happening of which the estate granted may be defeated; the warranty, whereby the grantor for himself and heirs warrants or secures to the grantee the estate so granted; the covenants, which are clauses of agreement contained in the Deed whereby the contracting parties stipulate for the truth of certain facts, or bind themselves to the performance of some specific acts; and the conclusion, which states the execution and date of the Deed, or the time of its being given or executed, either expressly or with reference to some day and year before mentioned. A Deed may be either an Indenture or Deed-poll: the former derives its name from being indented or cut in an uneven manner so as to tally with counterparts; the latter, or Deed-poll, of which there is one part only, is so called from its being polled or shaved even. A Deed is the most solemn act of law which a man can perform with respect to the disposition of his property, and therefore no person shall be permitted to aver or prove any thing against his own Deed. Every Deed must be founded

DEED. — DEEP.

upon good and sufficient consideration, not upon an usurious contract, nor upon fraud or collusion, either to deceive *bond fide* purchasers or just creditors; any of which considerations will vacate the Deed. A Deed must be written upon proper stamps, otherwise it cannot be given in evidence. The written matter of a Deed must be set forth in a Legal manner, so as that there are words sufficient to explain the meaning of the parties, and at the same time to bind them to the execution of their contract; and of this sufficiency, the Courts of Law are to determine. Another requisite is that it should be witnessed or attested; the attestation is, however, necessary rather for preserving the evidence than as intrinsically essential to the validity of the instrument. The following principles are adopted by Courts of Law for the exposition of Deeds: that they are beneficial to the person in whose favour they are intended to operate; that where the words used in the Deed may be employed to some intent, they shall not be void; that the words be construed according to the meaning of the parties, and not otherwise; that the intent of the parties shall be carried into effect, provided such intent can possibly stand in law: and that Deeds shall be expounded reasonably, without injury to the grantor and to the greatest advantage of the grantee.

DEEM, *v.* / DEEM, *n.* / DEE'MING. A. S. *dem-an*, to think, to judge, to determine. See DOOM, and DAMN.

He tolde, þat in a uÿsÿon he sey bÿ hÿm a cas,
Þat he was byuore God ÿbrozt, hys *dom* vor to avonge,
And þat he was þere *ÿdemd* to þe pyne of helle strong.
R. Gloucester, p. 420.

Þe barons wrote ageÿn, at his *demÿng* þei ches,
Þei held his *dome* certeÿn, for he was prince of pes.
R. Brunne, p. 86.

And *deme* wel and wislÿche.
Piers Plouhman. Vision, p. 194.

Nyle ye *deme* that ghe be not *demed*. For in what *doom* ye *demen*; you schulen be *demed*, and in what measure ye meten: it schal be meten agen to you.
Wiclif. Matthew, ch. vii.

DEE — DEE

Now *demeth* as you liste, ye that can,
For I wol tell you forth as I began.
Chaucer. The Knightes Tale, v. 1355.

But still Creseide heuy in her entent,
Into the church would nat herself present,
For giuing of the people any *deming*
Of her expulse fro Diomede the king.
Id. The Testament of Creseide, fol. 195.

But false Egyste aboue hem alle
Was *deemed* to diuers peine,
The werst that men couthe ordeine.
Gower. Conf. Am. book iii. fol. 56.

These thre estates ordayned and stablysshed in their names, receyuers of all male totes, *deames*, subsidies, and other rightes, pertayning to the kyng, and to the realme.
Lord Berners. Froissart. Cronycle, ch. 171.

This hellish porter, *deeming* that
Such musik would delight
His weeping mistris, did conuay
The harper to hir sight.
Warner. Albion's England, book i. ch. vi.

There was graunted vnto him halfe a *deeme* of the spiritualitie, and half a *deeme* of the temporaltie, to be payde at the feast of Saint Mighell then next, if it seemed to the lordes and counsaylours that it was neede.
Grafton. Richard II. The tenth Yere.

TROY. Here me, loue: be thou but true of heart.
CRES. I true? how now? what wicked *deeme* is this?
Shakespeare. Troylus and Cressida, fol. 96.

Nor could her wretched sister once divine
These rites could cover such a dire design,
Nor *deem'd* a lover treacherous to his vows
Should more afflict her than her murder'd spouse.
Pitt. Virgil. Æneid, book iv.

I suppose it agreed by all who admit a future judgment, that misery and happiness are set before us upon some terms: I suppose, likewise, that it will be *deemed* reasonable for God to act upon such terms as reason itself, the interpreter of God's will in this case, proposes to us. *Sherlock. Discourse* 27.

DEEP.

DEEP, *adj.* / DEEP, *n.* / DEEP, *adv.* / DEE'PEN, / DE'EPLY, / DE'EPNESS, / DE'EPSOME, / DEPTH, / DE'PTHLESS. A. S. *deope*; Dutch, *diep*; Ger. *tief*; Swe. *djup*. From A. S. *dipp-an*, to dip, to dive. *Depth* is the third person singular. As now applied, *deep* is Far below the surface; sunk, depressed, immersed; met. not easily fathomed, not easily seen through or penetrated; profound.

Deep is much used in *Composition*, and supplies some words of strong import.

Þe þef, þat laÿ bÿneþ hÿm, þozte on luþer bote,
And smot þe kÿng wÿþ a knÿf in þe breste *depe* ynou,
And, to gret harm to al þÿs lond, þe gode kÿng he slou.
R. Gloucester, p. 277.

Now adde heÿe men of þe lond ÿtake þere bÿuore,
Hÿs fader ostage god ÿnou, and *dep* oþ ÿsuore,
Wÿþ hym to holde trewelyche, and breke þoluer oþ.
Id. p. 301.

He did Harald body do drawe vp also tite,
& þorȝh þe podels it drouh, that foule were & *deppest*,
& siþen in to Temse his body did he kest.
R. Brunne, p. 54.

Athelstan in Scotland a selcouth ded he one,
He smote *depe* al Donbarre, an elne in þe stone.
R. Brunne, p. 29.

A water in Snowdoun runnes, Amber is the name,
An arm of þe se men kennes, þe *depnes* may none ame [tell.]
Id. p. 240.

The *dupe* dale and durke. un sÿmely to see to,
What may hit by mene. madam ich by seche.
Piers Plouhman. Vision, p. 15.

He is lyk to a man that bildith an hous that diggide *depe* and sette the foundement on a stoon. *Wiclif. Luke*, ch. vi.

Thries I was at schip breche, nyght and dai I was in the *depnesse* of the see. *Id. 2 Corynthians*, ch. xii.

Alone in woods, in rockes and in caues *depe*,
I may at mine owne wil both waile and wepe.
Chaucer. The Lamentation of Marie Magdaleine, fol. 320.

Then tooke I of the nightingale kepe,
How she cast a sigh out of her *depe*,
And saied, alas that euer I was bore.
Id. Of the Cuckow and the Nightingale, fol. 344.

And here I make mine protestacioun
And *deepely* sweare as mine power to bene
Faithful deuoid of variation
Chaucer. The Court of Loue, fol. 355.

Of the darke *depenesse* of hell been her gestes:
Beware yong man therefore I thee rede.
Id. The Remedie of Loue, fol. 324.

His tales with myn eares I herde,
But to myn herte came it nouht,
Ne sanke no *deeper* in my thought.
Gower. Conf. Am. book ii. fol. 39.

And whan the citee was a slepe,
A wilde fyre into the *depe*
Thei caste amonge the tymber werke.
Id. Ib. book v. fol. 96.

O Gods that empier keepes on ghostes, and soules of silens dumme,
Thou Chaos, and firy boyling pittes and places glumme:
Giue licens me to tell your secret workings vnder ground,
Giue pardon to disclose thinges *deepe* in mist. and darknes dround.
Phaer. Æneidos, book vi. p. 143.

Thy rightuousnese standeth lyke the stronge mountaynes, and thy judgements lyke the greate *deepe*.
Bible, Anno 1551. *Psalm* 36.

We gaue it [holy Sacrament] the same honour that we geue vnto the Holy Scripture and Word of God, becanse it expresseth vnto our senses the death of our Sauiour and doth more *deepely* print it within vs.
Frith. Workes, fol. 168. *Conclusion of a Booke made by him.*

In the meane waie there is a litle broke called Cocke not very broade, but of greate *deapenes*, in the whiche, what for haste of escapyng, and for feare of folowers, a great number were drent and drowned. *Hall. Henry VI. The thirty-ninth Yere.*

And as he cesside to speke he seyde to Symount, lede thou into the *depthe*, and slake youre nettis to take fish.
Wiclif. Luke, ch. v.

——————— Geometrie
Through which a man hath the sleight
Of length, of brede, or *depth*, of height.
Gower. Conf. Am. book vii. fol. 142.

Not rashe in uttering, but ware in considering every matter: and thereby, not quick in speaking, but *deepe* of judgement, whether they write or give counsell in all weightie affairs.
Ascham. The Schole Master, p. 208.

——————— Dark'n'd so yet shon
Above them all th' Arch-angel: but his face
Deep scars of thunder had intrenchi.
Milton. Paradise Lost, book i. l. 601

Happy the man, I grant, thrice happy, he,
Who can through gross effects their causes see:
Whose courage from the *deeps* of knowledge springs,
Nor vainly fears inevitable things.
Cowley. Essays. Virgil. Georgics, lib. ii. fol. 458.

——————— What can be worse
Then to dwell here, driv'n out from bliss, condemn'd
In this abhorred *deep* to utter woe.
Milton. Paradise Lost, book ii. l. 87.

I hear that you begin to blow the coal, and offer sacrifice to Demogorgan, the God of Minerals: Be well advis'd before you engage yourself too *deep*.
Howell. Letter 41. book i. sec. 6.

——————— The place
Was knee *deep* where she sate.
Beaumont and Fletcher. The Two Noble Kinsmen, act iv. sc. 1.

He made forts and barricadoes, heightened the ditches, *deepened* the trenches. *Stow. Queen Elizabeth, Anno* 1601.

She brought Sir Henry Montague from delivering law on the King's Bench, to look to his bags in the Exchequer, for she made him Lord High Treasurer of England; but he parted with his white staff before the year's end, though his purse had bled *deeply* for it. (above 20,000.)
Howell. Letter 1. book i. sec. 3.

By these remarkable steps, among others, did the merciful hand of God, in this short space of time, not only bind up and heal all those wounds, but even make the scars as undiscernable, as, in respect of the *deepness*, was possible; which was a glorious addition to the deliverance. DEEP.
Clarendon. History of the Civil Wars, vol. iii. part ii. p. 773.

This said; he [Proteus] diu'd the *deepsome* watrie heapes:
I, and my tried men, tooke vs to our ships.
Chapman. Homer. Odyssey, book iv. fol. 62.

Through these his slights he many doth confound:
And eke the rocke, in which he wonts to dwell,
Is wondrous strong, and hewen far vnder ground
A dreadfull *depth*, how *deep* no man can tell.
Spenser. Faerie Queene, book v. can. 9.

The preservation of his life, which was in the utmost hazard, by reason of the prejudices then reigning, obliged him to confine himself to the *deepest* privacy.
Ludlow. Memoirs. Preface.

Then toils for beasts, and lime for birds were found,
And *deep-mouthed* dogs did forest walks surround:
And casting nets were spread in shallow brooks,
Drags in the *deep*, and baits were hung on hooks.
Dryden. Virgil. Georgics, book i.

The water *deepned* and sholdned so very gently, that in heaving five or six times we could scarce have a foot difference.
Dampier. Voyage to New Holland, &c. Anno 1699.

O save me God, thy floods about me roll,
Thy wrath divine hath overflow'd my soul:
I come at length where rising waters drown,
And sink in *deep* affliction, *deeply* down.
Parnell. The Gift of Poetry.

The *deepness* of their soil, and wetness of seasons, which would render it unpassable, forces them, not only to exactness of paving in their streets, but to the expence of so long causeys between many of their towns, and in their highways.
Sir William Temple. On the United Provinces, ch. iv.

Achitophel had form'd it, with intent
To sound the *depths*, and fathom where it went,
The people's hearts, distinguish friend from foes,
And try their strength before they came to blows.
Dryden. Absalom and Achitophel, part i.

But now, admitted guests in heav'n, we rove
Free and familiar in the realms above:
The wonders hidden *deep* in earth below,
And nature's laws, before conceal'd we know.
Fawkes. An Eulogy on Sir I. Newton.

Ere yet the *deepening* incidents prevail,
Till rous'd attention feel our plaintive tale,
Record whom chief among the gallant crew,
Th' unblest pursuit of fortune hither drew.
Falconer. Shipwreck, can. 1.

We kept to the northward all night, at the distance of from four miles to four leagues from the shore, and with a *depth* of water from seventeen to thirty-four fathom.
Cook. First Voyage, book iii. ch. ii.

But Jove, in goodness ever wise,
Hath hid, in clouds of *depthless* night,
All that in future prospect lies,
Beyond the ken of mortal sight.
Francis. Horace. Ode 29. book iii.

DEEP, in *Composition*.

And then the sweete-voict nymphs that crown his mountains,
(Flockt round about, the *deepe-black-watred* fountains;)
Fall in with their contention of song. *Chapman. To Pan.*

Meane time I wish a good renowne, that these *deepe-brested* dames
Of Ilion and Dardania may, for th' extinguisht flames
Of their friends lives, with both their hands, wipe miserable teares
From their so curiously kept cheekes.
Id. Homer. Iliad, book xviii. fol. 256.

DEEP.

Ah! gentle knight, whose *deepe-conceiued* griefe
Well seemes t' exceed the powre of patience,
Yet if that heauenly grace some good reliefe
You send, submit you to high prouidence.
Spenser. Faerie Queene, book iii. can. 14.

——— When I did heare
The motley foole, thus morall on the time,
My lungs began to crow like Chanticleere,
That fooles should be so *deepe-contemplative*.
Shakspeare. As You Like It.

This, I confess, it is to me a complication of riddles, (and therefore put some artists under that *deep-dark-phrase*, and title of fundamental laws of the kingdom) to which certainly no liberty or right of the subject in Magna Charta, no nor legislative power, will enable any man to give any intelligible, much less legal name.
Hammond. Works, vol. i. fol. 313.

The vault or charnell-house of rottenness, of all the impurity in the world, (the *deep-digged* Golgotha and Aceldama) under the fairest and most inviting inscriptions.
Id. Works. Sermon 6. vol. iv. p. 508.

Wouldst thou not spit at me, and spurn at me,
And hurle the name of husband in my face,
And tear the stain'd skin of my harlot brow,
And from my false hand cut the wedding ring,
And break it with a *deep-diuorcing* vow?
Shakspeare. Comedy of Errours, fol. 89.

To Tenedos they come,
And the *deepe-drawing* barke do there disgorge
Their warlike fruitage.
Id. Prologue to Troylus and Cressida.

So she *deep-drenched* in a sea of care,
Holds disputation with each thing she views,
And to herself all sorrow doth compare.
Id. The Rape of Lucrece.

——— Yf any leaches skill,
Or other learned meanes could haue redreast:
This my deare daughter's *deepe-ingraffed* ill
Certis I should be loth thee to molest.
Spenser. Faerie Queene, book iii.

Me thinkes I should not thus be led along,
Mayl'd vp in shame, with papers on my back,
And follow'd with a rabble, that reioyce
To see my teares, and heare my *deep-fet* groanes.
Shakspeare. Henry IV. Second Part, fol. 129.

I had my conge; plant myself of one leg,
Draw back the other with a *deep-fetched* honour.
Chapman. All Fools, act ii. sc. 1.

Tush! what care I to be Arcesilas
Or some sad Solon, whose *deep-furrowed* face,
And sullen head, and yellow clouded sight,
Still on the steadfast earth are musing pight.
Hall. Satire 2. book ii.

God, heaven, this middle world, *deep-glimmering* hell
With all the lives and shapes that there remain,
The forms of all in humane souls do dwell.
More. On the Soul, part iii. can. 3. st. 23.

The *deep-green* emerald in whose fresh regard,
Weak sights their sickly radiance do amend.
Shakspeare. A Lover's Complaint.

But as she waxeth wide,
So Essex in her tides, her *deep-grown* marshes drowns,
And to enclosures cuts her drier upland grounds.
Drayton. Poly-olbion, song 23.

He sees his *deep-laid* projects turn'd into
Just engines of their masters overthrow.
Beaumont. Psyche, can. 15. st. 55.

Amidst these sapphire far extending heights,
The never-twinkling, ever wandering lights
Their fixed motions keep; one dry and cold,
Deep-leaden colour'd, slowly there is roll'd.
Drummond. An Hymn on the Fairest Fair.

Go, and your *deeply-earned* places take
Amidst the ever-burning brimstone lake.
Beaumont. Psyche, can. 24. st. 107.

Now if we consult that prayer said to be his [Manassah] (which was perhaps but the collection of some broken parts of it let down by tradition, and set together by some other) though reckoned among the Apocrypha, yet (as Junius says) is pious, and certainly expresseth the true sense of a *deeply-humbled* soul. DE
Goodwin. Works, vol. iii. part i. fol. 486.

The hills and vallies here and there resound,
With the re-echoes of the *deepe-mouth'd* hound.
Browne. Britannia's Pastorals, song 4. book i.

The *deep-observing* mother joyn'd to hear
Their humble orison; and what, said she,
My honest friends, has call'd you from your care
Thus to attend on this new piety;
Beaumont. Psyche, can. 6. st. 205.

And *deep-pain'd* nature, though but fresh and new,
In this sad moment crack'd and crazy grew.
Id. Ib. can. 6. st. 293.

Damon, the wounds *deep-rankling* in the minde
What herbs could ever cure? what art could finde?
P. Fletcher. Eclogue 5.

More furnished with strength of argument
From learned Athens never student came,
Who had his nimblest years and spirits spent
The engins of *deep-reaching* wit to frame.
Beaumont. Psyche, can. 23. st. 25.

This Argive earth which ere while was full soft,
Now baked hard with fire, the blood *deep-red*,
Of Bacchus hides within.
Holland. Plutarch, fol. 588.

The *deepe-reuoluing* wittie Buckingham,
No more shall be the neighbor of my counsailes,
Hath he so long held out with me, vntry'd,
And stops he now for breath?
Shakspeare. Richard III. fol. 194.

See'st thou that rueful place, that garden where
Eternal barrenness *deep-rooted* grows.
Beaumont. Psyche, can. 9. st. 191.

SHAPE. Take heed,
He's nois'd about for a *deep-searching* head,
I'll pawn my life 'tis a trick.
Cartwright. The Ordinary, act ii. sc. 3.

Sir Walter Rawleigh hath showen himself as *deep-sighted*, and apprehensive to spy out the stories and imperfect narrations of times, what the face or scheme of things in any age was, as any historian whatever that hath undertaken to set forth matters of that nature. *Goodwin. Works*, vol. iv. part iv. fol. 366.

Thy mermaid's voice hath done me double wrong,
I had my load before, now press'd with bearing:
Melodious discord, heavenly tune harsh-sounding,
Earth's *deep-sweet* music, and heart's *deep-sore* wounding.
Shakspeare. Venus and Adonis.

Thou canst be therefore, none else but the man
Of many virtues: Ithacensian,
Deepe-soul'd Vlysses.
Chapman. Homer. Odyssey, book x. fol. 154.

W. SMALL-SH. How, marry him! 'foot, art mad, widow?
Wo'ot marry an old crazed man,
With chap-fallen gums, and *deep-sunk* eyes?
Barry. Ram Alley; or Merry Tricks, act iv. sc. 4.

Then being ask'd where all thy beauty lies,
Where all the treasure of thy lusty days;
To say within thine own *deep-sunken* eyes,
Were an all-eating shame and thriftless praise.
Shakspeare. Sonnet 2.

The latest breath that gaue the sound of words
Was *deepe-sworne* faith, peace, amity, true loue,
Betweene our kingdoms and our royall selues.
Id. King John, fol. 10.

——— Had cautious fear not prest
For some demur, and to his party won
Deep-thinking jealousy.
Beaumont. Psyche, can. iv. st. 177.

——————Immediate in a flame
But soon obscur'd with smoak, all heav'n appear'd,
From those *deep-throated* engins belcht.
Milton. Paradise Lost, book vi. l. 586.

Unanimous they all commit the care
And management of this main enterprize
To him their great dictator, whose attempt
At first against mankind so well had thriv'd
In Adam's overthrow, and led their march
From hell's *deep-vaulted* den to dwell in light.
Id. Paradise Regained, book i. l. 116.

Now where the aged oak his green arms spreads,
He lies, now in the flow'ry meads:
Whilst through their *deep-worn* banks the murmuring floods,
Do glide, and birds do chant in the woods.
Cotton. Horace. His second Epode.

The varlet at his plaint was grieu'd so sore,
That his *deepe-wounded* heart in two did riue,
And his own health remembring now no more
Did follow that ensample which he blam'd afore.
Spenser. Facrie Queene, book vi. can. 6.

She, silly queen, with more than Love's good will
Forbade the boy, he should not pass those grounds;
"Once," quoth she, "did I see a fair sweet youth
Here in these brakes *deep-wounded* with a boar."
Shakspeare. Passionate Pilgrim.

For never spy'd they any one, but in
His self-betraying countenance they saw
The odious characters of *deep-writ* sin.
Beaumont. Psyche, can. 9. st. 121.

Or should the *deep-brew'd* tempest muttering rise,
While rocks and shoals perfidious lurk around,
With Tully she her wide reviving light
To senates holds, a Catiline confounds,
And saves awhile from Cæsar sinking Rome.
Thomson. Liberty, part v.

Sudden the sword tempestuous cleaves in twain
His cheeks, and sinks *deep-bury'd* in the brain.
Pitt. Virgil. Æneid, book ix.

Hence, in old dusky time, a deluge came:
When the *deep-cleft* disparting orb, that arch'd
The central waters round, impetuous rush'd,
With universal burst, into the gulph.
Thomson. Seasons. Spring.

The Belgians hop'd that, with disordered haste,
Our *deep-cut* keels upon the sands might run:
Or, if with caution leisurely were past,
Their numerous gross might charge us one by one.
Dryden. Annus Mirabilis, st. 182.

——————The penetrative sun
His force *deep-darting* to the dark retreat
Of vegetation, sets the steaming power
At large, to wander o'er the vernant earth,
In various hues. *Thomson. Seasons. Spring.*

——————The furry millions there,
Deep-dig their dens beneath the sheltering snows.
Id. Liberty, part iii.

Sometimes she bids the *deep-embattled* host,
Above the vulgar reach, resistless form'd,
March to sure conquest—never gain'd before!
Id. Ib. part v.

Such small, such contemptible, and almost unobservable hints, have sometimes unravell'd and thrown open the mysterious contexture of the *deepest-laid* villanies.
South. Sermons, vol. iv. p. 163.

Ombus and Tentyr neighb'ring towns, of late
Broke into outrage of *deep-fester'd* hate.
Dryden. Juvenal. Satire 15.

A field *deep-furrow'd* next, the God design'd,
The third time labour'd by the sweating hind.
Pope. Homer. Iliad, book xviii.

'Twas thus th' armipotent advis'd the Gods,
When from his throne the cloud-compeller nods,
Deep-lengthening thunders run from pole to pole,
Olympus trembles as the thunders roll.
Parnell. The Battle of the Frogs and Mice.

Now, while I task the sweetness of the shade,
While Nature lies around *deep-lull'd* in noon;
Now come bold Fancy, spread a daring flight,
And view the wonders of the torrid zone.
Thomson. Seasons. Summer.

As when a ship-wright stands his workmen o'er,
Who ply the wimble, some huge beam to bore;
Urg'd on all hands, it nimbly spins about,
The grain *deep-piercing* till it scoops it out.
Pope. Homer. Odyssey, book ix.

——————You, gallant Vernon, saw
The miserable scene; you, pitying, saw
To infant weakness sunk the warrior's arm;
Saw the *deep-racking* pang, the ghastly form,
The lip pale-quivering, and the beamless eye
No more with ardour bright.
Thomson. Seasons. Summer.

Full in the root, Æneas drove his spear:
The dart, *deep-riveted*, stood trembling there.
Pitt. Virgil. Æneid, book xii.

He, when *deep-rolling* clouds blot out the day,
And thunderous storms a solemn gloom display,
Pours down a watery deluge from on high,
And opens all the sluices of the sky.
Broome. The forty-third Chapter of Ecclesiasticus.

——————Nor shuns the lance of Crete,
Fixt as some column, or *deep-rooted* oak,
(While the winds sleep) his breast receiv'd the stroke.
Pope. Homer. Iliad, book xiii.

——————*Deep-rous'd*, I feel, methinks,
A sacred terrour, a severe delight,
Creep through my mortal frame.
Thomson. Seasons. Summer.

Deep-sighted in intelligences,
Ideas, atoms, influences.
Butler. Hudibras, part i. can. 1.

Milkah for wiles above her peers renown'd,
Deep-skill'd in charms and many a mystic sound.
Tickell. Kensington Garden.

Where angel forms athwart the solemn dusk
Tremendous sweep, or seem to sweep along.
And voices more than human, through the void
Deep-sounding, seize th' enthusiastic ear.
Thomson. Seasons. Autumn.

——————At once he darts along
Deep-struck, and runs out all the lengthen'd line:
Then seeks the farthest ooze, the sheltering weed,
The cavern'd bank, his old secure abode. *Id. Spring.*

——————Every copse
Deep-tangled, tree irregular, and bush
Bending with dewy moisture, o'er the heads
Of the coy quiristers that lodge within,
Are prodigal of harmony. *Id. Ib.*

Dun shades, in rocky shapes up ether roll'd,
Project long, shaggy points, *deep-tinged* with gold.
Savage. The Wanderer, can. 5.

——————O'er th' extended vales,
The wood-girt lawns I ran, nor slack'd my pace,
Till at my flock thick-panting I arriv'd,
And drove far off, beneath a *deep-arch'd* cave.
Warton. Eclogue 4.

——————In the rear they stood
Behind two thousand Locrians, *deep-array'd*
By warlike Medon, from Oileus sprung.
Glover. Leonidas, book vii.

Beyond the shadow of these mountains green,
Deep-bosom'd in the vale, a cottage stands,
The dwelling of my sire, a peaceful swain.
Logan. The Episode of Levina.

Down prest by wat'ry weight the bowsprit bends,
And from above the stern *deep-crashing* rends.
Falconer. Shipwreck, can. 3.

Awaken'd by the clamour of my friends
Newly arisen, he also sprang to rise,
And, in his haste, forgetful where to find
The *deep-descending* stairs, plung'd through the roof.
Cowper. Homer. Odyssey, book x.

DEEP.

Nor fateful only is the bursting flame:
The exhalations of the *deep-dug* mine,
Though slow; shake from their wings as sure a death.
Grainger. The Sugar Cane, book iv.

My form was pleasing; health refin'd
My blood, a *deep-discerning* mind
Crown'd all the rest.
Harte. Thomas a Kempis.

——— Near at hand the wide
Majestic wave of Severn slowly rolls
Along the *deep-divided* glebe.
Dyer. The Fleece, book ii.

——— A dreadful pause ensues:
Deceitful calm, portending fiercer storm.
Sad night at once, with all her *deep-dy'd* shades,
Falls black and boundless o'er the scene.
Mallet. The Excursion, can. 1.

So saying, from battle she conducted forth
The stormy Mars to a sequester'd seat,
Where *deep-embanked* Scamander roll'd below.
Cowper. Homer. Iliad, book v.

——— That soft tract
Of Cambria, *deep-embay'd* Dimetian land,
By green hills fenc'd, by ocean's murmur lull'd.
Dyer. The Fleece, book iii.

——— The *deep-enamour'd* youth
Stood gazing on her charms, and all his soul
Was lost in love.
Logan. The Episode of Levina.

Yet they did assert it: and far from being disproved in it, thousands at once, notwithstanding the most powerful worldly motives, and the *deepest-rooted* prejudices, to the contrary, were convinced by them. *Secker. Lecture* 10.

——— But rather now unfold
By what mysterious fabric of the mind,
The *deep-felt* joys and harmony of sound
Result from airy motion.
Akenside. The Pleasures of Imagination, book iii.

High on the topmost eminence sublime
Of the *deep-fork'd* Olympian she perceiv'd
The thund'rer seated, from the Gods apart.
Cowper. Homer. Iliad, book i.

——— His lov'd associates, Echius' son,
Mecisteus, with Alastor, rais'd and bore
The maim'd *deep-groaning* warrior to his fleet.
Id. Ib. book viii.

Let sun and rain mature thy *deep-hoed* land,
And old fat dung cooperate with these.
Grainger. The Sugar Cane, book i.

While all the comforts that on life attend,
The cheerful converse, and the faithful friend,
By thought *deep-imag'd* in her bosom play,
Endearing life, and charm despair away.
Broome. The Love of Medea and Jason.

——— Then grave arose
The hero, old Ægyptius; bow'd with age
Was he, and by experience *deep-inform'd.*
Cowper. Homer. Odyssey, book ii.

What, when to raise the meditated scene,
The flame of passion through the struggling soul
Deep-kindled, shows across that sudden blaze
The object of its rapture, vast of size,
With fiercer colours and a night of shade?
Akenside. The Pleasures of Imagination, book ii.

Whose latrant stomachs oft molest
The *deep laid* plans their dreams suggest.
Green. The Spleen.

The bear may leap, its lumpish cubs in view,
Or sportive cat her circling tale pursue,
The grin *deep-lengthen* pug's half-human face,
Or prick'd-up ear confess the simp'ring ass.
Whitehead. On Ridicule.

Yet not vext Ætna's pillar'd flames that strike
The stars! nor molten mountains hurl'd on high;
Nor pond'rous rapid deluges, that burn
Its *deeply-channel'd* sides: cause such dismay,
Such desolation, Hurricane! as thou.
Grainger. The Sugar Cane, book ii.

——— See the silver maze
Of stately Thamis, ever checquer'd o'er
With *deeply-laden* barges, gliding smooth
And constant as his stream.
Dyer. The Fleece, book iv.

——— ——— Eternal sire!
Shall I displease thee, should I punish Mars,
And chase him *deeply-wounded* from the field.
Cowper. Homer. Iliad, book v.

And hark! from rock to rock the sound
Of winding horn, and *deep-mouth'd* hound,
Breaking with rapture on the ear,
Proclaims the blithesome Phœbe near.
Lloyd. Arcadia.

So saying, he plung'd into the billowy waste.
I then, with my brave comrades, to the fleet
Return'd, *deep-musing* as I went, and sad.
Cowper. Homer. Odyssey, book iv.

——— A less pleasing theme,
What ills await the ripening cane, demands
My serious numbers; these the thoughtful Muse
Hath oft beheld, *deep-pierc'd* with generous woe.
Grainger. The Sugar Cane, book ii.

——— Their heads *deep-plunging* oft
Our galleys flew, and rent, and rent again,
Our tatter'd sail-cloth crackled in the wind.
Cowper. Homer. Odyssey, book ix.

Pour into their cloven feet
Corrosive drugs, *deep-searching* arsenic,
Dry alum, verdigrise, or vitriol keen.
Dyer. The Fleece, book i.

Awe-quell'd he sat, and from his visage mean,
Deep-sighing wip'd the rheums.
Cowper. Homer. Iliad, book ii.

Borne on a corded raft, and suff'ring wo
Extreme, he on the twentieth day shall reach,
Not sooner, Scherie the *deep-soil'd*, possess'd
By the Phæacians, kinsmen of the Gods.
Id. Odyssey, book v.

Happy the first of men, ere yet confin'd
To smoky cities; who in sheltering groves,
Warm caves, and *deep-sunk* vallies liv'd and lov'd,
By cares unwounded.
Warton. The Enthusiast.

Fatal to Priam's ancient sway
You bear th' ill-omen'd fair away:
For soon shall Greece in arms arise,
Deep-sworn to break thy nuptial ties.
Francis. Horace. Ode 15. book i.

Had I been witholden by the awe of these partial examiners and hasty judges from concluding my last book in the manner I did, I could not have made it so apparent as I think it must be to every one who considers the arguments urged there, of how necessary importance religion is, not only for keeping the vulgar and the giddy in order; but likewise for the refined and *deep-thinking*. *Search. Light of Nature*, part xiii. ch. xxxi.

The excellence of colouring does not proceed from fine colours, but true colours; from breaking down these fine colours which would appear too raw, to a *deep-ton'd* brightness.
Sir Joshua Reynolds. The Art of Painting, note 37.

See the detestful owl, ill-omen'd, rise!
Dragg'd, by despair, from her sequestr'd cell;
And, by the discord of shrill shrieking cries,
Doubling the horrours of the *deep-ton'd* hell.
Cunningham. An Elegiac Ode.

O for the warblings of the Doric ote,
That wept the youth *deep-whelm'd* in ocean's tide.
Warton. On the Death of Frederick Prince of Wales.

DEER. — FACE.

DEER, DEER-SKIN, DEER-STEALER. A. S. *deor*; Dutch, *dier*; Ger. *thier*; Swed. *djur*. Somner says, "*Deor*; wild deer, wild beasts of all kind;" and the Etymologists derive it from the Greek θήρ, *bestia*.

And þe parc of Wodestoke, & *der* þer inne do.
R. Gloucester, p. 439.

þe kyng no man suld deme in courte for wilde *dere*.
R. Brunne, p. 110.

He shewed him, or they went to soupere,
Forestes, parkes ful of wilde *dere*.
Chaucer. The Frankeleines Tale, v. 11502.

White foxes and *dere-skinnes* are brought thither by the men of Penninge. *Hakluyt. Voyage, &c. John Hasse.*

First, for his weeping into the needlesse streame;
Poore *deere*, quoth he, thou mak'st a testament
As worldlings doe, giuing thy sum of more
To that which had too much.
Shakspeare. As You Like It, fol. 190.

Here the brakishness of the water, and the grossenesse of the ayre, is recompensed by the goodness of the earth, abounding with *deries* and pasture.
Fuller. Worthies. Lincolne-shire.

Whom [Python] Phœbus basking on a bank espy'd,
Ere now the God his arrows had not try'd,
But on the trembling *deer*, or mountain-goat;
At this new quarry he prepares to shoot.
Dryden. Ovid. Metamorphoses, book i.

The first tryal of skill he ever performed was with one Cacus, a *dear-stealer*; the next was with Typhonus, a giant of 40 foot 4 inches. *Tatler*, No. 31.

To freeze beneath the midnight air,
The huntsmen leaves the sighing fair,
Pleas'd if his hounds the *deer* pursue,
Or hold th' entangled boar in view.
Boyse. Horace. Ode 1. book i.

She stood awhile to gaze upon the departing vessel, and then returning to her hut, silent and dejected, laid aside, from that hour, her white *deer-skin*, suffered her hair to spread unbraided on her shoulders, and forbore to mix in the dances of the maidens.
Johnson. Rambler, No. 187.

DEFA'CE, *v.* DEFA'CER, DEFA'CEMENT, DEFA'CING. Cotgrave says, *Desfacer*, as *effacer*. And *effacer*; "to efface, race, blot, rub out, wipe away." And Minsheu, *quasi pristinam* faciem *auferre, seu formam delere*. It. *sfaeciare*. And Skinner, *pristinam* faciem *eruere*.

To take away "all the feture of the *face*," (Gower;) to disfigure, to deform; to destroy the *face*, form or figure; and, generally, to destroy.

It was conserued with the shade,
All the writing that I sie,
Of a castell that stoode on hie
And stode eke in so cold a place
That heat might it not *deface*.
Chaucer. The third Booke of Fame, fol. 280.

And all the feture of thy *face*
In suche a wise I shall *deface*,
That euery man the shall forbeare.
Gower. Conf. Am. book v. fol. 118.

For as the Apostles in the primitive age first planted the church in trueth of the Gospel: so the same trueth beyng agayne *defaced* and decayed by enemies in thys our latter tyme, there was none that trauayled more ernestly in restoring of the same in this realme of England, than did William Tyndall.
Tyndall. Works. Foxe. Epistle to the Reader.

The which *defacynge* & blottyng of the beutye of that countrey, sometyme called the quene of y^e^ earth, and floure of the worlde, chaunced not of her awne selfe or her awne cause or desert, but that Italians her awne suckyng chyldren opened the gappe, and made the waye of her destruccion.
Hall. Henry VII. The seventh Yere.

DEFACE. — DEFAIL.

Whensoeuer a man of a relenting spirit casteth his eie, he can not but enter into a dolefull consideration of former miseries, and lamenting the *defacements* of this isle by the crueltie of the bloudthirstie enemie, cannot but wish and earnestlie desire in his heart that the like may neuer light vpon this land.
Holinshed. England, book vii. ch. xv.

You may haue heard, that his grace was enforced to flye out of Britaine into France, for doubts of being betrayed; his grace would not in any sort haue that reflect vpon Duke of Britaine, in *defacement* of his former benefits.
Bacon. Henry VII. fol. 55.

HIP. 'Twere pity
The ruins of so fair a monument
Should not be dipt in the *defacer's* blood.
Tourneur. The Revenger's Tragedy, act i. sc. 1.

They tende to the disturbing of the quiet state of the church, the discrediting and *defacing* of such as be in authoritie, and maintaining of licentiousness and lewd libertie.
Whitgift. Defence, fol. 31.

Better a thousand such as I,
Their grief untold, should pine and die
Than her bright morning, overcast
With sullen clouds, should be *defac'd*.
Waller. On Sylvia.

The will of God, saith St. Paul, is our sanctification; what is that? what, but that the decales of our frame, and the *defacements* of God's image within us should be repaired; that the faculties of our soul should be restored to their original integrity and vigour. *Barrow. Sermon* 4. vol. iii.

With these honourable qualifications, and the decisive advantage of situation,—low craft and falsehood are all the abilities that are wanting to destroy the wisdom of ages, and to *deface* the noblest monument that human policy has erected—I know such a man. *Junius. Letter* 57.

Yet in all these straits, we see him [the Pope] display, amidst the recent ruins and the new *defacements* of his plundered capital, along with the mild and decorated piety of the modern, all the spirit and magnanimity of ancient Rome.
Burke. On a Regicide Peace.

DEFAI'L, *v.* DEFAI'LANCE. "Fr. *defaillance*; a failing, languor, faintness; defect, want, lack, defection." Cotgrave. From the Fr. *defaillir*, to fail; from Lat. *de*, and *fallere*. Skinner.

Which to withstand I boldly enter thus,
And will *defail*, or else prove recreant.
Machin. The Dumb Knight, act i. sc. 1.

Yet this gift of God even in those times, when they were dispensed with miracle, and assistances extraordinary, were given as all things now are given, by the means also of our endeavour, and was capable of improvement by industry, and of *defailance* by neglect, and therefore much rather is it so now in the days of ordinary ministration and common assistances.
Taylor. Pol. Dis. fol. 7. *An Apologie for set forms of Liturgie.*

It was necessary that the covenant of works should begin, for the covenant of faith and repentance could not be at first; there was no need of it, no opportunity for it, it must suppose a *defailance*, or an infirmity, as physick supposes sickness and mortality. *Id. Ib. On Repentance.*

Were there times by law or custom defined, (as in some places indeed there are,) when all men should be required in person solemnly to attend on their Prince, for professing their allegiance, or deferring any homage to him; would not those who should wilfully refuse or decline appearance, be justly chargeable as guilty of dishonouring and wronging him? would not their such *defailance* pass for sufficient proof, that they do not acknowledge him, that at least they do not much regard or value him?
Barrow. Sermon 7. vol. i.

There are no cares to disturb, nor fears to allay, nor sorrows to abate those ravishments of delight for ever; there is joy which far surpasseth the half sad and mixed pleasures of this world, being nothing else but pure delight, which pleaseth by its own excellence, and by having nor fears nor possibility of *defailance* in degree or continuance.
Comber. Companion to the Temple, part ii. sec. 4.

DE-FAITED. — DEFAME.

DEFAITED. Mr. Tyrwhitt says, Wasted. It is Fr. *desfait* or *desfaict*; defeated, undone; decayed in feature and colour.

He so *defaite* was, that no maner man
Unneth he might knowen there he went
So was he leane, and thereto pale and wan
And feble.
Chaucer. The fifth Booke of Troilus, fol. 191.

And of himselfe imagined he oft
To ben *defaited*, pale and woxen lesse
Than he was wont. *Id. Ib.* fol. 188.

DEFA'LK, DEFA'LCATE, DEFALCA'TION. Fr. *deffalquer*; It. *defalcare*; *subtrahere*, q. d. Lat. *defalcare*, i. e. falce *resecare, et quasi amputare*; to cut off as with a *falchion*.

To cut off, prune or lop off, take away part of, to diminish, to withdraw, to deduce, to subtract.

Although philosophers applie magnificence to the substaunce and astate of princis, and to priuate persones beneficence and liberalitie; yet ben nat these in anie parte *defalcate* of their cõdigne praises. *Sir Thomas Elyot. Governour*, book ii. ch. x.

And thereupon, Dec. 31, 1622, the lord treasurer did agree with them, that they should be allowed £9500. to be *defalked* in 9¼ years out of their rent after the rate of £1000. per ann.
State Trials. Proceedings on the Impeachment of the Lord Treasurer Middlesex.

But how infinitely temerarious is it for vile wretches either to invert or *defalcate*, and as it were to decimate the laws of the great God, by the which they and all their actions, must be judged at the last day?
Hopkins. Sermons, fol. 211.

Upon this the old gentleman, being pleased, it seems, with their desire of improving themselves, has granted them the continuance both of the Spectator and their bread and butter; having given particular orders, that the tea table shall be set forth every morning with its customary bill of fare, and without any manner of *defalcation*. *Spectator*, No 488.

One would have thought the natural method in a plan of reformation would be, to take the present existing estimates as they stand; and then to shew what may be practicably and safely *defalcated* from them.
Burke. On a late State of the Nation.

Nay, it is assured, that a reversionary grant of the office of laureat has in this instance been added to the treasurership, yet with the *defalcation* of the annual butt of sack, which the lord steward calculates will be a great saving to the nation.
Mason. Ode to Sir Fletcher Norton. Note.

DEFA'ME, *v.* DEFA'ME, *n.* DEFAMA'TION, DEFA'MATORY, DEFA'MER, DEFA'MING. Fr. *diffamer*; Sp. *desfamar*; It. *diffamare*; Lat. *diffamare*; Gr. δυσ-φημ-εῖν, to speak ill; (from δὺς, ill, and φήμ-ι, I say.)

To speak ill of, to speak against the *fame*, reputation or character; to speak to the discredit, disgrace or dishonour of any one; to calumniate.

Defame, the noun, is used by Chaucer and others as we now use *infamy*.

þe date a þousand was, þre hundred mo bi þre,
þe kyng did grete trespas, *diffamed* þe pape's se.
R. Brunne, p. 321.

Blesse ye men that cursen you, preye ye for men that *defamen* you. *Wiclif. Luk*, ch. vi.

And me were leauer die than her *diffame*.
Chaucer. The fourthe Booke of Troilus, fol. 179.

It is a sinne and eke a gret folie
To apeiren any man, or him *defame*,
And eke to bringen wives in swiche a name.
Id. The Milleres Prologue, v. 3149.

And to thise cherles two he gan to preye
To slen him, and to girden of his hed,
That to his body, whan that he were ded,
Were no despit ydon for his *defame*.
Id. The Monkes Tale, v. 14467.

Suspicious was the *diffame* of this man,
Suspect his face, suspect his word also,
Suspect the time in which he this began.
Chaucer. The Clerkes Tale, v. 8394.

Wilom ther was dwelling in my contree
An archedeken, a man of high degree,
That boldely did execution
In punishing of fornication,
Of *defamation*, &c.
Id. The Freres Prologue, v. 6888.

And better it shall: for of thy dede
The worlde shall euer singe and rede,
In remembrance of thy *defame*.
Gower. Conf. Am. book v. fol. 116.

O euil tonges, which clap at eu'ry winde
Ye slea the quick, and eke the dead *defame*,
Those that liue well, some faut in them ye fynde;
Ye take no thought in slaundering their good name.
Vncertaine Auctors. Against Wicked Tongues.

And if we do, or suffre to be done to the cõtrary, by any maner of way, the which God forbede, we wyll than, yᵗ we be reputed for false and forsworne, and to ryn into suche blame and *diffame* as a kinge sacred ought to do in suche case.
Lord Berners. Froissart. Cronycle, ch. 242.

Lastly, the end of it must be either to the *diffamation* of the queen's majesty, or stirring up of insurrection, sedition, and rebellion; for the former I trust, that the whole course of our behaviour, both in our ministry and conversation, declareth itself to be so far from seeking to *defame* her highness, as it tendeth, to the uttermost of our powers, to the advancement of her honour.
State Trials. Trial of John Udall.

I meane curyous, fantasticall parsons, pryuye *dyffamours* of dylygent and vertuous laboure.
Nicoll. Thucydides. Preface, fol. 3.

But on the tother syde now, if he saye not true, but that in the *diffaming* & slaunderyng of the spiritualitie, hys sentence ended not there, but wēt there much farther furth, & so farre furth also, as amoũted vnto as much as I say yᵗ he sayd, and vnto much more too: then will euery man beare me record, yᵗ I misse-report not him, but he me.
Sir Thomas More. Workes. The Debellacion of Salem and Byzance, fol. 1008.

But shee herselfe did thinke it done for spight,
And touched was with secret wrath and shame
Therewith, as thing deuiz'd her to *defame*.
Spenser. Faerie Queene, book iv. can. 5.

Therewith he mured vp his mouth along
And therein shut up his blasphemous tong,
For neuer more *defaming* gentle knight,
Or any louely lady dooing wrong.
Id. Ib. book vi. can. 12.

They that went about to excuse the *defame* of this slight, reported how he feared that he should have beene betraied to the English by his host, for hatred which they had conceiued against him for manie of his offences.
Holinshed. Scotland. Queen Marie, Anno 1544.

Their ayme is onely men's *defamation*, not their reformation: since they proclaime men's vices unto others, not lay them open to themselves.
Prynne. Histrio-Mastix, part i. act iii. sc. 6.

When C. Calvus after certaine libels and *defamatorie* epigrams against him, dealt by the mediation of friends for a reconciliation, he of his owne accord wrote first unto him.
Holland. Suetonius. Caius Julius Cæsar Dictator.

And where my lord advocate doth urge against the pannel *defaming* of the noblemen, it is answered by the pannel, that the first author must be the *defamer* and not the revealer.
State Trials. The Trial of James Lord Uchiltrie.

They held no torture then so great as shame,
And that to slay was less than to *defame*.
Butler. On the Weakness and Misery of Man.

Many virulent writers, (whether set on to it, or officiously studying to merit by it, did not appear,) threw out, in many *defamatory* libels, a great deal of their malice against the Duke of

DEFEASANCE.

DEFE'ASANCE, } Fr. *desfaire*, to undo. (See DEFE'ASIBLE. } DEFEAT.) And thus,—to annul, to abrogate, to avoid or make void.

Spenser uses *Defeasance* as *defeat*.

But who shall look into my compting-house shall find many [debts] of £100., £200. or £300. whereof all is discharged, except some of £50. and some £40. and such like, without any *defeasance*, and lie only in my credit.

State Trials. Proceedings against Abington and others.

The whiles that hoarie king, with all his traine,
Being arriued, where that champion stout
After his foes *defeasance* did remaine
Him goodly greets.

Spenser. Faerie Queene, book i. can. 12.

He made Egerton to acknowledge a recognizance of 10,000 marks, with a *defeasance*, that if my lord chancellor did decree it for him, 6000 marks was to be distributed among those honourable persons that did solicit it for him.

State Trials. Proceedings against Lord Bacon.

PUFF. How? I tell thee, Justice Tutchin, not all
Thy bailiffs, sergeants, busy constables,
Defeasants, warrants, or thy mittimusses,
Shall save his throat from cutting, if he presume
To woo the widow eclipped Taffata;
She is my wife by oath.

Barry. Merry Tricks, act iii. sc. 1.

If the king be seised of land by a *defesible* title, and dieth seised, this descent shall toll the entry of him that right hath, as it appeareth by 9 E. IV. 51.

State Trials. The Case of the Postnati.

DEFEAZANCE, in *Law*, is of two sorts: 1. a collateral Deed made at the same time with a feoffment or other conveyance, containing certain conditions, upon the performance of which the estate then created may be defeated. In this manner Mortgages were formerly made, the Mortgager enfeoffed the Mortgagee, and at the same time executed a Deed of Defeazance, whereby the feoffment was rendered void on repayment of the money borrowed on a certain day. This, when executed at the same time with the original feoffment, was by the ancient law considered a part of it, and therefore only indulged; no subsequent secret revocation of a solemn conveyance executed by livery of seisin, being allowed in those days of simplicity and truth, though when uses were afterwards introduced, a revocation of such uses was permitted by Courts of Equity; but things that were merely executory or to be completed by matter subsequent, (as rents of which no seisin could be had till the time of payment, and also annuities, conditions, warranties, and the like,) were always liable to be recalled by Defeazance made subsequent to the time of their creation. Co. *Litt.* 236, 237. 2. A Defeazance on a Bond, Recognisance or Judgment recovered, is a condition which, when performed, defeats it in the same manner as the foregoing Defeazance of an estate; it differs only from the common condition of a Bond, in that the one is always inserted in the Deed or Bond itself, the other is made between the same parties by a separate, and frequently by a subsequent Deed. This, like the condition of a Bond, when performed, disincumbers the estate of the Obliger. To make a good Defeazance, it must be by Deed, for there cannot be a Defeazance of a Deed without a Deed; and a writing under hand doth not imply it to be a Deed; it must state the material parts of the Deed it relates to; it must be made between the same persons who were parties to the first Deed, and at the same time with or after it.

DEFE'AT, *v.* } It. *disfare*; "Fr. *desfaire*; to undo, break; *defeat*, discomfit, overcome, ruin, destroy, overthrow." Cotgrave. *De*, and *feat*, past participle of *faire*; Lat. *facere*, to do, to make.

DEFE'AT, *n.* }
DEFE'ATURE. }

And of himselfe imagined he oft
To ben *defaited*, pale and woxen lesse
Than he was wont.

Chaucer. The fifth Booke of Troilus, fol. 188.

The kynge and the Duke of Burgoyne, were so charged and busyed in that behalfe, that the iourney into Lombardy was *defeated*. *Lord Berners. Froissart. Cronycle*, ch. 290.

He therefore what by deceitful fraude, flaterye and fayer false promises, gote the fauour of y^e^ Romans to *defeat* his brother's sone of the kingdom. *Joye. Exposicion of Daniel*, ch. xi.

Where our Indians flayed off the skinne of his head, cut off both his armes in the high way, reseruing his haire for the triumph, which their king hoped to make for the *defeat* of his enemy. *Hakluyt. Voyage, &c. M. Rene Laudonnier*, vol. iii. fol. 340.

——— Fool, not to think how vain
Against th' Omnipotent to rise in arms;
Who out of smallest things could without end
Have rais'd incessant armies to *defeat*
Thy folly. *Milton. Paradise Lost*, book vi. l. 138.

He all their ammunition
And *feats* of war *defeats*
With plain heroic magnitude of mind
And celestial vigour arm'd.

Id. Samson Agonistes, l. 1278.

Too well I see and rue the dire event
That with sad overthrow and foul *defeat*
Hath lost us heav'n.

Id. Paradise Lost, book i. l. 135.

The day before the night of my *defeature*,
He greets me with a casket richly wrought;
So rare, that art did seem to strive with nature,
T' express the cunning workman's curious thought.

Daniel. The Complaint of Rosamond.

And therefore hath she brib'd the destinies,
To cross the curious workmanship of nature,
To mingle beauty with infirmities,
And pure perfection with impure *defeature*.

Shakspeare. Venus and Adonis.

The flame spreading farre abroad declared the *diffeature* of the Samnites more evidently, and staied them there for going farther. *Holland. Livius*, fol. 384.

Yea, Almighty God himself often complains, how in a manner his designs were *defeated*, his desires thwarted, his offers refused, his counsels rejected, his expectations deceived.

Barrow. Sermon 1. vol. i.

If, on this one *defeat*, our hopes are o'er;
If all our future prospects are no more;
Gods! let us raise these coward hands, to gain
Peace, pardon, life; and court the victor's chain.

Pitt. Virgil. Æneid, book ii.

But if this be sufficient to convict the adventure of imposture, the best attested facts of antiquity will be in danger; such, for instance, as the *defeat* of Julian's impious purpose to rebuild the temple of Jerusalem; to the true circumstances of which *defeat*, the relators of it have added many very fabulous and absurd.

Warburton. The Divine Legation, book ii. *Notes.*

DEFE'CATE, *v.* }
DEFE'CATE, *adj.* }
DEFECA'TION. }

Fr. *defequer*; to fine, purge, cleanse, purify. Lat. *defecare*, to free from the *fæces*, lees, dregs, any filthy excrescence; to purify.

And sith ye are all seven *deficate*
Participant of diuine sapience,
This great iniury done to our hie estate
Me think with pain we shuld make recõpence.

Chaucer. The Testament of Creseide, fol. 196.

If the corne be good, the water holesome and clene, and the ale or biere welle and perfytelye brewed and clensed, and by the space of syx dayes or more, settled and *defecate* it must needs be a necessary & conuenient drynk, as well in syknes as in helth.

Sir Thomas Elyot. Castel of Helth, book ii. p. 34.

They were neuer yet in any age, or countrie, that I can heare, or reade of; so regulated, or reformed by lawes, or otherwise; as to be thoroughly *defæcated*, and purged from their filthinesse, or reduced to such honest, commendable, profitable, necessary, or Christian ends, as might justly plead in their *defence*.

Prynne. Histrio-Mastix, part i. act ii.

Thus are we involved in inextricable perplexities about the divine nature, and attributes; and in our reasonings about those sublimities are puzled with contradictions, which are but toyings of our phancies, no absurdities to our more *defæcate* faculties.

Glanville. The Vanity of Dogmatizing, ch. xi.

He was afterwards an hungry, (said the Evangelist,) and his abstinence from meat might be a *defecation* of his faculties, and an opportunity of prayer, but we are not sure it intended any thing else. *Taylor. The Great Exemplar*, part i. sec. 9.

Till the soul be *defecate* from the dregs of sense, and refined to an angelic temper, it can "never taste how good the Lord is," and will not forsake sensual enjoyments.

Bates. On Spiritual Perfection, ch. i.

The Cocceians [the followers of Hutchinson] have sublimed the crude nonsense of the Cabalists, so long buried in the dull amusement of picking mysteries out of letters, into a more spiritual kind of folly; a quintessence well *defecated* from all the impurities of sense and meaning.

Warburton. Divine Legation, book v. sec. 1.

DEFE'CT, *v.*
DEFE'CT, *n.*
DEFE'CT, *adj.*
DEFE'CTIBLE,
DEFECTIBI'LITY,
DEFE'CTION,
DEFE'CTIVE,
DEFE'CTIVELY,
DEFE'CTIVENESS,
DEFE'CTUOUS,
DEFECTUO'SITY.

Lat. *deficere, defectum*, to undo; (*de*, and *facere*, to do.) A defect, any thing undone, *sc.* which ought to be done; and therefore wanting. *Defect*, the verb, is used by some of our old writers.

To be wanting, to fail, to fall off, to fall short, to be insufficient, to be inadequate.

For (qd. she) thou must nedes know, that good folke ben alwaie stronge & mighty, and the shrewes ben feeble and *defect*, & naked of all strengthes.

Chaucer. The fourth Booke of Boecius, fol. 230.

If they had let the action fall at the height thereof in respect of those *defects*, which were such especially for the seruice at land, as would haue made a mighty subiect stoope vnder thē, I do not see how any man could iustly haue layd any reproch vpon him who commanded the same.

Hakluyt. Voyage, &c. vol. ii. part ii. fol. 136. *The Portugal Voiage.*

The ciuill magistrates now fall frō good and decline away most farre & do cōpell others to the same *defection* & rebellion.

Calvine. Foure Godlye Sermons, serm. 4.

Marke this hardely, for suche a *defection* from Christ as Saint Paul speketh of, and of the strong delusyon y^t^ they shuld haue which beleued lyes, y^t^ they mighte be dampned. 2 *Thess.* ii.

Bale. English Votaries, part ii.

Defected honour neuer more
Is to be got againe.

Warner. Albion's England, book v. ch. xxviii.

After he perceiued that nature began to faile and *defect*, he ycelded himselfe to die, and was verie desirous that his friends and wellwillers should haue access vnto him, and to abide by him at their pleasure. *Holinshed. Ireland, Anno* 1576.

——— O why did God,
Creator wise, that peopl'd highest heav'n
With spirits masculine, create at last
This novelty on earth, this fair *defect*
Of nature.

Milton. Paradise Lost, book x. l. 891.

Now Arius maintained, the Son or word, to be κτίσμα, a creature, made in time, and mutable or *defectible*.

Cudworth. Intellectual System, fol. 606.

It hath a *defectible* understanding, and a free and changeable will, and innumerable weaknesses.

Taylor. The second Part of the Dissuasive from Popery. Introduction.

And some of these are the more considerable, I mean, those *defectibilities* in pronunciation, because the priest always speaking the words of consecration in a secret voice not to be heard.

Taylor. Pol. Dis. fol. 268. *A Discourse of the Real Presence.*

And this *defectibility* may well be supposed, seeing it is granted by all, that there was that difference between the condition of saints and angels now in glory, and of the angels and Adam in their creation estate.

Goodwin. Works, vol. ii. part iii. fol. 28.

Vnmov'd thou didst behold the pride
Of th' angels, when they to *defection* fell?
And without passion didst provide
To punish treason, racks and death in hell.

Habingdon. Castara, part iii.

The king thought it unjust to condemn a nation for the transgression of a part of it, and still hoped to redeem it from the infamy of a general *defection*.

Clarendon. History of Civil War, vol. i. part i. p. 113.

We press nature with overweighty burdens, and finding her strength *defective*, we take the work out of her hands, and commit it to the artificial help of strong waters, hot spices, and provoking sauces. *Ralegh. History of the World*, book i. ch. v. sec. 5.

Fabius Maximus is reprehended by Polybius for *defectively* writing the Punicke warres. *Speed. The Preeme.*

And what greater nakedness or unfitness of mind than that which hinders ever the solace and peaceful society of the married couple: and what hinders that more than the unfitness and *defectiveness* of an unconjugal mind?

Milton. Doctrine, &c. of Divorce.

Amongst the infirmities, therefore, of a commonwealth, I will reckon in the first place those that arise from an imperfct institution, and resemble the diseases of a natural body, which proceed from a *defectuous* procreation.

Hobbes. Of Commonwealth, part ii. ch. xxix.

Diogenes supposeth that they [the souls] have an intelligence; but partly for the grosse thicknesse of their temperature, and in part for the abundance of moisture, they have neither discourse of reason nor sense, but are like unto those who be furious; for the principall part of the soul, to wit, reason is *defectuous* and empeached. *Holland. Plutarch*, fol. 692.

We must not take this mercifull indulgence given to our *defectuosities*, as a dispensation for the sordidnes of our loves.

Mountague. Devoute Essayes, Treat. 14. sec. 2.

——— The lovers soon espy'd
This small *defect*, for love is eagle-ey'd,
And in soft whispers soon the passage try'd.

Hughes. Pyramus and Thisbe.

There were fewer instances then of leaving one sect for another, than now we have of *defection* to Popery, or of apostacy to Mahometism. *Bentley. On Free Thinking*, p. 203.

Now his mind was to have made up this *defect*, by taking the picture, and placing it, as it might stand properly enough, before the whole book of the Psalms; and being fair on the back side, to have appointed his servant Lyly, an artist in such matters, to have written thereon what was *defective*.

Strype. Life of Parker, book iv. sec. 3.

But, when this matter was in private debated, some observed, that, King James by going about to prove the truth of the birth, and yet doing it so *defectively*, had really made it more suspicious than it was before. *Burnet. Own Times, Anno* 1689.

In the same manner, self contempt supposes a self meanness or *defectiveness*; and may be either a just modesty, or unjust humility. *Shaftesbury. The Moralist.*

Nothing in Nature, or in Providence that is scant, or *defectuous*, can be stable and lasting. *Barrow. Sermon* 15. vol. ii.

If they see one man beat another they readily enough discern a power in him that beats, but they cannot so easily conceive the the others defeat owing to his power of being beaten, which they rather look upon as weakness and *defect* of power.

Search. Light of Nature, vol. i. part i. ch. i.

He quickly therefore withdrew himself from such wretched auxiliaries, and the Regent himself seemed pleased at his *defection*. *Goldsmith. Life of Lord Bolingbroke.*

DEFECT. — DEFENCE. — And these all, the rules of religion and virtue, which were known by the name philosophers, were more imperfect and defective in many substances.
Wotton. On the Strength and Weakness of Human Reason, conf. 2.

DEFE'NCE, *s.*
DEFE'NCE, *s.*
DEFE'NCELESS,
DEFE'NCELESSLY,
DEFE'NCELESSNESS,
DEFE'ND,
DEFE'NDABLE,
DEFENDA'NT, *s.*
DEFE'NDANT, *adj.*
DEFE'NDER,
DEFE'NDO,
DEFE'NDRESS,
DEFE'NDATIVE,
DEFE'NSE,
DEFE'NSIBLE,
DEFE'NSIVE, *adj.*
DEFE'NSIVE, *s.*
DEFE'NSIVELY,
DEFE'NSOUR.

Fr. *defense*; It. *defensione*; Sp. *defensa*; Fr. *defendre*; It. *defendere*; Sp. *defender*; Lat. *defendere, propriè de se ac suis, tendere, hinc est, arcere, depellere.*

1. To keep or hold off, ward off, repel; and thus—to guard, to secure, to fortify, to uphold, to protect.

2. To keep off, to ward off; to prohibit, to forbid, to contradict, to deny.

Mr. Tyrwhitt says, to *defend*, in *Romance of the Rose*, is to ransom; it is, to guard, protect, save themselves, *s.* by the gifts of lampreie; and thus, redeem or ransom themselves, or they shall be bound with a cord, *&c.*

To defence or defense, is used by our old writers as they used, *to defend.*

Al her wyf out *defence*, by norþe and eke by weste.
R. Gloucester, p. 253.

Vor gret ransum he easte [asked] of hem, to helpe him spene. [spend]
Vor *defendi* is lond, & is worre to wenteen. *Id.* p. 498.

And wo so another monne's God by nyme wole mid varyst,
Mid ryht he may þs owe leve, zif þe *defendor* aþ þe myste.
Id. p. 198.

Hii hulde hom there *defensables*, to libbe other to deie.
Id. p. 549.

He salle at þi wille mak alle þin amendes,
& late alle be stille, þat þou him *defendes*.
R. Brunne, p. 177.

Ac God to alle good folke, suche guyinge *defendeþ*.
Piers Ploughman. Vision, p. 41.

Kynge and knyghtes, þat holy churche *defenden*.
Id. Ib. p. 147.

Adam afterwarde, a zens hus *defens* [this prohibition]
Paste fret [eat] of þat frut.
Id. Ib. p. 350.

But summe for ennye and stryf, summe for good wille prechen Crist, and summe of charite witynge that I am put in the *defense* of the Gospel. *Wiclif. Philipensis*, ch. i.

The roses weren assured all
Defenced with the strong wall.
Chaucer. The Romant of the Rose, fol. 136.

This Minos hath a monster, a wicked best
That was so cruel, that without arest
Whā yᵗ a man was brought into his presence
He would hym eat; there helpeth no *defence*.
Id. Of Ariadne, fol. 207.

If that I break your *defence*, [i. e. prohibition.]
Id. Troilus, book iii. v. 138.

At last, she sailed to a yong man hartlesse
Other disceit vnware and *defencelesse*.
Id. The Remedie of Loue, fol. 324.

And Adam eke in Paradise,
When he stode moste in all his prise,
After the state of innocence,
Ayen the God brake his *defence*,
And fell out of his place aweie.
Gower. Conf. Am. book v. fol. 93.

Which meane he willed to be ensured more
Toward the skies, and climed all with ease
So that your power, as veil maynt. [illegible]
Ne yet your people might defeasant be
By the great mist of our invasion.
Surrey. Æneis, book i.

But when they came thether and founde the same well manned and more strongly defensed, then expectation vanquished the gust to assaute but rather abuse the same.
Hal. Henry VI. The fifth Yere.

Then he: O my knight, wel I wote, for thee I fast, as my *defence*, & my merytall God.
Bible, Anno [illegible] Psalm 35.

As it is iust to me to seeke this thing for al them for whom I am given as debte and in my bondis and in defendyng and confirmyng of the Gospel that ale ghe be knowen of my ioye.
Wicl. Philipens. ch. i.

How may this weke woman have the strength
How to *defend* again this renegate?
Chaucer. The Man of Lawes Tale, v. [illegible]

By all the saints that we preve
But they *defend* them with iangwine.
He shall have of corde a leigne
With which men shall him binde
Id. Romant of the Rose, v. [illegible]

Prudence answered; certes wel I wote, [illegible] nothing *defended*, to hem that sorweful is, among folke it serve it is rather graunted him to wepe.
Id. The Tale of Melibeus, v. 2, p. [illegible]

I am seruant of these creatures to me [illegible] *defendour*. *Id. The Testament of Loue*, fo. [illegible]

At euery corner of this wall
Was set a tour ful principall
And enerich had without fable
A portcolise *defensable*
To kepe of enemies.
Id. The Romant of the Rose, fol. [illegible]

Against the proud Grekes made *defensio*
With her victorious hand.
Id. Certain Balades.

For worde is wynde, but the maistrie
Is that a man hym selfe *defende*
Of thynge, which is not to commende.
Gower. Conf. Am. book iv. fol. 63.

The plaintife sayth, I require the law; which is graunted: then commeth an officer and arresteth the party *defendant*, and vseth him contrary to the lawes of England.
Hakluyt. Voyage, &c. Richard Chanceler, vol. i. fol. 268.

Lyke as in the wageour of a lawe, they shall not swere that the *defendaunt* oweth not yᵉ money, but that they beleue that he swereth trueth.
Sir Thomas More. Workes, fol. 979. *The Debellacion of Salem and Bizance.*

The more appeareth the feblenesse of thei parte, and the falsehoode of theyr heresies, if they haue any greate witte, or any greate learninge in deede, and then for all that, in the *defendynge* of those matters wyth suche foolyshe handelynge so shamefully confounde them selfe. *Id. Ib.* fol. 863. *The Apology*, ch. ix.

What furious thought, my wretched spouse, quod she,
Did moue thee now such wepons for to weld?
Why hastest thow? This time doth not require
Such succor, ne yet such *defenders* now.
Surrey. Æneis, book ii.

The kynge sent out his cōmyssyoners, chargynge his lordes with theyr assynes sowdyours, to mete with hym in *defensable* arraye at the cytie of Arras by Marymawdeleyne day next ensuing. *Fabyan*, vol. ii. *Anno* 1377.

Dyuers popes, as Alexander the Syxte, Pius the iii. and Julius the ii. nowe beynge pope, by theyr tymes, eyther of them sunderly, wyth auctorytie & concent of theyr spyrituall & temyne counsayll, elected & chase thys excellente prynce, and admytted hym for cheyefe *defensour* of Chrystes church, before all other Crysten prynces. *Id. Anno* 1609.

Moreouer, as thou knowest not the infirmitie, so thou approachest not to the cure & helthe. The dolour is not there, as thou haste made *defensiues*. *Golden Boke*, S. iiii.

 Thei that be ill, been alwaies double ill, bycause thei beare armour *defensiue* to *defend* their own yuels: and armes offensiue, to assaile the good maners of other.

Golden Boke, H.

——————— Hnman invention
Could not instruct me to dispose her where
She could be more *defenced* from all men's eyes;
An anchorite lives not prisoned in a wall
With more security.

Shirley. The Bird in a Cage.

MAL. Slave, take thy life.
Wert thou *defenced*, through blood and wounds,
The sternest horror of a civil fight
Would I achieve thee.

Marston. The Malcontent, act v. sc. 2.

He is, said he, a man of great *defence*
Expert in battell and in deeds of armes.

Spenser. Faerie Queene, book v. can. 2.

King Dermote, whom his subjects then
And long ere then did hate,
Was left *defenceless*, desprate of
His lif, depriu'd his state,
And fled to England.

Warner. Albion's England, book v. ch. xxvi.

Love is as subtily catch'd as a disease;
But being got it is a treasure sweet
Which to *defend* is harder than to get.
And ought not be profan'd on either part,
For though 'tis got by chance, 'tis kept by art.

Donne. Elegy 17.

Such a bitter contention was among them, that the *defendant* part was driuen for a while to keepe silence.

Fox. Martyrs, fol. 658. *Christ's Powertie Denied.*

A certaine combat was fought and tried before them in the castell of Dublin, betweene two Oconhours, verie neere coosens and kinsmen: the one was named Teig mac Guill Patrike Oconhour, appellant; the other was named Con mac Cormake Oconhour, *defendant*. *Holinshed. Ireland*, vol. vi. p. 455.

Having battered the walls of the town on the south side, but to small purpose, because of the rampiers and ditches which the *defendents* had cast up within; he retired himself and his army to Leith. *Spotiswood. Church of Scotland, Anno* 1571.

There was a knight in the field, ready to prove Helen of Corinth had received great injury, both by the erring judgment of the challenger, and the unlucky weakness of her former *defender*.

Sidney. Arcadia, book i.

They could not inforce the dutie of men's communion with a church confest to be in many things blame-worthy, vnlesse they should oftentimes seeme to speak as halfe *defendors* of the faults themselues, or at the least not so vehement accusers thereof as their adversaries.

Hooker. Ecclesiastical Polity, book v. fol. 326.

Shortlie after the kyng gathered the sixt penie of the temporall men's goods through England, Ireland, and Wales, which had been granted him at the foresaid Parlement holden at Yorke, towards the *defending* of the realme against the Scotts.

Holinshed. England. Edward II. Anno 1323.

Who in Latine, French, and English pronounced the Queene's maiesties vsuall stile of England, France, and Ireland, *defendresse* of the faith, &c. crying three times largesse.

Stow. Queen Elizabeth, Anno 1586.

[We] confidently rely upon God, the Holy Scriptures, right reason, and the most venerable and prime antiquity, which are the proper *defensatives* of truth, for its support and maintenance.

Taylor. Pol. Dis. fol. 285. *A Dissuasive from Popery. Introduction*, part i.

If I may know any of their fautors, comforters, counsellers or *defencers*, or any that haue suspect bookes or quiers of such errours and heresies: I shall let you, my lord of Canterburie, or your officers in your absence, or the diocesans and ordinaries of such men, haue soone and readie knowing.

Fox. Martyrs, fol. 591. *Certain Godly Persons persecuted.*

These, vnder the leading of Robin of Ridsdale, came vp both euill apparelled, and worse harnessed, in rusty armour, neither *defencible* for proofe, nor scowred for shew.

Speed. Richard III. book ix. ch. xix. sec. 7.

But Robert Fitz-Stephen thus aduanced, for his more assurrance, beganne to raise a towne at Carricke, making the place which nature had already fortified, much more by art *defencible*.

Speed. Henrie II. book ix. ch. vi. sec. 56.

But when no *defensiue* could take place, but all went by tyrannie and meere extortion, it burst in the end to an vprore and tumult.

Fox. Martyrs, fol. 159. *Marriage of Priests Defended.*

Both these rush't in, while Norfolke, like a wall,
Which, oft with engines crackt, disdaines to fall,
Maintaines his station by *defensiue* fight.

Beaumont. Bosworth Field.

This happy breed of men, this little world,
This precious stone, set in the siluer sea
Which serues it in the office of a wall,
Or as a moate *defencive* to a house,
Against the enuy of lesse happier lands.

Shakspeare. Richard II. fol. 28.

Austriaci were never so matched as with Count Mansfelt, for he is a perpetual motion and doth not stand upon the *defensive* (as others have done hitherto, and lost by the bargain) but he is always setting upon them, and doth make war at their cost.

Cabbala. Sir Isaac Wake to the Duke.

Camalodunum, where the Romans had seated themselves to dwell pleasantly, rather than *defencively*, was not fortifyd, against that therefore the Britains make first assault.

Milton. History of England, book ii.

Stout men of armes, and with their guide of powre
Like Troyes old towne, *defenst* with Ilion's towre.

Fairfax. Godfrey of Boulogne, book i. st. 61.

But Justice bears the godlike shape of Law,
And law requires *defence*, and equal plea
Betwixt th' offender, and the righteous judge.

Dryden. The Duke of Guise, act v. sc. 1.

What better texture could we give it, [the skin,] which altho' less obdurate and firm, than that of some other animals, yet is so much the more sensible of every touch, and more compliant with every motion? and being easily *defendible* by the power of man's reason and art, is therefore much the properest tegument for a reasonable creature.

Derham. Physico-Theology, book v. ch. vi.

Now growling, spluttering, wauling, such a clutter,
'Tis just like puss *defendant* in a gutter.

Dryden. Epilogue to the King and Queen.

But now, continu'd I, since I have been thus long the *defendant* only; I am resolved to take up offensive arms, and be aggressor in my turn. *Shaftesbury. The Moralists.*

Immortal offspring of my brother Jove;
My brightest nephew, and whom best I love,
Whose hands were join'd with mine to raise the wall
Of tottering Troy, now nodding to her fall;
Dost thou not mourn our power employ'd in vain,
And the *defenders* of our city slain?

Dryden. Ovid. Metamorphoses, book xii.

But where there is contrariety there will be fighting, and where there is fighting, the weaker, I am sure, must suffer; and generally the Christian's is so in all worldly encounters, whose chief *defensatives* lie not in that armour that is sword-proof or bullet-proof, and who wears no breast-plate upon, but within his breast, that is, his innocence, his conscience, and his confidence in a reconciled God. *South. Sermons*, vol. iii. p. 375.

Men in a town, threatened with a mighty siege, abandon their suburbs, and slight those out-works which are either weak of themselves or not well *defensible* for want of men; and resolve only to make good those posts which they are able fully to man, and easily to relieve.

Sir W. Temple. On the United Provinces, ch. viii.

Since therefore we cannot win by an offensive war, at least a land-war, the model of our government seems naturally contriv'd for the *defensive* part: and the consent of a people is easily obtain'd to contribute to that power which must protect it.

Dryden. All for Love. Epistle Dedicatory.

Defence, in it's true legal sense, signifies not a justification, protection, or guard which is now its popular signification; but merely an opposing or denial (from the French verb, *defender*) of the truth or validity of the complaint.

Blackstone. Commentaries, book iii. ch. xx.

DEFEND. — DE-FENDER.

For it would be ridiculous to suppose that the *defendant* comes and *defends* (or, in the vulgar acceptation, justifies) the force and injury, in one line, and pleads that he is not guilty of the trespass complained of, in the next.

Blackstone. Commentaries, book iii. ch. xx.

Revolve our whole discourse; add to it all those reflections which your own good understanding shall suggest, and make a strenuous effort beyond the reach of vulgar philosophy, to confess that the cause of artificial society is more *defensible* even than that of artificial religion.

Burke. Vindication of Natural Society.

But they are so situated as to be cannonaded by shipping, and are in a manner *defenceless* against an enemy of any force by land.

Cook. First Voyage, book iii. ch. xiv.

In the rivers, we meet with a thousand minnows for one pike; in the sea, a million of herrings for a single shark. Compensation obtains throughout, *defencelessness* and devastation are repaired by fecundity. *Paley. Natural Theology*, ch. xxvi.

For it may, I believe, be as truly said of him, as it was of Carneades, That he never *defended* an opinion which he did not prove, nor opposed any which he did not confute.

Hurd. Life of Warburton.

As the opposers of the Gospel have frequently had recourse to arguments *ad hominem*, and have taken advantage from modern systems, and from the writings of divines of this or that persuasion; so the *defenders* of revelation have often found themselves under a necessity of reducing things to the venerable Christianity of the New Testament, and of adventuring no further; and of declining the rest as not essential to the cause, and to the controversy. *Jortin. Remarks on Ecclesiastical History. Preface.*

Their [Livy and Tacitus] deviations into poetry, though not strictly *defensible*, yet, as they appear to be the genuine effects of their feelings excited by extraordinary occasions, are really delightful. *V. Knox. Essays*, No. 23.

They came at once to a resolution of getting rid of the difficulties, which arose from the complication of their trade with their revenue; a step which despoiled them of their best *defensive* armour, and put them at once into the power of administration.

Burke. On a late State of the Nation.

What I have endeavoured, is only that you may be able, as St. Peter directs, to give an answer to them that ask you a reason of the hope that is in you. In doing which, remember you are concerned only to be on the *defensive*.

Secker. Sermon 34. vol. iii.

Chamberlayne in his *Magnæ Britt. Not.* (1. 2,) affirms that the Title DEFENDER *of the Faith* belonged to the Kings of England long before the formal grant made by Leo X. to Henry VIII., and appeals to several Charters recorded by the University of Oxford, in confirmation of this assertion. Chamberlayne, however, has not cited his authorities.

One of the fullest accounts extant of the received origin of the Title, is given by Lord Herbert of Cherbury, in his *Life and Reign of Henry VIII.* (94,) from which it appears, that at one time the chances were greatly against the Title having been such as any of Henry's Protestant successors could have retained. Dr. John Clark, Dean of Windsor, was sent as Ambassador to the Pope, to deliver the Volume *de Septem Sacramentis* against Luther, which, we believe, still exists in the Vatican Library, very splendidly bound, and bearing an inscription in the King's own hand-writing, *Anglorum Rex Henricus Leoni mittit hoc opus ad Fidei testem et amicitiæ.* On his "appearing in full Consistory, the Pope, knowing the glorious present he brought, first gave him his foot and then his cheeks to kiss; then receiving the Book, he promised to do as much for approbation thereof to all Christian Princes, (which our King much desired) as ever was done for St. Augustine's or Hierome's works; assuring him withal, that at the next Consistory he would bestow a public Title on the King; which, having been heretofore privately debated among the Cardinals, and those of *Protector*, or *Defensor Romanæ Ecclesiæ*, or *Sedis Apostolicæ*, or *Rex Apostolicus*, or *Orthodoxus*, produced, they at last agreed on *Defensor Fidei.*" FE

The original Bull of Leo X., in 1521, bestowing this Title, is in the Cottonian Library in the British Museum, (Vitellius, B. iv. 226,) but in a very damaged condition; it is printed by Lord Herbert, (*loc. cit.*) and by Selden, in his *Titles of Honor.* It contains some passages which the Pope very speedily must have been inclined to revoke. It speaks of *Majestas tua, charitate quæ omnia sedulo et nihil perperam agit, Fideique Catholicæ zelo accensa, et devotionis erga nos et hanc sanctam sedem fervore inflammata*—of *ejus Libri admirabilem quandam et cœlestis Gratiæ rore conspersam doctrinam*—and it adds that it is written *absolutissimâ doctrinâ nec minori eloquentiâ.* Of the effect of the Title itself upon the King's mind Leo feels no misgiving, *Et profecto hujus Tituli excellentiâ et dignitate ac singularibus meritis tuis diligenter perpensis et consideratis, nullum neque dignius neque Majestati tuæ convenientius nunc excogitare potuissemus; quod quoties audies et leges, toties propriæ Virtutis optimique meriti tui recordaberis, nec hujusmodi titulo intumesces vel in superbiam elevaberis, sed solitâ tua prudentiâ humilius et in Fide Christi ac devotione hujus Sanctæ Sedis a quâ exaltatus fueris fortius et constantius evades.*

The Pope recalled this Title at the time at which he excommunicated Henry for suppressing the Religious Houses, but the King was by no means willing to relinquish it; and in the thirty-fifth year of his reign he obtained the confirmation of it by Parliament. It appears to have been a very favourite badge of majesty.

In the key-stone of the gateway of the Palace which occupies the left-hand side of the celebrated picture (in the Apartments of the Antiquarian Society at Somerset House,) representing the interview between Henry VIII. and Francis I. in the *Field of Cloth of Gold*, between Guînes and Ardres in the year 1520, stands a male figure with a pair of expanded wings, and a skull-cap with a small Cross on its front. In his right hand he holds a long-shafted Cross, shaped like a Pilgrim's staff; and in his left a shield, the bottom whereof rests upon the head of an expiring dragon, on which he tramples. These figures are believed by Sir Joseph Ayloffe, in his description of the picture, (*Archæologia*, iii. 203,) to be emblems of the King's then newly-acquired Title, Defender of the Faith. If this be so, the painter, in order to please the Monarch, must have been guilty of a very pardonable anachronism; for the Title, as we have seen, was not granted till the year after the interview which he here represents.

The Emperor Charles V., by virtue of part of his Coronation Oath, was invested with the Title of *Defensor Ecclesiæ*; and in compliment to the two Monarchs, the following Distich was blazoned in golden letters over the Council Chamber at Guildhall, when Charles visited England.

Carolus, Henricus, vivant DEFENSOR *uterque;*
Henricus FIDEI, *Carolus Ecclesiæ.*

Both Titles, probably, were derived from the Primitive Church, which appointed numerous *Defensores*; as *Ecclesiæ, Regni, Civitatum, Plebis.* (Cassiodorus, ix. 25. *Concilium Africanum.* can. 42.) In later days the *Defensor Ecclesiæ* was called *Advocatus, q. v.* (*Synod. Carthag.* can. 99.)

DE-FIGURE. These traditions are *defigurations* and deformations of Christ exhibited. *Bishop Hall. Remains*, p. 30.

DEFILE. DEFI'LE, DEFI'LEMENT, DEFI'LER, DEFI'LING. Anciently written *File*, q.v. Dutch, *ruylen*; A. S. *fyl-an, afyl-an, befyl-an, inquinare, contaminare, fœdare*, to *defile*, pollute or make filthy. Somner.

To dirty, to pollute, to corrupt, to contaminate.

The holy bed, *defoiled* of marriage
For ones *defoiled*, may not recouered be.
Chaucer. Certaine Balades, fol. 348.

They haue set vp their abhominacions, in the house that hath my name, and haue *defyled* it.
Bible, Anno 1551. *Jeremye*, ch. vii.

But spyghtfully and malycyouslye he called them abortyues or chyldren of destruction, dysdainouslye rebukynge the Gentyll kynge as a *defyler* of relygion and polluter of their holye ceremonyes. *Bale. English Votaries*, part ii. L. iii.

Yet now is this so happy a meanwhile,
And interlightning times thy virtues wrought,
That discord had no leisure to *defile*,
So fair attempts with a tumultuous thought.
Daniel. History of Civil Wars, book v.

Now there are *defilements* of two sorts; *defilements* of the flesh, when men wallow in gross and sensual sins; and *defilements* also of the spirit, and such are they that reside in the heart, and break not forth into outward act: Now from both these the fear of God cleanseth us. *Hopkins. Sermons*, fol. 657.

A wicked spirite came vppon Sobredus your predecessour, which was a *defiler* of virgines, and a breaker of ecclesiasticall priueledges; for sitting royally among his barons at a dinner the Diuell plucked away his soule without confession of his sinnes.
Stow. The Mercians, Anno 718.

The deputie considering and bethinking with himselfe how the church of God was abused, and that God had in store some wrath and indignation for this *defiling* of his holie sanctuary, did for the avoiding thereof write his letters of aduertisement to her highnesse, and most earnestlie praied hir princelie authoritie for redresse thereof. *Holinshed. Ireland, Anno* 1576.

But as those poltroons that fling dirt
Do but *defile*, but cannot hurt;
So all the honour they have won,
Or we have lost, is much at one.
Butler. Hudibras, part ii. can. 2.

The same apostle adds in the very same verse, that 'tis also an equally essential part of the same religion, that a man keep himself unspotted from the world; that he preserve himself free from the *defilement* and corruptions of a vicious and debauched age. *Clarke. Sermon* 3. vol. viii.

No sour, pedantical, abusive rage,
No vicious rant *defiles* her freest page;
No vile indecent sally, or prophane,
To pleasure fools or give the wise a pain.
Byrom. Dulces Ante Omnia Musæ.

Like flow'rs selected from the rest, and bound
And bundled close to fill some crowded vase,
Fades rapidly, and by compression marr'd,
Contracts *defilement* not to be endured.
Cowper. The Task, book iv.

DE'FILE, *v.* DE'FILE, *n.* Lat. *filum*, a thread; Fr. *filer*; to draw out threads, to prolong, to extend in length; and thus, to move off in a line or *file*.

The Duke of Marlborough was so satisfied with these assurances, that he came back to his army, and quickened their march, so that he brought them to Triers; and he advanced eight leagues further, through so many *defiles*, that the French might easily have made his march both dangerous and difficult.
Burnet. Own Times, Anno 1705.

Through the hollow, which lies between the hind parts of these two heads, that is to say, under the ham, between the ham strings, and within the concave recess of the bone formed by the extuberances on each side, in a word, along a *defile*, between rocks, pass the great vessels and nerves, which go to the leg.
Paley. Natural Theology, ch. viii.

DEFI'NE, *v.* DEFI'NEABLE, DEFI'NER, DE'FINITE, DE'FINITELY, DE'FINITENESS, DEFINI'TION, DEFI'NITIVE, *adj.* DEFI'NITIVE, *n.* DEFI'NITIVELY. Sp. *definir*; It. *diffinire*; Lat. *definere, quasi* finem *dare*; to set a bound or limit.

To bound or limit; to describe the bounds or limits, and thus, consequentially, as in Cotgrave,

Definir; "to conclude, determine or discuss; precisely to express; fully to describe; exactly to declare."

Chaucer uses *Definish*.

But I wol not determine
Of princes power, ne *define*,
Ne by my word comprehend iwis
Yf it so farre may stretch in this.
Chaucer. The Romant of the Rose, fol. 147.

But I haue *defined*, that blisfulness is souerain good, for which eueri wight demeth that thilke estate that he desyreth ouer all thinges that it be blisfulnesse.
Id. The third Booke of Boecius, fol. 222.

But if this ne may not be doen, then is it not possible that hap be any soch thynge as I haue *definished* a little here beforn.
Id. The fifth Booke of Boecius, fol. 237.

The juge answerd, of this in his absence
I may not yeve *diffinitif* sentence.
Id. The Doctoures Tale, v. 12106.

But that I aske, why that the fifthe man
Was non hosbond to the Samaritan?
How many might she have in marriage?
Yet herd I never tellen in min age
Upon this noumbre *diffinitioun*.
Id. The Wif of Bathes Prologue, v. 5607.

The grounde my sonne for to seche
Upon this *diffinicion*,
The worldes constitucion
Hath set the name of gentilness
Upon the fortune of richesse.
Gower. Conf. Am. book iv. fol. 75.

And y^e^ king of Israel said vnto him: euen so shal thy iudgmēt be, as thou hast *defyned* it thyselfe.
Bible, Anno 1551. *3 Kings*, ch. xx.

And how then can such men *define* upon other regions very farre without that parallel, whether they were inhabited or not, seeing that in so neere a place they so grossly mistook the matter.
Hakluyt. Voyage, &c. vol. iii. fol. 54. *The Temperature of Regions.*

Where one is apprhēded for killing a mā, we lay murder to his charge; whereupon the accused person, when he graunteth the killing, & yet denieth it to be murder: we must streight after haue recourse to the *definition*, and aske what is murder, by *defining* wherof, and comparing the nature of the word with his deede done, wee shall sone knowe whether he comitted murder, or manslaughter. *Wilson. The Arte of Rhetorique*, fol. 96.

And for the same causes we pryue hym of all kyngely dignyte and worshyp, of any kyngely worship in hym lefte, and we depose hym by our sentēce *defynytyfe*. *Fabyan, Anno* 1399.

For though thei be not cyrcūscribed in place, for lack of bodily dymēciō & measuring, yet are they & angels also *diffinitively* so placed where thei be for the time, y^t^ thei be not at one time in diuers places at ones as sayntes bee in sundry countryes, & very farre a soudre called vpon at ones.
Sir Thomas More. Workes, fol. 188. *A Dialogue concerning Heresies.*

But vertue's seat is deepe within the mind
And not in outward showes, but inward thoughts *defin'd*.
Spenser. Faerie Queene. The Legend of Sir Calidore, st. 1.

Great varieties there is of those opportunities, not *defineable* particularly, but only observable by him, that not only in his duty towards God, and toward himself, but also toward his weak or sick brother, doth ἀκριβῶς περιπατεῖν, walk circumspectly, and observingly.
Hammond. Works. Of Fraternal Admonition, vol. i. fol. 291.

When any thing is spoken by Christ to a single person or a *definite* number of persons, which concerns a moral duty, or a

perpetual rite of universal concernment, that single person, or that little congregation, are the representatives of the whole church.
Taylor. Rule of Conscience, book ii. ch. iii.

It [the body of Christ] is not there *definitively* for the same reason, because to be *definitely* in a place is to be in it so as to be there, and no where else.
Taylor. Pol. Dis. fol. 237. *The Real Presence.*

And therefore in geometry, (which is the only science that it hath pleased God hitherto to bestow on mankind) men begin at settling the significations of their words; which settling of significations, they call *definitions*; and place them in the beginning of their reckoning. *Hobbes. Of Man*, part i. ch. iv.

There was a sentence in the admiralty, that the Peter should be discharged; and the king's advocate, not having then any knowledge of further proof, consented to it, but this was not a *definitive* sentence, but a sentence interlocutory, as it is termed in that court.
State Trials. Impeachment of the Duke of Buckingham, &c.

No man, no synod, no session of men, though call'd the church, can judge *definitively* the sense of Scripture to another man's conscience, which is well known to be a general maxim of the Protestant religion.
Milton. Of Civil Power in Ecclesiastical Causes.

A more ready way to *define* controversies, is for every one not to prescribe to others, or to prosecute: for then men would more calmly see the truth and consent.
Barrow. A Treatise on the Pope's Supremacy.

And indeed it is very improbable, that we, who by the strength of our faculties cannot enter into the knowledge of any being, not so much as of our own, should be able to find out by them, that Supreme nature, which we cannot otherwise *define* than by saying it is infinite; as if infinite were *definable*, or infinity a subject for our narrow understanding.
Dryden. Religio Laici. Preface.

> But is he therefore found? vain searcher! no:
> Let your imperfect *definition* show
> That nothing you, the weak *definer*, know.
> *Prior. I am That I am. An Ode.*

From indefinite words a *definite* conclusion (especially in matters of this kind) may not be inferred; it is said, do thou feed my sheep, it is not said do thou alone feed all my sheep; this is their arbitrary gloss, or presumptuous improvement of the text. *Barrow. A Treatise on the Pope's Supremacy.*

Definition being nothing but making another understand by words, what idea the term *defin'd* stands for, a *definition* is best made by enumerating those simple ideas that are combin'd in the signification of the term *defin'd*: and if instead of such an enumeration, men have accustomed themselves to use the next general term; it has not been out of necessity, or for greater clearness, but for quickness and dispatch sake.
Locke. On Human Understanding, book iii. ch. iii.

Upon each man, according to the true quality of his doings, thus detected, examined and stated, a *definitive* sentence shall pass whereby he shall be acquitted and approved, or condemned and reprobated. *Barrow. Works. Sermon* 33. vol. ii.

Their appellations lie from the eldership to a conference; from that to a provincial; from that to a national synod. Which must *definitively* end all. *Strype. Life of Whitgift.*

It [gravity] was no better, but often worse, than what a French wit had long ago *defined* it, viz. a mysterious carriage of the body, to cover the defects of the mind.
Sterne. Tristram Shandy, ch. xi.

In the schools of early discipline, where youth is usually initiated in the studies of humanity, men are taught to believe that virtue is founded on eternal truth, and that the distinctions of right and wrong are as clearly *definable* as those between the meridian sunshine and the midnight shade.
V. Knox. The Spirit of Despotism, sec. 32.

After all this, it is surely superfluous to answer the question that has once been asked, Whether Pope was a poet; otherwise than by asking in return, if Pope be not a poet, where is poetry to be found? To circumscribe poetry by a *definition* will only show the narrowness of the *definer*, though a *definition* which shall exclude Pope will not easily be made.
Johnson. Life of Pope.

As that [middle age] is the busy period in the life of man, it includes in effect the whole compass of religion, and therefore cannot have its peculiar character so *definitely* marked and ascertained. *Blair. Sermon* 4. vol. iii.

The same author held, as was formerly observed, (§ 263) that virtue consists not in transient acts, but in settled habits or dispositions; whence the word ἕξις, or habit, occurs in many of his *definitions* of the virtues.
Beattie. Elements of Moral Science, part iii. ch. ii.

We were thus employed, when a gentleman arrived from Scotland to represent the state of that country, and to require a *definitive* answer from the Chevalier, whether he would have the insurrection to be made immediately.
Bolingbroke. A Letter to Sir William Windham.

Definitives, the subject of the present chapter, are commonly called by grammarians, articles, *articuli*, Ἄρθρα. They are of two kinds, either those properly and strictly so called, or else the pronominal articles, such as this, that, any, &c.
Hermes, book ii. ch. i.

Again he begins libro iii. capite vi. in this manner, viz. "Neither the Lord, nor the Holy Spirit, nor the Apostles, would have *definitively* and absolutely called him God, who was not God, nor any one unless he were the true God."
Watts. On the Christian Doctrine of the Trinity, diss. 4. sec. 6.

DEFIX, *defigere, de-fixum*; (*de*, and *figere*, to fix,) to *fix* down, to *fix* or fasten firmly.

Afterward by reason of the manifold and cruell warres mooued by the Tartars, they were constrained to *defixe* their princely seate and habitation in that extreme prouince of the north.
Hakluyt. Voyage, &c. vol. i. part ii. fol. 89. *A Description of China.*

DEFLAGRA'TION, DEFLAGRABI'LITY, DEFLA'GRABLE. } *Deflagrare*; *de*, and *flagrare*; Gr. φλέγ-ειν, to burn. See CONFLAGRATION, *ante*.

(I) excited in the melted mass of our transmuted salt as many *deflagrations* as I could.
Boyle. On the Origin and Qualities of Forms.

In this way of proceeding we have been forced to spend much more time, than the opinion of the already *deflagrability* (if I may so speak) of salt-petre did beforehand permit us to imagine,
Id. On Salt-Petre, sec. 8.

But to return to our chymical oils, supposing that they were exactly pure; yet I hope they would be, as the best spirit of wine is, but the more inflammable and *deflagrable*.
Id. The Sceptical Chymist.

Thus smoke and rain and serenity succeed each other, till the mountain in an instant discharges its torrent fires, which rush down with resistless fury, roll over palaces, temples, and cities, and carry with them *deflagration*, ruin, and horror.
Potter. Sophocles. Preface to Œdipus.

DEFLE'CT, DEFLE'CTION, or DEFLE'XION. } *Deflectere, xum*; (*de*, and *flectere*, to turn,) bend or curve. To bend or curve, to turn aside, out of the straight way, to deviate.

Againe we find in the other triall how the weight of sufferance boweth and *deflects* a little, even the strongest pillars of humanity.
Mountague. Devoute Essayes, Treat. 1. sec. 1.

By reference whereunto we shall discern nothing to be an evil, that doth not *deflect* from the rectitude of that line, which is drawen to the centre of goodness by the hand of him, who is himself this centre. *Id. Ib. Treat.* 15. sec. 2.

In like manner all good men in the way of vertuous practice tending directly towards happiness, (our common journies end;) it being their design, their interest, and their endeavour not to mistake the way, nor to *deflect* from the right and nearest course thereto, men are apt to think it reasonable, and safe to accompany, in their progress, or to press after them in their steps.
Barrow. Sermon 2. vol. iii.

In consequence upon this sense, and with a little *deflection* from it, to justifie a person sometime denoteth to approve him, or esteem him just; a mental judgment, as it were, being passed upon him; so wisedom is said to be justified, that is, approved by her children. *Id. Sermon* 5. vol. ii

DEFLECT. — DEFLOUR

Passive matter being totally inert, its resistance to the laws impressed upon it must be extremely weak; and consequently the disorders arising from that resistance, proportionably slow and unheeded: while that active self moving principle, the mind, flies out at once from the centre of its direction, and can, every moment, *deflect* from the line of truth and reason.

Warburton. The Principles of Natural and Revealed Religion, serm. 2.

The one proceeds to virtue and truth by the nearest and most compendious ways; the other leads to the same point through certain *deflections* and durations, by a winding but pleasanter path. *Lowth. On the Sacred Poetry of the Hebrews*, lec. 1.

DEFLO'UR, DEFLO'URER, DEFLORA'TION, DEFLO'URING, DEFLO'URISH. Fr. *deflorer, defleurer*; Sp. *deflorar*; Lat. *deflorare, quasi* florem *demere*, to take away the flower. To strip or rob of the flower; the bloom, the grace, the beauty. Used *literally* by Mountague. Met. To viciate, to defile, to pollute. *Deflourish* is used by Drummond *literally*. *Defloration* is used, as, a picking or culling of the flowers, or generally, the beauties.

But Progne most of sorow made,
Whiche sigh hir sister pale and fade,
And specheles and dishonoured,
Of what she had be *defloured*.
Gower. Conf. Am. book iv. fol. 105.

Dany of Rothesay prince of the realme and eldest sonne to the kyng was accused to his father of dyuers heynous crymes, and in especiall of lasciuious & disolute lyuyng, as rauyshyng of wiues, *deflouryng* of virgins, and defouling of maidens.

Hall. Henry IV. The eighth Yere.

As thoughe marryage were an entraunce into violent whoredome, and a filthy *deflourer* of virginitie, which rather sãctifieth it to increase to God's honour, as in Abraham & Sara, Zachary and Helysabeth. *Bale. English Votaries*, part ii. D 2.

The sayd bysshop, as the fame then went, hadde *disflourysshed* a mayden the doughter of the sayde Sir Gautier.

Fabyan, Anno 1308.

Gather therefore the rose, whilst yet is prime,
For soon comes age, that will her pride *deflowre*.
Spenser. Faerie Queene, book ii. can. 12.

That wondrous patterne wheresoere it bee,
Whether in earth layd vp in secret store
Or else in heauen, that no man may it see
With sinfull eyes, for feare it to *deflore*,
Is perfect beavty, which all men adore.
Spenser. Hymne in Honor of Heauenly Beautie.

If a man had *deflowr'd* a virgin, or brought an ill name on his wife that she came not a virgin to him, he was amerc'd in certain shekels of silver, and bound never to divorce her all his days, *Deut.* xxii. which shows that the law gave no liberty to divorce, where the injury was palpable; and the absolute forbidding to divorce, was in part the punishment of a *deflowrer* and a defamer.

Milton. Of Nullities in Marriage.

He turneth his eye upon the fields, gardens, and groves, as flying into priviledged retreats, exempt from such violent distractions, and presently he findeth an earthquake, playing, as I may say, upon all of them successively in their several turns; rending the cedars, *deflowering* the gardens, swallowing the fruits of the campagnes and vineyards, leaving all the pleasures of his prospect inverted into objects of horror and amazement.

Mountague. Devoute Essayes, Treat. 19. sec. 6.

He [Catiline] was accused before (besides many other vile faults) for *deflouring* of his own daughter, and killing his brother.

Sir Thomas North. Plutarch. Cicero, fol. 715.

Deflourish'd mead, where is your heavenly hue.

Drummond. Sonnet 59. part i.

But the common printed chronicle, is indeed but an epitome or *defloration* made by Robert of Loraine, Bishop of Hereford, under Henry I. *Selden. Preface to the Poly-olbion.*

Whereas actual discovery (as it were) rifles and *deflowres* the newness and freshness of the object, and so for the most part, makes it cheap, familiar and contemptible.

South. Sermons, vol. i. p. 24.

He is ever a thief and robber of his good name, a *deflowrer* and defiler of his reputation, an assassine and murtherer of his honour. *Barrow. Sermon* 18. vol. i. DEF DEI

Mothers, and guardian aunts, forbear
Your impious pains to form the fair,
Nor lay out so much cost and art.
But to *deflow'r* the virgin heart.
Green. The Spleen.

DEFLO'W, DEFLU'ENCY, DEFLU'X, DEFLU'XION. *Defluere, xum*, to flow down; (*de*, and *fluere*, A. S. *flow-en*, to flow.) See CONFLOW.

It is rather a collection of some superfluous matter *defluing* from the body.

Sir Thomas Brown. Vulgar Errors, book iii. ch. iv.

Barly meale either raw or boiled, doth discusse and resolve, assuage and ripen, all impostumes engendered either by way of gathering and collection of humors, or by some *defluxe* and rheumatike descent. *Holland. Plinie*, vol. ii. fol. 138.

When I landed in Venice, after so long a sea voyage from Spain, I was afraid the same *defluxion* of salt rheum, which fell from my temples into my throat in Oxford, and distilling upon the uvula, impeach'd my utterance a little to this day, had found the same channel again.

Howell. Letter 1. book i. sec. ii.

The contained water was so far expanded by congelation, that it not only thrust up the corks, but the cold had taken away the *defluency* of the oil.

Boyle. Experimental History of Cold. Tit. 21.

When a sharp *defluxion* hath endangered the sight of the eye, I have seen it oftentimes suddenly diverted by raising a blister in the pit of the neck behind, and drawing off the moisture that way.

Id. Letters from Several Persons, vol. vi. p. 347.

I have received a letter from Balbus, wherein he excuses himself for not giving me an account of Antony's intentions concerning the law I inquired after; because he has gotten, it seems, a violent *defluction* upon his eyes.

Melmoth. Cicero. Letter 8. book xii.

DEFŒDATION, Lat. *fœdus*, foul. Of uncertain origin. "Fr. *defedation*; a fowling, soyling, filing, defiling, staining, spotting of." Cotgrave.

Nor then be confident; successive crops
Of *defœdations* oft will spot the skin:
These thou, with turpentine and guaiac pods,
Reduc'd by coction to a wholesome draught,
Total remove, and give the blood its balm.
Grainger. The Sugar Cane, book iv.

DEFOIL, *de*, and *folium*, a leaf. To strip off the leaves.

Over and beside in disburgening and *defoiling* a vine, you must beware how you pluck off those burgeons that are like to beare the grape, or to go with it. *Holland. Plinie.*

DEFORCE, to deprive by *force*, q. v. "Fr. *deforcer*; to disseise, dispossess, violently take, forcibly pluck from." Cotgrave.

This Lowys, as affermeth the Frenshe Cronycle, maryed the doughter of Guy, Erle of Cotcheforde, the which after, for nerynesse of kynne, was *deforced* from the sayd Lowys, to y^e^ great displeasure of the sayd Erle Guy. *Fabyan*, vol. i. ch. 215.

Putting and establishing armed men in townes, castels, and other places to defend the land against him, to *deforce* him of his fee. *Holinshed. Edward I. Anno* 1296.

In levying a fine of lands, the person, against whom the fictitious action is brought upon a supposed breach of covenant, is called the *deforciant*. And, lastly, by way of analogy, keeping a man by any means out of a freehold office is construed to be a *deforcement*: though, being an incorporeal hereditament, the *deforciant* has no corporeal possession.

Blackstone. Commentaries, vol. iii. p. 174.

DEFORM.

DEFO'RM, *v.*
DEFO'RM, *adj.*
DEFORMA'TE, *adj.*
DEFORMA'TION,
DEFO'RMED,
DEFO'RMEDLY,
DEFO'RMER,
DEFO'RMITY,
DIFFO'RMITY.

Fr. *deformer*; Sp. *desformar*; It. *difformare*; Lat. *deformare*; *de*, and *forma*, which Tooke thinks is the A.S. *frem-an*, *facere*, to frame, by a common transposition of the *R*.

To strip or spoil of the *form*, shape or figure; to take it away, to disfigure, to deface.

Difformity, in Beveridge, is equivalent to Non-conformity.

Deformed is the figure of my face,
To loke on it no people hath liking.
Chaucer. The Complaint of Creseide, fol. 197.

——— Then rose she up and toke
A polished glasse, and her shadowe couth loke
And whan she sawe her visage so *deformate*
If she in hart were wo, I ne wite God wate.
Id. Ib. fol. 196.

For other haue their ful shap and beauty
And we (qd. they) ben in *deformity*.
Id. The Court of Loue, fol. 354.

He beseched the Scottish kyng that frō thēce foorth he woulde not afflicte and plage his people, nor *deforme* and deface his naturall realme and countrey with such terrible fyer, flame, and hauocke. *Hall. Henry VII. The eleventh Yere.*

No man that is *deformed* of the seed of Aaron the prieste, shall come nye to offer the sacrifices of the Lorde. Yf he haue a *deformite*, he shall not preace to offer the breade of hys God.
Bible, Anno 1551. *Leuiticus*, ch. xxi.

Their fell contention still increased more,
And more thereby increased Furor's might,
That he his foe has hurt, and wounded sore,
And him in bloud and durt *deformed* quight.
Spenser. Faerie Queene, book ii. can. 5.

How oft do we neglect this bodies life,
And outward comely plight, for to adorn
Our soul with virtuous ornaments? and strive
To fat our mind with truth, while it's forlorn,
Squallid, half-nasty, pallid, wan, *deform*.
More. On the Soul, part ii. book iii. ch. ii. st. 41.

ANSW. I confesse 'tis hard in some sense, i. e. to them that suffer under you for being hereticks, (as you call those that depart from your *deformations*) and for being invaders, (which all may at pleasure be called,) that are not able to resist.
Hammond. Works. A View of the Apology, vol. ii. fol. 617.

And now thir mightiest quell'd, the battel swerv'd
With many an inrode gor'd; *deformed* rout
Enter'd, and foul disorder.
Milton. Paradise Lost, book vi. l. 387.

We do injuriously in thinking to taste better the pure Evangelic manna, by seasoning our mouths with the tainted scraps and fragments of an unknown table, and searching among the verminous and polluted rags dropt over-worn from the toiling shoulders of time, with these *deformedly* to quilt and interlace the entire, the spotless, and undecaying robe of truth, the daughter not of time, but of heaven. *Id. Of Prelatical Episcopacy.*

A matter, indeed, so distastiue for me to remember, or to write of, that it abhorres my very soule to fill the pen with inke, or to blot the paper with these black spots of darknesse, and *deformers* of England's faire face.
Speed. King James, book x. ch. i. sec. 31.

To reduce our worship, &c. now into the pattern of the first four or five hundred years, (which is the plausible pretence of our new *deformers*,) is to bring Popery again in by the same degrees now, as it at first crept in by.
Goodwin. Works, vol. ii. part ii. fol. 129.

——— If every thing
Be not done fitly and in proportion,
To satisfy wise and good lookers on,
Since most men be such as most think they be
They're lothsome too by this *deformity*.
Donne. Funeral Elegies. The first Anniversary.

So parting summer bids her flowery prime
Attend the sun to dress some foreign clime,
While withering seasons in succession, here,
Strip the gay gardens, and *deform* the year.
Parnell. To an Old Beauty.

DEFORM. — DEFRAUD.

For one or two good virtues in a face,
Where all the rest are scandalously ill,
Make it but more remarkably *deform'd*.
Roscommon. Horace. Art of Poetry.

I might add, that the works of nature, the better lights and glasses you use, the more clearer and exactly form'd they appear; whereas the effects of human art, the more curiously they are view'd and examin'd, the more of *deformity* they discover.
Ray. On the Creation, part i.

And this *difformity* to the will and nature of God is that we call sin, or which the word sin, in its proper notion, brings into my mind. *Beveridge. Private Thoughts*, art. 2.

Monsters, on the contrary, or what is perfectly *deformed*, are always most singular and odd, and have the least resemblance to the generality of that species to which they belong.
Smith. Moral Sentiments, part v. ch. i.

——— There was discord, prowess there,
There hot pursuit, and there the feature grim
Of Gorgon, dire *deformity*, a sign
Oft borne portentous on the arm of Jove.
Cowper. Homer. Iliad, book v.

DEFO'UL, DEFO'ULING. See DEFILE, above. To dirty, to pollute, to corrupt, to contaminate. See an Example of the noun *Defouling* in v. *Deflour*, from Hall.

He hupte hym vp fram þe bord, in gret wraþþe ynou,
And hente þys Lof by þe top, fram the borde hym drou,
An *defouled* hym vnder hym myd honde, & myd fote.
R. Gloucester, p. 277.

I haue leuer þat þou do me to dethe, þen *defowle* my body, þat I have made a woo to kepe in maydon hede, whille þat I lyue, to my Lorde Jhesu Criste. *R. Brunne*, p. 197. *Preface.*

Heere ye and undirstonde, That thing that entrith into the mouth *defoulith* not a man, but that thing that comith out of the mouth *defoulith* a man. *Wiclif. Matthew*, ch. xv.

For which thing I deme hem that of hethene men ben convirtid to God to be not diseesid, but to write to hem, that thei absteyne hem fro *defoulingis* of mawmetis.
Id. The Dedis of Apostlis, ch. xv.

Wel ought a wif rather hireselven sle
Than be *defouled*, as it thinketh me.
Chaucer. The Frankeleines Tale, v. 11708.

And after when they be *defoyled* againe by sinne, they be agayne clensed, purged, and made fayre, by grace & perdon of God and the sacramēt of penaunce, and other holy sacraments taking their effect, strength, and vertue of Christes passion.
Sir Thomas More. Workes, fol. 771. *Confutacion of Freere Barnes Church.*

Where, when they saw that goodly boy, with blood
Defouled, and their lady dresse his wound,
They wondred much.
Spenser. Faerie Queene, book iii. can. 5.

But yet some mad fooles say (for to eschew slaunder,) they will be shriuen once in the yeare, and communed of their proper priests, though they know them *defouled* of slaunderous vices.
Fox. Martyrs, fol. 500. *Prelates and Priests negligent in their Duty.*

DEFRA'UD,
DEFRAUDA'TION,
DEFRA'UDER,
DEFRA'UDING,
DEFRA'UDMENT.

Fr. *defrauder*; Sp. *defraudar*; It. and Lat. *defraudare*, to take away by *fraud*; *de*, and *fraud-are*. Of uncertain origin.

To take away by *fraud*, by deceit, by guile; to cheat.

DE-FRAUD. — DEFRAY.

But Sache stood: and seide to the Lord, lo Lord, I geue the half of my good to pore men, and if I haue ony thing *defraudid* ony man: I yelde foure so myche.
Wiclif. Luk, ch. xix.

He besought, Pallas and Juno
And Diane, for to helpe also
That he be not *defrauded* of his boone.
Chaucer. The Story of Thebes, part i. fol. 372.

When the saied Cardinall, had forfeited all his good, because of prouision, as the statute therevpon more plainly declareth, by hauing the rule of you my right doubted Lorde, [he] purchased hymselfe, in greate *defraudacion* of your highnes, a charter of pardon. *Hall. Henry VI. The twentieth Yere.*

To denye this right yf eyther of bothe aske it, is a *defraudyng*, for not onlye suche *defraude*, whiche pay not the money, that they are bound to paye, but such also, as refuse to doe, that they are bound to do. *Udall.* 1 *Corinthians*, ch. vii.

——— They all did so conspire
To stand out fortune, that not one would go,
To bear away a hand from blood, not one,
Defraud the field of th' evil might be done?
Daniel. History of Civil Wars, book viii.

To this is to be applied that which here follows in this place, why do ye not rather suffer injury and *defraudation*? i. e. it is more Christian and excellent to do so.
Hammond. Works, vol. iii. fol. 529. *Annotations on Corinthians*, ch. vi. ep. 1.

I onely observe this one thing, that St. Paul permits it [going to law] onely in the instance of *defraudation*, or matter of interest; such as are defending of widowes and orphans, and churches, which, in estimation of law, are by way of fiction reckoned to be in pupillage and minority.
Taylor. Holy Life, part ii. *Of Law-suits.*

That immediately after the choice of any new duke, in the next grand council, shall be openly rehearsed all former degrees against *defrauders* of the publick chests.
Reliquiæ Wottonianæ, p. 257.

Thirdly, he forbids rapines, *defraudyngs*, gaining to ourselves by other man's losses.
Hammond. Works, vol. i. fol. 145. *Of the Reasonableness of the Christian Religion.*

If Cæsar to his own his hand extends,
Say which of your's his charity offends:
You know he largely gives to more than are his friends.
Are you *defrauded* when he feeds the poor?
Our mite decreases nothing of your store.
Dryden. The Hind and Panther, part iii.

Loose wits, made wise, a public good become,
The sons of pride an humble mien assume;
The profligate in morals grows severe,
Defrauders just, and sycophants sincere.
Blackmore. Creation, book ii.

Godlike Achilles, valiant as thou art,
Wouldst thou be subtle too? But me no fraud
Shall overreach, or art persuade, of thine.
Wouldst thou, that thou be recompens'd, and I
Sit meekly down *defrauded* of my due?
Cowper. Homer. Iliad, book i.

Here the great masters of the healing art,
These mighty mock *defrauders* of the tomb,
Spite of their juleps and catholicons,
Resign to fate. *Blair. The Grave.*

DEFRA'Y, DEFRA'YER, DEFRA'YING, DERA'YMENT. } Fr. *defrayer. Fraiz*, (of which Skinner says, *quod si a* Lat. *paratus*,) is—costs, expenses, charges. To *defray*, is used as equivalent to—

To bear, pay or settle the costs, charges or expenses; to discharge them.

It may admit a conjecture, that *fray* in *defray* and *affray*, are the same word; that *defray* is the reverse of *affray*; and signifies to compose or settle a *fray*, debate or dispute; and thus, to settle damages, costs or charges.

And hereupon, we were of necessitie enforced to bestowe in giftes a great part of those things which were giuen vs by well disposed people, to *defray* our charges. DEI
Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 60. DE I

[The King] received him [the Emperor of Constantinople] as beseemed so great a Prince, and brought him to London, and roially entertained him for a long season, *defraying* the charges of his diet, and giuing him many honourable presents.
Id. Ib. Henry IV. vol. ii. part i. fol. 71.

He received 20,000 per ann. by way of imprest, for the ordinary charge only of that office; which a far less sum would have fully *defrayed*.
State Trials. Proceedings against the Lord Treasurer Middleton.

For since the time of the wars of the Medes, unto the beginning of the war of Peloponnesus, in all the registers and records kept of the *defrayers* of the charges of common plays, there were found but two men bearing name of Aristides that obtained victory.
Sir Thomas North. Plutarch, fol. 273. *Aristides.*

Ptolemei appointed him [Lucullus] his lodging, and his table at court, which was never before known to be done to any foreign commander, and for the discharge of his expenses, and *defraying* his cost, he allowed him not as usually he did to others, but four times as much. *Usher. Annals, Anno Mundi* 3918.

That the king of Spaine should lade eight cars with wedges of gold for the duke, or (as some write) pay two hundreth thousand nobles, towards the *defrayment* of the duke's huge charges.
Speed. Richard II. book ix. ch. xiii. sec. 85.

He feared Cromwell might apprehend a necessity of using me with more severity than he wished; and, to soften this delay, gave a warrant for a sum of money to me, for *defraying* my expenses while I staid, together with those of my journey to London.
Ludlow. Memoirs, vol. ii. p. 80.

The enormous expence of the late war, therefore, must have been chiefly *defrayed*, not by the exportation of gold and silver, but by that of British commodities of some kind or other.
Smith. Wealth of Nations, book iv. ch. i.

DEFT, DE'FTLY, DE'FTNESS. } A. S. *dæfe*, meet, fit, convenient, meetly. *Dæflice*, fitly, conveniently, seasonably, in good time, commodiously. Somner. See DEFFLY.

——— A laughter neuer left,
Shook all the blessed deities, to see the lame so *deft*
At that cup service.
Chapman. Homer. Iliad, book i. fol. 13.

——— ——— But far she hath not gone,
When Ivel, a clear nymph, from Shefford sallying on,
Comes *deftly* dancing in thro' many a dainty slade.
Drayton. Poly-olbion, song 22.

By her, two little isles, her handmaids (which compar'd
With those within the Pool, for *deftness* not out-dar'd)
The greater Haling hight.
Id. Ib. song 2.

The wanton calf may skip with many a bound,
And my cur Tray play *deftest* feats around.
Gay. The Shepherd's Week. Monday.

Hawkins, whose lips the Muses have imbued
With all the sweetness of th' Aonian spring;
Whom emuling I *deftly* learn'd to sing,
And smoother tune my numbers round and rude.
Edwards, son. 16. *To J. H. Browne, Esq.*

Or if ye ween, for worldly stirs,
That man does right to mar his rest,
Let me be *deft*, and debonair,
I am content, I do not care.
Byrom. Careless Content.

DEFTER-DAR, or BOOK-KEEPER, is the Title given by the Turks to the Ministers in the Finance department. There was originally only one officer bearing that Title, in the whole Empire; but in later times, the number of Defter-dárs was increased from three to nine, who were classed in two divisions. The ancient system has now, however, been restored, and

DEFTERDAR. — DEFUNCT.

there are only three, styled *Defter-dári shikki evvel, Sáni*, and *Salis*, (Treasurers of the first, second, and third class;) the first of whom is the Turkish Chancellor of the Exchequer and first Lord of the Treasury; the others acting only as his Deputies, and under his orders. His public office is held in a large building, situated between the Seraglio (*Serâi*) and the Grand Vezir's *Díván-kháneh*, or Hall of Audience. It is divided into twenty-seven different Chambers, over each of which a different *Khójah*, or head Clerk presides, having several *Khalífahs*, (Deputies,) *Kátibs*, (Secretaries,) and *Shágirds*, (Clerks,) under his orders. The business of every branch of the Revenue, direct and indirect, with the exception of the Sultán's Privy Purse, is transacted in this office.

Von Hanmer, *Osmanischen Reich Staatsverfassung*, i. 92, ii. 142; Ricaut, *Present State of the Ottoman Empire*; Mouradgea d'Ohsson, *Tableau Général de l'Empire Ottoman*.

DEFU'NCT, *adj.* / DEFU'NCT, *n.* / DEFU'NCTION, / DEFU'NCTIVE. — Lat. *defunctus*; (*de*, and *fungi*, *functus*.) There is in this word, says Vossius, the notion of perfecting and bringing to an end, (*ad finem*,) and hence (from *finis*) some Etymologists suppose it to be derived. *Defunctus est vitâ, id est*, finivit *officium vitæ*. In English it is used as equivalent to

Dead, deceased, departed from life.

After that all thynges necessary, for the interment and funerall pōpe of the late kyng were sumpteously prepared and done: the corps of the said *defunct*, was brought out of his priuie chambre, into the great chāber.

Hall. Henry VIII. The firste Yere.

What, shall thy lubricall and glibberie Muse
Live as she were *defunct*.

Ben Jonson. Poctaster, act v. sc. 3.

Recommending the *defunct*, that is, him who hath performed all the duties of life, as one who shall enjoy the everlasting conversation of pious souls.

Translation of Plato's Apology of Socrates, &c. (1675,) p. 295.

In the anthems, versicles, and responses, there are prayers made recommending to God the soul of the newly *defunct*, praying he may be freed from hell, and eternal death, that in the day of judgment he be not judged and condemned according to his sins, but that he may appear among the elect in the glory of the resurrection; but not one word of purgatory, or its pains.

Taylor. Pol. Dis. fol. 295. *A Dissuasive from Popery*, part i. sec. 4.

The former [invention of arts and sciences] of these I report to be wholly deficient, which seems to me to be such a deficience, as if in the making of an inventory touching the estate of a *defunct*, it should be set downe, of ready money nothing: for as money will fetch all other commodities; so all other arts are purchas'd by this art. *Bacon. On Learning, by G. Wats*, book iv. ch. ii.

Nor did the French possesse the Salike land,
Vntill foure hundred one and twentie yeeres
After *defunction* of King Pharamond,
Idly suppos'd the founder of this law.

Shakspeare. Henry V. fol. 70.

Let the priest in surplice white,
That *defunctive* music can,
Be the death-divining swan,
Lest the requiem lack his right.

Id. The Passionate Pilgrim, 20.

Seeing the soul of man is permanent, and subsists after the death of the body, and yet the body also belongs essentially to the constitution of man; when the body is *defunct*, either the soul must remain perpetually in a state of separation, and, as it were, of widowhood, or the body must be recalled to life, and again united to it.

Bishop Bull. Works, vol. i. p. 39.

Cause all executors of the deceased, and the widows and kindred of such as are departed intestate, living within the city and diocese of Norwich, to appear, and produce the testaments and last wills of the said *defuncts*.

Strype. Life of Parker, Anno 1567.

DE-FUNCT. — DEFY.

I cannot, however, forbear adding, that the people were extremely solicitous concerning the fate of Sulla, till the news of his death was confirmed; but now that they are assured of the fact, they are no longer inquisitive how it happened; well contented with the intelligence that he is undoubtedly *defunct*.

Melmoth. Cicero. Letter 18. book x.

It might, indeed, be considered as an infringement of liberty, if they were to assume a right to dictate the manner of an epitaph; but to reform the style, and to prevent the appearance of ridiculous and ungrammatical inscriptions, would be to consult the honour of the *defunct*, and of the surviving friend.

V. Knox. Winter Evenings, even. 38.

DEFUSEDLY,—confusedly; see CONFUSE.

Finallie (sauing that I saw afterward the image of a naked man grasping a serpent in each hand,) there was an inscription of a toomb or buriall wherein these words did plainelie appeare, "*Vixit annos* xxx:" but so *defusedlie* written, that letters stood for whole words, and two or three letters combined into one.

Holinshed. Description of Ireland, ch. xxii.

DEFY', *v.* / DEFY', *n.* / DEFI'ANCE, / DEFI'ER. — Fr. *desfier*, and *defier*; It. *sfidare*, and *disfidare*; Low Lat. *diffidare*, and *diffiduciare*. *Omnia* fidem *apertè resonantia*. Diffidare *est fidei vinculum solvere, quod prius aliquando* affidare *connexerat*. Spelman. See AFFY.

To renounce, refuse, deny or reject *affiance*, i. e. faith given, placed or reposed; and, consequently, to proclaim independence, hostility; to challenge. Also, simply, to deny, renounce or refuse.

Edmunde bi messengers þe erle he *diffies*.

R. Brunne, p. 46.

This was her song: The fowler we *defie*
And all his craft.

Chaucer. The Prologue.

For I *defie* the suretee and the bond,
Which that thou saist that I have made to thee.

Id. The Knightes Tale, v. 1606.

And the Philistine sayde: I haue *defyed* the hoost of Israel this daye, geue me a man and let vs fight together.

Bible, Anno 1551. 1 *Kings*, ch. xvii.

Your pleasant looke, my very lode sterre
Was made a heraude of thilke same *defiaunce*,
Which vtterly behight me for to barre,
My faithfull trust, and all mine *affiaunce*.

Chaucer. La belle Dame sans Marcie, fol. 252.

The king of Fraunce hearing the fauour that was shewed vnto the Emperour, sent imediatly a *defiaunce* vnto our king, not without our cardinal's and bishop's counsell thou mayst well wite.

Tyndall. Workes, fol. 371. *The Practice of Popish Prelates.*

O. E. BOL. Not for the world: since I have lost my sons,
All outward joys are from my heart remov'd:
Vain pleasures I abhor, all things I *defy*,
That teach not to despair, or how to die.

Heywood. The Four Prentices of London.

PAR. I do *defie* thy commisseration,
And apprehend thee for a fellon here.

Shakspeare. Romeo and Juliet, fol. 75.

And calling unto him a herald, quoth he, fly
To th' Earl of Le'ster's tents, and publickly proclaim
Defiance to his face, and to the Mountford's name.

Drayton. Poly-olbion, song 22.

——— Brief I am
To those that prate, and have done; no companion
To those that boast and have not; a *defyer*
To those that would and cannot.

Beaumont and Fletcher. The Two Noble Kinsmen, act v. sc. 1.

DEFY — DE-GENER.

My bane and antidote are both before me:
This in a moment brings me to an end,
But this informs me I shall never die.
The soul, secur'd in her existence, smiles
At the drawn dagger, and *defies* its point.
Addison. Cato, act v. sc. 1.

Will not God visit us for these things? Will he not some time or other call us to a sad account for this open and scandalous violation and *defiance* of his most sacred fundamental laws, by which the world is governed and doth subsist.
Sharp. Works. Discourse 8. vol. vi.

They [the best men] are for God's sake made the spectacles of extreme misery, whilst the insolent *defiers* of his majesty and laws enjoy all visible felicities.
Bates. On the Existence of God, &c. ch. xi.

From motives of vanity, health and peace are sacrificed, fortunes lavished without credit or enjoyment, every relative and personal duty neglected, and religion boldly set at *defiance*.
V. Knox. Essays, No. 2.

But these *defiers* of sleep seem not to remember, that though it must be granted them that they are crawling about before the break of day, it can seldom be said that they are perfectly awake; they exhaust no spirits, and require no repairs.
Johnson. The Adventurer, No. 39.

DEGE'NER, *v.*
DEGE'NERATE, *v.*
DEGE'NERATE, *adj.*
DEGE'NERATELY,
DEGE'NERATENESS,
DEGENERA'TION,
DEGE'NERACY,
DEGE'NEROUS,
DEGE'NEROUSLY.

Fr. *degenerer*; Sp. *degenerar*; It. *degenerare*; Lat. *degenerare*; *de*, and *generare*, formed from Gr. γέν-ειν, to beget, to bear. *Degener*, verb, is used by some of our old writers. In the passage from Spenser, some editions read *Dejender*.

To grow out of kind, be unlike his ancestors, (Cotgrave,) to be inferior to them; to become of a worse or baser nature or kind.

Man when he was in honour he vnderstode it not, wherefore he *degenereth* into beastlynes. *Joye. Exposicion of Daniel*, ch. iv.

The Gortnans came next, which sometime folowed the Mediãs out of Euboia: but at those dayes *degenerated* from their country customes. *Brende. Quintus Curtius*, book iv. fol. 85.

The which thing declareth moste euidently that men whiche haue caste downe their myndes, hope and iudgemen, from the dignitie and excellencye of their nature, are so *degenerat* and growen out of kinde, that thei seeme vtterly to be brute beastes.
Calsine. Foure Godlye Sermons, serm. 3.

So that next off-spring of the Maker's loue,
Next to himselfe in glorious degree,
Degenering to hate, fell from aboue
Through pride, (for pride and loue may ill agree.)
Spenser. An Hymn of Heauenly Loue.

And if then those may any worse be red,
They into that ere long will be *degenered*.
Id. Faerie Queene, book v. *Of Justice*, st. 2.

Though God, nor what he crav'd was then not knowne,
Yet of religion a *degener'd* seed
Industrious nature in each heart had sowen;
Which fruits (though wilde) did in abundance breed.
Stirling. Doomes-day. The fifth Hour.

The spotlesse lillies shew his pure intent,
The flaming marigold his zeale present,
The purple violets his noble minde,
Degen'rate neuer from his princely kind.
Beaumont. On the Death of Edward Stafford.

For nothing now-a-days is more *degenerately* forgotten, than the true dignity of man, almost in every respect, but especially in this prime institution, matrimony, wherein his native preeminence ought most to shine. *Milton. Of Nullities in Marriage.*

Neither does it at all check or interfere with any parties in a state or religion; but is indifferently to be embraced by all differences in opinion, and can hardly be conceived capable (as many good institutions have done,) even of *degeneration* unto any thing harmful. *Cowley. Essays. The Scheol.*

We incline rather, to excuse the generality of the first and most ancient Stoicks from the imputation of atheism, and to account this form of atheism which we now speak of, to be but a certain *degeneracy* from the right Heraclitick and Zenonian cabala.
Cudworth. Intellectual System, fol. 133.

Which public death (receiv'd with such a chear,
As not a sigh, a look, a shrink bewrays
The least felt touch of a *degenerous* fear,)
Gave life to envy, to his courage praise.
Daniel. History of the Civil Wars, book i.

Gassendus hath excellently performed it, and, I am confident, to the conviction of those, whom nobler principles have not yet emancipated from that *degenerous* slavery.
Glanville. The Vanity of Dogmatising, ch. xvi.

How wounding a spectacle is it to see heroes, like Hercules, at the distaff, thus *degenerously* employed.
Decay of Piety.

How fair and sweet the planted rose
Beyond the wild in hedges grows!
For, without art, the noblest seeds
Of flowers *degenerate* into weeds.
Butler. The Lady's Answer to Hudibras.

It were happy for us if we could say, that all the Lord's people are holy; for then we should have nothing to do, but to praise and commend their virtues, which were an easy and a delightful task; but what pleasure is it to rake into the sores, or to reprove the vices of a *degenerate* age.
Stillingfleet. Sermon 3. vol. ii.

This upbraids our *degeneration* and apostacy, that we who are most indebted to the goodness of our Creator, should prove disloyal and rebellious, when the inferior creatures with one consent serve and glorify him.
Bates. Miscellaneous Sermons, serm. 1. *On the Existence of God.*

1. There was plainly wanting a Divine Revelation, to recover mankind out of their universal corruption and *degeneracy*; and without such a revelation, it was not possible the world should ever be effectually reformed.
Clarke. On Natural and Revealed Religion.

The base and *degenerous* saying of one them [Epicureans] is very well known; that life is always sweet, and he should still desire to prolong it; though, after he had been maimed and distorted by the rack, he should lastly be condemn'd to hang on a gibbet. *Bentley. Sermon* 1.

Popery is the most *degenerate* form of Christianity that can be conceived, and lays a heavier yoke upon the necks of Christians than the Scribes and the Pharisees ever imposed upon the Jews.
Jortin. Remarks on Ecclesiastical History.

I am apt to think, that in monarchial governments there is a source of improvement, and in popular governments a source of *degeneracy*, which in time will bring these species of polity still nearer an equality. *Hume. Essay* 12.

DEGHOMBAH, (spelt *Dagwumba* by Mr. Bowdich,) is a considerable and important, and hitherto unexplored territory in the Central Súdán, (Nigritia.) It was first known in Europe through Mr. Lucas, who set out from Tripoli, under the patronage of the African Association, with the intention of penetrating into the interior, but was prevented, by the war between the Arab tribes in the Ghâriyán Mountains and the troops of the Báshá, from entering the desert which separates the Páshálic of Tripoli from Fezzán. He had, however, the good fortune to meet with an intelligent communicative Sherîf, or descendant of the Prophet, named after his revered ancestor, Mohammed, who had travelled as a Slave-factor of the Sultán of Fezzán almost to the Coast of Guinea. (*Proceedings of the Afric. Ass.*, i. 331.)

Kalanshee, (probably Coransah, a Province of Ashantí, about seventy miles north-northeast of Kumási, according to Mr. Bowdich,) was the termination of Mohammed's journeyings southwards; and, as a

DEGHOMBAH. long time had elapsed since he last visited those remote regions, his bearings and distances were very incorrect; though most of the names mentioned by him, have appeared in itineraries since collected from native traders in different parts of the Peninsula. He spoke of Deghombah as a Mohammedan kingdom, distinguished by the skill of its inhabitants in taming elephants; and described the whole country to the south of a large river called the Níl-el-âbíd, (Slave's Nile,) as too mountainous for camels, and only fit for horses and mules. The Gúrú nuts, apparently its staple production, and an abundance of horses and cattle, were mentioned as the principle articles of trade next to slaves, in which all the Mohammedan States of Africa traffic.

Nothing more was known respecting Deghombah till the inquiries of Mr. Bowdich in 1817; and Mr. Dupuis in 1820 at Kumásí, much nearer to the country in question, ascertained the following particulars. Deghombah lies between Bambárah and Fillaní (Fulládú?) on the north, and Ghunjah on the south, Sárena on the west, and Yarrabah on the east. Yándí, its Capital, is in 8° 38′ north and 55′ west, according to Mr. Bowdich; but in 9° 40′ north and 1° 10′ east, according to Mr. Dupuis; their calculations, however, are built on a very insecure basis, viz. wretched itineraries made from recollection, with little or no attention to bearings, and it will probably turn out that the place lies further to the south and west, and is nearer to the sea than either of those writers supposed.

The greatest length of Deghombah from north to south amounts to 160 miles, and its breadth from east to west is nearly 300. The Capital, Yándí, is said to be four times as large as Kumásí, and is celebrated for its wealth and manufactures. The inhabitants carry on a constant commercial intercourse with their neighbours, especially to the north and west. "None of the Arab tribes ever penetrated so far to the south," said Mr. Dupuis's informers, "but before the VIIth century of the Hejrah, (i. e. before A. D. 1200,) these countries had been invaded, and probably converted by the Musulmán Princes on the Ghulbí, (Níl-el-âbíd.)" This, however, is not very probable, as Idrísí knew of no Mohammedan State to the south of that river.

One of the staple productions of Deghombah is, it seems, the Kola or Gúrú (pronounced Gorò or Ngworò, by the people of Gúber;) the bean of the *Sterculia acuminata*, (Palissot de Beauvois, *Flore d'Oware et de Benin*, i. 41. tab. 24,) so much esteemed by the Negroes. (Brande's *Journal of Science*, &c. No. 27. Oct. 1822; *Annals of Orient. Lit.* 537; and *Proceed. Afr. Assoc.* i. 329.) It is, therefore, probable, that the soil, climate, and level may be similar to those of the mountains behind Sierra Leone, where this *Sterculia* is also found, and that Deghombah is on the eastern, as Futa Jállon is on the western declivity of the Mountains of Kong; a conjecture strengthened by the account of Mohammed Misrí, (Brande's *Journal*, No. 27,) who spoke of Deghombah as a beautiful and fertile country, with lofty mountains on the horizon to the west.

It is divided into the Provinces of Ghombah, Ghobagho, Simmer, and Tonúmah, (Tonúwah of Sheriff Mohammed?) and at Ng-wà (Aughoa of Dupuis,) on its north-west frontier, a dialect is used which differs a little from that of the Capital. The numerals, as deduced from Mr. Bowdich's *Table*, (505. Nos. 12, 13, 15, 16,) are probably as follows: 1. Yán-bo; 2. Ayí; 3. Atà; 4. Nasì; 5. Enún; 6. Yóbí; 7. Póí; 8. Nehí or Nehí-nú; 9. Waïhí; 10. Píghá. The same language is spoken in Músí, to the north-west of Deghombah, and in Kumsallahoo, supposed to be further to the north-west. These numerals do not appear to have an affinity with those of any other African nations, except it be the Ayís to the north of Dà-hómé and the people of Wídáh, who speak the Dà-hómean language; but in those instances, the resemblance is so faint as to be scarcely admissible. DEGHOMBAH. DEGRADE

Since the conquest of Ghofan by the Ashantís, the Adirré or Bahr-as-wad (Rio da Volta) seems to be the boundary separating their territory on the north-west from that of Deghombah.

If it were allowable to assign an Arabic origin to that name, it might be derived from Dà 'l combah, or Dá-combah, the Pimento Country; for *combah*, or *cánbeh*, as Mr. Browne and the French Savans in Egypt observed, is the native term for the *Uvaria aromatica* of Lamarck, which is the *Piper Æthiopicum* of the older Botanists; but in Africa, the Arabic letter *cáf* is pronounced like a hard *g*, and in their handwriting is easily mistaken for *ghaïr* (*gh*;) hence, *Combah* might easily be read *Ghombah*: Combah, or Gombah and Kambah, occur also as names of Provinces in this and the neighbouring kingdom. As Mr. Dupuis's informers were manifestly very imperfectly acquainted with Arabic, and as he himself has made some most extraordinary mistakes, (for example, *Magharab-el-wasa* for *Maghárab-el-asca*,) it is not unreasonable to suppose that many deductions on the score of misinterpretation must be made from his accounts, though his power of conversing, even in broken Arabic, with the people from the interior, gave him a very great advantage over Mr. Bowdich.

(*Proceedings of the African Association*, 1791, 8 vols; Bowdich's *Mission to Ashantee*, London, 1819, 4to; Dupuis's *Journal of a Residence in Ashantee*, London, 1824.)

DEGLORY; *de*, and *glory*. Dishonoured.

> And with small stars a garland interchast
> Of olive-leaves they bore to crown his head,
> That was before with thorns *degloried*.
> *G. Fletcher. Christ's Triumph after Death.*

DEGLUTITION, Fr. *degloutir*; Lat. *deglutire*, to swallow; *de*, and *glutire*: *gluttus*, (Gr. γλωττις,) that part of the neck by which the food is transmitted; formed from the sound, *glut, glut*, which liquor makes when running through a narrow neck or passage. Vossius.

A swallowing.

> So, for instance, the tongue serves not only for tasting, but also to assist the mastication of the meat and *deglutition*, by turning it about and managing it in the mouth.
> *Ray. On the Creation*, part ii.

> We cannot easily swallow whilst we gape. This I understand, is owing to the muscles employed in the act of *deglutition* being so implicated with the muscles of the lower jaw, that, whilst these last are contracted, the former cannot act with freedom.
> *Paley. On Natural Theology*, ch. ix.

DEGRA'DE, DEGRADA'TION, DEGRA'DEMENT, DEGRA'DINGLY. Fr. *disgrader*; It. *disgradare*; Sp. *desgraduar*, *gradu dejicere*, to cast down from his rank or *degree*. Sometimes written *Disgrade*.

To deject, throw or cast down, *sub.* from a higher rank or state to a lower; to deprive of honorary rank or title; to disgrace, to dishonour.

DE-GRADE. — DEGRA-DATION.

Els let vs *degrade* hym, and delyuer him, and let the princes keep him from the people.

Sir Thomas More. Workes, fol. 624. *The second Part of the Confutation of Tyndall.*

Disgradinge those bishops and abbots whom the French kinge and emperor had made. *Bale. English Votaries*, part ii.

The ix. yere aboute Mydlent, a preest named Sir Thomas Bagley, and vicar of a vyllage in Essex, called Mauendēn, a lytell from Walden, was detect of heresy, vpon the whiche he was *degrated*, & brent in the place of Smithfelde.

Fabyan, Anno 1531.

They coulde not also deny but that forthwith vpon this iugement and hys *degradacion*, he kneled downe before the byshoppes chauncellour in the presence of all the people, & humbli besought him of absolucion fro the sentence of excommunicacion.

Sir Thomas More. Workes, fol. 349. *The second Part of the Confutation of Tyndall.*

These two [*Censores*] had power and authority to *disgrade* a a knight, by taking away his horse, and to put any off the senate, whom they saw live dissolutely and disorderly.

North. Plutarch. Marcus Cato, fol. 296.

And what can we suffer, wherein he hath not gone before us even in the same kind? Was he not *degraded* when they scornfully put on him a purple robe, a reed into his hand, a thorny crown upon his head, saluting him with, Hail, King of the Jews! and so disrobed him again?

State Trials. Proceedings against Bastwick, Burton, and Prynne.

He bore the diminution very well, as he was a wise man, and an excellent temper; and quickly recover'd so much grace, that he was made Earl of Manchester, and Lord Privy Seal, and enjoy'd that office to his death; whilst he saw many removes, and *degradations*, in all the other offices of which he had been possess'd.

Clarendon. History of the Civil Wars, vol. i. part i. p. 54.

Not only by their deposing and waging war against him, which besides the danger to his personal life, set him in the farthest opposite point from any vital function of a king, but by their holding him in prison vanquished and yielded into their absolute and despotic power, which brought him to the lowest *degradement* and incapacity of the regal name.

Milton. The Tenure of Kings and Magistrates.

When William Sautre (who was the first that was put to death upon the account of heresy) was judged relapse by Thomas Arundel, Archbishop of Canterbury, in a convocation of his province, and thereupon was *degraded* from priesthood, and left to secular power; a writ was issued to burn him, which in the writ is called the customary punishment, (relating, it is like, to the customs that were beyond sea.)

Burnet. History of the Reformation, book i.

The lifting of a man's self up in his own opinion, has had the credit in former ages to be thought the lowest *degradation* that human nature could well sink itself to.

Locke. Sec. Vin. of Reasonableness of Christianity.

Moments there frequently must be, when a sinner is sensible of the *degradation* of his state; when he feels with pain the slavish dependence under which he is brought to fortune and the world, to violent passions and settled habits, and to fears and apprehensions arising from conscious guilt.

Blair. Sermon 10. vol. iv.

The Ecclesiastical censure by which a Clergyman is divested of his Holy Orders is termed DEGRADATION; the ceremonies attendant upon which punishment, consist chiefly in stripping him one by one of his Clerical vestments. Hoffman (*ad voc.*) has quoted some lines to this purpose from Διόπτρα *seu Disputatio Animæ et Corporis.*

Ὡσαύτως νόμον ἔχουσι ἐν ταῖς ἐκκλησίαις
Ἀρχιερεῖς, Ἐπίσκοποι συν τοις Μητροπολίταις,
Καὶ ὅταν παίσῃ Ἱερεὺς εἰς ἔγκλημα τι μέγα
Ἐν πρώτοις τούτῳ αἴρουσι τὴν στολὴν τῆς ἀξιάς
Καὶ οὕτως αὖθις σχίζουσι τοὺς χιτωνίσκους, ὅι μοι
Καὶ οὕτω τότε τὸν αὐτὸν ὡς μὴ παπᾶν κολάζειν.

In the Romish Church the person to be Degraded is presented to the officiating Priest (*Pontifici*) appointed to perform this ceremony, robed in his sacerdotal vestments, if he be in Priest's Orders; or with those of Deacon's, if in Deacon's Orders; and so of the other Orders. Then the officiator, in the presence of the secular Judge, to whom the party to be Degraded is to be consigned, *publicè abradit cum vitro vel cultello, vel alio hujusmodi, leviter, sine sanguinis effusione*, with a piece of glass, or with a pen-knife, publicly scratches (but slightly, so as not to fetch blood) those parts of his hands which had been anointed in the conferring of Orders. After which he divests the criminal, successively, and one by one, of all the insignia or sacred ornaments which he had received at the time of his taking Orders, and finally strips him of his clerical habit, putting on him a lay habit, and publicly telling the secular Judge, who is present, to take him under his jurisdiction if he chooses, since he is thus deposed, Degraded, and divested of authority. (*Pontificale Romanum Clementis VIII. jussu editum*, Romæ, 1595, folio, p. 628.) This is the general form. In pages 631 to 637 there are given the forms of Degrading the several Orders in the Romish Church, from Archbishops and Bishops down to the very door-keepers. DE DA

The solemn Degradation of a Clergyman, says Burn, (*Eccl. Law*, ii. 139,) was anciently performed in this manner, as is set forth in the book of the Decretals, vi. 5, 9, 2.

If the offender was a person in inferior Orders, then the Bishop of the Diocese alone, if in higher Orders, as Priest or Deacon, then the Bishop of the Diocese, together with a certain number of other Bishops, sent for the party to come before them. He was then brought in, having on his sacred robes, and having in his hands a book, vessel, or other instrument or ornament appertaining to his Order, as if he were about to officiate in his function. Then the Bishop publicly took away from him, one by one, the said instruments and vestments belonging to his office, saying to this effect: This, and this, we take from thee, and do deprive thee of the honour of the Priesthood; and, finally, in taking away the last sacerdotal vestment, saying thus, "By the authority of God Almighty, the Father, the Son, and the Holy Ghost, and of us, we do take from thee the clerical habit, and do depose, Degrade, despoil, and deprive thee of all order, benefit, and privilege of the Clergy." Gibson's *Codex*, 1066.

On the arrival in England of the Decree of Pope Paul IV. which, among other things, commanded Cranmer to be Degraded, Strype says, "They apparelled the Archbishop in all the garments and ornaments of an Archbishop, only in mockery, every thing was of canvas and old clouts. And the crosier was put into his hand. And then he was, piece by piece, stript of all again." * * * When they came to take his crosier, he held it fast, and would not deliver it, but pulled an appeal out of his left sleeve under his wrist, and said, "I appeal unto the next general Council." Strype's *Memorials of Archbishop Cranmer*, p. 375, 376, folio edit.

Geliot, in his *Indice Armoriel*, gives a curious account of the ceremonies observed in the Degradation from Nobility of Franget, a Gascon Captain, who had surrendered Fontarabia in a cowardly manner, in the year 1523, under the reign of Francis I. Twenty or thirty *Chevaliers sans reproche* assembled at Lyons to hear the accusation of treason and breach of faith by a King at Arms; and, (although it is not so stated) as

we suppose, to try and sentence the criminal. Two scaffolds were then erected: one for the Judges, assisted by Kings, Heralds, and Pursuivants at Arms; and another for the condemned Chevalier, who was armed at all points, and whose shield reversed was suspended on a stake before him. By his side were arrayed twelve Priests in their surplices, who chaunted the vigils of the dead; and at the pause after each Psalm the officers at arms divested the guilty Knight of some piece of his armour, beginning with the helmet, till he was entirely stripped. His shield was then broken into three pieces by a hammer, and the King at Arms poured a basin of hot water on his head. After this the Judges clad in deep mourning habits proceeded to the church. The criminal was let down from the scaffold by ropes fastened under his arms, and being placed on a bier covered with grave clothes, and escorted by the Priests chaunting a mass for the dead, was delivered to the Civil Judge and the executioner. His life, however, eventually was spared, since permission to live under the infamy of Degradation was considered a severer punishment than death itself.

Selden (*Titles of Honour*, ii. 5) relates the Degradation of Sir Anthony Harding, Earl of Carlisle, in the reign of Edward II. for treason. The award before judgment was, that he should be *deceint del espèe et que vous esperouns d'orees soient coupez de talouns*. According to the same authority, when Sir Ralph Grey was attainted for treason under Edward IV., the Earl of Worcester, High Constable, addressed him thus before judgment. "Sir Ralph Grey, for thy treason the King had ordained, that thou shouldst have had thy spurs stricken off by the hard heels, (hard by the heels?) by the hand of the Master Cook, who is here ready to do as was promised thee at the same time that he took off thy spurs, and said to thee as is accustomed; and thou be not true to thy Sovereign Lord, he shall smite off thy spurs with his knife hard by the heels;" and so showed him the Master Cook ready to do his office, with his knife. "Moreover, Sir Ralph Grey, the King hath ordained, here thou mayst see, the Kings of Arms and Heralds, and thine own proper Coat of Arms, which they should tear off thy body, and so shouldst thou as well be Degraded of thy Worship, Nobleness, and Armes, as of thy Order of Knighthood." This Degradation, however, was omitted on account of the good deeds of Sir Ralph Grey's grandfather.

The Church also had the right of inflicting temporary Degradation on a Knight, as appears from the following sentence issued by John Peckham, Archbishop of Canterbury, together with the Bishop of Salisbury, as delegates in the year 1285, 13 Edward I., against Sir Osbert Gifford, for stealing two Nuns out of the Abbey of Wilton. He was never to enter a Nunnery, nor to be so much as in the presence of a Nun without an especial license from his Diocesan; he was to go thrice *nudus in camisiâ et femoralibus*, into Wilton Church, (but not, as Selden gravely adds, before the Nuns,) and there *fustigari*. So likewise in Salisbury Market and in Shaftesbury Church. *Præterea insigniis militaribus interim sit privatus, nec Calcaria deaurata, nec Gladium, nec Sellam militarem aut deauratas faleras habiturus, nec vestes coloratas, sed tantummodo in Russeto, cum agninis pellibus vel ovinis, nec calceamenta nisi vaccina, nec utatur camisiâ postquam prædicto modo fuerit fustigatus. Et hæc omnia sibi injungemus in virtute præstiti juramenti, ut taliter extra militiam agat vitam, donec per triennium steterit personaliter et integrè in Terrâ Sanctâ, nisi infra triennium Dominus Rex Illustris ipsum revocandum dixerit ex gratiâ speciali, (ut supra* from *Regist. MS.* 1; Peckham, *Arch. Cant.* fol. 119.)

DEGREE, Fr. *degré*; It. *grado*; Lat. *gradus*, a step. It is used by Chaucer literally for *step*; the step of a stair; a step by which to go up, to ascend.

A step; a step in progress, promotion, advancement; exaltation; as *degree* in rank; a step, distant or removed; *degree* in relationship; *degree* in measurement.

A seruitour þer was, þat serued at þe mete,
He stombled al a chance, & felle on his kne,
þorgh þe toþer schank he ros, & serued in his *degre*.
R. Brunne, p. 55.

——— Lordes children sholde serven
Bothe God and good men. as here *degree* askeþ.
Piers Ploukman. Vision, p. 78.

For thei that mynystren wel schulen gete a good *degree* to himsilff and mych trist in the feith that is in Crist Iesu.
Wiclif. 1 *Timothy*, ch. iii.

Into that gardin, well wrought
Who so that me coud haue brought
By ladders, or els by *degree*
It would well haue liked me.
Chaucer. The Romant of the Rose, fol. 118.

Round was the shape, in manere of a compas,
Ful of *degrees*, the hight of sixty pas,
That whan a man was set on o *degree*
He letted not his felaw for to see.
Id. The Knightes Tale, v. 1893.

His housing, his array as honestly
To his *degree* was marked as a king's.
Id. The Marchantes Tale, v. 9901.

For as the philosopher tolde
Of golde and siluer thei ben holde
Two principal extremitees,
To which all other by *degrees*
Of the metalls ben accordant.
Gower. Conf. Am. book iv. fol. 77.

But sithens it was our dutie to honour a man called to that *degree* of fortune, I beseech you am I gyltye because I could not gesse before that hee would offende.
Brende. Quintus Curtius, book vi. p. 165.

Take but *degree* away, vntune that string,
And hearke what discord followes: each thing meetes
In meere oppugnancie. The bounded waters,
Should lift their bosomes higher than the shores,
And make a ſoppe of all this solid globe:
Strength should be lord of imbecility,
And the rude sonne should strike his father dead:
Force should be right, or rather, right and wrong,
(Betwene whose endlesse iarre, Justice recides)
Should loose her names, and so should Justice too.
Shakspeare. Troylus and Cressida, fol. 82.

——— Great indeed
His name, and high was his *degree* in heav'n;
His count'nance, as the morning starr that guides
The starrie flock, allur'd them, and with lyes
Drew after him the third part of heaven's host.
Milton. Paradise Lost, book v. l. 707.

Sated at length, ere long I might perceave
Strange alteration in me, to *degree*
Of reason in my inward powers, and speech
Wanted not long, though to this shape retain'd.
Id. Ib. book ix. l. 599.

Since in general there are manifestly in things, various kinds of powers, and very different excellencies and *degrees* of perfection; it must needs be, that, in the order of causes and effects, the cause must always be more excellent than the effect: And consequently the self-existent being, whatever that be supposed to be, must of necessity (being the original of all things) contain in itself the sum and highest *degree* of all the perfection of all things. *Clarke. On the Attributes*, p. 51.

DEGREE. When I consider the vast quantity of ice we saw, and the vicinity of the places to the pole where it is formed, and where the *degrees* of longitude are very small, I am led to believe that these ice cliffs extend a good way into the sea, in some parts, especially in such as are sheltered from the violence of the winds.
Cook. Second Voyage round the World, book iv. ch. vii.

Dr. Brett has written a *Dissertation on Degrees in the University*, printed in No. 1, of the *Censura Literaria*, in which he shows that these Degrees were unknown till Universities were incorporated, and reduced to form in the XIth and XIIth centuries. (Dupin, *Cent.* XIII. 10.) Gregory IX., whose Pontificate lasted from 1227 to 1241, first distinguished Bachelors, Licentiates, (answering to our Masters,) and Doctors.

A good account of the origin of these honours will be found in the *Antiquitates Rostochienses* of Seb. Bacmeister, *apud Monum. ined. Rer. Germ. per* E. J. Westphalen, iii. 781. Robertson, in a note on his *History of Charles V.* (xxviii. sec. iii. p. 91, E E) states that "Doctors in the different faculties contended with Knights for precedence, and the dispute was terminated in many instances by advancing the former to the dignity of Knighthood.....It was even asserted that a Doctor had a right to that title without creation. Bartolus taught, *Doctorem actualiter regentem in Jure Civili per decennium effici Militem ipso facto. Honorè de St. Marie, Diss.* 165. This was called *Chevalerie des Lectures*, and the persons advanced to that dignity *Milites Clerici.*"

Degrees when first conferred were attended with considerable expense, from the magnificence with which it was considered necessary to take them. Wood, in his *Hist. et Antiq. Univ. Oxon.* ii. 25, states, that in 1298 William de Brooke, a Benedictine of St. Peter's Abbey at Gloucester, took the Degree of Doctor of Divinity at Oxford. He was the first of his Order who had attained that dignity, and he was accompanied by the Abbot and whole Convent of Gloucester, the Abbots of Westminster, Reading, Abingdon, Evesham, and Malmesbury, with 100 Gentlemen and Esquires on horses richly caparisoned. They were entertained sumptuously at Gloucester College. Fosbrooke, in his *Encyclopædia of Antiquities*, (400) in which the authorities are quoted so much *en masse*, that it is not always possible to disentangle them, says that in 1324 it was ordered at Toulouse that the Graduate should be attended by only two trumpets and a drum; and that in 1329, dances, banquets, comedies, &c. were prohibited.

Moreri (*Graduez*) has described the constitution of the University of Paris respecting Degrees.

Under Bachelor we have already detailed the forms of our own Universities regarding that Degree at Cambridge.

A Master of Arts must be B. A. of three years standing.

A Doctor of Divinity must be a Bachelor of Divinity of five, or a Master of Arts* of twelve years standing. The exercises are one act, two opponencies, a clerum, and an English sermon.

A Doctor of Laws must be of five years standing from the degree of LL. B. or a Master of Arts of seven years standing.—The exercises are two acts, and one opponency.

A Doctor of Physic is bound to the same regulations as LL. D.

A Doctor of Music is generally Mus. B. and his exercise is the same.

The following persons are entitled to honorary Degrees, at two years standing:

1. Privy Counsellors. 2. Bishops.
3. Noblemen, { Dukes, Marquisses, Earls, Viscounts, Barons.
4. Sons of Noblemen.
4. Persons related to the King's Majesty by consanguinity, or affinity; provided they be also honourable.
6. The eldest sons of such persons.
7. Baronets, } To the degree of M.A. only.
8. Knights, }

At Oxford, twelve terms are computed from the time of admission to the Bachelor's Degree to that of Master of Arts, one only is kept.

For the Degree of Doctor of Civil Law five years are computed from the admission to that of Bachelor. If taken with the intention of practising in Doctor's Commons, and such intention be affirmed on oath, one of these years is dispensed with.

A Master of Arts may become a Doctor of Civil Law in seven years, a Doctor of Medicine in four, a Doctor of Divinity in eleven.

DEGUELIA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx short, pitcher-shaped, two-lipped; wings and keel two petalled, standard large; pod globose, two-valved, one-seeded; seed round.

One species, *D. scandens*, a climbing shrub, native of Guiana. Aubl. *Guian.*

DEGUSTATION, Lat. *degustare; de*, and *gustare*, from γευστὸς, and that from γεύ-εσθαι, to taste. A tasting.

If thou have tasted how sweet the Lord is, thou canst not but long for more of him, yea, for all: It is no otherwise even in carnal delights, the *degustation* whereof is wont to draw on the heart to a more eager appetition; much more in spiritual, the pleasures whereof as they are more pure, so they are of the heavenly-minded with far greater ardency of spirit affected.
Hall. The Soul's Farewell to Earth, vol. iii. fol. 933. sec. 9.

DEHORT, DEHORTA'TION, DEHORTA'TORY. Old Fr. *deshenhorter; Lat. dehortari; de*, and *hort-ari*. The ancient Romans, Vossius says, for *hortor*, wrote *horior*; and *horior*, he conceives to be from *ορτύν-ω, incito*, to incite, encourage.

To warn or admonish, or advise from doing any thing, to dissuade.

Wherefore Jermye wel *dehorted* and disswaded the peple sayinge: Se that ye beleue not the lying wordes and sermõs of the halfe prechers saying: The temple, the temple of the Lorde is so holy. *Joye. Exposicion of Daniel*, ch. i.

The places of exhorting, and *dehorting* are the same which wee vse in perswading and disswading, saving that hee which vseth perswasion, seeketh by arguments to compass his deuise: he that labours to exhort, doth stirre affection.
Wilson. The Arte of Rhetorique, fol. 64.

Wherof shall serue all the *dehortacions* and cõmynacyons & threts in Scripture, by which God calleth men from synne and euyl workes, yf the world wer once of the mind that thei believed after Luther, that no manne doth any euill dede hym selfe, but God dothe them himselfe.
Sir Thomas More. Workes, fol. 273. *The Confutacion of Tyndall's Answer.*

* When a Master of Arts takes a Doctor's Degree in any of the three Faculties, he is said to graduate *per Saltum*, though properly this phrase belongs only to the Degree of D.D.

Exhortation and *dehortation*, is counsel, accompanied with signs in him that giveth it, of vehement desire to have it followed; or to say it more briefly, counsel vehemently pressed. For he that exhorteth, doth not deduce the consequence of what he adviseth to be done, and tye himself therein to the rigour of true reasoning: but encourages him he counselleth, to action: As he that *dehorteth*, detereth him from it.

Hobbes. Of Commonwealth, part ii. ch. xxv.

On the contrary part, what cā be a greater *dehortation* from vice, then to haue laid before ones eyes not only the heynousnesse and enormitie of the offence, but also the miseries, calamities, shame and punishmentes worthely ensewyng vpon the same.

Arth. Golding. Justine, iii. *Epis. Ded.*

The text you see, is a *dehortatory* charge to avoid the offence of God. *Bishop Hall. Remains*, p. 103.

And thus much for the first thing to be considered in the *dehortation*; namely, the person *dehorting*, who was Christ himself. Pass we now to the 2. thing to be considered in it, to wit, the thing we are *dehorted* from, which is covetousness.

South. Sermons, vol. iv. p. 426.

For he cometh unto thee, poor and lowly, riding upon an ass, to wean thee from the vain hopes of the heathen, from which the prophets have so often *dehorted* thy forefathers.

Horne. Works. Discourse 5. vol. iv.

DEHUSK, to strip off the *husk*, q. v.

——————— Forcastinge that
thy neighbour should haue more
Wheate (by the dowrie of his wyfe)
dehusk'd vpon the flore.

Drant. Horace. Epistle to Numitius.

Admit on flore thou haste in store
an hundreth thousande mets
Or corne *dehuskede*: what cums thereby.

Id. Ib. The first Satire.

DEICIDE, Sp. *deicida*; *Deus*, God, and *cædere*, to kill.

Then mock thy knowledge, and confound thy pride,
Explaining how perfection suffer'd pain
Almighty languished, and Eternal died:
How by her patient victor death was slain;
And earth profan'd, yet bless'd with *deicide*.

Prior. I am that I am. On Ode.

DEICTICALLY, Gr. δεικτικῶς, from δείκ-ειν, to show, to point out.

And that gives you a farther reason, (if what was said before to your second quære were not sufficient,) that our Saviour's prediction was not conditional, but categorically enunciative, verily I say unto you that one of you shall or will betray me, and he that dippeth, at that time when Christ spake it, *deictically*, i. e. Judas, is that person.

Hammond. Works. Third Letter of Prescience, vol. i. fol. 703.

And yes more *deictically* by enumeration of all particulars concern'd in it: the sea gave up its dead, and death and Hades delivered up the dead which were in them, and they were judged every man according to their works.

Id. Of Hell Torments, fol. 713.

DEJE'CT, *v.* DEJE'CT, *adj.* DEJE'CTEDLY, DEJE'CTEDNESS, DEJE'CTION. Fr. *dejecter*; Lat. *dejicere, ctum*, to cast down; (*de*, and *jacere*, to cast or throw.) To cast or throw down; and thus, to humble or humiliate, to depress, to sink, to debase, to dispirit, to dishearten.

From the moste hyghe heauen, than the whiche nothynge can be higher, Christ *deiected* himself euen vnto the helles, than the which nothyng can be lower. *Udall. Ephesians*, ch. iii.

This *deiection* and humiliacion might not the kynge knowe, beinge in his weasy securite and arrogant pryde.

Joye. Exposicion of Daniel. The fourth Chapter.

When she whom I a long time haue affected,
Amongst the flowers went forth to take the aire;
They being proud of such a gueste's repaire,
Though by her garments diuers times *deiected*,
To gaze on her sgaine themselves erected.

Stirling. Avrora, song 7.

Her followers such, as meerly friendless stood,
Sunk and *dejected* by the Spenser's pride,
Who bore the taints of treason in their blood,
And for revenge would leave no ways untry'd.

Drayton. The Baron's Wars, book iii.

What can be a more *deject* spirit in man, than to lay his hands under every one's horses feet, to do him service, as thou dost?

Beaumont and Fletcher. The Martial Maid.

——————— Had you born yourselves
Dejectedly, and base, no slavery
Had been too easy for you; but such is
The power of noble valour, that we love it
Even in our enemies.

Massinger. The Virgin Martyr, act i. sc. 1.

With what scorn and insultation doth he look upon my *dejectedneese*? the very language of his eye is no other then contempt.

Hall. Selfe Conferences. Soliloquy 34. vol. iii. fol. 439.

What's the reason the consciences of wicked men drag them before God, and they come with so much diffidence, *dejectedness*, and jealousie? Why, it is because they are conscious to themselves of guilt that lies upon them.

Hopkins. Sermons, fol. 470.

'Tis he that takes away, who can repay you:
This grief to other rods doth open lay you
He binds your grief to patience, not *dejection*.
Who bears the first not well, provokes a new correction.

P. Fletcher. Elisa.

——————— Shall a few loose troops, untrain'd,
But in a customary ostentation,
Presented as a sacrifice to your valours,
Cause a *dejection* in you?

Massinger. The Maid of Honour, act ii. sc. 3.

When our souls are *dejected*, distressed, tormented with the remembrance of our former sins, he saith to us, as he did to the man in the Gospel, be of good chear, my son, thy sins are all pardoned. *Bishop Beveridge. Sermon* 70.

The one he emboldens with a manly assurance to look, speak, act, or plead before the faces of a numerous assembly; the other he dazzles out of countenance into a sleepish *dejectedness*.

Spectator, No. 250.

In which words we have represented to us, the unparallel'd example of courage and patience under sufferings, in our Lord and Saviour; and the great influence that it ought to have on all those who are called by his name, that they would not dishonour so excellent a pattern of enduring sufferings, by weakness or *dejection* of mind. *Stillingfleet. Sermon* 6. vol. i.

I have had no dignities; thou hast withheld them, and I have not thought them even worthy of a wish. Didst thou see me sad and *dejected* on these accounts?

Jortin. Remarks on Ecclesiastical History. Preface.

DEJECTION, in *Astrology*, is the loss of influence of Planets when they are in their *Detriment*, that is, when they are in opposition to others which check or counteract them.

DEJERATION, *dejerare*; *de*, and *jurare*, to swear. A solemn swearing.

Doubtless with many tears and *dejerations*, he labours to clear his intentions to her person.

Hall. Cont. Haman Hanged.

DE'IFY, DE'IFICAL, DE'IFICATE, DEIFICA'TION, DE'IFIER, DE'IFORM, DEIFO'RMITY, DE'ISM, DE'IST, DE'ISTICAL, DE'ITY, DE'ITATE. *Deus*, God, and *fieri*, to be made or become. Fr. *deifier*; Sp. *deificar*; It. *deificare*; Low Lat. *deificare, in numerum* deorum *ascribere*. Minshew. *In* Deos *referre, consecrare*. Vossius, *de Vitiis*. To rank or class among the Gods; to treat as if a God. *Deist*; one who believes that there is a God. *Deity*; the God-head; also, applied to the person—God.

DEIFY.

These elementes ben creatures,
So ben these heauenly figures.
Wherof maie wel be iustified,
That thei maie not be *deified*.
Gower. Conf. Am. book v. fol. 88.

So whan that Jupiter of Crete
Was kỳnge, a wife vnto hym mete,
The douhter of Cybele he toke,
And that was Juno, saith the boke
Of his *deificacion*.
Id. Ib. book v. fol. 90.

Than whan thou goest thy body fro,
Free in the aire thou shalt vp go,
And leauen all humanitie,
And purely liue in *deitie*.
Chaucer. The Romant of the Rose, fol. 142.

Thou didst reherse ensamples of the *deifyng* of Hercules, and Bacchus. Thinkest thou that theye were made Goddes vppon drinke and by the decree of one dynner?
Brende. Quintus Curtius, book viii. fol. 223.

Eik sal thou raise aboue the sterrit sky,
The manfull Eneas, and him *deify*.
Douglas. Eneados, book i. fol. 21.

The ancient Catholique fathers were not afrayd to call this supper, some of them, the salue of immortality, and soveraigne preseruatiue against death other. a *deificall* communion: other, the sweet dainties of our Saviour, &c.
Homilies. On the Sacrament, part i.

He yelde his mede, that lord in *deyite*
That as one God reygneth in persones thre.
Fabyan, Anno 1273.

Now change the tenor of your joyous layes,
With which ye vse your loues to *deifie*,
And blazon forth an earthly beauties praise,
Aboue the compasse of the arched skie.
Spenser. The Teares of the Muses.

Cicero also tells us, that the meaning of their thus *deifying* these things of nature, was only to signifie, that they acknowledged the force of all things to be divine, and to be governed by God; and that whatsoever brought any great vitility to mankind, was not such without the divine goodness.
Cudworth. Intellectual System, fol. 530.

Yet is their personation and *deification* meer fiction and phancy; however the first occasion thereof sprung, from this theological opinion or persuasion, that God who is in all things, and is the cause of all things, ought to be worshiped in all things, especially he being himself invisible. *Id. Ib.* fol. 531.

Which opinion is really nothing else but the *deifying* of the Devil, or Prince of evil spirits, making him a corrival with God, and entitling him to a right of receiving divine honour and worship. *Id. Ib.*

One would have hoped, that the memory of so signal an interposition of heaven [the Flood] against the first *deifiers* of men, should have given an effectual check to the practice for some considerable time in the succeeding world.
Coventry. Phil. to Hyd. conv. 3.

Onely souls *deiform* intellective
Unto that height of happinesse can get;
Yet immortalitie with other souls may sit.
More. On the Soul, part ii. book i. can. 2. st. 47.

But if the final consummation
Of all things make the creature *deiform*,
As Plato's school doth phrase it; there is none
That thence need fear to come to any harm.
Id. Ib. part iii. can. 4. st. 25.

If we see him as he is, all this glory must descend to us and become ours: for we can no other wayes see God (as I said before) but by becoming *deiform*, by being changed into the same glory.
Taylor. Sermons, part iv. fol. 71.

Thus the soul's numerous plurality
I have prov'd, and show'd she is not very God;
But yet a decent *deiformity*
Hath given her.
More. On the Soul, part iii. st. 27.

A country maiden, then amongst the swains, D
A shepherdess, she kept upon the plains;
Yet no disguise her *deity* could smother, D
So far in beauty she excelled other.
Drayton. The Man in the Moon.

One person and one Christ, who is God incarnate, a man *deitate*, as Gregory Nazianzen saith, without mutation.
Archbishop Cranmer to Bishop Gardiner, p. 350.

Is it not strange, that a rational man should adore leeks and garlick, and shed penitential tears at the smell of a *deified* onion? Yet so did the Ægyptians, once the famed masters of all arts and learning. *South. Sermons*, vol. i. p. 78.

An idol may be *undeified* by many accidental causes. Marriage, in particular, is a kind of counter-apotheosis, or a *deification* inverted. When a man becomes familiar with his Goddess, she quickly sinks into a woman. *Spectator*, No. 73.

If my supposition be true, then the consequence which I have assumed in my poem may be also true; namely, that *deism*, or the principles of natural worship, are only the faint remnants or dying flames of revealed religion in the posterity of Noah.
Dryden. Religio Laici. Preface.

Almost all the things that are said wisely and truly by modern *deists*, are plainly borrowed from that revelation, which they refuse to embrace; and without which, they could never have been able to have said the same things.
Clarke. On Natural and Revealed Religion.

This great poet and philosopher, [Simonides] the more he contemplated the nature of the *Deity*, found that he waded but the more out of his depth; and that he lost himself in the thought, instead of finding an end to it. *Spectator*, No. 531.

They worshipped God in his works, in all things, and *deified* the several parts of nature: they worshipped him under emblems, symbols, sensible representations, and images.
Jortin. On the Christian Religion, disc. 7.

It was an article of the common creed amongst the Pagans, that the souls of *deified* men were taken up into heaven, advanced to a state of divine dominion there, and ranked with the immortal Gods. Herein their *deification* did properly consist.
Farmer. On Miracles.

But you are the first who ever swore that he was an infidel, concluding your *deistical* creed with—so help me God! I pray that God may help you: that he may through the influence of his Holy Spirit, bring you to a right mind; convert you to the religion of his Son, whom, out of his abundant love to mankind, he sent into the world, that all who believe in him should not perish, but have everlasting life.
Watson. Apology for the Bible, fol. 341.

I seem, for my own part, to see the benevolence of the *Deity* more clearly in the pleasures of very young children, than in any thing in the world.
Paley. Moral Philosophy, book ii. ch. v.

These are some of the doctrines which have unhappily helped to propagate atheism or *deism*, and have made many a man say to himself, "if this be Christianity, let my soul be with the philosophers." *Jortin. Remarks on Ecclesiastical History.*

DE'IGN, DE'IGNFUL, DE'IGNFULLY, DE'IGNOUS, DE'IGNOUSLY. } Fr. *daigner*; It. *degnare*; Lat. *dignari*, dignum *æstimare*, to think or esteem worthy. Vossius thinks that *dignus*, or, as the ancient Romans wrote it, *Dicnus*, comes from Gr. *δίκ-η*, that is, *jus*; *ut* dignus *sit*, *cui aliquid tribui* æquum *est*.

To think or esteem worthy or deserving; to think or esteem worthy or becoming; to vouchsafe, to condescend.

Deignous is used by Chaucer as—thinking or esteeming too worthy or deserving; valuing too highly; and thus, equivalent to—disdainful.

Vor so muche he tolde of himself & of is grete mixte,
þat him ne *deinede* nozt to ligge in þe castel by nixte.
R. Gloucester, p. 557.

Boste & *deignouse* pride & ille avisement
Mishapnes oftentide, & does many be schent.
R. Brunne, p. 289.

EIGN. — EKAN.

Rŷgt so sothlŷ sciences dwelleþ in a mannes soule
And doþ hym to be *deÿnous*. and deem þat beth nat lerede.
Piers Ploughman. Vision, p. 276.

What man (qd he) was euer thus at ease
As I? on which the fairest, and the best
That euer I seie, *deinethe* her to rest.
Chaucer. The third Booke of Troilus, fol. 173.

Touching thy letter thou art wise ynough
I wot thou nilt it *deigneliche* endite.
Id. Ib. book ii. fol. 163.

A thefe he was forsoth, of corn and mele,
And that a slie, and usant for to stele.
His name was hoten *deinous* Simekin.
Id. The Reves Tale, v. 3939.

Ye ben of port so daungerous
Unto this louer, and *dainous*
To graunt him nothing but a kisse.
Id. Romant of the Rose, fol. 133.

And sure I feare, vnlesse your lordship *deigne*,
To traine him yet into some better trade,
It will be long before he hit the veine,
Whereby he may a richer man be made.
Gascoigne. Hearbes. Woodmanship.

And with that worde on me she gaue a glome
With browes bente, and gan on me to stare
Full *daynously*, and fro me she dyd fare
Leuynge me stondynge as a mased man.
Skelton. Prologue to the bouge of Courte.

She *deignes* not my good will, but doth reproue,
And of my rural musick holdeth scorne.
Spenser. Shepheards Calendar. Januarie.

But when againe thou dost extend thy rigour,
And wilt not *daigne* to grace me with thy sight,
Thou kil'st my comfort, and so spoil'st my might
That scarce my corps retaines the vitall vigour.
Stirling. Avrora. Sonnet 35.

Yet tempred so her *deignfull* lookes alway,
That outward scorne shew'd store of grace within.
Fairfax. Godfrey of Boulogne, book iv.

MOTH. Harlot; so
Called from one Harlotha, concubine
To *deignous* Wilhelme, hight the conqueror.
Cartwright. The Ordinary, act iii: sc. 1.

But if a prince shall *deign* to be familiar, and to converse with those upon whom he might trample, shall his condescension therefore *unking* him? And his familiarity rob him of his royalty? The case is the same with Christ.
South. Sermons, vol. iii. p. 802.

Yet the governor was so imprudent and arrogant, that he despised all these reiterated overtures, and did not *deign* even to return the least answer to them.
Anson. Voyage round the World, book ii. ch. vi.

DEKAN, a Persian modification of the Hindù word *Dak'hin*, itself derived from the Sanscrît *Dakshina*, which signifies "the South," is used by the Hindù writers, as the name of the whole country south of the Nerbadà (or Nermadà;) but when the Moghuls had extended their conquests beyond that river, it was applied exclusively to the territory between the Nerbadà and Krîshna, their southern boundary.

Under Aurang-zîb, the first of the Moghul Emperors who completely established his authority in the Peninsula, the Dekan was divided into six Súbahs or Provinces: (see *Defteri Asufiyyah, or Public Register of the Empire, MSS.*; and Waring's *History of the Mahrattahs*, 271.) 1. Khándésh Burhan-púr, and 2. Berár-Elich-púr, on the North; 3. Aurang-ábád, and 4. Haïder-ábád, in the centre; 5. Béjá-púr, 6. Mohammed-ábád, and 7. Bíder, on the South.

The woody, mountainous tract of Gondwánah, and the fertile province of Orísah, though subject to the Moghul, and properly belonging to the Dekan, were not included in it by the Musulmáns.

DEKAN.

These Provinces, as being the most remote from the seat of Government, were among the first torn from the Empire in the period of anarchy and confusion which followed the death of Aurang-zîb. The western part of them was seized by the Mahrattah Chiefs, the real or pretended descendants of native Hindù Princes, the original possessors of the soil; the eastern, by the Nezzámu'l mulk or Superintendant of the Empire, the Viceroy appointed by the Moghul. Some districts (Serkárs) of the latter on the eastern coast were alternately possessed by the French and English, in the wars of which the Peninsula was the theatre; and Orísah, which had always been annexed to Bengal, followed the fortunes of that Province. Gondwánah, little accessible from the intricacy of its forests and the ferocious character of its inhabitants, was never explored, and held only in a nominal subjection to the Court of Dehlí.

The whole of these countries have now for upwards of twenty years been united by a strict alliance or a direct incorporation with the British territories, and have therefore become much better known to our countrymen than at any preceding period.

The Dekan is now subdivided into the following Provinces: 1. Orísah; 2. Gondwánah; 3. Khándésh; 4. Berár; 5. Serkárs, (Northern Circars;) 6. Haïder-ábád; 7. Aurang-ábád; 8. Béjá-púr; 9. Bíder: and as the Province of Bálá G'hát to the south of the Krîshna has been added to the dominions of the Nezzám, it is in some maps marked as a part of the Dekan. An account of each of these divisions will be found, according to the plan usually followed in this work, under its proper head; but as the little Province of Bíder was omitted, by an oversight, in the place at which it ought to have come alphabetically, it will be proper to insert it here, in order to complete this portion of Indian Geography.

Bíder.

The Súbah or Province of Bíder, which has nearly the shape of a crescent, and now forms a part of the dominions of the Nezzám, lies between 17° and 20° north, 76° and 80° east, and is bounded by the rivers Vardà and Krîshna on the north and south; having Berár on the north-west, Aurang-ábád on the west, a small portion of Béjá-púr and two-thirds of Haïder-ábád on the south and east, with Gondwánah on the north-east, adjoining to Berár. It is traversed by the Gódáverí and the Manjerà, and many smaller streams tributaries to them and to the rivers on the confines; while chains of low hills, diverging from the heights parallel with the course of the river on its northern frontier, intersect the Province in every direction. Its soil is in general productive; but, as in other Provinces under a Mohammedan Government, its population, and consequently its produce, is in a languishing condition. The Hindûs in this Province are six times as numerous as the Mohammedans, notwithstanding it has been subject to the Musulmáns for nearly 500 years. It was for the greater part of the XVIth century the seat of a petty but independent Dynasty, called Berîd-shâhí, from the Amír Berîd, the Minister, and genuine *Maire du Palais* or "Peshvà," to the two last Bahmaní Sultáns. The City of Bíder itself, and a few districts round it, formed the whole territory of these Princes, who in the third generation were dispossessed by their more powerful neighbours. (Ferishtah's *Hist. of the Dekan*, book iii. sec. 6.) This, with the rest of the Dekan, was ab-

DEKAN. sorbed in the vast Empire of Aurang-zíb in the latter half of the XVIIth, and severed from it by the Nezámu'l mulk in the beginning of the last century.

The Súbah of Bíder (called Mohammed-ábád by the Musulmáns) contains seven Districts (*Serkárs*) and seventy-seven Townships (*Mahalls* or *Perganahs*,) rated as follows:

Serkár	Perganahs.	Rúpíyahs.
1. Bíder or Mohammed-ábád	8 ..	938,855
2. Fíróz-gar'h, or Yádgír	1 ..	134,365
3. Nándír	44 ..	3,846,687
4. Akal-cót	7 ..	479,017
5. Kaliyàn	2 ..	270,003
6. Rám-gír	1 ..	782,844
7. Muzaffar-nagar, or Bali-gír	14 ..	1,206,680
Total....	77 ..	7,657,451 = £957,000.

"This estimate was copied," says Mr. Scott Waring, (237,) "from the Mahrattah Records, shortly after the campaign of my Lord Cornwallis:" but in the copies of the Defteri Asufiyyah consulted by Father Tieffenthaler, (Bernoulli's *Besch. von Hindústán*, i. 354,) Bíder is only rated at 372,974,970 dáms=4,242,732 rúpíyahs.

This Súbah has probably been enlarged in the late changes of territory in the Peninsula; for in Mr. Hamilton's list of the Serkárs, (*Hindostan*, ii. 119,) we have instead of Fíróz-gar'h, Rám-gír and Muzaffarnagar, Kalbergah, Nal-durg, and Pát'hrì, of which the two first are assigned to the Súbah of Béjá-púr in the Defter, (248.)

1. The District of Nándír is traversed by the Gódáverí, and its principal Town, bearing the same name, is on the north side of that river in 19° 3′ north and 77° 38′ east. It appears to have formed a part of the Súbah of Berár in the time of Akbár, and is, perhaps, the place erroneously written 'Mandeer in Gladwin's *Translation of the Ayeen Akbery*, (ii. 236.) It is little known, but probably is rich and fertile, on account of the abundance of water which it enjoys.

2. Pát'hrì was one of the Serkárs of Berár in the time of Akbár; it then contained eighteen Perganahs, and yielded a revenue of 80,705,954 dáms, (201,764 rupees, 34 dáms,) with fiefs (suyúrghál) to the value of 11,580,954 dáms, (289,523 rupees, 34 dáms;) its principal Town, bearing the same name, is in 19° 19′ north and 77° 13′ east.

3. Bíder (spelt Bédor by Tieffenthaler,) is bounded on the north and east by the Manjerà River; it is a fertile and populous District, the inhabitants of which carry on a considerable trade. Its Capital, (also the Metropolis, (*Huvéllí*,) of the Súbah,) is in 17° 49′ north and 77° 46′ east, is a fortified town, containing some traces of its former splendour when it was the residence of its native Princes, and frequented on account of its manufactures and jewellery, particularly tutenague inlaid with silver. Mohammed-ábád, the modern Town, was founded by Ahmed Sháh Bahmaní, near the former site of Bíder, in the early part of the XVth century.

4. Kalbergah, in 17° 89′ north and 76° 56′ east, the Capital of a District bearing the same name, was for a long time the residence of the Sovereigns of this country, and one of the largest cities in India. It was possessed by Hindù Princes before the Musulmáns wrested it from them at the close of the XIIIth century, and its name often occurs in the histories of that period, as does likewise that of

Nal-durg, the fortress of Nada, one of Heroes of Hindù Romance; now the Capital of a district near the south-western extremity of the Province. It stands in 17° 44′ north and 76° 23′ east.

Hamilton's *Hindostan*, ii. 118; Bernoulli's *Beschreibung von Hindústán*, Berlin, 1785, 4to, vol. i. 257, 354; Gladwin's *Ayeen Akbery*, London, 1800, 8vo, ii. 59, 236; Scott Waring's *Hist. of the Mahrattahs*, London, 1810, 4to, 249; *Defteri Asufiyyah, in MSS.*

DEKING, to cause to be no longer *king*; to deprive of a *kingdom*. South uses *unking*; see under the verb DEIGN above.

Edward being thus *dekinged*, the embassie rode ioyfully backe to London to the parliament, with the resigned ensigns, and dispatch of their employment.

Speed. Edward III. book ix. ch. xii. sec. 75.

DELAGOA,* or more properly DALAGOA BAY, also called *Bahia do Espírito Santo*, (Bay of the Holy Ghost,) seems to have been first visited by João de Quirós, who was driven into it by storms in the early part of the XVIth century, but it was surveyed and laid down for the first time by Lorenço Marquez in 1545. (Barros, lib. ix. c. 6, lib. x. c. 1.) It is situated on the eastern coast of Africa, nearly midway between the Cape of Good Hope and Mozambic. It extends about sixty geographical miles from north to south, and twenty from east to west. Its eastern extremity is Cape St. Mary's, or Unyáca, (Unhaca,) in 25° 38′ north and 35° 15′ east, and its entrance is beset with shoals which leave a passage not more that five miles broad. The Cape (*Ponta de Sta Maria*) is a rocky point of land separated by a narrow channel from a small island bearing the same name. Three large rivers flow into this Bay, the Manica, or *Rio do Espírito Santo*, the English River, or *Da Lagoa*,† and the Machavanna. Of these the first and northernmost is the largest, but a bar of sand at its mouth is passable by boats only, and the Portuguese fort at its entrance has long been abandoned. The English River has also a bar at its mouth; but there is a depth of fifteen feet upon it at low water, and a safe anchorage two miles higher up. It is navigable by vessels drawing twelve feet, for upwards of forty miles. The Dutch had a factory on it in the beginning of the last century, which was destroyed by English pirates; and the short-lived Austrian East India Company afterwards made a small settlement on the south side of the river; but the Portuguese, to whom the place was of no sort of use, took umbrage, and the settlement was abandoned. It was till lately frequented only by South Sea whalers, who catch many fish in the Bay; Párs'is from Bombay, who exchange

* This name, which has been distorted into Dalrou, Delgoa, and Algoa, signifies Marsh-Bay, and being applicable to most harbours bounded by a flat coast, was given by the Portuguese to many other Bays, and particularly to one in 34° 10′ north and 25° 15′ east called Zwartkops Riviers Bay, Blackhead River's Bay, by the Dutch.

† D'Anville has given this name to a river north of the Bay, and left that which is between the Manica and Machavanna nameless; in Linschotin's Map, however, it has the name of Da Lagoa given to it by our navigators.

European and Indian goods for ivory, ambergris, and gold-dust; and a single Portuguese ship annually from Mosambic, sometimes carrying back slaves in return; but in 1823, a large tract of land near Inyác (Unyáca of the Portuguese) was ceded to the British Government by the natives. The Machavanna is navigable for about 90 geographical miles, by boats drawing six feet of water, and falls into the sea about twenty-five miles to the north of English River.

The soil, at least near the river, is a rich black mould, producing large crops of rice or maiz, (*Sorghum,*) which are sown in December and January. From April to October the droughts prevail, when the rainy season sets in to the north of the equinoctial line. Sugar-cane abounds, and all the Tropical productions might be easily raised. The animals are the same as found in the country of the Béchwánas, (or Bushwanas,) but there are no beasts of burden except oxen. Excellent fish, and sometimes turtles, are furnished by the sea and rivers; and there is much reason to hope that the colony will soon be in a prosperous condition.

The inhabitants are harmless and good-natured, but crafty and much inclined to fraud in their dealings. Those further from the shore have the reputation of being cruel and treacherous, but probably without reason. Their peculiar make, features, and complexion distinguish them as much from the Negroes and the Arabs, as from the Hottentots and Bosjesmans; and Dr. Lichtenstein, a very competent judge, says (*Reisen*, i. 293) that he is convinced as well from personal observation as from a comparison of the various accounts, ancient and modern, of this part of Africa, that all the tribes on the eastern coast between Kiloa and the Cape Colony are branches derived from the same stock. This opinion is also confirmed by a less disputable evidence, that of their languages and customs, which are connected by a close affinity. The Wesleyan Missionaries, who can hardly be suspected of stealing from the Jesuit Godinho, and perhaps never heard of his hero, their brother Missionary, Silveira, though a Saint and Martyr, describe the Inyácas almost in the very words which he applies to the Botongas, their northern neighbours. They are nearly naked, say both these authorities, (*Wesleyan Miss. Society Report*, 1823; and Godigni, *Vita Gonzali Sylveiræ*, Col. Agrip. 1616, p. 74,) have no idea of religion whatever, yet practise circumcision, and are much addicted to witchcraft. Godinho adds some particulars respecting their dread of touching a corpse, and the privacy of their interments, which strongly resemble the singular practices of the Káfirs, or rather Kósas, with regard to the dead and dying. (Lichtenstein, *Reisen im südlichem Africa*, i. 420.)

Many words in Mr. White's Vocabulary, are exactly the same as the corresponding terms of the Kósa language, given by Dr. Lichtenstein, (i. 635;) and others bear just such a resemblance as may be expected in somewhat remote dialects of the same language; while the frequent recurrence of *f* and *v*, letters which the Béchwánas can hardly pronounce, shows that the Inyácas are nearer in origin as well as in position to the Kósas.

The country to the south of the Bay is called Mápúta, and has about 20,000 inhabitants; the peninsula and island of Inyác, have about 10,000 tributary to Mápúta, which, together with Panyéli, is tributary to Tembi, and that State, including all its subject territories, may contain about 50,000 souls.

It appears from Mr. Burchell's excellent map of Southern Africa, that Massáo (or Mashão) is nearly in 26° 35′ north and 25° 40′ east, and Karikhàn, the furthest place reached by Mr. Campbell, is about 1° north and 1° 30′ east of that place, so that he was only about 7° of longitude or 400 miles from the coast. This will perhaps account for the articles of European manufacture which he sometimes met with, though his informants seemed certainly to have some knowledge of the Portuguese settlement at Mozambic. (Campbell, *Travels in Africa*, ii. 356.)

(White, *Voyage to Colombo and Da Lagoa Bay*, in 1798, London, 1800; Milburn, *Oriental Commerce*, i. 56.)

DELA'PSE, DELA'PSION. } *Delabi, delapsus; de*, and *labi*, to fall. Fallen away from.

Which Anne deriv'd alone, the right before all other,
Of the *delapsed* crown, from Philip her fair mother.
Drayton. Poly-olbion, song 29.

If we should grant and suppose these reflections of beams upon the superficies of the moon, to be made by way of equal angles, there is no impossibility in the matter, but that the same rays being carried so great a way, should have their frictions, fluxions, and *delapsions;* that thereby the light should be confused and shine the more. *Holland. Plutarch*, fol. 954.

DELA'TE, DELA'TION, DELA'TOR. } *Deferre, delatum;* (*de*, and *ferre*, to bear or carry.) To bear, carry or bring; (literally, as in Lord Bacon,) and met. with a subaudition,—of information, accusation; and thus, consequentially, to inform, to accuse.

To bear, to convey, to conduct.

Delacyon, in Lord Berners, is—*delay:* deferring or *delaying*. See to DEFER. In Sir Thomas More, *Delating* seems equivalent to *Collating;* conferring or bringing together.

Dilate was written not uncommonly *Delate*, by older writers, as in the Quotations from Goodwin and Mountague. "To *delate* or speak at large of any thing; see to DILATE." Minshew.

Dilation, on the other hand, in Shakspeare, (first folio,) appears to be of the same import as *Delation* in Wotton and Spotiswood; in them, it is—information, *accusation:* in Shakspeare, *close delation*,—is secret *information, intimation;* and thus, varying very little from the expression in the quarto,—"Close denotements." See DENOTE.

Christ shal at the last restreyn & destroy his ydelle Antechrist with the spirit of his holy mouth, repayring and *delating* his church again & gathering thereinto as wel the remenāt of the Jewes, as all other sectes.
Sir Thomas More. Works, fol. 288. *A Dialogue concerning Heresies.*

And after this Iudgement there was no *delacyon* of sufferaunce nor mercy, but incōtynent he was drawen throughout London, and then set on a scaffolde.
Lord Berners. Froissart. Cronycle, vol. i. ch. xxiii.

To try exactly the time wherein sound is *delated*, let a man stand in a steeple, and have with him a taper; and let some veil be put before the taper; and let another man stand in a field a mile off. Then let him in the steeple strike the bell; and in the same instant withdraw the vaile; and so let him in the field tell by his pulse what distance of time there is between the light seene, and the sound heard: for it is certain that the *delation* of light is in an instant.
Bacon. Natural History, Cent. 2. sec. 209.

DELATE.

Sad from thy sight so soon to be remou'd,
She so her grief *delates*,
O fauor'd by the fates,
Aboue the happiest states,
Who art of one so worthie well belou'd.
Stirling. Avrora, song 9.

His warlike wife Semiramis,
Her husband being dead
And sonne in nonage, faining him
Long ruled in his stead:
Delating in a male's attyre
The empire new begonne.
Warner. Albion's England, book i. ch. i.

For her [the Church of Rome] rage extends to all, laity as well as clergy; forreign clergy as well as domestick, their own people and strangers, the open dissentiants and the secretly suspected; those that are *delated*, and those whom they can inquire of.
Taylor. Pol. Dis. fol. 465. *The second Part of the Dissuasive from Popery*, book i. part ii.

For the abscission of the church is not to be us'd but after all other remedies: when the crime is *delated* or notorious, and the person called, when he hath been admonish'd and reprov'd, and called to repentance, if after all he refuses and rebels, then he is to be cut off, else not.
Id. Rule of Conscience, fol. 617. *Of the Power of the Church in Canons and Censures.*

Soon after his flight, one Henry Forrest was *delated* for saying that Master Patrick Hamilton died a martyr, and thereupon was brought to S. Andrews.
Spotiswood. Church of Scotland, book ii. *Anno* 1527.

By which he both illustrates and expounds his meaning in ver. 5. (*Ps.* xlix.) to be to utter his own blessed condition at his death, ver. 15, and to that purpose it is, he further *delates* upon the death of wicked men in the rest of the psalm: and which is indeed a kind of summary of what in the former meditation I have prest.
Goodwin. Works, vol. iii. fol. 617. *An Unregenerate Man's Guiltiness*, book xiii. ch. ix.

The gentlemen's case was much pitied, Maius his case especially. Hamilton, who made the *delation*, lived after this in a continual fear, and abhorred of all men.
Spotiswood. Church of Scotland, book vi. *Anno* 1684.

Therefore these stops of thine, fright me the more:
For such things in a false disloyall knaue
Are tricks of custome: but in a man that's iust,
They're close *dilations*, working from the heart,
That passion cannot rule.
Shakspeare. Othello, fol. 323.

There is among the partitions of this government, a very awfull magistracy under title of *Inquisitori di Stato;* to which are commonly deputed three gentlemen of the gravest and severest natures, who receive all secret *delations* in matter of practice against the republick, and then refer the same, as they shall judge the consequence thereof, to the decemviral councel, being the supreamest tribunal in criminal enquiries; of which body they are usually themselves. *Reliquiæ Wottonianæ*, p. 307.

What I will own is mine, what is cast upon me is my adversaries: and if I be by deduction fetcht into such errour, the fault is not in my faith, but in my logick; my brain may erre, my heart doth not. Away then ye cruel tortors of opinions, *dilators* of errors, *delaters* of your bretheren, incendiaries of the church, haters of peace.
Hall. Works, book iii. fol. 44. *Christian Moderation.*

Whosoever was found pendulous and brangling in his religion, was brought by a sergeant, call'd familiar, before the said councel of inquisition; his accuser or *delator* stands behind a piece of tapestry, to see whether he be the party, and if he be, then they put divers subtle and entrapping interrogatories to him; and whether he confess any thing or no, he is sent to prison.
Howell. Letter 42. book i. sec. 5.

Inquiries were not so much as made: but as men were *delated*, they were marked down for such a fine: and all was transacted in a secret committee.
Burnet. Own Times, Anno 1662.

The *delators*, a race of men discouraged, and almost extinguished, under the former reigns, againe became formidable, as soon as they discovered that the emperor [Commodus] was desirous of finding disaffection and treason in the senate.
Gibbon. Decline and Fall of the Roman Empire, ch. iv.

DELAWARE, one of the original thirteen Confederate States of North America, is situated between 38° 27′ and 39° 50′ of north latitude, and between 74° 58′ and 75° 42′ of west longitude from Greenwich. Its length from north to south is ninety-four miles, and the mean breadth twenty-two, the area being 2068 square miles or 1,323,520 acres. Delaware is bounded on the north by the State of Pennsylvania, on the east by the Delaware River and Bay and by the Atlantic Ocean, and on the south and west by the State of Maryland.

Delaware is divided into three Counties, which contained in 1820 the following population:

Newcastle County	27,899
Kent County	20,793
Sussex County	24,057
Total	72,749

The following Table shows the population of Delaware at each of the four national enumerations:

	1790.	1800.	1810.	1820.
Whites	46,308	49,852	55,361	55,282
Slaves	8,887	6,143	4,177	4,509
Free Blacks	3,899	8,278	13,136	12,958
Total	59,094	64,273	72,674	72,749

The first European settlers in the territory which now composes the State of Delaware were Swedes and Fins. Originally few in number, and successively reduced by the Dutch and English, the adventurers from the north have left scanty memorials of their existence as a distinct colony. In 1626, Gustavus Adolphus induced many of the Swedish Nobility to form a company for colonizing this part of America, and the country on both sides of the Delaware was styled by them on their arrival Nova Suecia. The growing prosperity of the infant Swedish colony alarmed the jealousy of their Dutch neighbours in the adjacent states, and after some years of hostility the whole territory submitted in 1655 to the celebrated Peter Stuyvesant. The chief persons of the colony were sent to Holland, but the commoners were allowed to remain.

The Dutch did not long enjoy their conquest. In 1664 Charles II. granted to his brother, the Duke of York, the whole country between the Connecticut and the Delaware rivers, and in September of that year the whole of the Dutch possessions in that part of North America were ceded to the British arms.

The capture of New York by the Dutch, in 1673, revived their authority on the banks of the Delaware for a brief period; but by the treaty of the following year the whole County was restored to England, and a final period put to the Dutch Government, and until 1682 the territory of the present State of Delaware was under the jurisdiction of New York.

The 24th of October, 1682, is memorable for the landing of William Penn at Newcastle in this State, when he proceeded to take possession of the County; and the three lower Counties of Delaware, as they were then called, were annexed to the State of Pennsylvania. Under the new proprietor, both the Dutch and Swedes became naturalized and held public offices.

For the subsequent twenty years the Representatives of the States of Delaware and Pennsylvania met in one legislature. Afterwards a separation of the Houses of Assembly took place; both Provinces, however, remaining under one Governor. In 1760 the boundaries of Delaware were finally settled, and have since remained uncontested.

Delaware remained under the government of the proprietors of Pennsylvania until 1775, though the dependence was merely nominal. In April of this year, Richard Penn, then proprietor of Pennsylvania, resigned his jurisdiction over the three lower Counties; and the territory taking the name of Delaware, became, in 1776, a free and independent State; a title which she earned during the revolutionary war, by more than a share of the dangers, losses, and sufferings endured by her sister Provinces.

Wilmington, the largest town in this State, is situated between Brandywine and Christiana Creeks, near the junction with the Delaware on the right bank; it is regularly laid out on the south-west side of a considerable elevation. On Christiana Creek, in the suburbs of Wilmington, is the finest collection of flour mills in the United States. The population in 1820 was 5268. Latitude 39° 44′ north and longitude 75° 28′ west of Greenwich.

Dover, the seat of Government, is about forty miles south of Wilmington, five miles from the mouth of Jones's Creek, which discharges into Delaware Bay. Latitude 89° 19′ north and longitude 75° 27′ west.

Newcastle, on the right bank of the Delaware, a few miles south of Wilmington, carries on a considerable trade with Philadelphia.

Lewistown, near Cape Henlopen, on the south-west entrance of Delaware Bay, is remarkable for its extensive salt-works lately established there.

The northern part of Delaware is undulating, the rest of the State is generally level and low. Large tracts of land in the spring and early in the summer are overspread with stagnant water, which renders them unhealthy and unfit for agriculture. The summit of the land in the peninsula between Delaware and Chesapeake Bays, commences in the great Cypress Swamp in the southern part of the State, and runs parallel to the west coast of Delaware Bay, marked in its progress by a chain of swamps, from which the waters descend on each side to the two great estuaries.

For a breadth of ten miles from the coast the soil is rich and productive, thence to the above-mentioned swamps it is light, sandy, and barren. Grain is the chief produce of the country. The lands in the southern county are favourable for grazing cattle.

The principal streams are the Brandywine and Christiana Creeks, near Wilmington. They afford a number of excellent sites for mills and manufacturing establishments. The principal creeks which run from the State of Delaware into the bay and ocean, commencing at the north, are, Appoquinimink, Duck Creek, Jones's River, Mispillion, Broadhill, and Indian River. The Nanticoke rises in the south-west, and flows through Maryland into Chesapeake Bay.

The climate of Delaware is mild, but from its vicinity to the ocean subject to violent changes; this circumstance contributes to soften the rigors of their winters, rendering them moist and moderate, particularly in the southern part.

The amount of shipping in 1815 was 9590 tons, principally, if not wholly engaged in the coasting trade. The value of the exports in 1820 was 19,498 dollars, mostly grain. DELAWARE.

Religion. The Presbyterians are the most numerous religious denomination. Several years since there were twenty-four congregations of Presbyterians, of Episcopalians fourteen, of Friends eight, of Baptists seven, and the Methodists, in the middle and southern parts, were and continue very numerous.

Government. The powers of administration in the State of Delaware, as in the Constitution of the other States, are distinctly divided into the executive, legislative, and judicial departments. The first are vested in a Governor, who is elected triennially by the people, being ineligible three years in six. He appoints to all Offices not provided for by the Constitution, and has power to reprieve and pardon, except in cases of impeachment. The legislative power is exercised by a Senate elected triennially, and an annual House of Representatives. Each County sends seven Representatives and three Senators. The Governor and all Civil officers are liable to impeachment by the House of Representatives, and are tried by the Senate. All elections are by ballot, and every white man of the age of twenty-one years, who has resided in the State two years and paid taxes, is entitled to vote. The judicial power of the State is vested in a Court of Chancery, a Supreme Court, and Courts of Oyer and Terminer, a Court of Common Pleas, an Orphan's Court, a Register's Court, and a Court of Quarter Sessions for each County, in Justices of the Peace, and in such other Courts as the legislature, two-thirds concurring, may from time to time establish. The Chancellor and superior Judges hold their Offices, *quamdiù se benè gesserint*. Besides these Courts there is a Supreme Court of Errors and Appeals, composed of the Chancellor and Judges of the Supreme Court and Common Pleas. See Seybert, *Statistics; American Atlas; Official Documents of American Congress, &c.*

Delaware Bay is a large estuary separating the State of Delaware from that of New Jersey. The embouchure of the Bay lies between Cape May and Cape Henlopen, the navigable channel being nearest to the latter, in latitude 38° 48′ north and longitude 74° 65′ west from Greenwich. The Bay is about twenty miles wide between the Capes of Delaware, as the above promontories are usually termed, and runs in a triangular form and a north-west direction to Stony Point, on the New Jersey shore, where they are mingled with the waters of

Delaware River. This stream rises in the State of New York, in about latitude 43° north and longitude 74° west. After passing the 42° of latitude the course of the Delaware is nearly south, dividing the State of Pennsylvania from New York and New Jersey, until it touches Delaware. The length of its course to the head of Delaware Bay is about 300 miles. It is navigable for ships of the line forty miles to Philadelphia, and for sloops thirty-five miles further, to the head of tide water at the falls of Trenton. On the banks of the Delaware coal fields have lately been discovered. The rapids above Trenton prevent good navigation above that town, but in rainy seasons canoes come down from the upper country.

DELAY

DELA'Y, *v.*
DELA'Y, *s.*
DELA'YER,
DELA'YFUL,
DELA'YING,
DELA'YMENT,
DELA'YOUS,
DELA'Y-MAKING.

Fr. *delayer*; It. *dilatare*; Sp. *dilatar*; from *dilatum*, (Menage,) used as the past participle of *differre*, to put or bear away or apart, to put off.

To put off or postpone, to procrastinate, to prolong or protract; to stop, detain or retard; to pause, to linger.

As the Fr. *delayer*, so the English to *delay*, is (by some old writers) used as—to allay (q. v.) or soften, or alleviate. See the Examples from Spenser and Holland.

Perfore ỳ ne rede in no maner þis nede lengor *delaye*.
R. Gloucester, p. 156.

Somme feynede a *delaỳ* & somme al out wiþ seỳde.
Id. p. 421.

Sotheli Felix *dilaiede* hem, and knew moost certeynli of the weie, & seide, whanne Lisias the tribune schal come doun I schal heere ghou. *Wiclif. The Dedes of Apostles*, ch. xxiv.

Therefore whanne thei camen togidre hider, withouten ony *delai* in the daie suynge I sat for domeaman and commaundide the man to be brouhte. *Id. Ib.* ch. xxv.

Anon without more *delaie*
Withouten daunger or affraie
I become his man anone.
Chaucer. The Romant of the Rose, fol. 125.

And when the time is so befall,
That Troie was destroid, and brent,
He made no *delagement*,
But goeth hym home in all hie.
Gower. Conf. Am. book iv. fol. 64.

Wherfore couertly he *delayed* his busines, to the entente to see the ende of yᵗ matter; howbeit, by letters and messagers he reteyned styll the duke in loue and fauoure.
Lord Berners. Froissart. Cronycle, vol. ii. ch. lii.

I can no mo *delayes* deuise,
But welcome payne, let pleasure passe.
Gascoigne. Flowers. The Lullabie of a Lover.

Among the Romayns Quintus Fabius for this qualitie is soueraignely extolled amonge historiens: and for that cause he is often times called of them Fabius cūctator, that is to say, the tarrier or *delayer*.
Sir Thomas Elyot. Gouernour, book i. ch. xxiii.

For he wil vndoubtedli heare the praiers of his seruantes, when opportunitee of time shal bee, and the *deleiyng* thereof shall turne to the benefite of the Godly. *Udall. Luke*, ch. xviii.

As for the leafe of the hearb, [amethyst] it hath no fresh and lively hew, but resembleth a wineless weak wine, as one may say, that either drinketh flat and hath lost the colour, or else is much *delayed* with water. *Holland. Plutarch*, fol. 560.

So this proude Pharisie had an answere to *delaie* his pride.
Fox. Martyrs, fol. 1574. *Maister Latimer's Reply to a Sermon of a Frier in Cambridge.*

So you, great Lord, that with your counsell sway
The burden of this kingdome mightily,
With like delights sometimes may eke *delay*
The rugged brow of carefull policie.
Spenser. To Sir Christopher Hatton.

Calme was the day, and through the trembling ayre,
Sweet-breathing Zephyrus did softly play
A gentle spirit, that lightly did *delay*
Hot Titan's beames, which then did glyster faire.
Id. Prothalamion.

How be it that is of moche gretter resorte of people, and therewith veray *delayous*; in soo moche, that as I have herde credyble persones say, some one mater hath hangyd there, in disputeon, ouer xx. yeres. *Fabyan*, vol. i. ch. 153.

But belike he was disposed to declare, if need were, what he was able to do in the law, in shifting off yᵉ matter by subtil *delatories* & friuolous cauilling about the law.
Fox. Martyrs, fol. 1194. *Bonar's Friuolous Shifts.*

For his shippe-works faine *delatory* wants, and by winter be past, he partly comming, will (feare not) bee perfectly reclaymed.
Warner. Albion's England. Addition to Book II.

Then come thou man of earth, and see the way
That neuer yet was seene of Faeries sonne,
That neuer leads the trauailer astray;
But, after labours long, and sad *delay*,
Brings them to ioyous rest and endlesse blisse.
Spenser. Faerie Queene, book i. can. 10.

——— Which impli'd
Subjection, but requir'd with gentle sway,
And by her yielded, by him best receiv'd,
Yielded with coy submission, modest pride,
And sweet reluctant amorous *delay*.
Milton. Paradise Lost, book iv. l. 311.

God commanded them [the Israelites] at his bringing them out of Egypt to inuade the Canaanites, and promised them strength to ouercome them, and to possess the land, but they refused to go up; afterwards, when he bid them not, they would needs go up, and then they miscarried in the attempt: the application is easie, and terrible to the *delayer* or refuser.
Hammond. Works. Of a Late or Death Bed Repentance, vol. i. fol. 283.

Let us put away by that fortitude which is fit, the shamefull reproaches fastened upon our associates, which as I beheld (with much doubting and *delay-making* though it were) I yeelded to take upon me the name of Cæsar.
Holland. Ammianus. Julianus, fol. 73.

Whereupon Reimond on the next morrow, setting apart and giuing ouer all wedding pastimes, mustereth all his souldiers, and without anie *delaienges* marcheth towards the enemies.
Holinshed. Conquest of Ireland, book ii. ch. iii.

——— And one of them,
Whose pride, his youth had made the more extreme,
Said; now the many-wooer-honoured queene,
Will surely satiate her *delayfull* splene,
And one of vs, in instant nuptials take.
Chapman. Homer. Odyssey, book iv. fol. 68.

Notwithstanding sinful men break his laws, and trample on them before his face; they "resist, and grieve, and quench his spirit;" yet he *delays* the execution of his judgment, that his "long-suffering may lead them to repentance."
Bates. On the Forgiveness of Sins, serm. 1.

[The rabble] growing impatient of any further *delay*, immediately broke open the doors of the prison, and divers of them rushed into the chamber where the two brothers [De Wit] were.
Ludlow. Memoirs, vol. iii. p. 204.

The wise man alarms the sluggard with approaching poverty, and his expressions are very applicable to the *delayers* of repentance: death comes like a traveller, gradually by silent steps; and, as an armed man, will irresistibly arrest them.
Bates. Sermons on Various Subjects, serm. 9.

These are they who keep no appointments, who are seldom true to their hour, who make their friends wait for them on all occasions, who often create uneasiness to all the company, and put a whole family out of order. What an unbecoming behaviour is this! What an ill aspect it bears! especially if these *delayers* are in any degree inferior, or the younger parts of a house.
Watts. Works. Sermon 9. vol. i.

DELEBLE, *delere*; *delebilis*, *quod* deleri *potest*; which may be erased, rubbed out. Tooke considers the A. S. *dilg-ian*, (of the same meaning,) to be the root of the Latin.

Various is the use thereof [black lead.]

1. For painters (besides some mixture thereof in making lead colours,) to draw the pictures of their pictures; viz. those shadowy lines made only to be unmade again.

2. For pens, so useful for scholars to note the remarkables they read, with an impression easily *deleble* without prejudice to the book. *Fuller. Worthies. Cumberland.*

DELE'CTABLE, DELE'CTABLY, DELECTA'TION. } Fr. and Sp. *delectable*; It. *delectevole*. The Latin *delectare*, Gesner says, is *illicere et attrahere*; compounded of *de*, and *lactare*, from *lacere*, to draw: of uncertain origin. Used, actively,

Able to attract, to allure, to entice; to hold out pleasing allurements or enticements; to please, to gratify.

I wol not long holde you in fable
Of all this gardin *delectable*.
Chaucer. The Romaunt of the Rose, fol. 123.

Philosophy songen softely and *delectably* the forseaid thynge, heping y^e^ dignity of her chere, & the weight of her words.
Id. The fourth Booke of Boecius, fol. 230.

Beth wel adviced of vaine *delectacion*
At your beginning think on terminacion.
Id. Certaine Balades, fol. 341.

Wo is me for the my brother Jonathas: *delectable* to me was thou excedynge. *Bible, Anno* 1551. *2 Kings*, ch. I.

Therefore have I *delectacion* in infirmities, in rebukes, in nede, in persecucions, in anguishe, for Christ's sake.
Id. Ib. 2 Corinthians.

I view'd every plot; spent some delightful hours
In every garden, full of new-born flowers,
Delicious banks, and *delectable* bowers.
Quarles. To P. Fletcher, the Spenser of this Age.

And [Henry] therefore calling his lords vato London in an assembly tickled their eares with these *delectable* and smooth words.
Speed. Henry I. book ix. ch. iv. sec. 19.

And therefore, if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their end (which is principally their own conversation, and sometimes their *delectation* only) endeavour to destroy or subdue one another. *Hobbes. Of Man*, ch. xiii.

Sin is founded in *bono jucundo*, something that is *delectable* to the carnal nature: it is the universal character of carnal men, "they are lovers of pleasure more than lovers of God."
Bates. Sermons on Various Subjects, serm. 2.

May we not *delectably* consider him as there stretching forth his arms of kindness, with them to embrace the world, and to receive all mankind under the wings of his protection.
Barrow. Sermon 32. vol. i.

Would we discharge all our duties without any reluctancy or regret, with much satisfaction and pleasure? love will certainly dispose us thereto; for it always acteth freely and cheerfully, without any compulsion or straining; it is ever accompanied with *delectation*. *Id. Ib.* vol. i.

Call, too, Demodocus, the bard divine,
To share my banquet, whom the Gods have blest
With pow'rs of song *delectable*, what theme
Soe'er his anfmated fancy choose.
Cowper. Homer. Odyssey, book viii.

DE'LEGATE, *v.* DE'LEGATE, *n.* DE'LEGATE, *adj* DELEGA'TION, DE'LEGACY. } Fr. *deleguer*; Sp. *delegar*; It. and Lat. *delegare*; (*de*, and *legare*, from *lege*, when it denotes to send any one, under a certain law or rule of action, (*certâ lege*.) Vossius.

"Fr. *deleguer*; to assign, commit or appoint into an office, charge or commission." Cotgrave.

This government was by immediate substitution *delegated* to the Apostles by Christ himself, in *traditione clavium*, &c.
Taylor. Pol. Dis. fol. 41. *Episcopacy Asserted.*

I know the king expecteth we should say no more, than I do like this sentence, or, I do not like it. And that you know, Sir Daniel Dun, is the manner of the *delegates* and not to go farther.
State Trials. Case of the Countess of Essex.

That no jurisdiction was in the Ephesine presbyters, except a *delegate*, and subordinate, appears beyond all exception, by Saint Paul's first Epistle to Timothy.
Taylor. Pol. Dis. fol. 81. *Episcopacy Asserted.*

He presently makes *delegation* to William Bishop of London, Eustace of Ely, and Malgere of Worcester, that they should, with monitory advice, offer persuasion to the king of conformity to the Romish behest; if he persisted in constancy, they should denounce England under an interdict.
Drayton. Poly-olbion. Selden's Illustrations to Song 17.

They are great judges, a court of the last resort, they are great counsellers of state, and not only for the present, but as lawmakers, counsellers for the time to come; and this not by *delegacy* and commission, but by birth and inheritance.
State Trials. Impeachment of the Duke of Buckingham, &c.

Or else before any suit begin, the plaintiffe shall have his complaint approved by a set *delegacy* to that purpose; if it be of moment he shall be suffered, as before, to proceed, if otherwise they shall determine.
Burton. Democritus to the Reader.

The bishops being generally addicted to the former superstition, it was thought necessary to keep them under so arbitrary a power as that subjected them to; for they hereby held their bishopricks only during the king's pleasure, and were to exercise them as his *delegates* in his name, and by his authority.
Burnet. History of Reformation, Anno 1547.

Then Dr. Lewin spake, and said, that he would be glad that Mr. Cartwright should understand, that he was greatly deceived in that he called this oath, the oath *ex officio*; whereas it is by express words derived from the authority of the prince, by a *delegate* power unto them.
Strype. Life of Whitgift, Anno 1591.

Every one is at the disposure of his own will, when those who had by the *delegation* of the society, the declaring of the publick will, are excluded from it, and others usurp the place, who have no such authority or *delegation*.
Locke. On Civil Government, book ii. ch. xix.

For although God allowed capital punishment to be inflicted for the crime of lese majesty, on the person of the offender, by the *delegated* administration of the law; yet concerning his family or posterity, he reserved the inquisition of the crime to himself, and expressly forbid the magistrate to meddle with it, in the common course of justice.
Warburton. Divine Legation of Moses Dem. book iv. sec. 5.

This change from an immediate state of procuration and *delegation* to a course of acting as from original power, is the way in which all the popular magistracies in the world have been perverted from their purposes.
Burke. On the Cause of the Present Discontents.

DELE'TE, DELE'TION, DELE'TORY. } See DELEBLE, above. Lat. *delere*, *etum*, to erase or eradicate. J. Taylor more frequently writes *deletery* than *deletory*. See *Great Exemplar*, 140 and 162.

We owe our lives, limbs, fortunes, all we have to our dear country; *delete* this principle out of men's hearts, and you dissolve, yea ruin all civil society.
State Trials. Trial of Colonel Fiennes.

I stand ready with a pencil in one hand, and a sponge in the other, to add, alter, insert, expunge, enlarge, and *delete*, according to better information.
Fuller. General Worthies, ch. xxv.

The Scriptures, therefore, are the great repository and the great security of faith. They are also the great and only *deletery* of heresies. *Taylor. Rule of Conscience*, book ii. ch. iii.

Yet, unless this proceed so far as to a total *deletion* of the sin, to the extirpation of every vicious habit, God is not glorified by our repentance, or we secure in our eternal interest.
Id. Sermon 5. part ii.

When the great extermination of the Jewish nation and their total *deletion* from being God's people, was foretold by Christ, and decreed by God; yet they had the 'Ανοχὴ of forty years, in which they were perpetually called to repentance.
Id. Sermon 12. part ii.

DELETE. — DELHI.

As it [confession] was most certainly intended as a *deletory* of sin, and might do its first intention, if it were equally manag'd; so now certainly it gives confidence to many men to sin, and to most men to neglect the greater and more effective parts of essential repentance.
Taylor. Pol. Dis. fol. 315. *A Dissuasive from Popery*, part i. sec. 2.

And at the last day, "as many as have sinned without the law, as delivered to the Jews, shall be judged and perish, not according to the law of Moses," *Rom.* ii. but the law of nature that obliged them to do good, and restrain themselves from evil; of which the counterpart was not totally *deleted* in their hearts.
Bates. Eternal Judgment, ch. ii.

DELETE'RIAL, DELETE'RIOUS, DELE'TERY. } Gr. δηλ-εῖν, to hurt or injure. Hurtful, injurious, mischievous; and thus, extended to—poisonous, deadly.

Now that *deliterious* it [the Basilisk] may be at some distance and distructive without corporal contraction, what uncertainty soever there be in the effect, there is no high improbability in the relation. *Sir Thomas Brown*, book iii. ch. vii.

Piso (who learned divers of their detestable secrets from the Brasilians) relates, that some of them are so skilful in the cursed art of tempering and allaying their poisons, that they will often hinder them from disclosing their *deleterial* nature for so long a time, that the subtile murderers do, as unexpectedly as fatally execute their malice or revenge.
Boyle. Natural Philosophy, part ii. ess. 5. ch. xvii.

And as for ranunculus, that plant being reckoned among poisonous ones, and among these that raise blisters, it will be easily granted that it hath, as other poisons, an occult, *deleterial* faculty.
Id. Origin of Qualities and Forms.

Disease, nor doctor epidemick
Though stor'd with *deletery* med'cines,
(Which whosoever took is dead since,)
E'er sent so vast a *colony*
To both the under worlds as he.
Butler. Hudibras, part i. can. 2.

In some places, those plants which are entirely poisonous at home, lose their *deleterious* quality by being carried abroad: there are serpents in Macedonia so harmless as to be used as playthings for children. *Goldsmith. The Citizen of the World*, let. 90.

DELF, Goth. *dalf*, *fovea*, a pit. A. S. *delf-an*; Dutch, *delv-en*, to dig or *delve*. The verb is also written *Delf* or *Dalf*. See DELVE.

A ditch, a quarry, a mine; any thing *delved* or *dug* out.

The rock also and quarry in Carystia, it is not long since it gave over to bring forth certain bals or bottoms of soft stone, which they use to spin and draw into thread, in manner of flax; but now all this is quite gone, and hardly within the said *delf* shall a man meet with some few hairy threads of that matter, running here and there among the hard stones digged out from thence. *Holland. Plutarch*, fol. 1093.

Brim full of all those precious and exquisite commodities
Which any land or sea doth breed,
or out of rivers spring:
Which in deep mines by *delfe* are found,
or havens by vessels bring. *Id. Ib.* fol. 517.

But if there be, yet could not such mines, without great pains and charges, if at all, be wrought; the *delfs* would be so flown with waters, (it being impossible to make any addits or sough to drain them,) that no gins or machines could suffice to lay and keep them dry. *Ray. On the Creation*, part ii.

DELHI.

DELHI, DIHLI, or D'HILLI, the name of a Province and a City once the Capital of Hindústán. The Province bearing this name is bounded by Láhór on the north and west, by Ajmír on the west and south, on the latter also by Málwah and Alla-ábád, and on the east by Aud'h, (Oude.)

Boundaries

Extent.

In the time of Akbár it measured according to Abú'l Fazl, (*Ayeen Akbery*, ii. 85,) 165 cós (330 miles) one way, and 140 (280 miles) another, was divided into eight Serkárs, (Hundreds,) and 232 Perganahs, (Districts,) and the amount of its revenue was 601,615,555 dáms, (about £1,880,000.)

The Serkárs into which this Súbah (Province) was then divided, and the number of mahalls or perganahs contained in each, respectively, were as follows:

1 Dihlí ..... 48.	5. Saháran-púr, or Sáran-púr ..... 36.
2. Badávan or Badáyún 13.	6. Réwárí ..... 12.
3. Kamáún or Kamáyún ..... 21.	7. Hísár Fírózeh .... 27.
4. Samb'hal ..... 47.	8. Ser-hind ..... 33.

The greatest extent of the Province of Dihlí from north to south is about 200 geographical miles, and it is about 150 from east to west in the widest part, but it varies much in breadth. Excepting on the north-western side, it is hilly and uneven, being traversed by two parallel ranges of hills, running from south-southwest to north-northeast, between Jaya-pura and the Jamunà; the first and northernmost of these ranges is inhabited by Gújars, the second by Méwátís. Besides the Ganges and Jamunà, which traverse this Province in its greatest length; it is watered by several smaller streams, some flowing from the north-western hills, such as the Gag'har or Gang'har, and Márkandah, which flow into the Saraswatí and the Chittang, which passed near Hísár Fírózeh, and was lost in the sands about fifty miles to the south-west of that town. It is now, however, to be traced no further than J'hínd, and in the dry season not so far. The great sandy desert in which the waters of all the last mentioned streams are absorbed, forms the western boundary of this Province, and has been rapidly encroaching on the cultivable soil, since the diminution of its population, and the poverty and mismanagement of its petty sovereigns have prevented the canals from being kept open, or other means used to promote improvement of their territories. Near Najaf-ábád and in some other places there are *j'hils* or shallow lakes.

Rivers.

The Sábí, Kásúntí, and D'háhán, marked as rivers in the map, are merely *nálás*, or torrents, which have no water except during the rains; and it is difficult to discover even the site of the celebrated canal called Sháh-nehr (King's River) and Nehri Bihisht (River of Paradise.)

Soil and Population.

In the central districts to the north of Dihlí there is much wood; and the whole tract between Sónpat'h, J'hínd, and Kaït'hal forms one vast forest. The soil is here level and fertile, but thinly inhabited. Beyond the Gag'har the ground rises, the soil is heavy, and the country more populous. The natives are here Sik'hs. A district lying between Kaït'hal and Kárnal, and containing eight perganahs, is called Nardak, and inhabited by a predatory tribe, named Rangars, who sometimes assemble and make inroad upon their more peaceful neighbours.

Since this Province has formed a part of the British dependencies in India, it has been subdivided in the following manner:

DELHI.

I. The assigned Territories.
II. Róhil-k'hand :
1. District of Morád-ábád.
2. District of Bareïlí.
3. District of Sháh Jehán-púr.
III. Saháran-púr :
1. North Saháran-púr.
2. South Saháran-púr.
IV. Haryáná.
V. Patyálá and other petty Sik'h States.

Assigned Territory.

I. The first of these divisions is the Territory consisting of eighteen Perganahs on the west side of the Jamunà (Jumnà) to the north and south-west of Dihlí, and including that city which has been assigned for the maintenance of the Royal household, since the expulsion of the Mahrattahs in 1803. Some of these districts belonged to the Súbah of Agrah, according to the former division of the Empire. The revenue of the southern part of this territory, which in 1806 amounted only to 432,432 rupees (£54,000.) per annum, in 1811 produced 1,256,505, (£150,000.) and left a large surplus after the charges to which it was appropriated had been defrayed.

Dihlí, or more properly D'hilli, in latitude 28° 36′ north and longitude 77° 10′ east, long the Metropolis of the Moghul Empire, and once covering an area of nearly twenty miles every way, is placed on the right bank of the Jamunà, in a hilly, but rather barren country. It was one of the largest and most flourishing Capitals in India long before the Mohammedan invasion, and was then called Indraprest'ha, (Indarpat) (Hill-side) from the declivity on which it was built. The fort of Ráják Pit'hórà (Prït'hiví Ráí) was inhabited by Cutbu'd-dín and Shensu'd-dín at the commencement of the XIIIth century, having been erected by Prït'hiví, one of the last Hindù Sovereigns, about half a century before. It was enlarged and adorned by most of the Moghuls; and in 1631 Sháh Jehán founded an entirely new city on the western bank of the river, which he named after himself, Sháh Jehánábád, (Sháh Jehán's Abode.) It is about seven miles in circumference, built upon two rocky hills, called Jajalà and Bejalà pahár, and surrounded on three sides by a wall of brick and stone, but without artillery. It has seven gates, and near that which leads to Ajmír there is a spacious Madrasah (College) built by Ghází-ed-dín Khán, but now unoccupied. The Palaces of Camaru'd-dín Khán, Alí Merdán, Gházíu'd-dín, and Sefdar Jang; those of Sàádet Khán, and the unfortunate Dárá Shekóh; the Jámî Masjíd, or Great Mosque, the building of which took up six years, and required ten lacs of rupees, (£125,000.;) the Mosque of Róshana'd-daúleh, whence that monster Nádir Sháh looked on while the inhabitants were massacred by his troops in cold blood; and the gardens of Cudiyyah Beïgum, mother of Mohammed Sháh, formed toward the close of the XVIIth century, are only a few of the public buildings which still render Dihlí one of the most remarkable cities in Asia; its streets, however, with only two exceptions, are narrow and winding, for none of the Asiatic nations, except the Chinese, have any notion of the comforts and advantages arising from attention to cleanliness, regularity, and airiness in their towns. The Bázárs are well supplied, and the Chándní chaúk (Moonlight market) is the most brilliant among them. The Palace of Sháh Jehán is on the bank of the Jamunà, about a mile in circumference, and surrounded by a wall of red stone. Adjoining to it is the ruined fortress of Selim-gar'h, and six or seven miles to the north of the city is an enclosure surrounded by a high brick wall, nearly as large as the area of the Palace, which once contained the garden of Shalih-már, and a country seat of the Moghul, which Bernier says (*Voyage*, ii. 75) was *véritablement une belle et royale maison de plaisance*. The Díván Khánah, or Hall of Audience, had almost all fallen in, when Colonel Francklin visited the place in 1793, but the gardens still contained many fine trees of very large size; and the walls of the Haram many of their former decorations. "The prospect to the southward of Shalih-már, as far as the eye can reach," says Colonel Francklin, (*As. Res.* iv. 431,) "is covered with the remains of extensive gardens, pavilions, mosques, and burial-places, all desolate, and in ruins. The environs of this once magnificent and celebrated city appear now nothing more than a shapeless heap of ruins; and the country round about is equally forlorn."

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Canal of Alí Merdán Khán.

That part of Alí Merdán Khán's Canal which traverses the suburb called Moghul-párah, was cleared by order of the British Government in 1810. Its whole length from the neighbourhood of Karnál, where it issues from the Jamunà, to Dihlí, is more than 100 miles. It was still open at the time of the Afghán invasion in 1763, but has since been filled up by the accumulation of sand, which has threatened to overwhelm the upper districts of this Province, the population of which has been diminished by the devastations which it suffered from the Persian, Afghán, and Mahrattah invasions, and the endless feuds of the petty Chieftains by whom it is governed.

Antiquity of Delhi.

The population of Dihlí has never been accurately ascertained, but is probably under 200,000 souls. The notion of its being the Metropolis of India, is so deeply impressed on the minds of the natives, that many independent States have claimed a right to be considered as subjects of the British Government, in consequence of Great Britain being mistress of this city, which affords, as may be remarked, a strong proof of the great antiquity of Dihlí, and of the length of time during which it has been the seat of Monarchy in Hindústán.

Productions.

On the banks of the Jamunà, the most fertile land in the neighbourhood, wheat, rice, millet, (*Sorghum* or *Panicum*,) are cultivated, and indigo and cottons are still mannfactured in and about the city; shawls, fruit, and horses are imported from Kábul and Kashmír; black and red cornelians, pírózáhs, (turquoise stones,) and bidrí (tutenag) huccah bottoms are generally to be found in the bázárs.

Rewarre.

Réwárí, in 28° 8′ north and 76° 30′ east, was in the time of Akbár the Capital of a District (Serkár) measuring 1,155,011 bíg'hás (each 120 feet square) and 10 biswahs, and produced a revenue estimated at 6,301,465 rupees. (*Ayeen Akbery*, ii. 255.) In 1805, however, it had suffered so much from protracted warfare and misgovernment, that its chief township was not expected to yield more than 140,000 rupees, though rated by Abú'l Fazl at 298,921. The town of Réwárí is a considerable depôt for the commerce between Dihlí and the western territories, and is protected by three battalions of infantry, stationed in cantonments three miles distant from it.

Panniput.

Pánípat or Pání-pati, (Lord of Water,) in 29° 19′

DELHI.

north and 76° 54′ east, is about four miles in circumference, and has some remains of the brick wall by which it was anciently enclosed. Its trade, formerly very considerable, but now almost entirely ruined by the wars and anarchy which so long desolated all the Upper India, consisted principally in salt, grain, cotton, and coarse sugar. The Tomb of Sherífu'd-dín, Abú Alí, a canonized Calender, or Mohammedan Monk, brings crowds of pilgrims to this place. The hair which grows in the place of a lock cut off and suspended as an offering at the shrine of this Saint, cannot be cropped again except in this holy sanctuary; and the reigning Moghul, Akbár II. has long been desirous of visiting it for the purpose of divesting his Royal head of one of these troublesome tresses, consecrated, in his infancy, by his father, Sháh Aálem; but the expense and trouble which such a pilgrimage would occasion, had prevented the Emperor from gratifying his wishes when the report, whence this anecdote is taken, was drawn up.

Two of the most memorable battles recorded in the modern history of Hindústán, were fought in the neighbourhood of Pánipat. The first terminated the reign of the Pat'hán Dynasty, by the defeat and death of Ibráhím Lódí, whose army was completely routed by Sultán Bábur, one of the family of Tímúr, in 1525. The second drove the Mahrattahs out of Dihlí, and for a time restored the supreme power to the Mohammedans. Ahmed Sháh Abdálí, the Sovereign of the Durráni Afgháns, attacked Sadá-siva, the B'háú or Commander of the Mahrattahs, and completely discomfitted them after a contest which lasted from daybreak till noon, on the 7th of January, 1761. The Afgháns had 80,000, and the Mahrattahs 70,000 regular troops, and there were crowds of irregular forces on each side.

Curnaul.

Karnál, in 29° 38′ north and 76° 46′ east, was a place of considerable trade, as long as the Canal of Alí Merdán Khán was kept open; for upon it the productiveness of the neighbouring country in a great measure depends.

Kuttub-minar.

The Cutb Minár, about nine miles south-west by south from Dihlí, is a singular monument of antiquity. It resembles the frustum of a large cone resting upon a seven and twenty sided polygon. Like the minarets of Turkish Mosques, it is encircled at intervals by balconies, of which there are four; the first at 90, the second at 140, the third at 180, the fourth at 203 feet. A winding staircase leads to its summit, which is covered with a cupola of red granite, 242 feet from the ground. It stands near the tomb of the founder of the Pat'hán Dynasty, Cutbu'd-dín Ibeg, who reigned five years, and was killed by an accident in A. H. 607, (A. D. 1210.) This Minár (Minaret) was destined to adorn a Mosque which that Emperor began, but did not live to finish. (*As. Res.* iv. 305.)

Lawt of Feeroze Shaw.

A more remarkable monument, however, is the Lát or Staff of Fírúz Sháh close to the City of Dihlí. It appears to have been confounded by Bernier (ii. 75) with the building last mentioned, though differing in its dimensions and origin. It is a tapering column rising from the centre of a building of three stories, which conceals its base. This is called the Shikárgáh or hunting-box of Fírúz Sháh, and formed, probably, a part of the town of Firúz-ábád, founded by that Prince in A. H. 755, (A. D. 1354.) (Dow's *Transl. of Ferishtah*, i. 327.) The Lát is a shaft formed from one block of a reddish stone, twelve feet four inches in circumference at the place where it rises above the flat roof of the building, and thirty-seven feet in height from the same level to its summit. One third only of the whole is visible according to Amín Rází (in the *Heft Iclím*;) and there are inscriptions engraved round it in characters "which," the same writer adds, "the most intelligent of all religions have been unable to explain." Of these inexplicable characters an accurate copy may be found in the *Asiatic Researches*, (vii. 175,) and it appears that there are similar inscriptions on an ancient column at Allah-ábád. The whole number of those on the Lát are six, five in the unknown, and one in the Déva-nágarí letter and Sanscrit language. This last, which has been translated by Mr. Colebroke, shows that the column is a memorial of the victories of Vísal Déó, King of Sámb'har (Sákamb'hari, in 26° 50′ north and 75° 10′ east,) erected in the year 1220 of the era of Vikramá-dityà, (A. D. 1163,) only two centuries before the reign of Fíruz.

II. Róhil-k'hand, or the Róhílla territory, derives its name from the Róhílla Afgháns, by whom it was gradually subdued in the early part of the last century. It is called in Sanscrit Kat'hér, and extends from the G'hát or Pass of Lál-dáng, in 29° 50′ north and 78° 13′ east,) at the foot of the Kamáún hills, along the bank of the Ganges to a point opposite to Farrukhábád, in 27° 24′ north and 79° 27′ east. It has nearly a triangular form, and is bounded on the north and east by the Almórá and Kamáún hills, on the west by the Ganges, and on the south by the Kingdom of Aud'h, (Oude.) Part of the Súbahs of Agrah and Dihlí, according to Abú'l Fazl's division of the Empire, is comprehended within this portion of the latter Province as it is now fixed. Its mean length may be estimated at 180 miles, and its greatest breadth at half that distance. The soil, for the most part a rich black mould, with here and there patches of red earth mixed with sand, is uncommonly fertile, being principally alluvial earth washed down from the north-eastern hills; and the whole tract is one vast plain stretching from the mountains to the Ganges, which separates it from the peninsula called the Dú-áb, (i. e. Two Waters) of that river and the Jamunà. The western branch of the G'hág'hrà or Sarjú washes its north-eastern angle, and the Rám-gangà and Dúwah Garrah traverse it in all its length. The first rises twenty-five miles south-west of Almórá and entering Róhil-k'hand by the Kálig'hát, joins the Ganges near Kanauj after having received the waters of many tributary streams. It is navigable for a considerable distance. The second passes by the town of Pilib'hít, and just below Sháh Jehán-púr receives the Gambara, and carries the united waters into the Rám-gangà near its confluence with the Ganges. Three rivers from the same hills, the Sárdá, Karnál, and Kurigálá, which all cross the District of Khaïrá-gar'h, wash down gold mixed with their sand. Numerous canals and reservoirs also contribute to distribute the waters of these and many other streams over the whole face of the country.

The fertility of the soil, and its great commercial facility by means of water-carriage, rendered this territory an object of much attention in the earlier periods of the Moghul Empire, and several Sovereigns of the Pat'hán Dynasty held their Courts at Badáún, one of its Principalities.

Sugar, and cotton, raw and manufactured, are the

staple commodities of this country; a considerable trade is also carried on with the inhabitants of the hills on the north and east, who import borax, bees' wax, gums and drugs, musk, cow-tails, copper, and iron. In the woods at the foot of the hills, the *Mimosa catechu* (in Sanscrit, *K'hádira*) is very abundant, and its extract, called *Kat'h*, the *Terra Japonica* of our druggists, is a considerable article of trade, being chewed by the natives with their betel and chúnam.

Productions. These forests also furnish much valuable timber, such as pines, sometimes ninety feet long, sísús, (*Dalbergia Sísú*,) túns, (*Cedrela Tuna*,) and sábs, (*Shorca robusta*,) which are floated down the rivers, especially the Garrah and Pilib'hít, where a considerable trade in wood is carried on. In the neighbourhood of that town elephants abound, and a Dócróghah (Superintendant) was stationed there by Asufu'd-daulah, Nabob of Aud'h, to regulate the taking of them and exact the proportion (one-fourth of the whole) claimed by the Sovereign.

This extensive portion of the Province of Dihlí is now subdivided into the Districts or Jurisdictions of Morád-ábád, Bareïlí, and Sháh Jehán-púr.

Moraud-abud. 1. Morád-ábád, the northern and westernmost of these districts, is separated by the Almórá mountains from Gar'hwál, and bounded on the south and east by the District of Bareïlí, on the west the Ganges separates it from the District of Saháran-púr. In 1808 its lands were thus estimated: cultivable, 3,803,870 bíg'hás, unfit for tillage, 727,860, and 1,195,640 held rent-free; but the total area, according to a more accurate admeasurement, amounts to 6,800,000 bíg'hás. The land marked as unfit for cultivation affords excellent pasturage.

The perganahs (townships) near the hills are very productive, but unhealthy on account of the abundance of wood and water, while those midway between the Ganges and the hills have a mixed sandy soil, and depend for their produce upon a favourable season. Near the river they have better crops, but are liable to be injured by inundations.

duc- Sugar, cotton, and wheat, are raised in large quantities; but the Pat'háns are more a pastoral than an agricultural people; and, in 1808, tillage was not carried on to the extent which was desirable. Jóár (*Andropogon* and *Bicolor sorghum*) and bájrá (*Panicum spicatum*) are the kinds of grain most used by the peasantry.

ulation This District contained twenty-six Towns and 9430 villages in 1808, and its population was then estimated at 1,421,000 souls. It was in a very flourishing state under the Pat'hán Government; but was entirely ruined by the Mahrattah invasion and the mal-administration of the agents of the Nabob of Aud'h. In 1801 it was transferred to the British Government, and three years afterwards was formed into a separate jurisdiction.

l Revenue. The *Jamá*, or revenue, assessed on the lands, which in 1808-9 amounted to 2,397,599 rupees, (£299,687.) had gradually risen to 2,546,599 (£318,324.) in 1814-15, a plain indication of its improvement; and as many of the exemptions claimed and allowed till investigated, would certainly on examination prove to be frauds, the revenue has no doubt been since that period still farther increased without any additional burden on the people.

anditti. Most formidable bands of robbers long infested this District, and kept the inhabitants in a continual state of alarm; but the vigilance of the British Magistrates had, in 1814, nearly succeeded in exterminating them, and they were gradually conciliated by the judicious management of Mr. Seton, who suggested the granting allowances in money and land to their leaders; and thus, at a small expense, secured the assistance and support of those very men who before were the scourge of the country. These hereditary plunderers were almost entirely Játs, Ahírs, (herdsmen,) and Méwátís, from the north-western frontiers, stimulated by a savage love of plunder, the distress to which their forefathers had been reduced by the excesses of the Mahrattahs, and the immemorial animosities existing between them and the Gujars, (or Gurjars,) another Ráj-put tribe. They were headed by some of the poorer *zemíndárs*, (landholders,) whose estates had been ruined by the invading armies, or by the extortions of the Nabob of Aud'h's agents.

The principal Cities in this Jurisdiction, are Nájíb-ábád, Nagínah, Rám-púr, Samb'hal, Morád-ábád, and Dárá-nagar.

Najeeba-baud. Najíb-ábád, in 29° 37′ north and 73° 12′ east, was built by Najíbu'd-daúlah, so often mentioned in the History of Sháh Aálam. It is situated in a low swampy country, and is therefore unhealthy; but is well and regularly built, and was once the great emporium for the trade from the north and west of Hindústán.

Naggeena. Nagínah, in 29° 27′ north and 78° 20′ east, contains a population of 18,000 souls.

Raum-poor Rám-púr, (i. e. Rám's town,) in 28° 50′ north and 78° 54′ east, is the Capital of a Já-gír, or feudal territory, long independent, but subsequently annexed in fee to the Súbah-dárí of Aud'h. The city is on the left bank of the Kósilà, one of the most considerable tributaries of the Rám-gangà. At the death of Faïzu'llah Khán, this city contained 10,000 inhabitants; but subsequent misrule has nearly ruined it. The Pashtú (Afghán) language is still much in use in this part of Róhilk'hand.

Rám-púr was secured to Faïzu'llah Khán, a Pat'hán (or Afghán) Chief, at the peace of Lál-dáng, in 1774. It then produced a revenue of 30 lacs (3,000,000) of rupees, or nearly £375,000. After the death of that Chief, in 1794, his son and successor was assassinated by another of his sons, who was on that account attacked by the Nabob of Aud'h with the aid of a British force, and defeated in the dearly purchased victory of Bareïlí, in which his European allies lost no less than fourteen officers and 600 men. The treasures of Faïzu'llah Khán, amounting to 332,000 gold mohurs =4,814,000 rupees, or more than £600,000., were soon afterwards delivered up to the Nabob, (Asufu'd-daúlah,) who presented the British army with eleven lacs, (£127,000.) An estate (já-gír) with a revenue of ten lacs (about £120,000.) was reserved for the legitimate heir of Faïzu'llah, then a minor; but his revenues were embezzled by his guardians during his minority, and in 1816 his own dissipation, the rapacity of his prime-Minister, and the turbulence of his Chiefs, had reduced his subjects to extreme misery, and rendered them dangerous neighbours to the inhabitants of the adjoining territories.

Sumbul. Samb'hal, in 28° 37′ north and 78° 29′ east, was the Capital of a District (Serkár) bearing the same name, according to the Moghul division of the Súbah (Province) of Dihlí. It yielded a revenue of 3,322,448 dams, (=8306 rupees,) and these Serkárs contained

DELHI. forty-seven mahals or perganahs, measured 4,047,193 big'hás and two biswahs, and yielded a revenue of 66,341,431 dáms, (= 1,408,535 rupees, =£180,000. nearly,) with Suyurghál, or feudal tenures, assessed at 2,892,394 dáms, (72,309 rupees.)

Morad-abad. Morád-ábád, in 28° 51′ north and 78° 42′ east, is the residence of the Magistrate and Collector. It was formerly a place of considerable importance, and possessed a Mint.

Daraunugger. Dárá-nagar, in 29° 17′ north and 78° 10′ east, was named after Dárá Shekúh, the unfortunate son of Sháh Jehán, as Morád-ábád was probably after his brother, Morád Baksh.

Loll-dong. Lál-dáng (Red-peak) is one of the most celebrated g'háts or passes in Hindústán. It is a deep valley lying in 29° 50′ north and 78° 13′east, and formed by a rivulet which separates the Province of Dihlí from Gar'hwál, or Srí-nagar. It was to this place that the troops of the Nabob of Aud'h, supported by their British auxiliaries, pursued the remnant of the Róhíllahs, after the decisive battle of Kutírá, in 1774; and immediately afterwards concluded the treaty of peace by which all the Róhil-k'hand, except Rám-púr, was given up to the Nabob.

Barayly. 2. The District or Jurisdiction of Bareïlí, like Morád-ábád, is bounded on the east by the Kamáún Hills, on the south by the District of Sháh Jehán-púr and the territories reserved to Aud'h, on the west by the Ganges, and on the north by Morád-ábád. It formed a part of the Serkár of Badáún, in the Moghul division of the Province. It is well cultivated, except near the hills, where there is much wood. Grain, sugar, and timber are the principal articles of raw produce; salt and cloths of a good quality the chief manufactures.

Productions.

Character of the natives. The principal Towns are, the Capital, Bareïlí, Pili'bhít, Chandaúsí, and Badáún. The inhabitants are, with few exceptions, a warlike race of Mohammedans, discontented because they are inactive and attract no attention. For attachment to their leaders they are almost unrivalled, but deeply rooted habits of insubordination unfit them for any service where discipline is required. The Róhíllah Afgháns are a tall, handsome race of men, fair and well-featured in comparison of the Hindús. The latter, though nearly equal in numbers, have been grievously oppressed ever since the Pat'háns (Afgháns) made themselves masters of their country. The population is very considerable, but its real amount has never been ascertained.

Revenue. In November, 1801, this District, from which that of Sháh Jehán-púr had not then been separated, was ceded to the East India Company by the Nabob of Aud'h. In 1808 the *Jamá*, or assessment on the land, amounted to only 1,492,640 rupees, (£150,000.;) but in 1813 it had risen to more than thirty-two lacs (£320,000.) and would have yielded more than thirty-four and a half (£345,000.) had not the landholders neglected the cultivation of their estates in order to obtain more favourable terms. The vast extent of this District, and the refractory character of the great landholders, rendered it necessary to subdivide it, as the duties of the Collector were soon found to be more than one person could execute.

The western part of the District therefore was formed into the Collectorship of Bareïlí; the eastern into that of Sháh Jehán-púr. The official business of the Collectors in this part of the Company's territories, is among the most arduous which their civil servants have to perform. To realize claims which have been suffered to lie dormant through fraud or negligence, and still more to recover arrears where the proprietors are always disposed to settle the account by recourse to arms, and where no purchasers can be found if the estate be put up to sale, requires no ordinary firmness and vigilance. The Magistrates, likewise, have no less arduous a task; robbery and murder by individual and collected plunderers, cannot but be common in a country surrounded by half-civilized tribes, ill-organized Governments, and vast tracts of forests; not to mention the hereditary habits of at least one-half of the population, whose forefathers were trained to the desultory and predatory warfare of the Pat'háns. Agriculture is almost the only peaceful pursuit of the Róhíllahs; they have scarcely any foreign trade, and they are therefore more backward in the arts of civilized life than almost any of the other inhabitants of Northern Hindústán. All these circumstances combine to give employment to the Judge of the Bareïlí District, and fill the prisons with criminals. In 1815 there were no less than 1700 in that division under sentence of hard labour. Numerous as the Officers of Justice are, they are still insufficient; and under such an accumulation of counteracting circumstances, it is no wonder if their exertions have not been crowned with success, and the police of the District have not attained the requisite efficiency.

The City of Bareïlí, in 28° 23′ north and 79° 16′ east, supposed to contain a population of 70,000 souls, has a large irregularly built citadel, remarkable neither for strength nor elegance. Its principal sources of opulence are a manufacture of brass ewers, and the produce of the surrounding country; particularly the latter, as the neighbouring lands are well watered. The customs received at Bareïlí in 1812 amounted to 45,000 rupees (£4500.;) and in 1813 they had risen to 165,000. Háfiz Rahmet Khán, the celebrated Róhíllah Chieftain, killed at the battle of Katírá in 1774, made Bareïlí his Capital, and was buried there. It is now the residence of the Collector and the Judge of a Court of Circuit and Appeal, to whose jurisdiction the following Districts occupying an area of more than 18,000 square miles are subordinate: 1. Khán-púr, 2. Farrukh-ábád, 3. Itáwà, 4. Agrah, 5. Alí-gar'h, 6. Mérat, 7. Saháran-púr, 8. Morád-ábád, 9. Bareïlí. In the time of Akbár it was included in the Serkár of Badáún, and assessed at 312,636 rupees, (£31,268.)

Pilib'hít, in 28° 42′ north and 79° 42′ east, a place of much trade under Háfiz Rahmet, was almost ruined under the agents of the Nabob of Aud'h, but has since recovered a good deal of its former prosperity.

Bisaúlí, in 28° 19′ north and 78° 46′ east, (in Sanscrít, Visávalí,) though a Town of considerable importance under the Moghuls and Róhíllahs, is now in a very depressed condition.

Chandaúsí, in 28° 26′ north and 78° 38′ east, was formerly the great salt-mart of the Province.

3. The District or Jurisdiction of Sháh Jehán-púr, forming the southern and eastern division of the Collectorship of Bareïlí, lies between that Town, the Kamáún Hills, the western branch of the G'hagrà, and the confines of Aud'h; and contains eighteen Perganahs. In several of them, as Púran-púr, Kaïrígar'h,

DELHI. Kutár, and Powání, there are large tracts of waste land, once richly cultivated; they began, however, to be again rendered productive soon after the cession of the Province to the East India Company, and have, probably, before this, contributed materially to increase the revenue.

ity of Jeaun-poor. Sháh Jehán-púr, the Capital of this District, is situated in 27° 52′ north and 79° 41′ east, and is said to be more wealthy and nearly as populous as Bareïlí. Its inhabitants probably amount to 50,000 souls. In 1808 it yielded a revenue of 812,059 rupees, (£81,205.) and in 1817, 1,335,265, (£133,526.) with every prospect of a rapid and permanent increase.

udayoon. Badáún, or Badáyún, (in Sanscrit, Badávan,) was the chief Town of a District (Serkár) according to the Moghul registers, and was assessed at 183,939 rupees. The Serkár measured 8,093,850 big'hás and 10 biswahs, and yielded a revenue of 867,926 rupees, exclusive of the feudal rents (*Suyúrghál*) amounting to 457,181 dáms, (11,429 rupees.) It first fell under the sway of the Mohammedans in A. D. 1203, but has long since lost all its former splendour and prosperity.

hyreeur. Khaïrígar'h is a Perganah separated from the rest of the District by the Kálí, a branch of the G'haghrà. Its Capital, bearing the same name, is in 28° 19′ north and 80° 47′ east. The whole tract is almost an uninterrupted forest of sál-trees, (*Shorca robusta*,) and though nominally assessed at 6000 rupees, has never yielded a single ana to Government. Its climate is peculiarly fatal to strangers; and before the reduction of Népál it was continually harassed by the mountaineers dependant on that power. At the conclusion of the Népálese war it was ceded to the King of Aud'h, together with the Tariyání, or border country, between his own territories and those of Népál, in repayment of one of the karóri (10,000,000) of rupees lent to the East India Company.

Sehauruhpoor. III. The Serkár of Saháran-púr, with the rest of the Mahrattah conquests in the Peninsula (*Dó-ab*) of the Jamunà and Ganges, was subjected to Great Britain on the final dissolution of the Mahrattah confederacy in 1803; and in 1804 it was subdivided into the two Districts of North and South Saháran-púr or Mérat.

North Sehaurunpoor. 1. North Saháran-púr is enclosed by the Kamáún Hills on the north, Mérat on the south, and the Ganges and Jamunà on the east and west. In the time of Akbár it contained thirty-six Townships, (*Mahalls* or *Perganahs*,) measured 3,530,370 big'hás and 3 biswahs, (= 21,364,458 square feet,) and paid 87,839,359 dáms (2,195,984 rupees) into the Treasury, besides 4,991,485 dáms on account of the feudal tenures, (*Suyúrghál.*) Though perfectly flat, the level is too high above the surface of the rivers to be liable to inundation. The hills on the north-east rise abruptly, and are the natural boundary of the vast plain formed by the Ganges and its tributary streams in their progress towards the ocean. In this rich compost of alluvial matter, grain, sugar, cotton, indigo, and almost any article of vegetable produce, may be raised with the greatest facility, and in most abundant crops; but the Civil wars by which Hindústán was desolated before and after the death of Aúreng-zíb, and still more the incredible excesses committed by the invading armies of Nádir Sháh, the Afgháns, and the Mahrattahs, had gone far towards reducing this paradise into a wilderness, when it became part of the British dominions in 1803. The heat in this part of India is intense in summer, while the cold in winter is severe, from the proximity of the Alpine summits of Himálaya. DELHI.

Revenue. The assessment (*jáma*) on the lands in this District, amounting to 1,419,314 rupees, (£150,000.) in 1809, had risen to 1,893,743 (nearly £190,000.) in 1812, and was augmented by the amount of four lacs and a half, (£55,000.) in the following year, by the death of Rájá Diyál Sing'h, who held his estate for life at a very low rent. In the same year, on the decease of Rájá Diyál Sing'h, another estate fell in, which, in 1815, was let for 96,495 rupees; so that the whole assessment in that year could not fall short of £300,000. Considerable tracts of land were, however, still waste; and the canal made by Zábitah Khán had long been entirely obstructed, so that the Province still possessed resources which would tend greatly to augment its revenue.

Saharunpoor. Saháran-púr, the residence of the Judge and Magistrate, is in 29° 56′ north and 77° 26′ east. According to Abú'l Fazl, (*Ayeen Akbery*, ii. 254,) it was assessed at 173,788 rupees. The average number of criminals confined in the prison there, in 1813, was 268.

Hurridwar. Hari-dwár, (the Gate of Hari, i. e. Vishnu,) is situated near the Ganges, where it first enters the plains of Hindústán, in 29° 57′ north and 78° 8′ 30″ east. It is also called Har-dwára (from Hara or Siva) and Gangá-dwára, being the place where the Ganges (Gangà) passes through the last range of hills. The Town is a single street fifteen feet wide, and about a quarter of a mile long; and is, at certain seasons, much frequented on account of its *mélá*, or fair, which is held at the Vernal equinox. During the whole period that the Sun is passing from Pisces into Aries, the Hindùs believe it to be an act of meritorious devotion to bathe in the sacred stream, especially in places consecrated by the exploits of any of their Deities. Such is the Hará-eà païrì, or foot of Mehá-déva, (Siva,) at the northern extremity of Hari-dwára, where there is a Temple dedicated to Siva, rising from the bed of the river, and *ag'hát*, or passage down the water's edge for the use of the pilgrims, who on this occasion repair in thousands and tens of thousands from every quarter of Hindústán; and, like the Musulmáns in the holy month at Mekkah, combine the advancement of their temporal with that of their spiritual interests, by entering into the business of the fair, as well as expiating their sins in the waters of the Ganges. On every twelfth year, when Jupiter is in Aquarius, the fair is termed Cumb'ha Mélá, (Pot-fair,) and celebrated with extraordinary festivities.

Festival of Coomb maila. The bathing begins when the Sun enters Aries, which now takes place, according to the Hindù computation, early in April; and such are the multitudes collected by this festival, that not less than 2,500,000 were assembled when General Hardwicke attended it in 1796, (*As. Res.* vi. 312;) and Captain Raper, who was present at the subsequent one, in 1808, observes, (*As. Res.* vi. 453,) that "if we estimate the number at two millions of souls, we shall probably fall short of the reality." The village of Hari-dwár thus becomes the great emporium for the northern and southern parts of India, and the adjoining countries east and west. The bankers in all the great commercial cities send their agents to the fair, and almost all the sales or purchases are made by means of *hundís*, or bills of exchange, negociable in any part of Hindústán; on which transactions, as may be supposed, enormous

DELHI. profits are realized. The want of a convenient bezesteïn, where the goods could be lodged and exhibited, was then severely felt, and has, perhaps, been since remedied. Horses, mules, camels, kakkar, (a kind of tobacco,) antimony, asafœtida, dried fruits, (as apricots, prunes, almonds, pistachio-nuts, pomegranates, raisins, and figs,) from Afghánistán to the north of India; shawls, and other woollen manufactures, (*dútus* and *pattús*,) from Kashmír and Amrit-sar; spotted turbands, (*chírás*,) looking-glasses, toys, brass and ivory manufactures from Jay-púr; shields from Róhilk'hand, Lak'hnau, (Lucknow,) and Silhet; bows and arrows from Muttán and the Dú-áb; rock-salt from Láhór; calicoes (*báftahs*) and piece goods from Rahn in the Penj-áb; camels and coarse flannels (*loïs*) from Márwár; castor-oil nuts, (*kharuá*, *ricinus*, or *palma Christi*,) cocoa-nuts, sarcenets, muslins, and woollen cloths, from the Company's territories, of which the coarsest sorts only find any sale; may be mentioned as some of the commodities carried to the fair of Hari-dwâr.

The cattle brought by the northern caravans, (*cáfilahs*,) answer the two purposes of conveying merchandise and passengers; by which they are rendered profitable on the road, and being sold to advantage, secure a double return. Two passengers are accommodated in a sort of wooden pannier, on each side of a camel; and the charge for a seat, during a journey from Márwár, near Cape Comorin, a distance of more than 2000 miles, is nine rupees, or eighteen shillings! Amrit-sar, in 31° 45′ north and 74° 50′ east, is the place of rendezvous at the end of February, whence the *cáfilahs* proceed through the Sik'h country to the Satlej; after crossing which, they enter the British territory, and are no longer exposed to the attacks of banditti, as in the preceding part of their progress. It is very observable, that while the Mahrattahs, a Hindù power, were in possession of Hari-dwár, a kind of poll-tax was levied on the pilgrims as they went to bathe; this has been entirely abolished by the British authorities; but, odd as it may seem, it is doubtful whether this has proved to be a popular measure; for the impediments occasioned by the former oppressive system, were considered as greatly enhancing the merits of the pilgrimage. Many of the pilgrims merely stay one night, departing as soon as they have performed their ablutions. Happily the neighbouring countries are among the most productive in the world, or the multitudes assembled at these fairs extraordinary, would certainly create a famine.

"The horses and cattle are dispersed," says Captain Raper, (*As. Res.* xi. 454,) "indiscriminately all over the fair, which is held in the bed of the river, at this season nearly dry. After the first of April, the influx of people is so great, that few vacant spots are to be found in the vicinity of the market; huts and temporary habitations are observed to rise in every direction; and from a barren deserted bed of sand, the whole surface is seen in motion. It is curious to observe the different casts of countenance in the various tribes who are here assembled; and the contrast of character would furnish an excellent subject for the pencil of a Hogarth. The most conspicuous personages are the Fakírs, of whom there are several sects; but the principal are the Gósáéns or Sanyásís, the Baïrágís, the Jógís, and the Udásís." The first are the most numerous; and under the Mahrattah Government were powerful enough, not only to levy a duty on their own account, but also to regulate the police during the fair. At the Cumb'h-mélá of 1760, two brothers, who had embraced the opposite tenets of the two first Orders, and were accidently brought together by this festival, reproached each other, whenever they met, with so much bitterness and rancour, that their mutual recriminations attracted universal notice, and from a private, it became a public quarrel. From words, the adherents of the opposite factions came to blows; and fairly fought it out on the last day of bathing. After a long and bloody contest, fortune declared for the Gósáéns; 18,000 Baïrágís are said to have been left dead on the field, and their adversaries, with the genuine intolerance of fanaticism, from that day debarred them the privilege of washing away their sins at the Mélá, till the more equitable decisions of British rulers secured an equality of rights to the contending factions. Although their despotic sway is over, they still occupy the best situations at the fair. "On the ridge of the bank, on each side of the road, grass huts and small *bangalàs* (sheds) are erected, in front of which are high *chabútrahs*, (platforms,) in imitation of forts and bastions, with embrasures, &c. On these they repose with all the pride of conscious superiority and independence. Many of them profess a total disregard for all worldly concerns, and appear completely in a state of nature." (*Id.* 455.)

"The fair," Captain Raper adds, (in 1808,) "concluded without any trouble or disturbance, to the great surprise and satisfaction of numbers, who were accustomed to consider bloodshed and murder inseparable from the Cumb'h-mélá;" and in fact, on the next recurrence of the festival, (11 April, 1820,) the eagerness of the Sanyásís and Baïrágís to gain precedence of each other in bathing, occasioned such a violent rush at the head of the steps leading down to the water, that the Sipáhís stationed there were carried down with the throng, and the foremost so closely crowded together as to be deprived of the use of their limbs, were forced in one mass against the rocks which narrow the passage at the water's edge. Four hundred and thirty persons were thus crushed or stifled to death, and more would have infallibly perished, had not a company been marched up to arrest the progress of the multitude, as soon as the officer in command was apprised of the catastrophe. (*Asiatic Journal*, x. 488.) The readiness with which the Sipáhís on that occasion forgot their superstitious prejudices, in their zeal to save the lives of the sufferers, is a gratifying proof of the triumph of nature over fanaticism.

On the first Cumb'h-mélá after the place became subject to the British Government, the police very properly forbad the use of any weapons during the fair; guards were posted at all the different avenues, to receive the arms of the pilgrims, and gave a ticket in return, securing their restitution, after the fair was over. "This arrangement," says Captain Raper, (462,) "had the desired effect; for the utmost tranquillity prevailed; and from the content and satisfaction that were expressed by all ranks of people on this occasion, we may anticipate the praises that will be carried hence to all parts of Hindústán, on the mild system of the British Government."

"No particular ceremony," he remarks, (457,) "is observed at the bathing," which consists in a simple

DELHI. immersion; and as the water is not above four feet deep, even the women plunge in without hesitation, and both sexes intermix indiscriminately. The fatherless and widows have their heads shorn, after performing this ablution, and strew their hair in some public path, in order to draw an augury from the animal that first treads upon it.

Slaves were formerly brought hither by the Guk'hálís, and sold at the rate of from 10 to 150 rupees, (£1. to £15.) Camels from Láhór can be purchased for 75, (£7. 10s.) and horses for 200, (£15.) The bargain is made by touching the joints of the fingers, held under a cloth to prevent observation, and not a word is uttered by either party.

erat, South harun- or.

2. Mérat, or South Saháran-púr, the adjoining division of the Province of Dihlí, is bounded on the west by the territory assigned for the maintenance of the Emperor and the domains of Sik'h Chiefs, on the south by Aligar'h, and on the east by Morád-ábád. It was not separated from the northern division of the Province till long after the occupation of the country by the British functionaries, and it labours under several disadvantages peculiarly unfavourable to the establishment of an efficient police: namely, the small proportion of land completely cleared of wood; the proximity of the Bégum Somrú's territory at Sírd'hanà, which by treaty is exempted from the jurisdiction of the British Magistrates; and the hereditary feuds between the Játs and Gújars, two Ráj-pút tribes, to which most of the villagers belong. Rapine, murder, and perjury, are deemed no crimes by these half-savage people, when any injury committed by one of the tribes which they hold in abhorrence is to be avenged; and the facilities of escape are such as render it often extremely difficult to bring offenders to justice. In 1813, the average number of prisoners in the district jail was 403.

erut.

The principal Towns, are Mérat, Sírd'hanà, Kataúlí and Hastiná-púr. Mérat'h, in 28° 58′ north and 77° 38′ east, was a place of strength and importance before the Mohammedan invasion, in the XIth century. (Dow's *Hist.* i. 57.) It was ruined by Tímúr in 1399, but afterwards was rebuilt; and in 1809 it was selected as the best station for the principal military establishment in the upper Provinces, and the residence of the provincial Magistrate. Under the Moghul Emperors it was a perganah of the Serkár of Dihlí, and was assessed at 102,299 rupees, (£10,230.) and in 1812, its Custom-house duties alone amounted to 376,000 (£37,600.;) a circumstance worth notice, as the insecurity of the roads in this District have been a great check to commercial intercourse.

una.

Sírd'hanà or Sard'hánah, in 29° 12′ north and 77° 31′ east, is well known as the residence of the celebrated Bégum Somrú, the widow of a German adventurer, who, after various fortunes, obtained this territory, and left it in possession of his widow, a woman gifted with a masculine resolution and understanding, which enabled her to preserve her territory entire, while the surrounding States were continually changing their masters. Her husband was a native of the Electorate of Triers, named Walter Reinhard, and of low origin. He went at an early age to India, in the French service, under some assumed name, which the Indians changed into Somrú or Samarú. He afterwards entered a Swiss corps, at Calcutta; but deserted in less than three weeks, and served as a private in the cavalry of Sefdar Jang, father of Shujáú'd-daúlah. He next entered the service of an Armenian, the favourite of Kásim Alí, Nabob of Bengal, and was employed in the massacre of the English prisoners at Patnà. After continually changing masters, he at length died in the service of Najaf Khán, in 1778. That Chief gave him the command of his troops, disciplined in the European manner, and also a body of Moghul cavalry, assigning as a jáï-dád, or fief, for their support, the perganah of Sírd'hanà. His wife, who was of a needy, but distinguished Moghul family, is said to have turned Christian by the persuasion of her husband; whose character and conduct, however, give little colour to such a report. Sháh Aálam honoured this heroine with the title Zínu'n-nisà, i. e. "the ornament of the sex:" and Najaf Khán continued to her the jáï-dád and the command of the troops. DELHI.

Her little territory is about twenty miles long and twelve broad, and enjoys a temperate climate, being cooled by breezes from the northern mountains. "An unremitting attention to the cultivation of the lands," says Col. Francklin, (*Life of Shah Awlum*, 150,) "a mild and upright administration, and care for the welfare of the inhabitants, has enabled this small tract to vie with the most cultivated parts of Hindústán, and to yield a revenue of ten lacs of rupees per annum."

The Bégum Somrú. The Bégum Somrú is a small woman, with a fair complexion; and in 1798, was about forty-five years of age. She frequently admits to her table European officers of the higher ranks, where they are waited upon by female attendants, chiefly Christians; a very remarkable circumstance, and strongly corroborating the report mentioned above. In other respects she adheres rigidly to the customs of the country. She contrived, as before observed, to have her territory exempted from the jurisdiction of the rest of the Province, to the great inconvenience of the Police Magistrates, and obstruction of justice. The larger part of her treasure, which is considerable, is invested in the Company's funds, and she usually resides at Dihlí, where she has opportunities of ingratiating herself with the Emperor. The internal management of her territory was noticed in the official report from this district in 1816, as being highly deserving of praise.

K'hátaúlí. K'hátaúlí, in 29° 15′ north and 78° 45′ east, was rated at 90,614 rupees in the time of Akbár.

Hastinau-poor, or Hustna-nuggur. Hastiná-púr or Hastiná-nagar, on a branch of the Ganges, formerly its principal bed, in 29° 9′ north and 77° 55′ east, retains nothing of its ancient splendor, except one small Temple; the rest of the supposed site of the City is covered with gigantic ant-hills, raised by *termites*, and those subterranean architects have perhaps given birth to some of the Hindù fables.

Hurriana. IV. A large district on the eastern side of the Province is called Haryáná from *Hariyá* Green, on account of its verdure, which contrasts strongly with the dreariness of the neighbouring desert. It is bounded by the country of the B'háts and Sik'hs on the north; by the assigned Territories, the Perganah of Nárnaú, and the Shikáwatí country on the east and south; and by Bikánir, the B'hátís, and the sand plains of Ajmír on the south and west. In the time of Akbár it was included in the Serkár of Hisár Fírózeh, was then well cultivated, and in a much more flourishing state than now. It is sometimes called the Little

DELHI. Balúchistán, and contains the following Perganahs or Townships; rated in the Tacsími Jamâ (Register of the Revenues) of Abú'l Fazl, as below:

	Dáms.		Dáms.
Hánsí.....	5,434,438.	Tóshám	1,068,548.
Hísár.....	4,039,895.	Agróhá	857,357.
Mahim	4,958,613.	Jemál-púr ..	4,277,461.
Barwálah ..	1,097,807.	Rohtak.....	8,599,270.

B'hehal and Bírí do not appear in the *Ayeen Akbery*.

By much the greater part of the District is a dead flat, free from wood, but deficient in water, which is not to be procured, except at a great depth below the surface of the ground; and though there are ponds enough to supply the inhabitants and cattle with water, no artificial means of irrigation have been used since the celebrated canal from the Jámunà to Hísár Fírózeh was choked up. The principal and almost the only routes between the northern and southern divisions of Hindústán, to the west of the Jamunà, pass through this territory; the command of it is, therefore, of considerable importance to any power which has dominions in the central parts of India.

The exports and imports alone are sufficient to indicate the actual condition of this Territory; for the former are merely horses, cattle, and butter, (g'hí;) the latter, arms, coarse cloths, salt, sugar, and spices.

Character of the inhabitants. The inhabitants have, in fact, been long thrown back into the pastoral state, while their habits, naturally ferocious and predatory, and the continual warfare in which their neighbours were engaged, were alike unfavourable to commerce and its concomitant civilisation. The eastern districts are inhabited principally by Játs, the western by Rangars, (*Rang-urs*, i. e. turncoats,) or Mohammedan renegadoes from the Hindù faith; both are Ráj-pút tribes, and therefore, by inheritance, fighting men. While the Moghul Empire was in a prosperous state, this District was well cultivated and highly productive. On the partition of the Empire by the Mahrattahs it was allotted to Sínd'hiyà, who could never succeed in reducing its inhabitants to obedience. It was ceded to Great Britain, with other parts of his territories, by the treaty of Sarjí Anjerigám, and immediately afterwards granted as a compensation for effectual aid to B'hambú Khán, son of Zábitah, and brother of the infamous Gholám Cádir, so often mentioned in the modern history of India. The turbulent and refractory spirit of the inhabitants however was such, that neither this Chief nor three others to whom it was transferred successively, could enforce their regulations, or prevent their new subjects from plundering their old ones.

Abdu'ssamíd Khán, another friendly Chieftain, whose resolution, activity, and influence were supposed to give him a better chance of establishing his dominion than had fallen to the lot of any of his predecessors, was the next person to whom a grant of this District was made; his success, however, was no better than that of his predecessors; and about 1809, the whole having been resumed by the British Government, a very judicious plan was adopted, by which the territory has ever since enjoyed a tranquillity unknown almost for centuries before. The Zemíndárs, Aámils, (Collectors,) and farmers already established, were treated as friends, not as foes; and considered as interested in the maintenance of good order within their respective districts, and therefore fit persons to act in subservience to the local Magistrate. They were so well pleased with this confidence on the part of their rulers, that even under the pressure of a very bad season and a serious scarcity, a provisional settlement for the revenue was made without difficulty; and Haryáná, with the exception of Fat'h-ábád, (which properly belongs to Ajmír,) was assessed on the following terms:

For 1813, at 223,676 rupees; 1814, at 308,826; 1815, at 339,360, (nearly £34,000.)

Hánsí, Hísár, Rohtak, and B'hawání, are the principal Towns, but there are many populous villages: the inhabitants of which are almost exclusively herdsmen.

Hánsí or Hánsya Hisár, (i. e. Hánsí Castle,) in 28° 54′ north and 75° 39′ east, on the Canal of Fírúz Sháh, is now much reduced in its population, which the area enclosed by the walls shows to have been very considerable formerly. To the north of the town, on the top of a small hill, scarped and enclosed by a ditch, there is a fort which was considered by the natives as almost impregnable. This place was first captured by the Mohammedans in the beginning of the XIth century; and towards the close of the XVIIIth became the Capital of an ephemeral Principality, formed by an adventurer, named George Thomas, of whose life Col. Francklin published a Narrative.

Hísár Fírózeh, the ancient Capital of the country, in 28° 57′ north and 75° 24′ east, was founded by Sultán Fírúz in the XIIIth century. Under Akbár it paid 4,039,895 dáms into the Treasury, and the Serkár, to which it gave a name, contained twenty-seven Townships, (Perganahs,) and yielded a revenue of 55,004,905 dáms, with feudal payments amounting to 1,406,519. Its remains are scattered over a large area, and those of the palace are still discernable. Close to it there is an iron pillar, rather less than that at Dihlí, called the Lát of Fírúz Sháh.

Rohtak, one of the best cultivated and least turbulent Perganahs, is said to have yielded 800,000 rupees, (£80,000.) annually to M. Perron. Its principal Town, in 28° 40′ north and 76° 20′ east, is now little better than a heap of ruins.

B'hawání, in 28° 37′ north and 75° 40′ east, is principally remarkable on account of the sturdy resistance made by its inhabitants against all the attempts of the native Chiefs to reduce them to obedience. Nijábet Alí Khán, to whom it had been assigned in 1805, gladly transferred it back to the East India Company in 1809, on receiving 6000 rupees, (£600.) as a compensation, for he had never been able to realize a farthing of revenue from it; nor could the British Government obtain possession of the town till after it had been stormed by a military force. An amnesty was proclaimed immediately after the surrender of the place, and the surviving inhabitants immediately leased their lands for 10,300 rupees per annum; which, with the customs levied on merchandise, yielded an annual revenue of 12,800 rupees, (£1280.) more than double the sum paid to Nyábah Alí.

V. The whole of the north-western portion of the Province of Dihlí is occupied by petty Sik'h (Seik) Chieftains, under the protection of the British Government. They are left entirely to their own discretion as to the internal management of their territories, but are prevented by the British force stationed at Lúd'hyánah, on the Satlej, from encroaching on each other,

DELHI. — DELI BASHI.

or becoming a prey to Ranjít Sing'h, the powerful Rájà of Láhór; in consequence of which they had risen, when visited by Sir David Ochterlony in 1814, to a state of comparative prosperity and tranquillity, strongly contrasted with the turbulence and misrule which had previously checked every thing like improvement in their country. In this division of the Province, the principal Towns, many of them Capitals of separate States, are Lúd'hyáná, Sir-hind, Ambálá, T'hánésar, J'hind, Kaït'hal, and Patyálá.

Lúd'hyáná, on the southern bank of a branch of the Satlej, in 30° 49′ north and 75° 48′ east, was chosen in 1808 as the principal military station on the Sik'h frontier, and fortified so as to render it a post of considerable strength. Its climate is far from agreeable, for the neighbourhood of the mountains renders the cold in winter as severe as the heat is oppressive in summer. It yielded a revenue of 57,366 rupees in the time of Akbár, and had then a brick fort on the banks of the river.

Sir-hind, (or Sihrind as it is sometimes written,) in 30° 35′ north and 76° 19′ east, was anciently one of the most noted cities in India. In the flourishing periods of the Moghul Empire it was the Huyeïlí or Capital of the Serkár, bearing the same name, formed a double Perganah, and paid 302,066 rupees into the Imperial treasury. The southern part of its territory, which is destitute of water, was much improved by the canals cut by Firúz III. in the middle of the XIVth century. Some fine tanks and extensive mango-groves are almost the only objects near it which now recall the memory of its former prosperity. It has never recovered from the ravages of a merciless fanatic, the Baïrágí, Bandá, who in 1707 levelled all its public buildings with the ground. (*As. Res.* xi. 233, 250.)

Ambálá, in 30° 19′ north and 76° 44′ east, a place of sufficient magnitude to pay 104,952 rupees as its assessment in the reign of Akbár, though unnoticed by Sir J. Malcolm, in his account of the Sik'hs, (*As. Res.* xi.) is however marked in our latest maps, as the Capital of this District.

T'hánésar, or Thánéswar, in 29° 55′ north and 76° 48′ east, is mentioned by Abú'l Fazl, (*Ayeen Akbery*, ii. 88,) as a town on the banks of the Saraswatí, a river held in great veneration by the Hindùs. In its neighbourhood is the Kúr-k'hét (*Kuru-kshétra*, i. e. Pool of the Kuru's,) and on the adjoining plains, the battles celebrated in the Maháb'hárata are believed to have been fought. It was, till lately, the second town in the District of Sir-hind. The Saraswatí rises in the hills north-east of Sir-hind, and running to the south-west is lost in the sands of Ráj-pútáná. It was probably more considerable in ancient times, and is frequently mentioned in the Mythological Poems of the Hindùs.

J'hind or J'hínd, in 29° 6′ north and 76° 5′ east, is a small town, about three quarters of a mile long, and half a mile broad; built of brick, surrounded by a wall, and having an old brick fort, which was strong enough to resist the attack of the adventurer Thomas. J'hind is the north-western part of the extensive forest (*jangal*) which commences in the Perganah of Sów-pat, and though fertile is very imperfectly cultivated.

Kaït'hal or Kaïnt'hal, in 29° 37′ north and 76° 9′ east, is much larger than J'hind. A solid brick wall, with a deep ditch, and a fort of some strength within the enclosure, secure it against any ordinary attack; and a large tank together with a shallow lake (*j'híl*) on the eastern side of the town supply it with water.

Patyálá, (from Patyálaya, the Chieftain's abode,) in 30° 16′ north and 76° 22′ east, was, a short time ago, the Capital of the most powerful among the Sik'h Chiefs to the south of the Satlej. It is protected by a mud wall, and has a square citadel in the centre of the town, which is inhabited by the Rájà. Sáhíb Sing'h, mentioned by Sir John Malcolm, (*As. Res.* xi. 250,) died in a state of insanity in 1813, and was succeeded by his son, Karím Sing'h, who immediatiely set about reforming the abuses occasioned by his father's derangement; and was strengthened by the addition of Baghát, one of the Bárah t'hákuriyà, (twelve Lordships,) on the expulsion of the Gurk'hális from the hills between the Satlej and Jamunà in 1815. The fort of Jagat-gar'h, within the limits of that Lordship, but previously possessed by a different Chieftain, was also annexed to Patyálá, and the Rájà, Karím Sing'h, paid 130,000 rupees (£13,000.) in consideration of these important augmentations of his territory.

Jeend.

Kytul.

Puttala.

See Hamilton's *East India Gazetteer*; Hamilton's *Hindostan*, i.; Rennell's *Memoir of a Map of India*; *Ayeen Akbery*, by Gladwin, ii. 8vo ed. London, 1800; Thieffenthaler's *Beschreibung von Hindustan*, Berlin, 1785, i.; *Asiatic Researches*, London, 8vo ed.; *Voyages de* George Forster, *par* Langlès, Paris, 1802, tom. iii.; Dow's *Ferishtah*, i. 4to ed. London, 1770; Francklin's *Life of Shah Aulum*, London, 1798.

DELI BASHI, i. e. Head of the *Delís*, is the title of the Commander of a corps of irregular cavalry attached to the Turkish army. The *Delís*, (Mad-caps,) and *Gónnul-lús*, (Stout-hearted,) *Serden-gechdís*, (*Enfans Perdus*,) and *Ján-bázjs*, (Life-sporters,) are some of the *corps de voltigeurs* attendant on the main army in a campaign. They are all volunteers, sometimes on foot, more frequently mounted; usually receiving no pay, but depending wholly for their subsistence on devastation and plunder. These corps are all termed *Mosellem* or Free, being subject to little discipline, and consequently, often as great a scourge to their own as to the enemy's country. The *Delís* and *Gónnul-lús* were first raised in Asia Minor, in the latter half of the XVIIth century. They are embodied only in time of war, and when in the field they receive pay either from the Sultán, or from the Begler-beg by whom they are levied. In the time of Ricaut, the Grand Vizier's guard was a corps from 100 to 400 *Delís*, all Bosniacs or Albanians, receiving from twelve to fifteen aspers *per diem*. A lance, sword, and axe were their ordinary weapons; some also added a pair of pistols. They were much attached to the celebrated Kúprúlí and his family, and, at that time, an effectual check upon the Janissaries.

Ricaut, *Present State of the Ottoman Empire*, lib. iii.

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DELI BASHI. — DELIBER.

ch. ix.; Von Hammer, *Osmanischen Reich Staatsfassung*, Wien, 1815, ii. 235—241.

DE'LIBATE, } *Delibare, delibatum; de,* and *libare,*
DELIBA'TION. } Gr. λείβ-ειν, *stillare, fundere,* to pour.

The first wine poured, and then tasted; the first pouring or effusion, or tasting, was called a *libation.*

It is used met. for an effusion.

When he has travelled, and *delibated* the French and the Spanish. *Marmion. Antiquary.*

The same must he likewise affirm concerning all other souls, as those of men and demons, that they are either all of them the substance of God himself, together with that of the evil demon, or else certain *delibations* from both (if any one could understand it,) blended and confounded together.
Cudworth. Intellectual System, fol. 216.

Of these Σεβόμενοι there is elsewhere mention in the *Acts of the Apostles* more than once; but what they were our commentators do not so fully inform us; nor can it be understood without some *delibation* of Jewish antiquity.
Mede. Works. On Texts of Scripture, book i. disc. 3.

The principles of motion and vegetation in living bodies seem to be *delibations* from the invisible fire or spirit of the universe.
Berkley. Siris.

DELI'BER, } Fr. *deliberer*; Sp. *deliberar*;
DELI'BERATE, *v.* } It. and Lat. *deliberare*, liberè
DELI'BERATE, *adj.* } *de aliquâ re cogitare.* Min-
DELI'BERATELY, } shew. Deliberat, *cui* libertas
DELI'BERATENESS, } *eligendi est aliquid ex duobus.*
DELIBERA'TION, } He *deliberates*, who has the
DELI'BERATIVE, *adj.* } *liberty* of choosing one from
DELI'BERATIVE, *n.* } several; where that *liberty* is
DELI'BERATIVELY, } not, there is no *deliberation.*
DELIBERA'TORS. } Vossius. And Cicero, *incidit*ur enim omnis* deliberatio, *si intelligitur non posse fieri, aut si necessitas affertur. De Orat.* L. ii. 336.

To choose, to select, to elect; to advise, to think, to consider; to reflect with a view to choice or selection; to examine which is best, which to be preferred; to examine with caution, discretion, hesitation, wariness; with temper, calmness, coolness, slowness.

Than Dame Prudence, when she sey the good will of hire husbond, *delibered* unto hire, and toke avis in hire self, thinking how she might bring this nede into goode ende.
Chaucer. The Tale of Melibeus, vol. ii. p. 120.

And let him eftsones examine and rollen his thoughts, by good *deliberation*, or that he deme.
Id. The third Booke of Boecius, fol. 228.

When I this supplicacion,
With good *deliberacion*,
In suche a wise as ye nowe witte,
Had after myn entente writte.
Gower. Conf. Am. book viii.

In counsell geuinge, in *delibering*, in decerning thinges *delybred*, in thinges decreed spedely to be finished, in espyinge an apte occasion, who were more ingeniouse and clearer witted then Philip and Alexander? *Joye. Exposicion of Daniel*, ch. viii.

For thys cause they *deliberated* to constrayne theym to fighte by sea ymmediatly as they shulde see their aduauntage, and so embarqued there men and causedde theym to tarye there certene dayes. *Nicoll. Thucydides*, fol. 187.

For I am sure whan he had preached so in so many places, he had not done it of a sodayne aduēture, but of a *deliberate* purpose. *Sir Thomas More. Workes*, fol. 214. *A Dialogue concerning Heresies.*

My Lord Steward answered, that there was no other meaning nor intent, and that he should be heard *deliberately.*
State Trials. Trial of the Earl of Arundel.

An oration *deliberative*, is a meane, whereby we doe perswade, entreate, or rebuke, exhorte, or dehorte, commende, or comforte any man. *Wilson. The Arte of Rhetorique*, fol. 29.

Wherof when the king of England was aduertised, he *delibered* to goe vnto them in his owne person to remooue them from this siege. *Stow. Henry V. Anno* 1417.

Every spontaneous action is not therefore voluntary, for voluntary presupposes some precedent *deliberation*, that is to say, some consideration and meditation of what is likely to follow, both upon the doing, and abstaining from the action *deliberated* of.
Hobbes. Works, fol. 470. *Of Liberty and Necessity.*

At whose *deliberate* and unusual birth,
The heavens were said to council to retire,
And, in aspects of happiness and mirth,
Breath'd him a spirit insatiably t' aspire.
Drayton. The Barons' Wars, book i.

She gave no other answer, but that she must *deliberately* determine of so great a matter, and that she neither could nor would confirm it, but by the advice of the nobility of Scotland.
Camden. Elizabeth, Anno 1561.

It [Mount Edgecombe] was built by Sir Richard Edgecombe, Knight; take his character from one [Carew] who very well knew him, "Mildness, stoutness, diffidence and wisdom, *deliberateness* of undertakings, and sufficiency of effecting, made in him a more blazing mixture of virtue."
Fuller. Worthies. Cornwall.

For the feet of those that evangelize peace, are never so beautiful as when they come softly, choosing the fairest way with a calm *deliberation.*
Mountague. Devoute Essayes, Treat. 8. sec. 3.

In *deliberatives* the point is, what is good, and what is evill, and of good what is greater, and of evil what is lesse.
Bacon. Essays. Of the Colours of Good and Evil. A Fragment.

And all *deliberatives* of state seem to depend much upon the event of Brisach, which I use to call the German Helena, long woed, but for ought I hear yet, an imperial virgin.
Reliquiæ Wottonianæ, p. 490.

——— The corps of half her senate
Manure the fields of Thessaly, while we
Sit here, *deliberating* in cold debates,
If we should sacrifice our lives to honour,
Or wear them out in servitude and chains.
Addison. Cato, act ii. sc. 1.

O, 'tis the coldest youth upon a charge,
The most *deliberate* fighter! if he ventures
(As in Illyria once they say he did
To storm a town) 'tis when he cannot chuse,
When all the world have fixed their eyes upon him;
And then he lives on that for seven years after,
But, at a close revenge he never fails.
Dryden. All for Love, act ii.

As to time and *deliberation* about the act of sin. If there be a real surprize, i. e. that the person is not aware, or hath not time to consider what he is to do, he that hath a mind well resolved, may be betrayed into what he would never have done, if he had time to *deliberate* about it.
Stillingfleet. Sermon 11. vol. ii.

Though, when men discard the Gospel out of a zeal to preserve the moral law of reason and nature, they may seem to act with great regard to virtue and holiness, yet they do manifestly reject the authority of God, and *deliberately* refuse that obedience, which reason teaches to be due to the great lawgiver of the world.
Sherlock. Discourse 46.

What the principle of self preservation is with respect to ourselves, the same is charity with respect to our neighbour: and the more real and vigorous this principle is, the more easily, and with the less *deliberation*, does it exert the acts of love and beneficence towards our fellow creatures. *Id. Discourse* 38.

The people, by their representatives and grandees, were intrusted with a *deliberative* power in making laws; the king with the controul of his negative.
Burke. On the Cause of the Present Discontents.

So far as we can judge by the style of the Saxon laws, none but the thanes or nobility, were considered as necessary constituent parts of this assembly, at least whilst it acted *deliberatively.*
Id. An Abridgement of English History, book ii. ch. vii.

I would not, indeed refer a prince for maxims of equity and government to Puffendorf and Grotius; the dull and unfeeling *deliberators* of questions on which a good heart and understanding can intuitively decide; but to his own heart, to his own enlightened reason, to the page of Scripture, and to the volumes of authenticated history. *V. Knox. Essay* 133.

DE'LICACY, DE'LICATE, DE'LICATELY, DE'LICATENESS, DE'LICATES, DE'LICES, DE'LICIATE, DE'LICIOUS, DE'LICIOUSLY, DE'LICIOUSNESS. Fr. *delicatesse*; Sp. *delicadeza*; It. *delicatezza*; Eng. *delicacy*. Fr. *delicat*; Sp. *delicado*; It. *delicato*; Eng. *delicate*; Lat. *delicatus*, from *deliciæ*, (*de*, and *lacere*, to draw, to attract.) See DELECTABLE. *Delicate* is—

Attractive, alluring, enticing, tempting, holding out pleasing inducements, allurements or temptations;—pleasing, gratifying.

Opposed to plain, common, coarse, vulgar.—Carried to excess,—nice, dainty, tender, soft, effeminate, luxurious.

Delicious; Fr. *delicieux*; Low Lat. *deliciosus*; full of, abounding in *delicacies* or *delights*, highly pleasing or gratifying to the mind or senses.

Hyt ys ney vyf ger, þat we abbyþ ylyued in such vyce,
Vor we nadde nogt to done, and in suche *delyce*.
R. Gloucester, p. 195.

þenk þat Dives for hus *delicat* lyf to þe Devel went.
Piers Plouhman. Vision, p. 142.

And drynke nat over *delicatliche*, ne to dupe neiþer.
Id. Ib. p. 96.

For sche that is lyuynge in *delices* is deed.
Wiclif. 1 *Timothy*, ch. v.

He Rome brente for his *delicacie*.
Chaucer. The Monkes Tale, v. 14397.

And adde this also, that euery weleful man, hath a full *delicate* feling: so that but if all thyngs befallen at his own wil, he is impacient, or is not vsed to haue anone aduersity, anon he is throwen adoune for euery little thyng.
Id. The second Booke of Boecius, fol. 217.

But certes he, that haunteth swiche *delices*,
Is ded, whilé that he liveth in tho vices.
Id. The Pardoneres Tale, v. 12481.

Certainly (qd I) than, these ben faire thyngs, and anointed with honey swetnesse of rhetorike and musike, and onely while they ben herd and sowne in eeres, they ben *delicious*.
Id. The second Booke of Boecius, fol. 217.

Som clerkes holden that felicitee
Stant in *delit*, and therefore certain he
This noble January, with all his might
In honest wise as longeth to a knight,
Shope him to liven ful *deliciously*.
Id. The Marchantes Tale, v. 9899.

Many men there ben, that with ecres openly sprad so much swalowen y^t *deliciousnesse* of iestes and of rime, by queint knitting coloures, that of y^e goodnesse or of the badnesse of the sentence, take they little heede or else none.
Id. The Prologue of the Testament of Loue, fol. 285.

Of the seconde glotonie
Which cleped is *delicacie*,
Wherof ye spake here to fore,
Beseche I wolde you therfore.
Gower. Conf. Am. book vi. fol. 131.

And he was eke so *delicate*
Of his clothyng that euery daie
Of purpre and bysse he made hym gaie,
And ete and dranke therto his fyll,
After the lustes of his wyll:
As he, whiche all stoode in *delice*,
And take none hede of thilke vice.
Id. Ib. book xvi. fol. 131.

Yet wolde his herte on other fall,
And thinke hem more *delicious*,
Than he hath in his owne hous.
Gower. Conf. Am. book vi. fol. 132.

All kinde of spices and *delectable* fruites, both for *delicacie* and health, are there in such abundence, as hitherto they haue bene thought to haue beene bred no where else but there.
Hakluyt. Voyage, &c. The Temperature of Regions, vol. iii. fol. 49.

And he sayth also, if we would consider what excellence and dignity is in the nature of man, we shold vnderstand, how great shame it is to wast it away riotously, and to leade the life *delicately* and *deliciously*: and howe honest it is to liue chastly, soberly, sadly, and measurably.
Vives. Instruction of a Christian Woman, E. 8.

The Bactrians bee the most hardyest people amongst those naciõs—vnciuil men, and much abhorring from the *delicatenes* of the Persians. *Brende. Quintus Curtius*, book iv. fol. 66.

I will in these firste wordes saie, that in the firste ages men were more esteemed by their meke customs, and *delicateues*, than they were after reproued by their grosse and rude vnderstandynges. *Golden Boke. Prologue*, B. ii.

I am not now in Fraunce, to iudge the wine,
With sauery sauce those *delicates* to fele,
Nor yet in Spain, where one must him incline,
Rather than to be, outwardly to seme.
Wyat. The Courtier's Life.

But they will say if they had not so great possessions, they could not kepe so many seruantes and so many dogges, so many horses, as 40, or 50, & maintayne so great pompe, and pride, and liue so *deliciously*, what heresye fynde you in this?
Barnes. Workes, fol. 210. *His Articles condemned by Popishe Byshoppes.*

Whyle thou were aliue, no kinde of wine could please thee for being cloid with them, so great was the *deliciousnes* of thy mouth, neither wouldest thou al the while so much as geue a litell water to Lazarus being thirstie. *Udall. Luke*, ch. xvi.

Our *delicacies* are growne capitall,
And even our sports are dangers! what we call
Friendship is now mask'd hatred! justice fled,
And shamefastnesse together.
Ben Jonson. Under-woods. An Epistle to a Friend.

The most judicial and worthy spirits of this land are not so *delicate*, or will owe so much to their ear, as to rest upon the outside of words, and be entertained with sound.
Daniel. Defence of Rhyme.

And what needs that (quoth he) cannot Pompey recover and liue, if Lucullus were not a waster and a *delicate* giuen to belly-cheare? *Holland. Plutarch*, fol. 361.

And to conclude, the shepherd's homely curds,
His cold thinne drinke out of his leather bottle,
His wonted sheepe, vnder a fresh tree shade,
All which secure, and sweetly he enioyes,
Is farre beyond a prince's *delicates*.
Shakspeare. Henry VI. Third Part, fol. 156.

GUZ. Yes, we will feast, my queen, my empress, saint,
Shalt taste no *delicates*, but what are drest
With costlier spices than the Arabian bird
Sweetens her funeral bed with.
Ford. The Lady's Trial, act ii. sc. 1.

He was of full stature, tall and personable, in countenance amiable, a white face, and withal somewhat ruddie, *delicatelie* in each limb featured. *Holinshed. Ireland, Anno* 1535.

When Flora is disposed to *deliciate* with her minions, the rose is her Adonis. *Partheneia Sacra*, (1633,) p. 18.

The third sort is reddish blacke of colour, in quantitie comparable to the phesant and no lesse *delicious* in taste and sauor at the table, our countrie men call them wild cocks, and their cheafe sustenance is by wheat. *Holinshed. Scotland*, ch. viii.

They are like Dives, whose portion was in this life, who went in fine linnen and fared *deliciously* every day.
Taylor. Sermon 9. part ii.

DELICACY. — DELIGHT.

Tell me therefore, O soul! didst thou ever see the glory and riches that there is in a promise? wert thou ever ravished with the infinite sweetness and *deliciousness* that thou suckest from them. *Hopkins. Sermons*, p. 548.

Their wanton appetites not only feed
With *delicates* of leaves and marshy weed,
But with thy sickle reap the rankest land,
And minister the blade, with bounteous hand.
Dryden. Virgil. Georgics, book iii.

What a pleasant thing it is to account that fasting, which the unmortified epicures of old accounted their most *delicious* feasting, viz. fish and wine. *Stillingfleet. Sermon* 2. vol. ii.

One who is constantly doing good, and always walking in all the commandments of God blameless, he may justly be termed a spiritual Dives, one that fares *deliciously* every day, his soul being continually transported with the contemplation of God's perfections, and his heart delighted in obeying his commands.
Bishop Beveridge. Sermon 144.

There is no getting them [the nests of certain eastern birds] without much trouble and danger, by the help of boats and poles: upon which account, as well as that of their *deliciousness*, they are very dear in the East Indies themselves.
Boyle. On the Final Causes of Natural Things.

An air of robustness and strength is very prejudicial to beauty. An appearance of *delicacy*, and even of fragility, is almost essential to it. *Burke. On the Sublime and Beautiful*, sec. 16.

It is the *delicate* myrtle, it is the orange, it is the almond, it is the jasmine, it is the vine, which we look on as vegetable beauties. *Id. Ib.*

The just balance between the republican and monarchical part of our constitution is really, in itself, so extremely *delicate* and uncertain, that, when joined to men's passions and prejudices it is impossible but different opinions must arise concerning it, even among persons of the best understanding.
Hume. Essay 8. *The Parties of Great Britain.*

Why mourns Apicius thus? Why runs his eye,
Heedless, o'er *delicates*, which from the sky
Might call down Jove. *Churchill. The Times.*

I could have led you through *delicious* walks, and picked off, for your amusement in our rambles, a thousand notions which I hung upon every thorn, as I passed, thirty years ago.
Hurd. Life of Warburton.

By his own dauntless heart and matchless strength,
Makes inroad on the flocks, that he may fare
Deliciously at cost of mortal man,
So Peleus' son all pity from his breast
Hath driv'n, and shame, man's blessing or his curse.
Cowper. Homer. Iliad, book xxiv.

There is in the things of God, to those who practise them, a *deliciousness* that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart.
V. Knox. Christian Philosophy, sec. 6.

DELICT, Lat. *delinquere, delictum*; to leave undone, *sc.* that which ought to be done; and thus, consequently, and positively,

A wrong doer, an offender. See DELINQUENT.

And according to the merit thereof, either deliver him by a degradation to the secular justice, or banish him the kingdom, according to the quality of the *delict*.
Howell. Letter 13. book i. sec. 3.

DELI'GHT, *v.*
DELI'GHT, *n.*
DELI'GHTOUS,
DELI'GHTER,
DELI'GHTABLE,
DELI'GHTFUL,
DELI'GHTFULLY,
DELI'GHTFULNESS,
DELI'GHTINGLY,
DELI'GHTLESS,
DELI'GHTSOME.

Fr. *delecter*; Sp. *delectar*; It. *dilettare*; Lat. *delectare*; *de*, and *lactare*, from *lacere*, to draw, to attract. See DELECTABLE, and DELICACY.

To please greatly; to gratify in a great degree; to fill with highly pleasing sensations.

With hem was so gret *delyt*, þat bitwene hem þere
Bi gete was þe beste body, þat euer was in þis londe,
Kyng Arthure þe noble mon. *R. Gloucester*, p. 159.

For þy dred *delitable* drynke.
Piers Ploukman. Vision, p. 14.

In many places were nightingales,
Alpes, finches, and wodwales,
That in her swete song *deliten*,
In thilke places as they habiten.
Chaucer. The Romant of the Rose, p. 199.

We live in poverte, and in abstinence,
And borel folk in richesse and dispence
Of mete and drinke, and in her foule *delit*.
Id. The Sompnoures Tale, v. 7457.

The small birds singen clere
Her blisfull swete song pitous
And in this seson *delitous*.
Id. The Romant of the Rose, fol. 116.

And many a spice *delitable*
To eaten whan men rise fro table.
Id. Ib. fol. 122.

A still water for the nones
Renned vpon the small stones,
Whiche hight of Lethes the riuer,
Under that hille in suche maner
There is, whiche yeueth great appetite
To slepe, and thus full of *delite*
Slepe hath his hous.
Gower. Conf. Am. book iv. fol. 80.

Thus in the deede *deliteth* God as farforth as we do it, either to serue our neighbour with all, as I haue sayd, or to tame the flesh that we may fulfill the commaundement from the bottom of the heart.
Tyndall. Workes, fol. 154. *The Obedience of a Christian Man.*

Wherfore to ieste
Is my *delyght*
Of this cowarde knyght.
Skelton. Duke of Albany and the Scotte.

The stately pompe of princes and their peires,
Did seeme to swimme in flouddes of beaten golde,
The wonton world of yong *delightful* yeeres
Was not vnlyke a heauen for to behoulde.
Gascoigne. Flowers. Memoir.

This countrey seemed very goodly and *delightsome* to all of vs, in regard of the greennesse and beautie thereof, and we iudged it to be very populous within the land.
Hakluyt. Voyage, &c. Francis Volla, vol. iii. fol. 399.

From whence he tooke his well deserued name:
He had in armes abroad wonne muchell fame
And fil'd farre lands with glory of his might,
Plaine, faithfull, true, and enemy of shame,
And euer lov'd to fight for ladies right,
But in vaine glorious fraies he little did *delight*.
Spenser. Faerie Queene, book i. can. 6.

O dear and dainty nymph, most gorgeously array'd
Of all the Driades known, the most *delicious* maid,
With all *delights* adorn'd, that any way beseem
A sylvan. *Drayton. Poly-olbion*, song 23.

High lifted vp were many lofty towres,
And goodly galleries faire over-laid,
Full of faire windowes and *delightful* bowers.
Spenser. Faerie Queene, book i. can. 4.

No more all that our eyes can see of her (though when we have seen her, what else they shall ever see is but dry stubble after clover grass) is to be matched with the flock of unspeakable virtues, held up *delightfully* in that best builded fold.
Sidney. Arcadia, book i.

FLO. The queen is all for revels; her high heart,
Unladen from the heaviness of state,
Bestows itself upon *delightfulness*.
Machin. The Dumb Knight, act iv. sc. 1.

To this the answer is easie, that Mangone is not innocent; and though he did not consent clearly and *delightingly* to Seguiri's death, yet rather than die himself he was willing the other should.
Taylor. Rule of Conscience. Rule 7. book iv. ch. i.

IGHT. — E- LATE.

Most pleasant it is at first, to such as are melancholy given, to lie in bed whole days, and keep their chambers, to walk alone in some solitary grove, betwixt wood and water, by a brooke side to meditate upon some *delightsome* and pleasant subject, which shall affect them most. *Burton. Anatomy of Melancholy*, fol. 88.

With the sweet sound of this harmonious lay,
About the keel *delighted* dolphins play;
Too sure a sign of sea's ensuing rage,
Which must anon this royal troop engage.
Waller. On his Majesty's Escape.

For, as all warlike nations take *delight*
To hear how their brave ancestors could fight,
You have advanc'd to wonder their renown,
And no less virtuously improv'd your own.
Id. To a Person of Honour.

We should concerning our author consider, whether he be not a particular enemy, or disaffected to him; whether he be not ill-humoured, or a *delighter* in telling bad stories.
Barrow. Sermon 17. vol. i.

Because it [deportment] is a nurse of peace, and greatly contributes to the *delightfulness* of society, [it] hath been always much commended, and hath obtained a conspicuous place in the honourable rank of vertues, under the titles of courtesie, comity, and affability. *Id. Sermon* 29. vol. i.

And winter oft at eve resumes the breeze,
Chills the pale moon, and bids his driving sleets,
Deform the day *delightless*.
Thomson. Seasons. Spring.

The wise man here asserts the ways of wisdom, to be not only the ways of pleasantness, but likewise the paths of peace; that is, they are quiet and peaceable, as well as pleasant and *delightsome* to the soul. *Bishop Beveridge. Sermon* 100.

On hill and dale, on meadow, field, and grove,
Cloth'd in soft mingling shades from light to dark,
The wandering eye *delighted* roves untir'd.
Dodsley. Agriculture, can. 1.

He might as well preach this lesson [that all mirth and pleasure should be banished out of the world] to the winds as to men, who can see in all around them evident marks of God's having bountifully furnished them with various *delights* to refresh and divert their weary and fatigued minds.
Pearce. Sermon 7. vol. iii.

The situation was *delightful*. In front was the sea, and the ships at anchor; behind, and on each side, were plantations, in which were some of the richest productions of Nature.
Cook. Second Voyage round the World, book ii. ch. i.

How can you more profitably, or more *delightfully* employ your Sunday leisure, than in the performance of such duties as these; in demonstrating your piety and gratitude to God, by diffusing joy and comfort to every part you can reach of that creation, which was the work of his hands, and from which he rested on the seventh day? *Porteus. Sermon* 9. vol. i.

DELI'NEATE, DELI'NEATE, *adj.* DELINEA'TION, } Lat. *delineare, atum; de,* and *lineare;* lineam *ducere,* to draw a line.

DELI'NEATING, DELI'NEATOR, DELI'NEAMENT. } To draw a *line* or *outline;* to describe, to depicture, to sketch a picture.

If we do but consider this fabrick with minds unpossest of an affected madness, we will easily grant, that it was some skilful Archeus who *delineated* those comely proportions, and hath exprest such exactly geometrical elegancies in its compositions.
Glanville. The Vanity of Dogmatizing, ch. v.

Wherefore it is of great import to behold the fates and affaires destinate to one age or time drawne, as it were, and *delineate* in one table.
Bacon. On Learning, by G. Wats, book ii. ch. viii.

The principall amongst these three, is the wisdome and soundnesse of direction, that is, a *delineation* and demonstration of a right and easy way to accomplish any enterprize.
Id. Ib. book ii. *The Proheme.*

Show how that bird, how well that flow'r was done;
How this part shadow'd, and how that did rise,
This top was clouded, how that trail was spun,
The landscape, mixture, and *delineatings*,
And in that art a thousand curious things.
Drayton. The Barons' Wars, book vi.

DE-LINEATE. — DELI-QUIUM.

Then by all the wide world's acknowledgment,
The sunne's a type of that eternall light
Which we call God, a fair *delineament*
Of that which good in Plato's school is hight.
More. On the Soul, part ii. book iii. can. 3. st. 11.

Inferior art the landscape may design,
And paint the purple evening in the line:
Her [Satire's] daring thought essays a higher plan;
Her hand *delineates* passion, pictures man.
Brown. Essay on Satire, part ii.

Dugdale from some of these illuminations has given cuts of two remarkable combats or tournaments performed in the 15th year of King Henry VI. in which the designs are far from unworthy of a better age; and the customs and habits *delineated* with great accuracy.
Walpole. Anecdotes of Painting, vol. i. p. 70.

We, in the writings of the Evangelists, have a complete summary of his triennial preaching; we have, joined with the detail of many of his miracles, the *delineation* of his character, and the history of his wonderful life of piety and love.
Horsley. Sermon 26. vol. ii.

When we compare this great man's [Bacon's] writings with some of the weaknesses of his life, we are tempted to exclaim, with a modern *delineator* of characters, "Alas, poor human nature." *V. Knox. Essay* 52.

DELI'NQUENT, *n.* DELI'NQUENT, *adj.* DELI'NQUENCY. } Fr. *delinquent;* It. and Sp. *delinquente;* Lat. *delinquens,* present participle of *delinquere; de,* and *linquere,* to leave. Delinquere *propriè est præ-termittere quod non oportet præterire;* to leave undone, that which ought to be done.

And thus, positively, Doing wrong, offending; a wrong doer, an offender.

How wretched is that state, how full of woe!
When those that should preserve do overthrow!
When they rule us, and o'er them money reigns,
Who still cry "Give," and always gape for gains!
But on those judges lies a heavy curse,
That measure crimes by the *delinquent's* purse.
Brome. Satire on the Rebellion.

He that politicly intendeth good to a common weal, may be called a just man, but he that practiseth either for his own profit, or any other sinister ends, may be well termed a *delinquent* person. *State Trials. Trial of the Earl Strafford.*

It [the doctrine of præexistence] supposeth the descent into these bodies to be a culpable lapse from an higher and better state of life, and this to be a state of incarceration for former *delinquencies.* *Glanville. Præexistence of Souls*, ch. iv.

Col. Gell. who was a great servant of the Countess, informed Maj. Gen. Harrison, that the Lord Edward Howard, being a Member of Parliament, and one of the committee at Haberdashers' Hall, had taken divers bribes for the excusing *delinquents* from sequestration, and easing them in their compositions.
Ludlow. Memoirs, vol. i. p. 289.

DE'LIQUATE, DELI'QUIUM. } *De,* and *liquere,* to melt, to dissolve.

Whether this ebullition be caused by a nitro-sulphureous ferment lodg'd especially in the left ventricle of the heart, which, mingling with the blood, excites such an ebullition, as we see made by the mixture of some chymical liquors, viz. oil of vitriol, and *deliquated* salt of tartar; or by the vital flame warming and boiling the blood. *Ray. On the Creation*, part i.

I caused an unusual brine to be made, by suffering sea-salt to *deliquate* in the moist air.
Boyle. Experiments Touching the Spring of Air, vol. iii. p. 202. exp. 12.

I also put some of this liquor, that came by *deliquium* from the *noctiluca*, upon some filings of copper.
Ib. Experiments about Burning other Bodies with Noctiluca, vol. iv. p. 490.

DELIQUIUM, from the same source as *Delict* and *Delinquent*, q. v.

A defect or deficiency, a failing, a fainting.

DELI-QUIUM. *Deliquium* is used by Chymists as if from *deliquere*, to melt. See DELIQUATE.

DELI-RATION.

All idolizing worms, that thus could crowd
And urge their sun into thy cloud;
Forcing his sometimes eclips'd face to be
A long *deliquium* to the light of thee.
Crashaw. On the Glorious Epiphany of our Lord God.

If he be locked in a close roome, he is afraid of being stifled for want of aire, and still carries bisket, *aqua vitæ*, or some strong waters about him, for fear of *deliquiums*, or being sick.
Burton. Anatomy of Melancholy, fol. 181.

In short, their conscience was not stark dead, but under a kind of spiritual apoplexy, or *deliquium*.
South. Sermons, vol. ii. p. 464.

DELIRA'TION, DELI'RIOUS, DELI'RIOUSNESS, DELI'RIUM } Lat. *delirare*. Vossius decides for the etymology given in the Quotation from Pliny: that *lira*, originally signified, *sulcus*, a furrow; and that hence, met. he is said, *delirare*, who wanders from the right line of reason: *quasi sulco et* lira *rationis evagatur*.

A wandering, erring or straying from a right mind or understanding; raving, speaking or talking idly.

In some places, where the manner of the countrey doth require, this is performed with a tined or toothed harrow, or else with a broad planke fastened unto the plough taile, which dooth hide and cover the seed newly sowne: and in this manner to rake or harrow, is called in Latine *licare* [*lirare*,] from whence came first the word *delicare*, [*delirare*,] which is to leave bare balkes uncovered, and by a metaphore and borrowed speech, to rave and speak idly. *Holland. Plinie*, vol. i. fol. 579.

To make which the more evident, we shall briefly represent a syllabus or catalogue of the many atheistick hallucinations or *delirations* concerning it.
Cudworth. Intellectual System, fol. 848.

That you may rightly understand this my assertion (before acquaint you with the reasons which induce me thereunto,) you must know that the masters of physick tell us of two kinds of *deliration* or alienation of the understanding.
Mede. Works. On Texts of Scripture, book i. disc. 5

COR. *Delirium* this is call'd, which is mere dotage,
Sprung from ambition first, and singularity,
Self-love and blind opinion of true merit.
Ford. The Lover's Melancholy, act iii. sc. 3.

An ignorant man must not have leave so much as to meditate on God without a guide; for he is mad, say the philosophers, and then every thought of his will be a kind of *delirium* or phrensy.
Hammond. Works. Sermon 10. vol. iv.

——— But if on bed
Delirious-flung, sleep from his pillow flies,
All night he tosses, nor the balmy power
In any posture finds.
Thomson. Spring.

Then, tho' we do think, yet we think wildly and extravagantly, and inconsistently, even to that degree, that we call it *deliriousness* or frenzy. *Sharp. Sermon* 3. vol. iii.

For sorry dust and ashes to pride itself in his own emptiness and vanity; for a silly worm to think himself a giant, because he hath got a little larger hole or house to creep into than his fellow worms have; must needs argue a strange *delirium* and frenzy in them that do so. *Bishop Beveridge. Sermon* 98.

Their fancies first *delirious* grew,
And scenes ideal took for true.
Green. The Spleen.

So spake Telemachus. Then Pallas struck
The suitors with *delirium*; wide they stretch'd
Their jaws with unspontaneous laughter loud;
Their meat dripp'd blood; tears fill'd their eyes, and dire
Presages of approaching wo, their hearts.
Cowper. Homer. Odyssey, book xx.

DELI'VER, *v.* DELI'VER, *adj.* DELI'VERLY, DELI'VERNESS, DELI'VERANCE, DELI'VERER, DELI'VERY. } Fr. *delivrer*; It. *deliverare*; Sp. Di *delivrar, delibrar*; Lat. *liberare*; liberum *facere, in* libertatem *reducere*; to free or make free, to restore to freedom or liberty.

To free from: sc. from confinement or custody or slavery; and thus, to rescue, to release from the power or possession of an enemy; to release or surrender from our own: and thus, to give up or resign; to give up from one holder or possessor to another; and thus, simply, to give up, throw up, cast away.

To *deliver* from the mouth, i. e. to utter, to speak.

In our old Writers, *Deliver, deliverly, deliverness*, are used as applied to *liberty* of action, freedom of motion, unrestrained, unincumbered; and thus, to—

Activity, agility or nimbleness.

Þe kyng *delyuerede* þat folk out of seruage,
And Brut *deliuerede* þe kyng out of hys ostage.
R. Gloucester, p. 13.

Þe kyng þo myd gode herte *delyuery* het anon,
Boþe quene and hyssop *Id.* p. 340.

God *delyuerde* Athelstan of many hard affaires.
R. Brunne, p. 32.

Þe godes þat be fonden on my londe o chance,
Tille him I am not bounden to mak *deliuerance*.
Id. p. 158.

——— þe kynge cride to Abraam mercy
And *deliuerede* hym hus wif.
Piers Ploukman. Vision, p. 215.

——— Crist is us name
Þat shal *delyuery* ous som day.
Id. p. 319.

If thou art Crist, seye to us, and he seide to hem, if I seye to you ye schulen not beleue to me. And if I axe, ye schulen not answere to me, neither ye schulen *delyuere* me.
Wiclif. Luk, ch. xxii.

Deliver us out of all this busy drede,
And take a wif, for highe Goddes sake.
Chaucer. The Clerkes Tale, v. 8010.

Of his stature he was of even lengthe,
And wonderly *deliver* and grete of strengthe.
Id. The Prologue, v. 84.

Lo when thou wer imprisoned how fast they hied in help of thy *deliuerãce*. *Id. The Testament of Loue*, fol. 292.

The fox answered, in faith it shal be don:
And as he spake the word, al sodenly
The cok brake from his mouth *deliverly*
And high upon a tree he flew anon.
Id. The Nonnes Preestes Tale, v. 15422.

Certes, the goodes of the body ben hele of body, strength, *deliverneese*, beautee, gentrie, franchise.
Id. The Persones Tale, vol. ii. p. 318.

The tyme sette of kinde is come,
This lady hath hir chambre nome,
And of a sonne borne full;
Wherof that she was loyfull.
She was *deliuered* saufe and soone.
Gower. Conf. Am. book ii. fol. 33.

And cried was, that thei shulde come
Unto the game all and some
Of hem that ben *deliuer* and wight,
To do suche maistrie as thei might.
Id. Ib. book viii. fol. 178.

The nere this hil was vpon chance
To take his *deliverance*,
The more vnboxomly he cride.
Id. Ib. book vii. fol. 163.

But then Sir Mathewe sayd, fayre nephue, sythe ye be here with suche a puyssaance, it behoueth you to *delyuer* this countre

DELIVER of a certayne Bretons and Frenchemen, who kepeth well a xii. fortresses bytwene this and Bayone.
Lord Berners. Froissart. Cronycle, vol. i. ch. 338.

Wherfore they charged this frere to go into Fraūce, and *delyuered* hym instructions of the effecte that he shulde saye and do.
Id. Ib. ch. 193.

The whiche thre small shyppes escaped by theyr *delyuer* saylynge. *Fabyan, Anno* 1338.

The temperate may soone dispose
his members to their reste,
And ryse agayne *delyuerly*,
to labour quicke and preste.
Drant. Horace. The second Satyre.

This, for his *delyuernesse* and swiftenesse, was surnamed Herefote, in whose begynnynge stryfe was amonge the lordes.
Fabyan, vol. i. ch. 208.

Therefore euery orator should earnestly labour to file his tongue, that his words may slide with ease, and that in his *deliuerance* he may haue such grace, as the sound of a lute, or any such instrument doth giue. *Wilson. Arte of Rhetorique*, fol. 3.

And he sayde: the Lord is my rocke, my castel, and my *deliuerer*, God is my strength, and in him wyll I truste.
Bible, Anno 1551. *2 Kings*, ch. xxii.

Henry Piercy, late of Tinmouth, in the county of Northumberland, Knt. was indicted in the term of Easter, in the 14th year of her Majesty's reign, for that he, with divers others, did conspire for the *delivering* of the Queen of Scots out of the custody of the Earl of Shrewsbury.
State Trials. Inquisition upon the death of the Earl of Northumberland.

And because without *deliuerie* of those countries, he persewed that truce could not be obtained, he agreed, to the relese and *deliueraunce* of theim.
Hall. Henry VI. The twenty-ninth Yere.

Whom hardly he from flying forward staid
Til he these words to him *deliuer* might;
Sir Knight, aread who hath ye thus arraid,
And eke from whom make ye this hasty flight,
For, neuer knight I saw in such misseeming plight.
Spenser. Faerie Queene, book i. can. 9.

—— Gentle dame, reward enough I weene
For many labours more, then I haue found,
This, that in safety now I haue you seene,
And meane of your *deliuerance* haue beene.
Id. Ib. book iii. can. 12.

But fortune try'd at length with my afflictions,
Some ships of Maltha met the Ottoman fleet,
Charg'd them, and boarded them, and gave me freedom:
With my *deliverers* I serv'd.
Beaumont and Fletcher. The Fair Maid of the Inn, act iv. sc. 5.

Excommunications, as in the Apostles' times they were *deliverings* over to Satan, so now shall be *deliverings* over to a foreign enemy, or the people's rage.
Taylor. Pol. Dis. fol. 124. *Episcopacy Asserted*, sec. 36.

Moreover, as they are twins of an illegitimate and scandalous conception, their *delivery* is commonly after such a manner, as that of Pharez and Zara, where he that put his hand first into the world, came entyrely last into it.
Mountague. Devoute Essayes, Treat. 12. sec. 1.

The greatest part of men make such a bargain for the *delivery-up* of themselves as Thama did with Juda; instead of a kid, the necessary provisions of human life, they are contented to do it for rings and bracelets. *Cowley. Essay* 1. *Of Liberty.*

Plato, after having *delivered* very noble and almost divine truths concerning the nature and attributes of the Supreme God, weakly advises men to worship likewise inferiour Gods, Dæmons, and Spirits. *Clarke. On the Attributes*, p. 293.

It ought to encourage us to pray for mercy, for our God is the same, as able and as willing to *deliver* now as then: wherefore we say, have mercy upon us.
Comber, vol. i. fol. 325. part ii. sec. 5. sec. 8.

As for the presbyterians, they were so apprehensive of the fury of the commonwealth party, that they thought it a *deliverance* to be rescued out of their hands.
Burnet. Own Times, vol. i. book i. p. 81.

In the 15 v. we read that there was found in it a poor wise man, and he by his wisdom *delivered* the city. A worthy service indeed, and certainly we may expect that some honourable recompence should follow it; a *deliverer* of his country, and that in such distress could not but be advanced. DELIVER — DELPHAX
South. Sermons, vol. i. p. 177.

The investitures of bishops and abbots, which had been originally given by the *delivery* of the pastoral ring and staff, by the king of England, were after some opposition wrung out of their hands.
Burnet. History of Reformation, vol. i. book i. p. 20.

As all worldly enjoyment is uncertain, and unexpected *deliverances* from evil sometimes happen, a considerate mind even when joy is predominant, will not be wholly exempt from fear; and in the deepest affliction, a pious mind will not be without hope of *deliverance*, or at least of consolation.
Beattie. Elements of Moral Science, vol. i. part i. ch. ii. sec. 5.

These benefits do also determine and model the special forms and expressions of worship, paid to God the Father: He is also to be worshipped because he is God, but he is to be worshipped in this or in that form of address, that is, as a *deliverer* or Saviour, &c. because he rescued and saved his people.
Watts. Works, vol. vi. p. 402.

He was simple, modest and scrupulous; so scrupulous, that it gave a peculiar slowness to his *delivery*: he never uttered his opinion hastily, nor hastily assented to others.
Walpole. Catalogue of Engravers, vol. v. p. 270.

DELL, Dutch and Ger. *delle. Locus declivis.* Spenser writes *Delve*, q. *dell.* See DELVE.

Soone after the begynnynge of the cytie, there hapned to be a great erthe quaue, and after there remayned a greatte *dell* or dytte without botume.
Sir Thomas Elyot. Governour, book ii. ch. ix.

No more the company of fresh fair maids
And wanton shepherds be to me delightful,
Nor the shrill pleasing sound of merry pipes
Under some shady *dell*, when the cool wind
Plays on the leaves.
Beaumont and Fletcher. The Faithful Shepherdess, act i. sc. 1.

This evening as I whistl'd out my dog,
To drive my straggling flock, and pitch'd my fold,
I saw him dropping sweat, o'er-laboured, stiff,
Make faintly as he could, to yonder *dell*.
Dryden. The British Worthy, act ii.

Then let me rove some wild and heathy scene,
Or find some ruin midst its dreary *dells*,
Whose walls more awful nod
By thy religious gleams.
Collins. Ode to Evening.

DELPHAX, in *Zoology*, a genus of Hemipterous insects, belonging to the family *Cicadidæ*.

Generic character. Antennæ inserted in a nich under the eyes, a little longer than the head, the first joint shorter than the second.

The genus as thus characterised by Latreille, does not correspond with the genus as established by Fabricius, but it comprehends some of its species. Latreille, in his *Précis de Caract. Génér. des Ins.*, proposed this genus under the name of *Asiracus*. The *Delphaces* have great affinity to the *Fulgoræ*, or Lantern Flies. Their wings are usually very short; Latreille cited several species, amongst which are the following, found in Europe:

1. *D. flavescens*, Latr.
2. *D. marginatus*, Latr.

Very little is known of the manners of the species of this genus; they are most probably very similar to the other *Cicadæ*.

DELPHI.

DELPHI. DELPHI, one of the wealthiest and most celebrated Cities of Ancient Greece, was placed at a considerable height above the sea on the declivity of Mount Parnassus, in the little State of Phocis. "Its most ancient name," says the Scholiast on Homer, (*Il.* ii. 519,) "was the Grove of Parnassus, (*παρνασσία νάπη*;) then it was called Pytho, and afterwards Delphi." Pausanias, a better authority, says (*Phocis*, vi.) that Pytho was a more modern appellation than Delphi. The former, however, was the favourite with the Poets, and of no recent date, since it occurs in Homer, (*Od.* Θ 79,)

Situation.

Names.

> Ὡς γάρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων
> Πυθοῖ ἐν ἠγαθέῃ.

Pythia, which is merely an epithet derived from Pytho, was another name given to Delphi, and Ptolemy is certainly wrong in making them different Towns at a distance from each other. Pytho, the poetic name of Delphi, is derived from a Greek verb which signifies to putrify, (*πύθεσθαι*,) from the putrefaction of an enormous serpent, sprung from the earth after Deucalion's flood, and slain by Apollo's arrows, who thus avenged the wrongs of his mother, Latona, whom that ferocious dragon had led a weary dance during the days of her pregnancy. The ancient Etymologists, it may be observed, seem to have been a little at fault here, (as they often are elsewhere,) for the dragon was named Pytho, and thus he himself instead of his putrefaction may have named the place on which he fell. Delphinè (Δελφίνη) according to Apollonius Rhodius, (ii. 706,) was the name of the serpent that haunted the spot whence the sacred afflatus issued, and hence some of the Ancients deduced Delphi; others have discovered, or invented, a son of Apollo, named Delphus, in order to account for the name of the City.

Oracle. The early history of the Oracle is thus related by Diodorus Siculus, (xvi. c. 26,) Goats, he says, are reported to have been the first discoverers of it. There is a chasm in the place where the Adytum or inmost recess of the Temple stood; and whenever the goats were browsing round it, an event very common in those days, for the Town of Delphi was not yet in existence, any one of them which happened to go close to the chasm and look in, began to skip about in a surprising manner, and bleat in a very unusual note. This surprised the goatherd not a little, and being curious to find out how it came to pass, he went up to the chasm himself, looked in to see how it was, and began to dance and utter strange sounds like his goats, not unintelligible bleatings like theirs, but predictions of future events. The report of these extraordinary facts was soon spread abroad through the neighbourhood; numbers came to see this wonder-working chasm, and as soon as they approached it were seized with the same phrensy, (*πλησιάζονται ἐνθουσιάζειν*;) so that it shortly became an object of universal wonder, and men were convinced that it was an Oracle delivered by the Earth. Persons wishing to dive into futurity came thither, and edified each other by their prophecies; but many, in the midst of their phrensy, jumped into the chasm, and never made their appearance again; so that the inhabitants of the neighbourhood resolved, in order to keep every body out of danger, to appoint a Priestess, one for all, by whom alone the oracles should be collected.* For her they contrived a machine on which she might mount and rave (*ἐνθουσιάζειν*) without hazard, and prophecy for all who wished it. This machine stood on three legs, and was therefore called a Tripod; and the brazen Tripods used in our days, adds Diodorus, are little more than copies of the whole of this old apparatus.

As Poetry was under the immediate patronage of Apollo, the Oracles were long delivered in verse, till some wags observed, that "the worst of all Poets was the God of Poetry;" and to avoid the repetition of that sarcasm, the Pythia, (so the Priestess at Delphi was called,) condescended to deliver her responses in prose. Parnassus, on the declivity of which the City of Delphi stood, is a very abrupt and rocky mountain, the summit of which is distinguished by two remarkable peaks, called Nauplia and Hyampæa; it was also sacred to Apollo, the Muses, and Bacchus.

From the fork between those peaks sprung the river Plistus, (ὁ Πλειστὸς,) which running through the valley between Mount Cirphis and Parnassus entered the Gulf of Crissa, close to the ancient Town of Cirrha, (Strabo, ix. p. 288,) which was the port of Delphi. (Pausanias, *Phocis*, c. 38.) Crissa, whence the Gulf received its name, lay a little to the south-east of Cirrha. The position of Delphi, almost in the centre of Greece, both within or without the isthmus, was artfully applied by the Priests as an additional proof of its sanctity; and they perhaps invented the fable which marked it as the spot where the eagles met, which Jupiter sent forth at the same moment from the east and west. Hence it was termed the navel of the earth, and a large boss (ὀμφαλὸς) supporting the figures mentioned in the fable was shown in the Temple. This superstition, it may be remarked, is not without its parallel: for the Arabs believe, and have probably done so from time immemorial, that Mekkah is the navel of the world; and the Hindûs represent their imaginary peak of Méru, in the centre of the seven seas and continents, just like the projecting *umbilicus*, or boss, on the circular bucklers of the Greeks. A similar belief, respecting the central site of Jerusalem, may be collected from many passages in the *Divina Commedia* of Dante.

Mount Phis. The Temple and holy City were placed on a very elevated terrace at the foot of these peaks, but overlooked from the south by Mount Cirphis, from which Parnassus was separated, in the time of Strabo, by a woody valley. Near the summit of the mountain was the village of Lycorea, (ἡ Λυκώρεια,) named from the Lycor wolves, (or more probably jackalls,) by the howlings

* As the channel by which the inspiration was received would not perhaps have been readily conjectured, it is fortunate that an exact account of it has been preserved by an ancient Christian writer. Œcumenius in his Comment on the 16th Chapter of the *Acts of the Apostles*, says, Λέγεται ἡ Πυθία αὐτὴ γύνη τις οὖσα ἐκκαθῆσθαι τῷ τρίποδι τοῦ Ἀπόλλωνος, διαιροῦσα τὰ σκέλη, ἅτ' οὕτως πνεῦμα πονηρὸν κάτωθεν ἀναδιδόμενον, καὶ διὰ τῶν γεννητικῶν αὐτῆς διαδυόμενον μορίων, πληροῦν τὴν γυναῖκα τῆς μανίας, καὶ ταύτῃ, τὰς τρίχας λύουσαν, λοιπὸν βακχεύεσθαί τε καὶ ἄφρον τοῦ στόματος ἀφιέναι, καὶ οὕτως ἐν παρρησίᾳ γενομένην τὰ τῆς μανίας φέγγεσθαι ῥήματα. Had Swift studied Œcumenius? vide *Tale of a Tub.*

of which, the natives of the plains were guided to that spot when escaping from the flood of Deucalion. Close to the Temple of Apollo and the sacred chasm was the Castalian fount, whence the Muses, of whom it was supposed to be a favourite haunt, were called "the Castalian Sisters."

Another celebrated place on the declivity of Mount Parnassus was the Corycian Grove and Cavern. "On going up to the summits of the mountain," says Pausanias, (*Phocis*, c. 32,) "at about sixty stadii (seven miles) from the city, there is a statue of brass, and then the road to the Corycian Cave becomes more passable. This cavern is the most remarkable," and he soon afterwards adds, "much the largest which I ever beheld. It may be penetrated to a great distance without the aid of a torch. It is very lofty, and there is more water filtering from above, drops of which are seen every where on the ground, than what springs from the sources below. It is considered by the inhabitants as sacred to the Corycian Nymphs and Pan." This was the Palace of the Nymphs on Mount Parnassus, mentioned by Philoxenus as having its ceilings gilt; for it appeared at certain seasons, as we are told by Antigonus Carystius, (*Hist. Mirabil.* c. 141,) "as if covered with gold," probably in consequence of some bright ochre contained in the fluid which filtres through the rock.

With regard to the Temple itself, "it was at first," says Pausanias, (*Phocis*, c. v.) "nothing but a bower made of laurel branches from Tempe. It was afterwards more solidly built by a certain Delphian named Pteras. It was next constructed of brass, but subsequently swallowed up, or consumed by fire. Trophonius and Agamedes then rebuilt it of stone, but their work was burned in the first year of the LVIIIth Olympiad, (B.C. 548.) A bargain was made by the Amphictyons, to have it rebuilt for 300 talents, (£67,500.) and Delphians were sent to ask alms, from country to country and from city to city. Spintharus of Corinth was the architect then employed. This Temple was standing in the time of Strabo, (ix. 3.) Its treasures, like those of Delos, were immense. Almost all the great cities of Greece had separate chapels, in which their votive offerings were deposited, (Herod. i. 50;) and an account of the magnificent gifts of the Kings of Lydia may be found in Herodotus, (i. 14, 49, 54.)

The Pythian Games, in honour of Apollo, celebrated in the third year of every Olympiad, in the month of Munychion, (April,) (Corsini *Fasti Attici*, ii. 295, *Dissertat. Agonist.* iv. 39, 40, 45, 46,) attracted vast numbers of strangers to Delphi; and the City, which rose like an amphitheatre on the flank of the mountain, presented as magnificent a spectacle to the stranger who approached it, as Delos, the other great sanctuary of the twins of Latona. Among the votive offerings by which the Temple was decorated, one is peculiarly deserving of notice, as it is still in existence, and there are few works of so remote an antiquity, the history of which can be so satisfactorily traced. (Gibbon's *Rome*, iii. 22.) Out of the spoils taken at Platæa, after the defeat of Xerxes, (B. C. 479,) "the victors," says Herodotus, (ix. 80,) "caused the golden tripod to be made, which stands, supported on a three headed serpent of brass, near the altar in the Temple of Delphi." The tripod was converted into money by the Phocians in the sacred war, (Pausan. *Phocis*, xiii. p. 830;) but the brazen serpent remained uninjured, and was removed by Constantine, (Zosimi *Hist.* ii. p. 106,) with other monuments of art, from Delphi to Constantinople, where its headless trunk still adorns the Hippodrome.

Successive plunderers of the Temple.

The Temple of Delphi was plundered at various periods. Pausanias (*Phocis*, c. ix.) mentions the Eubœan pirate, Crius, the Phlegyæ, headed by their father Phlegyas, son of Mars, and Pyrrhus, the son of Achilles, who, according to the Delphians, was asassinated when he had come thither for the purpose of plunder, (B. C. 1262.) (Eurip. *Andromache*, 1239.) A miraculous shower of stones from heaven, as was believed, but most probably thrown from the heights above by inhabitants who had taken refuge there, saved the place from being ransacked by the army of Xerxes, (B. C. 480;) but its treasures were seized by the Phocians themselves, (B. C. 355,) for the purpose of carrying on the sacred war. It was threatened by Brennus, and the Gauls whom he led, (B. C. 279,) but he was prevented from executing his threats, and punished, as the Greeks believed, by the interposition of the Gods. (Pausan. *Phocis*, c. 22, 23.) Nero is also charged by Pausanias and Dio, (l. 62.) with having plundered this Temple; and, the latter affirms, that he filled up the chasm whence the prophetic afflatus issued. This, if it be true, must have been done in his journey into Greece, A. D. 67, but it is not mentioned by other Historians. "Riches," says Strabo, (ix. 3,) "being much coveted, are with difficulty preserved, even though consecrated to the Gods; thus the Sanctuary at Delphi is now in the utmost penury, though formerly possessed of great treasures." Such was its condition in the IId century; and, as it was further despoiled by Constantine the Great in the IVth, little could be left to excite the cupidity of the barbarians and adventurers, who so often desolated Greece in the following ages.

Amphictyonic Council.

Delphi was under the immediate protection of the Amphictyons, who held their assemblies there in the Spring of every year, (Demosth. *pro Corond*, sec. 275, 276,) from B. C. 1440 to the beginning of the IIId century of our era.

The modern village, Castri.

This City, once so highly venerated and adorned with all the splendour of Grecian art, has long been reduced to a mere hamlet, called Castrí, (τὸ Καστρὶ,) by its wretched inhabitants. Its actual condition is thus feelingly depicted by Dr. Edward Daniel Clarke, (*Trav.* vii. 225.)

"It was beginning to grow dark as we drew nigh to Castrí, the name of a wretched village, now occupying the site of the sacred city. At length we saw this truly wonderful place, covering a lofty eminence upon the south side of the mountain, immediately beneath some high perpendicular precipices, whence a chasm of the rifted rock admits the waters of the Castalian fountain to fall from Parnassus towards the sea. The village consists of about seventy houses, whose inhabitants are Greeks; and wherever Greek peasants are found in the villages instead of Albanians, want and wretchedness are generally apparent. We were conducted to pass the night in the poor cottage of the poorest peasant of this poverty-struck village; who, with a wife and many children, living in sickness and in sorrow, greeted our coming with that gladness which the afflicted feel, when they have some one to whom they may relate the story of their woes, even if this be the only consolation they are likely to experience.

DELPHI.

"In the morning," he says, (226,) "we began a very careful examination of the antiquities and natural curiosities of Delphi;" but this search for the crevice, whence the mephitic exhalation issued, was unsuccessful; a circumstance which seems to give a colouring to Dio's account of its having been filled up by Nero. An inscription on a marble slab near the Church of St. Nicolas, records an Amphictyonic Council held in the reign of Hadrian; and another, on a pillar in the same Church, and evidently of the same age, joins the Council of the Achæans with that of the Amphictyons.

Castalian Fountain.

"The Castalian Fountain on the eastern side of the village, is situate beneath a precipice one hundred feet in height, upon the top of which a chasm in the rock separates it into pointed crags; and these towering above Delphi, and being a part of Parnassus, have been sometimes considered and erroneously described as the tops of the mountain, which has therefore been said to have a double summit." "The site of the Gymnasium, mentioned by Pausanias, (*Phocis*, c. 8. p. 817,) is now occupied by a Monastery, dedicated to the Virgin, (Panayía.) The remains of the Fountain Castalia consist of a large square shallow basin, with steps to it, cut in a rock of marble; once, no doubt, the Castalian bath, where the Pythia used to wash her whole body, and particularly her hair, before she placed herself upon the Tripod, in the Temple of Apollo. This basin is filled with the water of the fountain. Above the basin rises the perpendicular precipice to its cloven summit before mentioned, which is at the height of about an hundred feet. In the face of this precipice are niches scooped in the rock; for the votive offerings. On the left hand, a large wild fig-tree, sprouting above the water of the fountain upon that side of the basin, spreads its branches over the surface of the rock; which is further ornamented by a most luxuriant garniture of shrubs, ivy, moss, brambles, and pensile plants; mingling together the varied hues of their flowers over the red and grey masses of the marble." One of the niches, mentioned above, has been transferred from some Pagan Deity to a Christian Saint, and is dedicated to the Apostle John, having part of an ancient *basso rilievo* substituted for an altar. "There is an opening in the rock towards the left of the fountain, where, in certain seasons, the melting snows and torrents from Parnassus pour down through a chasm, in a vehement cataract, (Cassotis?) and above, within the clift, a cavern is visible, which Wheler, (*Journey*, p. 315,) most unreasonably judged to be the *Antrum Corycium*, or Grotto of the Nymphs."

Corycian Cavern.

That celebrated Cavern was described to Dr. Clarke, (who could not visit it on account of the snow, then of a great depth in that part of the mountain,) as capacious enough to contain three thousand persons. It is well known to the peasants of Castrí, though between two or three hours distance, and is called by them Sarand'avlè, (Σαράντα αὐλή,) the Forty Courts. It was, however, explored by Mr. Raikes, who travelled in Phocis at a more favourable season of the year.

"The vineyards," he says, (Walpole's *Mem. on Turkey*, i. 312,) in speaking of the valley from which he set out on his excursion to the Cave, "were soon passed, and the ascent became more and more steep, until, in an hour's time from Aracova, (Ἀράχωβα, Arákhova,) I was susprised on entering a wide plain [illegible] of considerable extent and cultivation, when I expected to see nothing but rocks and snow. High above this wide level the ridges of Parnassus rose on the north and east, covered with snow and hid in clouds. The plain before me could not be less than four or five miles across; a large dull looking village was placed in the middle of it; a lake, with banks most beautifully broken, was on my left. The view to the southward from this spot was extensive and very striking; the Mountain Cirphis on the other side of the valley of Aracova terminated in a flat table-land, (ὄρος ἀπότομον, Strabo, ix. 3,) like the recess in Parnassus, well cultivated and studded with villages; but the greater height of both these plains raised them above the regions of Spring which we had left below;* vegetation had not yet begun to appear, and the snow lay in patches over both of them. Beyond, the mountains of the Morea filled up the distance.

"We rode across the plain towards the north, and leaving our horses at the foot of the ascent which bounded it, climbed up a steep and bushy slope to the mouth of the Corycian Cave. I had been so repeatedly disappointed with scenes of this kind, they had so generally appeared inferior to the descriptions given of them, that I expected to meet with the same reverse here, and to find nothing but a dark narrow vault. I was, however, to be for once agreeably surprised; the narrow and low entrance of the cave spread at once into a chamber 330 feet long by nearly 200 wide, the stalactites from the top hung in the most graceful forms, the whole length of the roof, and fell like drapery down the sides. The depth of the folds was so vast, and the masses thus suspended in the air were so great, that the relief and fulness of these natural hangings, were as complete as the fancy could have wished. They were not, like concretions or incrustations, mere coverings of the rock; they were the gradual growth of ages, disposed in the most simple and majestic forms, and so rich and large, as to accord with the size and loftiness of the cavern. The stalagmites, below and on the sides of the chamber, were still more fantastic in their forms than the pendants above, and struck the eye with the fancied resemblance of vast human figures.

"At the end of this great vault a narrow passage leads down a wet slope of rock; with some difficulty, from the slippery nature of the ground on which I stood, I went a considerable way on, until I came to a place where the descent grew very steep, and my light being nearly exhausted, it seemed best to return. On my way back, I found, half buried in the clay, on one side of the passage, a small antique *patera* of the common red and black ware. The incrustation of the grotto had begun to appear, but it was unbroken, and I was interested in finding this simple relic of the homage once paid to the Corycian Nymphs, by the ancient inhabitants of the country. The stalagmitic formations on the entrance of this second passage are wild as imagination can conceive, and of the most brilliant whiteness.

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* So the Γεωγραφία Νεωτερική (Vienna, 1791, p. 195) says, in speaking of Parnassus, Εἰς τὴν κορυφὴ ἡ ἄνοιξι γίνεται τὸν Μάϊ, εἰς καιρὸν ὅπου εἰς τὰ παραθαλάσσια ἡ ἄνοιξι ἀρχίζει ἀπὸ τὰ τέλη τοῦ Ἰαννουαρίου: "at the summit, the Spring begins in May, while on the coast, the Spring begins at the end of January."

DELPHI. — DELPHINULA.

"It would not require a fancy, lively like that of the ancient Greeks, to assign this beautiful grotto as a residence to the Nymphs. The stillness which reigns through it, only broken by the gentle sound of the water which drops from the point of the stalactites, (*Destillantes quoque guttæ in lapides durescunt in antris Coryciis*, Pliny, l. xxx. i. 20.) the ὕδατ' ἀενάοντα of the Grotto of the Nymphs in the *Odyssey*, (N 109,) the dim light admitted by its narrow entrance, and reflected by the white ribs of the roof, with all the miraculous decorations of the interior, would impress the most insensible with feelings of awe, and lead him to attribute the influence of the scene to the presence of some supernatural being. An inscription, which still remains on a mass of rock near the entrance, marks that the cavern had been dedicated to Pan and the Nymphs."

This cavern must be at least two hours distant from Arákhova, (=48 stadii,) and that place is between two and three (50 and 55 stadii) from Castrí, which appears to give a greater distance than that mentioned by Pausanias; he, however, only says (c. xxxii.) that Delphi is sixty stadii from the foot of the ascent, and does not give the whole interval between the two places.

"The water of the Castalian Fountain is cool and pleasant to the taste. After passing from the bath or basin, it falls down southward in a deep and narrow channel (Cassotis, Pausan. x. c. 24) towards Plistus, which separates Mount Cirphis from Parnassus; and having joined that river, it runs by the ruins of Crissa (now Crissò) into the Crissæan Bay. In the first part of its course from the Fountain, it separates the remains of the Gymnasium behind the place where the Monastery of the Virgin now stands, from the village of Castrí; and between the Fountain and that Monastery the remains of the Bœotian gate may be traced. The Stadium was above the site of the village, and a little to the west of it, immediately under some perpendicular cliffs. It is even more entire than that of Athens, for the marble seats yet remain; they consist of the same substances as the cliffs around Delphi, and at the curved or upper extremity of the Stadium they are hewn in the natural rock. The length of the area may be estimated at 220 yards. Some massive architraves in the Monastery of St. Elias, below the Stadium, led Messrs. Clarke and Cripps to suppose that it is on the site of one of the principal Temples in the ancient city. Near this place the rock is hewn into several recesses, over which there is a bull's head finely sculptured. Hard by, an alcove or grotto, which has a seat all round the interior, cut out of the solid stone, affords a complete view of the whole κοῖλον of ancient Delphi, formed, like a theatre, (Strabo, ix. 3,) of terraces rising in succession one above the other, and of sufficient width to admit of Temples and other public buildings. The front work of these terraces, being perfectly even and perpendicular, is every where artificial; it exhibits a Cyclopean masonry adapted to the natural declivity of the rock. Parts only of these terraces now remain, but enough to enable a skilful architect to form a plan of the whole; "but it should be fitted," says Dr. Clarke, (vii. 245,) "to a model of Parnassus; for in the harmonious adjustment, here conspicuous, of the works of God and man, every stately edifice and every majestic pile raised by human labour was made to form a part of the features of the awful mountain. From whatever quarter Delphi was approached, a certain solemn impression of supernatural agency must have been excited, diffusing its influence over every object; so that the whole district became a saying throughout Greece, and ALL PARNASSUS WAS ACCOUNTED HOLY." (Strabo, ix. 3.)

DELPHI. — DELPHINULA.

Cassotis.

Gymnasium.

Stadium.

Nearly in the centre of the ancient city, the massy ruins and inscriptions scattered among them, seem to indicate the site of the Temple of Apollo, especially as one of those memorials records the dedication of Amarius Nepos Ægialinus to the Pythian Apollo. There are other remains of public buildings, but in so mutilated a state, that it is impossible to form any rational conjecture as to the purpose for which they were designed.

Temple of Apollo.

(Strabonis *Geograph.* ix. 3, p. 607, *seq.* ed. Oxon. fol. p. 637, Amst. 1707, fol.; Pausanias, *Græciæ Descriptio Phocicas*, l. x. p. 798, ed Kuhn, Lips. 1696, fol.; Dodor. Sic., *Biblioth. Hist.*, ed. Wesseling, Amst. 1746, fol. l. xvi. sec. 26, p. 101; Barthelemy, *Voy. du Jeune Anacharsis*, iii. 41, Deux-Ponts, 1793; Clarke's *Travels*, vii. ch. 6, p. 217; Walpole's *Mem. relating to Turkey*, p. 64, 311, 337; Dodwell's *Travels in Greece*, the Plates to which are as faithful as they are finely executed.)

DELPHINIUM, in *Botany*, a genus of the class *Polyandria*, order *Trigynia*, natural order *Ranunculaceæ*. Generic character: calyx none; corolla, petals five, the upper petal with a spur, enclosing the spur of the two-leaved nectary; anthers two-lobed; capsule cylindrical, bursting along the inner edge.

Willdenow describes fourteen species, mostly natives of Europe; they are hardy herbaceous plants. *D. consolida*, the common Single Larkspur, is a native of England; the Double Larkspur is *D. ajacis*; *D. grandiflorum*, with petals of an intense blue, is a native of Siberia; *D. alatum*, the Bee Larkspur, is a native of North America; the seeds of *D. staphisagria* are called Stavesacre.

DELPHINULA, in *Zoology*, a genus of spiral operculated shells, established by Lamarck. In the system of Animals without Vertebræ, Lamarck placed these shells which are marine with the land *Cyclostoma*, from which they are very distinct by their pearly inside, and, doubtless, are differently constructed.

Generic character. Shell subdiscoidal or conic, umbilicated, solid; whorls rough or angular; mouth entire, round or rarely trigonal; peristome continued, often fringed or thickened; operculum distinct.

These shells are usually rough, or armed with long squamous spines; their umbilicus is mostly large, and the peristome is continued, and often entirely free and separate from the rest of the shell. The inside is pearly, and the operculum is hairy. Lamarck has described several species of this genus, both recent and fossil. The following has been the longest known, and may be considered as the type of the genus:

DELPHINULA. — DELPHINUS.

D. laciniata, Lamarck, the *Turbo Delphinus* of Linnæus, which has been figured by most Authors.

This species is exceedingly apt to vary in its form, and when the whorls are separate and the spire conical, Lamarck has considered it distinct under the name of *D. distorta*, but the intermediate varieties are not uncommon.

Lamarck has mentioned a species under the name of *D. trigonostoma*, which has lately been described in the Tankerville catalogue, but it appears rather to belong to the genus *Cancellaria*, and has been called *C. favanii*.

Several of Lamarck's fossil species, as *D. marginata*, &c., do not agree with his characters of the genus, and are certainly provided with shelly opercula; they must either be formed into a new genus, or be placed with Mr. Marryat's *Cyclostrema*, which appears to be closely allied to them, but they agree most nearly with the recent *D. Listeri*. See Lister, t. 608, f. 460.

DELPHINUS, Lin.; *Dolphin*, Pen. In *Zoology*, a genus of animals belonging to the family *Cetacea Ordinaria*, order *Cetacea*, class *Mammalia*.

Generic character. Teeth in both jaws, single, and generally conical.

The Dolphins are the most ferocious of the order *Cetacea*. They have been divided by Cuvier into four subgenera, the last of which differs very much from the others, in having palatine teeth, and but two teeth in the lower jaw.

α Dolphins Proper.

Mouth projecting, so as to form a kind of beak.

D. Delphis, Lin.; *le Dauphin ordinaire*, Lacep.; *Dolphin*, Pen. This animal is about ten feet long, and almost straight, the back being but slightly curved, and the body slender; the beak is flattened from above to below, and each jaw is provided with from forty-two to forty-seven slightly curved conical teeth; the blow-hole is placed in the middle of the head; the back fin high, triangular and placed nearer to the tail than the head; pectoral fins or anterior extremities placed low; tail horizontal and semilunar. Skin smooth; colour of the back dusky, becoming lighter on the sides, and white on the belly. It swims with great rapidity, and leaps so high out of water, as occasionally to throw itself upon a ship's deck. The position into which the Dolphin puts himself at the time of taking its leap, probably first induced the Ancients to paint and engrave it in the unnatural form in which it may be seen in most of their representations. They esteemed the Dolphin as a sacred fish, (Athenæus, vii. 7,) and believed that it was the only animal without a gall, (*id.* viii. 12.)

Apollo is said to have piloted the Cretan vessels to Delos, under the form of a Dolphin; and M. Visconti thinks it certain, that he was adored under that form in his Temple in that Island.

D. Rostratus, Shaw; *le Dauphin à bec mince*, Cuv.; *Narrow-snouted Dolphin*, Shaw. The front of the head more prominent, and the jaws more lengthened and slender than in the other species; it has twenty-two or three conical teeth on each side in each jaw; its colours are pale, whence it has derived the name of the *White Dolphin*. It is said to be a native of the American Seas.

D. Tursio, Bonnaterre; *le Grand Dauphin*, Cuv.; *le Souffleur*, Lacep.; *Great Dolphin*. Beak short, broad, flattened above; twenty-three teeth on each side in each jaw, conical and blunt. It is about fourteen feet long, and found in the Mediterranean as well as in the other seas.

β Porpesses.

Mouth not beaked; but short and regularly prominent.

D. Phocæna, Lin.; *le Marsouin Commun*, Lacep.; *Porpesse*, Pen. The Porpesse does not measure more than five feet; its body is very thick towards the head, but becomes more slender towards the tail; the nose projects but little; the teeth, of which there are between fifty and sixty in each jaw, are flattened, cutting, and slightly movable; the eyes are small; the blow-hole on the top of the head; it is black above and white below. They are very common upon our coasts, and are most numerous during the Mackrel and Herring seasons, pursuing their prey with as great eagerness as Dogs; besides these, they live upon Sand Eels and Sea Worms, for which they turn up the sand with their nose, as Pigs root up the ground; and from this circumstance they have been called *Sea Hogs*. The Porpesse was formerly considered a fit delicacy for the Royal table. It is mentioned in Henry VIII's household-book, where it is ordered, that if a Porpesse be too big for a horse-load, allowance should be made to the Purveyor. The sauce for this savoury meat consisted of vinegar, crumbs of fine bread, and sugar. (*Archæol.* iii. 157.)

D. Orca, Lin.; *le Dauphin Orque*, Lacep.; *Grampus*, Pen. This animal is the largest of the genus, attaining from twenty to twenty-five feet in length; it is remarkably thick in proportion, one of eighteen feet measuring ten feet in diameter; the nose is flat, and turned up at the tip; there are thirty large, conical, and slightly curved teeth in each jaw, of which the posterior are flattened transversely; the blow-hole is further back on the top of the neck; the colour is black above, with a large spot of white on each shoulder; the sides marbled, and the belly white. This is a very voracious animal, and a great enemy to the Whale, which it pursues in herds, and destroys. Cuvier and Linnæus consider the *D. Gladiator* merely as a variety of the same species.

To this subdivision may be added the

D. Globiceps, Cuv.

γ Delphinapteres.

Resemble the Porpesses, but have no dorsal fin.

D. Leucus, Gmel.; *le Delphinaptere Beluga*, Lacep.; *Beluga*, Pen. About the size of the Grampus; the anterior part of the body represents a cone, of which the base, placed near the pectoral fins, joins the base of another, which is much longer, and forms the remainder of the body and tail; the orifice of the blow-hole is so placed that the water is thrown backwards instead of upwards. The teeth, of which there are nine on each side, are large and blunt, the pectoral fins large and thick, but the bones within them easily felt: the back has a kind of ridge on it, as in the Common Whale. The Beluga swims very swiftly, moving its tail up and down like the Crawfish, according to Pallas's account. It is a native of the Northern Seas, particularly about Davis's Straits.

LPHI-
IUS.

δ *Hyperoodons.*

Body similar to that of the Dolphins, but there are only two small teeth in front of the lower jaw, which do not always appear; the palate studded with little tubercles.

C. Bidens, Shaw; *le Hyperoodon Butskopf,* Lacep.; *Bottle Head,* Dale. A specimen of this animal, described by Mr. Hunter in the *Philosophical Transactions,* measured twenty-one feet in length. It resembles the Dolphin in appearance, but is much shorter; the pectoral and dorsal fins are small. It has often been called the Beaked Whale, and is caught in the Northern Seas and in the English Channel.

See Lacepede, *Histoire Naturelle des Cetacées;* Shaw, *General Zoology;* Cuvier, *Règne Animal.*

DELTOIDES, in *Zoology,* a tribe of Night-flying Lepidopterous Insects, established by Latreille.

Family character. Antennæ setaceous or simple; palpi four, apparent; wings horizontally extended on the side of the body, and forming with it a sort of *delta* or triangle, the hinder side or base of which is scooped out.

The larvæ of this tribe has usually sixteen legs, and appertain to that division which has been called *False Tinnea* by some Authors. They mostly construct tubes or kinds of galleries, by rolling up the leaves on which they live, and by netting together the residuum of their food.

This tribe is closely allied to *True Phalæna,* or Moths; it contains the genera *Botis* and *Aglossus.*

DELU'DE, DELU'DABLE, DELU'DER, DELU'DING, DELU'SION, DELU'SIVE, DELU'SORY. *Deludere,* to cease playing; *de,* and *ludere,* to play or sport; (*ludere, a Lydis,* who first introduced them (*ludi*) into Hetruria, whence the Romans received them. Vossius.) *Deludere, ludendi finem facere.* The Roman Gladiators before the real combat had a *mock battle,* as a preparatory exercise, and when they ceased from this, they were said *deludere.* If hence deduced, the word must have been subsequently applied to the *mock battle* itself. And thus, to *delude* is,

To cheat, to deceive, to beguile; *sc.* by assuming false appearances.

> The idol of a thing in case may be
> So depe emprinted in the fantasie
> That it *deludeth* the wittes outwardly,
> And so appereth in form and like estate,
> Within the mind, as it was figurate.
> *Chaucer. The Complaint of Creseide,* fol. 397.

> To shew shortly why that he
> Entred first, into that contre
> From whence he came, & from what region
> But he her put in *delusion*
> As he had done it for the nones.
> *Lidgate. The Story of Thebes,* part i. fol. 375.

But experience doth teach plainly howe folishe we are, howe mad and destitute of all sense, seyng that we suffer our selves so easily and so often tymes to be *deluded* and deceiued.
Caluine. Foure Godlye Sermons, serm. 4.

> That cripple that doth ofte *delude,*
> (when his dyceite is spyed)
> Must goe on foote, whome many men
> did suffer for to ryde.
> *Drant. Horace. Epistle to Scæua.*

When I see a miracle done at any image, and perceaue that it bringeth men to the worshipping of itself, contrary to the facte and doctrine of the Apostles, which would not receaue it themselues, I must needes conclude, that it is but a *delusion* done by the Deuill to deceaue vs and to bring the wrath of God vpon vs. DELUDE.
Frith. Workes, fol. 154. *Of the Sacrament, &c.*

> ——————— This pure metal
> So innocent is, and faithful to the mistress
> Or master that possesses it, that, rather
> Than hold one drop that's venomous, of itself
> It flies in pieces and *deludes* the traitor.
> *Massinger. The Renegado,* act i. sc. 3.

For well understanding the omniscience of his nature, he is not so ready to deceive himself, as to falsifie unto him, whose cognition is no way *deludable.*
Sir Thomas Brown. Vulgar Errours, book i. ch. ii.

Where it was articled betwixt two kings, that there should be a free admittance of each others commodities unto their several kingdoms, and after a command should be given prohibiting either of them unto their subjects the making use thereof, it could not but be understood a defrauding and *deluding* of the articles, and the true intention of them.
Cabbala. Sir Walton Aston to Lord Conway.

> Who ever by consulting at thy shrine
> Return'd the wiser, or the more instruct,
> To flie or follow what concern'd him most,
> And run not sooner to his fatal snare?
> For God hath justly giv'n the nations up
> To thy *delusions.*
> *Milton. Paradise Regained,* book i. l. 443.

> To cross my innocent desires,
> And make my griefs extreme,
> A cruel mistress thus conspires
> With a *delusive* dream.
> *Sherburne. The Dream.*

Let no play-hunters therefore any longer cheat themselves or others with these *delusory* false pretences, which have neither truth nor substance in them.
Prynne. Histrio-Mastix, part ii. act iv. sc. 2.

> But Tyber now thou seek'st, to be at best,
> When there arrived, a poor precarious guest,
> Yet it *deludes* thy search: perhaps it will
> To thy old age lie undiscovered still.
> *Dryden. From Ovid. Epistle 7.*

> Turn, sir, survey that comely, awful man,
> And to my prayers be cruel if you can.
> KING. Away *deluder;* who taught thee to sue?
> *Otway. Don Carlos,* act iii. sc. 1.

> Did not the sun through heaven's wide azure roll'd,
> For three long years the royal fraud behold?
> While she laborious in *delusion,* spread
> The spacious loom, and mix'd the various thread.
> *Pope. Homer. Odyssey,* book ii.

> A step methinks may pass the stream,
> So little distant dangers seem;
> So we mistake the future's face,
> Ey'd through hope's *deluding* glass.
> *Dyer. Grongar Hill.*

> What are ye, now, ye tuneful triflers! once
> The eager solace of my easy hours,
> Ye dear *deluders* or of Greece or Rome,
> Anacreon, Horace, Virgil, Homer, what?
> The gay, the bright, the sober, the sublime?
> *Thompson. Sickness,* book i.

The penitent is translated from a state of *delusion* to a sound judgment and right apprehension of things, from shadowes to realities; even as one awaketh from the romantic scenery of a dream, to behold all things as they really are, and to do his duty in that station in which God has placed him.
Horne. Works, vol. iv. p. 275.

Say, however, and it is all that the wicked have to say, that such imaginations may be *delusive,* and such fears may be vain: but yet, weak as you suppose these fears to be, we must be much weaker than we are, before we can get rid of them: that is, we must lose our reason and understanding before we can forget there is a God who will judge the world in righteousness.
Sherlock. Discourse 57. vol. iii. p. 89.

DELUDE. — DELVE.

Nobody will deny we have some assurances that are fallacious, others that are true, but we can see no difference in the countenance of the one or the other, while they remain in our persuasion, when they have been driven out by opposite evidence, like servants whose faults you seldom hear of till they are turned away, then indeed we may discover their *delusiveness*, but then they are no longer our judgment; every judgment, while it is our present judgment, carries the same face of veracity.

Search. Light of Nature, vol. i. part i. ch. ii. p. 198.

DELVE, *v.* } A. S. *delf-an*; Dutch, *delv-an*, to
DELVE, *n.* } dig. See DELF. Spenser writes *Delve*,
DE'LVER, } a noun, q. *dell.*
DE'LVING. }

"Lord kyng," quoþ Merlyn, "zef þou wolt þe soþe wyte,
Let *delue* vnder þe fundement, & þou schalt bineþe fynde,
A water pol, þat haþ ymad, þat þis werk ys bi hynde."
Me *dalf* bi neþe, and fond þe water as Merlyn hadde yseid.

R. Gloucester, p. 395.

Þe Cristynemen *delve* vaste, & þer wal velde adoun,
So þat þe Sarasons zolde hem vp þer toun.

Id. p. 395.

——————— Alle Cristyne people
To *delve* and dike a deop diche al aboute unite.

Piers Ploukman. Vision, p. 385.

And the baylyf seide withynne himsilf, what schal I do, for my lord taketh away fro me the baylie, *delue* may I not: I schame to begge. *Wiclif. Luk*, ch. xvi.

Certis I haue now lined to long,
Sith I may not this closer kepe,
All quicke I would be *doluen* depe.

Chaucer. The Romant of the Rose, fol. 135.

Alas, what was he that first *dalfe* vp, the gobbettes or weights of gold couered vnder yerth, and the precious stones, that woulden haue be hidde. *Id. The second Booke of Boccius.*

That ofte whan I shulde plaie,
It maketh me drawe oute of the waie
In soleyn place by my selfe,
As doth a laborer to *delfe*.

Gower. Conf. Am., book vi. fol. 128.

Stronge and vyolente exercises be these, *deluynge* (specially in toughe clay and heuy,) &c.

Sir Thomas Elyot. The Castel of Helth, book ii.

When base desire bade men to *delven* low,
For needlesse metals, then gan mischief grow.

Hall. Satire 1. book iii.

——————— He by and by
His feeble feet directed to the cry;
Which to that shady *delue* him brought at last,
Where Mammon earst did sunne his treasury.

Spenser. Faerie Queene, book ii. can. 8.

It is a darksome *delue* farre vnder ground
With thornes and barren brakes enuiround round,
That none the same may easily out win.

Id. Ib. book iv. can. 1.

Neither onely the citizens, but also the countrie-folkes doo very well vnderstande the same. Yee maie finde, yea, euen the very dichers and *deluers*, and cowheardes, and gardiners disputinge the holy Trinitie, and the creation of al thinges.

Jewel. Defence of the Apologie, fol. 507.

Moreover, these rules following, are to bee observed, That when any vines do require such *delving* and digging, the labourers ought to go to worke betimes before the heat of the day.

Holland. Pänie, fol. 533.

And hoary frosts, after the painful toyl
Of *delving* hinds, will rot the mellow soil.

Dryden. Virgil. Georgic 2.

His health is injured, his spirits dejected; his time lost; after all, the parent finds it necessary to employ him in his own trade, in digging and *delving*, in shoe-making, &c.

Knox. Works, vol. iii. p. 81. *Winter Evenings*, Even. 20.

DE'LUGE, *v.* } Fr. *deluge*; It. and Sp. *diluvio*; Lat. *diluvium*; from *diluere*, *dilutum*; *terram enim reddat* dilutam, i. e. wetted, washed, soaked. To cover with waters, to overflow, to overwhelm. Joye writes, *Diluvy.*
DE'LUGE, *n.* }

But now so wepeth Uenus in her sphere
That with her teares she wolf drench vs here,
Alas Scogan this is for thine offence
Thou causest this *deluge* of pestilence.

Chaucer. Certaine Balades, fol. 337.

The *diluuye* drowned not the worlde in one daye, but at last when the hyllis were all kouered, all were drowned.

Joye. Expesicion of Daniel, ch. x.

——————— Torture without end
Still urges, and a fiery *deluge*, fed
With ever burning sulphur unconsum'd.

Milton. Paradise Lost, book i.

Then murmuring from his beds, he boils, he raves,
And a foam whitens on the purple waves;
At every step, before Achilles stood
The crimson surge, and *delug'd* him with blood.

Pope. Homer. Iliad, book xxi.

Upon this supposition there must have been infinite *deluges* already past: for if ever this Atheist admits of a first *deluge*, he is in the same noose that he was.

Bentley. Sermon 3. p. 509.

The *deluge*-vomit, all the floor o'erflows,
And the sour savour nauseates every nose.

Dryden. Juvenal. Satire 6.

And as when stormy winds encountering loud,
Burst with rude violence the bellowing cloud,
Precipitate to earth, the tempest pours
The vexing hailstones thick in sounding showers:
The *delug'd* plains then every ploughman flies,
And every hind and traveller shelter'd lies.

Hamilton. Translations from tenth Book of Virgil's Æneis.

When it is urged, that princes from their relation to princes have a common cause, and a cause, too, it is meant, virtually paramount to the rights of subjects and of men; the obvious answer is, that they who are not princes have also a common cause, and the obvious consequence of that answer is, that if they are true to themselves, to their neighbours, and to their posterity, confederacy is to rise up against confederacy, and *deluge* the world with blood.

Dr. Samuel Parr. Sequel to the Printed Paper.

DEMAGOGUE, Gr. δημαγωγὸς, compounded of δῆμος, people, and αγ-εῖν, to lead.

A leader of the people; applied to a factious or seditious leader. Milton considers the word as a novelty.

Who were the chief *demagogues* to send for those tumults, some alive are not ignorant. Setting aside the affrightment of this goblin word: for the king, by his leave cannot coin English, as he could money, to be current (and 'tis believ'd this wording was above his known stile and orthography, and causes the whole composure to be conscious of some other author.) Yet if the people were sent for, emboldened and directed by those *demagogues*, who, saving his Greek, were good patriots, and by his own confession men of some repute for parts and piety, it helps well to assure us there was both urgent cause, and the less danger of their coming.

Milton. An Answer to Eikon Basilik.

A plausible insignificant word in the mouth of an expert *demagogue*, is a dangerous and a dreadful weapon.

South. Sermons, vol. ii. p. 336.

Hence Aristophanes, in banter, I suppose, of the predictions in Herodotus,—makes a pompous and ridiculous oracle, and uses the same foolish introduction, to persuade a sausage-monger to set up for a *demagogue* and a ruler.

Jortin. Remarks on Ecclesiastical History, vol. i. p. 257.

DEMA'IN, DEME'AN, DEME'SNE, DOMA'IN. } The same word variously written. See DOMAIN. Fr. *demain* or *domain*; Lat. *dominium*; from *dominus*, perhaps, —master of the house, (*domus*.)

"Fr. *domaine*; a man's patrimony or inheritance, proper and hereditary possessions; those whereof he is the right or true lord or possessor, and absolute owner: also, an hereditary property in, and possession of land, &c." Cotgrave. For the more technical usages of the word, see *Dominicum* in Spelman, *Gloss. Arch.*

The first of þise fiue was þorgh Romeyns,
That wan it of Casbalan into þer *demeyns*.
R. Brunne, p. 7.

And for the woodes in *demeines*
To kepe, tho ben Driades.
Gower. Conf. Am., book v. fol. 91.

Consent at laste
Since that thou hast
My hart in thie *demayne*,
For service trew
On me to rewe,
And reche me love agayne.
Wyat. Of Loue.

For his [Alexander] own *demain* and possessions at home, as also of the crown revenues, he had bestowed the most part upon his friends and followers. *Holland. Plutarch*, fol. 1045.

He also reuoked unto his hands certaine parcels of his *demeane* lands, which his father had given away.
Holinshed. Stephen of Bullougne, Anno 1154.

William also the Earle of Mortaigne, and Warren sonne of King Stephen, were compelled to surrender to King Henrie, the castell of Pemsey, the citie of Norwich, and other tounes, and castels which he held, apperteining to the *demesne* of the crowne.
Id. Henrie II. Anno 1115.

From *demesnes*, whose barren soil,
Ne'er produc'd the barley oil;
From all liars, and from those
Who write nonsence verse, or prose,
Libera nos, &c.
Cotton. The Litany.

Or say, what difference, if we live confin'd
Within the bounds of nature's laws assign'd,
Whether a thousand acres of *demesne*,
Or one poor hundred, yield sufficient grain?
Francis. Horace. Satire 1. book i.

——— Peleus with a willing heart
Receiving; lov'd me as a father loves
His only son, the son of his old age,
Inheritor of all his large *demesnes*.
Cowper. Homer. Iliad, book ix.

DEMESNE, DEMAIN, according to common acceptation, is the Lord's Chief Manor Place, with the lands thereto belonging, which he and his ancestors have from time to time kept in their own manual occupation, for the maintenance of themselves and families: all parts of a Manor, except what is in the hands of Freeholders, are said to be Demains. Copyhold lands have been accounted Demains, because they that are the tenants thereof, are judged in Law to have no other estate but at the will of the Lord, so that it is still reputed to be in the Lord's hands; this word is frequently used for a distinction between those lands that the Lord of the Manor hath in his own hands, or in the hands of his Lessee, demised at a rent, and such other land appertaining to the Manor which belongeth to Free or Copyholders.

DEMA'ND, *v.* DEMA'ND, *n.* DEMA'NDABLE, DEMA'NDANT, DEMA'NDER. } Fr. *demander*; It. *domandare*; Sp. *demandar*; *parum deflexo sensu*, from the Lat. *demandare*; *de*, and *mandare*, q. d. in *manus dare*; so Gr. ἐγχειρίζειν, *in manus dare, tradere, committere.*

As *mandare*, then, is to give, deliver or commit to the hands of another,

To *demand* is,—to seek, ask or require, from the hands of another. And generally, to ask, to claim, to require.

"I not nout," quoth the king, "wat ower *demande* be."
R. Gloucester, p. 500.

And me *demaunded* how and in what wise
I thither come, and what my errand was.
Chaucer. The Court of Loue, fol. 349.

But thise *demaundes* aske I first (quad he)
That sin it shal be don in hasty wise,
Wol ye assent, or elles you avise?
Id. The Clerkes Tale, v. 8224.

Of depe imaginacions,
Problemes and *demaundes* eke
His wisedome was to find and seke.
Gower. Conf. Am., book i.

When that repentant teares hath clensed clere from ill
The charged brest: and grace hath wrought therin amending will:
With bold *demands* then may his mercy well assaile
The speche man sayth: without the which request may none prevayle.
Surrey. Ecclesiastes, ch. v.

In the fyrst question if the *demaundment* had no tytle, how could he graunt to him the accion of the lande during his life, and in the second, if the plaintiffe had none interest how coulde he geue him daies of payment.
Hall. Henry V. The eighth Yere.

Is water and wine hotte or no?
The question is asked, so that he must answere to both, which he cannot doe at one time, and geue one resolute answere directly, according to the *demaunder's* will.
Wilson. The Arte of Logike, fol. 79.

And though the requeste was pitifull and they that made it familiar, and he to whom it was made, was the father, and the *demaunder* was the mother, and she for whom it was made was the douhter: the emperour granted it, but not without great displeasure. *Golden Boke*, O iiii. ch. xxxiii.

Hereof riseth a merrie tale of a Welshman, that lieng in this place abroad all night in the weather, and peraduenture not verie well occupied, was *demanded* of his hostesse (where he did breake his fast the next morrow,) at what inne he laie in the night precedent, because he came so soone to hire house yer anie of hir maids were vp?
Holinshed. Description of Britaine, ch. xiv.

He must accustome himself to represse his tongue and take some pause, allowing a competent space of time between the *demand* and the answer; during which silence, both the *demander* may have while to bethink himself and add somewhat thereto, if he list, and also the *demané* time to think of an answer, and not let his tongue run before his wit.
Holland. Plutarch, fol. 169.

In this case therefore the reward is not *demandable*, so much upon the account of the divine justice, as upon the account of the divine truth and fidelity.
Hale. Contemplations, vol. i. p. 379.

In a writ of right the tenant chose trial by battle, but when every thing was prepared and performed, at the day and place appointed for the battle, the *demandants* being solemnly called made default, whereupon final judgment was given against them.
State Trials. Proceedings against Mr. D. Ramsay.

FAITH. Sir, though I could be pleas'd to make my ills
Only mine own, for grieving other men,
Yet to so fair and courteous a *demander*
That promises compassion, at worst pity,
I will relate a little of my story.
Beaumont and Fletcher. The Captain, act ii. sc. 1.

If we seriously do weigh the case, we shall find, that to require faith without reason is to *demand* an impossibility; for faith is an effect of persuasion, and persuasion is nothing else but the application of some reason to the mind, apt to draw forth its assent. *Barrow. Sermon* 2. vol. ii.

DEMAND. — DEMEAN.

I bad him boldly tell his fortune past;
His present state his lineage and his name;
Th' occasion of his fears, and whence he came.
The good Anchises rais'd him with his hand;
Who, thus encourag'd, answer'd our *demand*.
Dryden. Virgil. Æneid, book iii.

Christ himself, whose example is our rule, first by a good argument proved, he ought not to pay that tribute which was *demanded* of him for repair of his own father's house; and then paid it quietly lest he should offend the *demanders*, and affront the law.
Comber. Companion to the Temple, vol. ii. fol. 572.

My blood was to have been the cement of a new alliance, nor could my innocence be any security, after it had once been *demanded* from abroad, and resolved on at home, that it was necessary to cut me off.
Lord Bolingbroke to Lord Lansdowne.

Mr. Prior is fully instructed and authorised to communicate our preliminary *demands* to France, and to report the answer to us.
Additions to the Life of Lord Bolingbroke.

One penny, they allowed, was *demandable* every offering-day for a rent of forty shillings; but they contended no more was *demandable* if the rent should be forty times forty shillings.
Horsley. Speeches, p. 422.

It is proper to establish an invariable order in all payments; which will prevent partiality; which will give preference to services, not according to the importunity of the *demandant*, but the rank and order of their utility or their justice.
Burke. On the Economical Reform.

The directors of some of those banks sometimes took advantage of this optional clause, and sometimes threatened those who *demanded* gold and silver in exchange for a considerable number of their notes, that they would take advantage of it, unless such *demanders* would content themselves with a part of what they *demanded*.
Smith. Wealth of Nations, book ii. ch. ii.

DEMARCATION. Cotgrave has "*Desmarquer*; to take away the *mark* from; or, to put from his *mark*." But, by usage, this word is equivalent to
A *mark*, a *marking* off; *sc.* of boundaries or limits.

The speculative line of *demarcation*, where obedience ought to end, and resistence must begin, is faint, obscure, and not easily definable.
Burke. On the Revolution in France.

A people [the English] among whom rise and progress in society and public estimation is one ascending slope, as it were, without a break or landing place; among whom no sullen line of *demarcation* separates and cuts off the several orders from each other, but all is one blended tint from the deepest shade that veils the meanest occupation of laborious industry to the brightest hue that glitters in the luxurious pageantry of title, wealth, and power.
Sheridan. Speech. Monday, 5 *January*, 1795.

Still I fear the line of *demarcation* between spiritual and temporal, it may not always be easy to define.
Horsley. Speeches, p. 497.

DEME'AN, *v.* DEME'AN, *n.* DEME'ANAUNCE, DEME'ANOUR, DEME'ANURE, DEME'ANING. Junius thinks that this word may be from the Fr. *moyen*; Lat. *modus, vel medium*. Modus *vel ratio decenter se gerendi in rebus gerendis*. Skinner suggests other conjectures. Mr. Tyrwhitt interprets the verb *Demaine*, in Chaucer's *Second Book of Fame*, To *manage*: and the noun *management*. There are other passages in which the application seems precisely the same; and hence it admits a doubt whether this verb may not be formed upon the noun *demain* or *domain*; and thus, to signify—

To rule or have dominion over; to *manage*, to conduct; *sub.* the behaviour, the mode and manner of acting; and thus, to treat, to behave towards; to behave or deport. It is used by some writers as if they considered it to be from the adj. *mean*; thus—

To act *meanly*; to debase, to disgrace.

Lo, is it not a great mischaunce
To let a foole haue gouernaunce
Of things that he cannot *demaine*.
Chaucer. The second Booke of Fame, fol. 279.

Come on with me, *demeane* you liche a maid
With shamefast drede, for ye shal speke I wis
With her that is the myrrour, ioy, and blisse
But somewhat strange, and sad of her *demene*
She is, beware your countenance be sene.
Id. The Court of Loue, fol. 352

Who shal me yeven teres to complaine
The deth of gentillesse, and of fraunchise,
That all this world welded in his *demaine*
And yet him thought it mighte not suffice?
Id. The Monkes Tale, v. 14583.

As the first finder mente I am sure
C, for calot, for if we haue O
L for leude, D, for *demenure*.
Id. The Remedie of Loue.

I cannot report ne make no rehersaile
Of my *demening*, with the circumstaunce
But wel I wot the speare with euery naile
Thirled my soule.
Id. The Lamentation of Marie Magdaleine, fol. 319.

He toke good hede of the person
And saw she was a worthy wight
And thought he wolde vpon the night
Demene hir at his owne will.
Gower. Conf. Am. book ii. fol. 34.

Neuer shal ther herafter [be a place] in which ther could anye man abide riche without the danger of eternal damnacion, euen for his riches alone, though he *demened* it neuer so wel.
Sir Thomas More. Workes, fol. 1207. *A Dialogue of Comforte.*

Than they entreted with therle and with his counsel, and the erle who had many thynges to take hede of, bycause he knewe nat howe all the countre wolde be *demeaned*, therfore he toke them to mercy, and suffred them peasably to departe.
Lord Berners. Froissart. Cronycle, vol. i. ch. 228.

Item the boke howe men shoulde fle synne.
Item royall *demenaunce* worshyp to wynne.
Skelton. The Crowne of Laurell.

Thus by this *demenour* the people make the saintes God's felowes, that is to saye the seruantes matcheth with their master and the creatures mates to the Maker.
Sir Thomas More. Workes, fol. 140. *A Dialogue concerning Heresies.*

Or which of them two do men set more by; and whither wil they thinke of most honest *demeaner*, her that they see either neuer, or but seldom, or her whome they meet in euery corner.
Vives. Instruction of a Christian Woman, M. 7.

Of which their *demenure*, & that in these heresyes thei meane here no better than Luther doth hym self, I haue had good experience.
Sir Thomas More. Workes, fol. 262. *A Dialogue concerning Heresies.*

In this estate the thre squyers that were sende fro therle to se their *demeanynge* founde them.
Lord Berners. Froissart. Cronycle, ch. 399.

Cause have I none, quoth he, of cancred will
To quite them ill, that me *demean'd* so well:
But self-regard of priuate good or ill,
Moues me of each.
Spenser. Colin Clouts come home again.

That it will please his highness, that all merchants, as well denizens as strangers, coming into this realm, be well and honestly entreated and *demeaned* for such things where of subsidy is granted, as they were in the time of the king's progenitors and predecessors without oppression to them to be done.
State Trials. The Great Case of Impositions.

1. If the king do not *demean* himself by reason in the right of his crown his lieges be bound by oath to remove the king.
Id. The Case of the Postnati.

Lady. Alas good Monsieur;
A was a proper man, and fair-*demean'd*,
A person worthy of a better temper.
Beaumont and Fletcher. The Noble Gentleman, act i. sc. 1.

They answered with a sullen confidence, that they should *demean* themselves according to their instructions, and would perform the trust reposed in them by the two Houses of Parliament.
Clarendon. History of Civil War, vol. i. part ii. p. 518.

When thou hast all this done, then bring me newes,
Of his *demeane:* thenceforth not like a louer,
But like a rebell stout I will him vse.
Spenser. Faerie Queene, book v. can. 5.

The prince, according to the former token,
Which faire Serene to hem deliuered had
Pursu'd him straight, in mind to been ywroken
Of all the vile *demeane*, and vsage bad,
With which he had those two so ill bestad.
Id. Ib. book vi. can. 6.

For of so unsupportable a pride he was, that where his deeds might well stir envy, his *demeanor* did rather stir disdain.
Sidney. Arcadia, book ii.

Her name was Womanhood, that she exprest
By her sad semblant and *demeanure* wise:
For, stedfast still her eyes did fixed rest,
Ne rov'd at random after gazers guise,
Whose luring bayts oft-tymes doe heedlesse hearts entise.
Spenser. Faerie Queene, book iv. can. 10.

Representing unto us the manners of strange nations, the laws and customs of old time, the particular affairs of men, their consultations and enterprises, the means they have used to compass them withall and their *demeaning* of themselves when they were come to the highest or thrown down to the lowest degree of state.
Sir Thomas North. Plutarch. To the Reader, A 3.

But Gods like us have too much sense
At poets' flights to take offence:
Nor can hyperboles *demean* us;
Each drab has been compar'd to Venus.
Answer by Dr. Swift to Dr. Sheridan.

But say, that stranger guest who late withdrew,
What and from whence? his name and lineage shew,
His grave *demeanour* and majestic grace
Speak him descended of no vulgar race.
Pope. Homer. Odyssey, book ii.

Towards his Protestant brethren of all persuasions he *demeaned* himself with great mildness and moderation.
Porteus. Life of Archbishop Secker.

These she to strangers oftentimes would shew,
With grave *demean* and solemn vanity,
Then proudly claim as to her merit due,
The venerable praise and title of vertu.
West. On Travelling.

If by the simplicity of your unassuming *demeanour*, you can gain their favour and kindness, you may rest satisfied that you are modest enough, and that your head has been in no respect turned by your good fortune.
Smith. Moral Sentiments, vol. i. p. 314.

DEME'NT, *v.* } Lat *dementare; dementem facere.* Vossius. *De-men; de,* and *mens,* without mind.
DEME'NTATE, *v.* } To deprive of the mind or senses; to be or cause to be mad, insane of understanding.
DEME'NTATE, *adj.* }
DEME'NCY. }

For he was thus *demented* and bewitched with these pestilent purswasions of his wicked rulers.
Joye. Expesicion of Daniel, ch. v.

O abhomynable Papystes and minysters of Sathan, whych thus seke to *demente* the symple hartes of the people.
Bale. Apology, p. 80.

And yet for all that
The king his clemency
Dispenseth with his *demenay*.
Skelton. Why come ye not to Court?

As if they landed in the mad haven in the Euxine Sea of Daphnis insana, which had a secret quality to *dementate*.
Burton. Democritus, to the Reader, fol. 75.

This heaviest judgment that ever fell upon a nation, extream misery, and extream fury, is, I confess, a most direful sight, but withall a more inauspicious prognostick, a sound of a trumpet to that last more fatal day, with an ARISE thou *dementate* sinner and come to judgment. *Hammond. Sermon* 8. vol. iv.

I speak not here of men *dementated* with wine, or inchanted with some temptation: the thing holds true of men even in their sober and more considering seasons.
Jortin. Remarks on Ecclesiastical History, vol. ii. p. 25.

What! when we have not an ally, not a friend who wishes us well in all Europe, are we so *dementated*, so fitted for destruction, as to make an enemy of America also?
Anecdotes of Bishop Watson, vol. ii. p. 375.

DEME'RGE, } Lat. *demergere, sum; de,* and *mer-*
DEME'RSE. } *gere,* to sink.

I found the receiver severed from its cover, and the air breaking forth through the water in which it was *demerged*.
Boyle. Physico-Mechanical Experiments, exp. 4. vol. iv. p. 519.

The receiver being erected, the mercury will again be stagnant in the bottom of the phial, and the orifice of the tube C C will be found *demersed* in it. *Id. Ib.* vol. iv. p. 515.

DEME'RIT, *v.* } From Gr. μείρ-ειν, *dividere,* to
DEME'RIT, *n.* } divide, whence μέρ-ος, part; and hence will come, *merere, quia* meritum *fere partium est, sive labor, sive pretium spectetur.* Vossius. *Demereri, demeritus,* to earn.

"Fr. *demerite;* desert, *merit,* deserving; also, the contrary, a disservice, *demerit,* misdeed, ill-carriage, ill-deserving; (in which sense it is most commonly used at this day.") Cotgrave.

Vossius says, that to use *demeritum* for *peccatum,* is to recede from the purity of the Latin tongue.

But she that coud so yll do and wolde,
Hers be the blame for her *demerite*.
Chaucer. The Remedie of Loue, fol. 324.

I haue nowe no more to dooe on yearthe. If I haue *demerited* any loue or thanke at your hands, bestowe it wholly on my sonne, whan I am gone from you.
Udall. Preface vnto the King, fol. 7.

For thus their obstinate rebellion against Christ *demeriteth*, this is a reward worthy their desertes.
Id. Thessalonians, ch. ii.

And therefore these men, now prisoners at the bar, but answer to their offences, and receive according to their *demerits;* and first for their faults.
State Trials. Arraignment of Sir Richard Knightly and others.

After a very fair and full trial he [Lord Macguire] was found guilty by the jury, upon a most pregnant evidence, and then condemned, executed as a traitour at Tyburn, as he well *demerited*. *Id. The Trial of Lord Macguire.*

The inhabitants of Rhodes are restored to their libertie, often taken from them, or confirmed, according as they had *merited* (*meruerant*) by seruice abroade, or *demerited* (*deliquerant*) by sedition at home. *Greneway. Tacitus*, fol. 173.

There is no father that for one *demerit*,
Or two, or three, a sonne will disinherit,
That as the last of punishments is meant;
No man inflicts that pain till hope is spent.
Ben Jonson. Under-woods. An Elegie.

DE-MERIT. — DEMI.

But his deserts, I suppose, you will date from the same term that I do, his great *demerits*, that is, from the beginning of our late calamities.

Cowley. On the Government of Oiver Cromwell.

They were all concerned, either as accessories, or principals, and *demerit* a halter, if the repliant's opinion be law.

State Trials. A second Vindication of the Magistracy, &c.

If the *demerit* of all sins be equal, there can then be no reason for the degrees of punishment in another world; but to deny that there are degrees of punishment there, is not only contrary to reason, but to our Saviour's express assertion, that some shall be beaten with many stripes and some with fewer, and that it shall be more tolerable for some in the day of judgment, than for others. *Tillotson. Sermon* 35.

The facility with which testimonia are signed by men of high characters in the universities, is certainly injurious to the cause of learning and virtue. It confounds the distinctions between merit and *demerit*.

Knox. Liberal Education, sec. 48.

DEMESNE, see DEMAIN.

DE'MI, or DE'MY. } Fr. *demi*; Lat. *dimidium*, half: *pars dimidiati altera*; i. e. *per* medium *divisi*; either part of that which is divided through the *middle*.

Demy, half, is much used in *Composition*.

Demy, technically, is the name of paper half the size of *Columbier*.

After whom marched in order Quene Anne his wife likewyse crouned Iedinge on her left hande Prynce Edwarde her sonne, hauing on his hed a *demy-crowne* appoynted for the degree of a prince. *Hall. Richard III. The first Yere.*

The capitaine with all his retinue departed, leuyng behynd the ordinaunce of bombardes, curtawes, and *demy-curtaux*, slinges, canons, &c. *Id. Henry VIII. The fifteenth Yere.*

The fyrst day of February, the valiant knight Sir Robert Jernynghã, and with him fifty *demy-lañces* of the garison of Calayoe skoured the countrie to Odirsaell. *Id Ib.*

Do brauely horse, for wot'st thou whom thou mooust,
The *demy-atlas* of this earth, the arme,
And burganet of men.

Shakspeare. Antony and Cleopatra, fol. 344.

In St. Domingo was very much great ordnance, as whole cannon, *demi-cannon*, culverins, and such like.

Sir Francis Drake. West Indian Voyage.

I know that in the more subtle air of yours, tinsel sometimes passes for tissue, Venice beads for pearl, and *demi-casters* for bevers. *Howell. Letter* 1. book iii.

HIR. Therein thou shewedst thyself a perfect *demi-christian* too, to let the poor beg, starve, and hang.

Massinger. The Virgin Martyr, act ii. sc. 1.

Whilest this lustie nauie like a *demi-conqueror*, ryd thus at anchor, the Spanish faction in sundrie nations hadde divulged that England was subdued.

Stow. Queen Elizabeth, Anno 1588.

Now in the meane season euery dutchesse put on her bonet a coronell of golde wrought with flowers & euery marchionesse put on a *demy-coronell* of golde.

Id. Henry VIII. Anno 1533.

But Claron, Melon, and others, ordained to set upon Archias, had their brest-plates or *demy-cuiraces* before them.

Holland. Plutarch, fol. 998.

——— Have not I placed
My sakers, culverings, *demi-culverings*,
My cannons, *demi-cannons*, basilisks,
Upon her breach.

Barry. Merry Tricks, act iii. sc. 1.

These three haue robb'd me, and this *demy-diuell*
(For he's a bastard one) had plotted with them
To take my life. *Shakspeare. Tempest*, fol. 18.

And to believe that either Gods or *demi-gods* do delight in murder, or shedding of man's blood, it is a mere mockery and folly. *Sir Thomas North. Plutarch*, fol. 147. *Pelopidas.*

At their feasts also they dranke the second cup unto their *demi-gods* and *demi-goddesses*. *Holland. Plutarch*, fol. 703.

The city of New Carthage resembled the old and great Carthage in situation, standing upon a *demi-island*, between an haven and a great lake.

Ralegh. History of the World, book v. ch. iii.

LIS. Pedro, did you send for this tailor? or you Moncado?
This light French *demi-launce* that follows us.

Beaumont and Fletcher. The Maid in the Mill, act iii. sc. 1.

So likewise, when, in a writ of right the demandant, alleadging the seisin of his ancestor, will not be compelled to prove the seisin alleadged, is he not to tender the king a summe certain of *demi-mark*, to have this benefit?

State Trials. The Great Case of Impositions.

——— He grew into his seat
And to such wondrous doing brought his horse,
As he had beene encorps't and *demy-natur'd*
With the braue beast.

Shakspeare. Hamlet, fol. 276.

No, as I am a *demi-pagan*, I sold the victuals, and coined the money into pottle pots of wine.

Massinger. The Virgin Martyr, act ii. sc. 1.

This royal throne of kings, this sceptred isle,
This earth of maiesty, this seate of Mars,
This other Eden, *demi-paradise*.

Shakspeare. Richard II. fol. 28.

They iudge conclusions by *demi-premises* and halfe principles; they lay them in the ballance, stript from those necessarie materiall circumstances, which should giue them waight, and by shew of falling vneuen with the scale of most vniuersall and abstracted rules, they pronounce that too light which is not, if they had skill to weigh it.

Hooker. Ecclesiastical Polity, book v. fol. 440.

——— Your *demi-puppets*, that
By moon-shine doe the greene sowre ringlets make,
Whereof the ewe not bites.

Shakspeare. Tempest, fol. 16.

But afterwards, in memory of this service aforesaid, by special command from the king, his coat-armour was rewarded with a canton sinister azure, and thereupon a *demi-ramme*.

Fuller. Worthies. Northamptonshire.

The proper subject whereof this cube particularly standeth, is the triangle isosceles, which admitteth no inclination unto a *demi-triangle*, nor possibly can be concorporate or united to it.

Holland. Plutarch, fol. 1089.

Other, like beasts, yet had the feet of fowls,
That *demi-urchins* were, or *demi-owls*.

Drayton. The Moon Calf.

MAC. I, in the catalogue ye goe for men,
As hounds, and greyhounds, mungrels, spaniels, curres,
Showghes, water-rugs, and *demy-wolues* are clipt
All by the name of dogges.

Shakspeare. Macbeth, fol. 140.

There may be 50 or 60 iron guns from falcon to *demy-culeurin*, two or three whole culverin or *demi-cannon*, and some old iron mortars lying on logs.

Dampier. Voyage, Anno 1688.

For he was of that noble trade,
That *demi-gods* and heroes made,
Slaughter, and knocking on the head,
The trade to which they all were bred.

Butler. Hudibras, part i. can. 2.

These great ladies following, (their horses being trapped in black cloth,) every of their footmen in *demi-gowns*, bare-headed.

Strype. Memorials. Edward VI. Anno 1557.

A patent of license granted to Sir John Cheke, Knt. one of the gentlemen of the king's privy chamber, to license at all times

one of his household servants, to shoot in the cross-bow, hand gun, hack but, or *demy-hake*, at certain fowls or deer, expressed in his patent. *Strype. Memorials. Edward VI. Anno* 1552.

The argument their drama is founded on is too low, being usually the story of a *demi-hero* personated by a *demi-man*.
Tatler, No. 283.

On their steel'd heads their *demi-lances* wore
Small pennons, which their ladies' colours bore.
Dryden. The Conquest of Grenada, part i.

It appears that the maletot of 40*s.* upon a sack was again demanded by E. I. and was therefore now abrogated, saving to the king and his heirs the *demi-mark* upon a sack of wool granted by the commonalty.
Parl. History, vol. iv. p. 489. *Charles II. Anno* 1671.

An eagle with two heads displayed sable, having on its breast a *demi-rose* and a *demi-sun* conjoyned into one, counterchanged of the field. *Wood. Athenæ Oxonienses*, part i. fol. 675.

The English were terribly exposed to the shot of the counter-guard and *demi-bastion* of St. Roch.
Sterne. Tristram Shandy, ch. i. vol. i.

He had that very campaign brought no less than eight new battering cannons besides three *demi-culverings*, to the field.
Id. Ib. ch. xix.

Thus by degrees self-cheated of their sound
And sober judgment, that he is but man,
They *demi-deify* and fume him so,
That in due season he forgets it too.
Cowper. Task, book v.

Those of the human race, whose unhappy lot it is to be domestic or menial servants to persons of either sex, who swell with the selfish pride of aristocracy, are kept in a state of abject servility, compelled to watch the looks and motions of *demi-god* or *demi-goddess*, and spoken to with a severity of language seldom used to the horses in the stable, or the dogs in the kennel.
Knox. Works, vol. v. 291. *The Spirit of Despotism*, sec. 24.

E'en for a *demi-groat*, this open'd soul,
This boon companion, this elastic breast
Revibrates quick.
Shenstone. Moral Pieces. Economy.

Venus, of laughter queen and love,
The greatest *demirep* above
Who scorn'd restriction, hated custom,
Knew her own sex too well to trust 'em.
Lloyd. A Tale.

Having a soft hand and great tenderness of temper, we employ her in picking out the spots from prudes, *demireps*, and ladies of fashion who have lived in a continual round of genteel diversions doing neither good nor harm.
Search. Light of Nature, vol. iv. ch. xxiii. *The Vision.*

It is this that has represented the unknown causes of the ordinary as well as extraordinary, of the beneficial as well as hurtful phænomena of nature in the minds of such savages and *demi-savages* as we describe under the images of animal beings, a little different from man, but analogous to him, and endued only with greater power and greater intelligence.
Bolingbroke. Works, vol. v. p. 404. *Essay the Second.*

Entire Vills, Sir Henry Spelman conjectures to have consisted of ten freemen or frank-pledges, *demi-vills* of five, and hamlets of less than five.
Blackstone. Commentaries, vol. i. p. 115. *Introduction*, sec. 4.

DEMI'SE, *v.* } Lat. *demittere vel dimittere; dimit-*
DEMI'SE, *n.* } *tere autem pro relinquere vel donare testamento occurit apud* Ælium Lamprid: Skinner, to leave, give or bequeath by will or testament. It is also applied to

The decease or departure. And see the Examples from Blackstone.

The Stoick calls it *ἀναγγελίαν ἀνθρώπου*, the promise that every man makes, the obligation that he is bound in to nature at his shaping in the womb, and upon which condition his reasonable soul is at his own conception *demised* to him.
Hammond. Works. Sermon 14. vol. iv.

Flatter my sorrow with report of it:
Tell me, what state, what dignity, what honor,
Canst thou *demise* to any childe of mine.
Shakspeare. Richard III. fol. 197.

I conceive it ridiculous to make the condition of an indenture something that is necessarily annext to the possession of the *demise*.
Hammond. Works. Accordance of St. Paul and St. James, vol. i. fol. 725.

Two days after she went to the parliament, which, to the great happiness of the nation, and to the advantage of her government, was now continued to sit, notwithstanding the king's *demise*, by the act that was made five years before, upon the discovery of the assassination plot.
Burnet. Own Times. Queen Anne, Anno 1702.

So tender is the law of supposing even a possibility of his death, that his natural dissolution is generally called his [king's] *demise; demissio regis, vel coronæ:* an expression which signifies merely a transfer of property; for, as is observed in Plowden, when we say the *demise* of the crown, we mean only that, in consequence of the disunion of the king's natural from his body politic, the kingdom is transferred or *demised* to his successor; and so the royal dignity remains perpetual.
Blackstone. Commentaries, vol. i. p. 249. book i. ch. vii.

And I come now to recommend this interesting object to the consideration of Parliament, in order that such further provision, as shall be most expedient, may be made, for securing the judges in the enjoyment of their offices, during their good behaviour, notwithstanding any such *demise*.
His Majesty's Speech, March 3, 1761.

DEMI'T, DEMI'SS, DEMI'SSION. } Lat. *demittere, demissum*, to send, throw or cast down; (*de*, and *mittere*, to send.)
To drop or sink down; to submit, depress.

The occasion of this conceit, might first arise from a common observation, that when they [peacocks] are in their pride, that is, advance their train, if they decline their neck to the ground, they presently *demit* and let fall the same.
Sir Thomas Brown. Vulgar Errours, book iii. ch. xxvii.

This said he, and soone after when he had put upon Julian his grandfather's purple, and declared him Cæsar with the joy of the armie: he speaketh unto him somewhat sad, and carrying a *demisse* and lowly looke.
Holland. Ammianus, fol. 44. *Constantius.*

And I sweare vpon the holie euangelists here presentlie with my hands touched, that I shall neuer repugne to this resignation, *demission* or yielding vp, nor neuer impugne them in anie maner by word or deed, by myselfe nor none other.
Holinshed. Richard II. Anno 1399.

I shall instance in prostration as a lowlier and humbler act of bodily worship than kneeling is, and this is not affirmed to be particularly commanded, and so voluntary, yet sure acceptable to God if it flow from that vehement zeal of spirit and *dimission* of mind, in confession and sense of sin, that I shall hope it doth.
Hammond. Works. Of Will Worship, vol. i. fol. 238.

DEMO'CRACY, DEMO'CRAT, DEMOCRA'TICK, DEMOCRA'TICAL, DEMOCRA'TIST. } It. *democrazia*; Sp. *democracia*; "Fr. *democratie*; a *democratie*; popular government, rule or authority." Cotgrave. See the Examples from Blackstone

I think it good, and my desire is, that the speeches and discourses of this good company, may not be dealt among the rich and noble persons only who are here in place, but parted equally and indifferently among them all, and go round like a cup of wine, as the manner is in *democracy* or state of a city, governed by the people. *Holland. Plutarch*, fol. 275.

DEMOCRACY. — DEMOLISH.

He that had seen Pericles lead the Athenians which way he listed, haply would have said he had been their prince; and yet he was but a powerful and eloquent man in a *democracy*, and had no more at any time than a temporary and elective sway, which was in the will of the people when to abrogate.

Milton. Of Prelatical Episcopacy.

A magistrate that justly wore his gown
While England had a king, or king a crown;
But stoutly flung it off, when once he saw
Might knock down right, and lust did justle law.
His soul scorn'd a *democracy*, and would
No longer stay, than while the kingdom stood.

Brome. The Memory of Sir J. Cordel, Knt.

For the people of Athens, when the Persians were chased out of Greece, did so highly value their own merits in that service, that they not only thought it fit for themselves to become the commanders over many towns and islands of the Greeks, but even within their own walls they would admit none other form of government than merely *democratical*.

Ralegh. History of the World, book iii. ch. vii. sec. 4.

Aristocratic gouernment,
Nor *democratick* pleasde
But where to one man's emperie
Is monarchia seasde.

Warner. Albion's England, book x. ch. lvii.

The thing which those *democraticals* chiefly then aimed at, was to force the king to call a parliament, which he had not done for ten years before, as having no help, but hindrance to his designs in the parliaments he had formerly called.

Hobbes. Behemoth, part i. fol. 501.

It [government] was now shred into a *democracy*; and the stream of government being cut into many channels, run thin and shallow. whereupon the subject having many masters, every servant had so many distinct servitudes.

South. Sermons, vol. v. p. 85.

As though he would have all episcopacy abolished, and bring back into the church a *democratical* ataxy; yea, an ochlocracy, (i. e.) the government of the multitude; and would obtrude the Geneva discipline upon all churches.

Strype. Life of Whitgift, Anno 1593.

He limiteth no magistrates; he altereth no poliey; he meddleth neither with *democraties*, aristocraties, nor monarchies, nor prescribeth whether old or young, rich or poor, learned or unlearned, men or women, should reign.

Id. Life of Aylmer, ch. xiii.

The political writers of antiquity will not allow more than three regular forms of government; the first, when the sovereign power is lodged in an aggregate assembly, consisting of all the free members of a community, which is called a *democracy*.

Blackstone. Commentaries, vol. i. p. 47. *Introduction*, sec. 2.

He [the emperour] endeavours to crush the aristocratick party, and to nourish one in avowed connexion with the most furious *democratists* in France. *Burke. Thoughts on French Affairs.*

Under the arbitrary governments, besides the general turn of softness and effeminacy, which such governments may be justly supposed to give to the spirit of a nation, the art of speaking cannot be such an instrument of ambition, business, and power, as it is in *democratical* states.

Blair. Lecture 25. vol. ii.

The frame of our commonwealth did not admit of such an actual election; but it provided as well, (and while the spirit of the constitution is preserved,) better for all the effects of it than by the method of suffrage in any *democratick* state whatever.

Burke. Thoughts on the present Discontents.

DEMO'LISH, DEMO'LISHER, DEMO'LISHING, *n.* DEMO'LISHMENT, DEMOLI'TION.

Fr. *demolir*; Lat. *demoliri, molem dejicere*; to cast down any mass, any pile or structure. And, generally,

To destroy, to ruin, to dash or break to pieces.

After this he surprised all the Priests of Baal by a subtilty, feigning a great sacrifice to their God, by which means he drew them together into one temple, where he slew them: and in the same zeal to God utterly *demolished* all the monuments of that impiety.

Ralegh. History of the World, book ii. ch. xx. sec. 2.

The *demolishers* of them can give the clearest account, how the plucking down of churches conduceth to the setting up of religion.

Fuller. Worthies. Exeter.

By the passing of this bill, so many persons in both houses would be fully satisfied, that they would join in no further alteration; but, on the other hand, if they were crossed in this, they would violently endeavour an extirpation of bishops, and a *demolishing* of the whole fabrick of the church.

Clarendon. History of Civil War, vol. i. part ii. p. 427.

You have found me merciful in arguing with you,
Swords, hangmen, fires, destructions of all natures,
Demolishments of kingdoms, and whole ruines
Are wont to be my orators.

Beaumont and Fletcher. The False One, act ii. sc. 1.

And so in the end, the glory of this temple, set up after Antichrist's *demolishment*, will yet be rendered more glorious (as that of Zerubbabel's also was) by Christ's coming into it.

Goodwin. Works, vol. ii. part i. fol. 143.

This man defies 'em still, threatens destruction
And *demolition* of their arms and worship,
Spits at their powers.

Beaumont and Fletcher. The Island Princess, act v. sc. 1.

His death also was enigmatically described by the destruction, or *demolishment* of his bodily temple, answerable to those circumlocutions concerning our ordinary death.

Barrow. Sermon 27. vol. ii.

So Theodoret tells us, that in *demolishing* the temples at Alexandria, the Christians found hollow statues fixed to the walls, into which the priests used to enter, and thence deliver oracles.

Jortin. Remarks on Ecclesiastical History, vol. i. p. 255.

Lys. Whatever merit this writer may have as a *demolisher*, I always thought he had very little as a builder.

Berkeley. The Minute Philosopher, dial. 5.

On their coming into administration, they found the *demolition* of Dunkirk entirely at a stand: instead of *demolition*, they found *construction*; for the French were then at work on the repairs of the jettees.

Burke. Observations on a late State of the Nation.

DEMONA, VAL DI, a Province of Sicily occupying the north-east part of the country, and extending from the Straits of Messina to Catania. It has the valley of Mazzara on the west, and that of Noto on the south; and is about 112 miles long, and between 60 and 70 broad, in its widest part. The population has lately been stated at 521,000; and to this part of the country the Lipari Islands are also considered as belonging. Much of this Province is mountainous and woody, and the only fertile parts are those near the banks of the rivers and smaller streams, many of which, however, are either wholly or partially dried up during a considerable part of summer. The atmosphere of this Province, however, is cooler and more humid than in the eastern and southern parts of the Island. Silk is one of its chief productions; besides which it yields hemp, flax, olives, lemons, oranges, figs, currants, and pistachio nuts. Sulphur is also found in considerable quantities towards Mount Ætna. Messina, the Capital of the Island, is situated in this Province; and the other principal Towns on the coast, are Melazzo, Cefalu, and Taormina. The first will be more fully described in another place. Melazzo, (the ancient *Mylæ*,) stands on the north, twenty miles west of Messina; partly covering a promontory of the same name, and partly situated at the bottom of the bay which forms a good harbour, capable of containing a considerable fleet.

DEMONA, VAL DI. — DEMONSTRATE.

The upper town is strongly fortified, but neither this nor the lower have any buildings of much interest. The trade chiefly consists in the export of wine, olives, and oil, and is principally carried on with Marseilles, Leghorn, and Genoa. The tunney fishery likewise occupies a number of people belonging to this port. The plain of Melazzo, which is covered with villages and groves of orange, lemon, and olive trees, and bounded by lofty mountains, presents the traveller with a scene of great picturesque beauty. The population of Melazzo is nearly 6000. Cefalu is also situated on the north coast, and is the See of a Bishop, but is not so populous as Melazzo. It has a small trade, and a productive fishery; but the harbour is not capable of containing more than thirty or forty vessels at a time. It stands about seventy-five miles west of Messina, in latitude 38° north. Taormina, *Tauromenium*, built by Andromachus, out of the ruins of *Naxos*, on the promontory *Taurus*, is a small but interesting Town, covering part of a craggy mountain on the eastern coast, and containing about 4000 inhabitants. The splendour of the old city is still evinced by the remains which are to be seen in the neighbourhood; the theatre, the cisterns, and the aqueducts being all magnificent objects. Taormina is remarkable for the number of its churches and convents, some of which are profusely ornamented with marble. It also forms one of the strong military positions of the Island, and prior to the Xth century belonged to the Greeks, from whom, at that period, it was taken by the Saracens, who called it Al-Moezzia, a name which it retained for a considerable time afterwards. In 1690 it suffered greatly from an earthquake. It has a harbour, and exports wine, hemp, and some other products of the adjacent country. In its vicinity the sea sometimes makes a dreadful roaring among the rocks, which has given rise to an idle conjecture, that the water absorbed by Charybdis is here returned to the ocean.

Cefalu.

Taormina.

DEMO'NSTRATE, DEMONSTRA'TION, DEMONSTRA'TING, DEMO'NSTRATIVE, DEMO'NSTRATIVELY, DEMO'NSTRATIVENESS, DEMONSTRA'TOR, DEMO'NSTRABLE, DEMO'NSTRABLENESS, DEMO'NSTRANCE. Fr. *démonstrer*; Sp. *demonstrar*; It. *dimostrare*. From *moneo*, is *monestrum*, and by a syncope of one letter, *monstrum*, whence *monstro*. Vossius. *Monere*, to call to mind, to call the attention to. And thus, *monstrare* or *demonstrate*, To show, to exhibit, to present to the senses, to the mind, the understanding; to make manifest, clear, plain; to prove.

I would (said Reason) thee lere
Sith thou to learne hast soch desire
And shew thee withouten fable
A thing that is not *demonstrable*.
Chaucer. The Romant of the Rose, fol. 138.

Thou thy selfe art he, to whom it hath been shewed, and preued by ful many *demonstrations*, as I wotte well, that the soules of men, ne mowen not dien in no wise.
Id. The second Booke of Boecius, fol. 218.

And ye shull seen, up peril of my lif,
By veray preef that is *demonstratif*.
Id. The Sompnoures Tale, v. 7854.

He maketh his calculacions,
He maketh his *demonstrations*.
Gower. Conf. Am. book vi. fol. 135.

Now come we to yᵗ special point wherin Tindall gyueth vs a glorius *demonstration* of hys excellent highe witte and learning, farre surmounting the capacitie of poore popishe men to perceiue, howe it might be possible that any mā sinneth not, and yet for all that sinneth alwaye styll.
Sir Thomas More. Workes, fol. 538. *The second Part of the Confutacion of Tyndall.*

DEMONSTRATE.

The oration *demonstratiue* standeth either in praise or dispraise of some one man, or some one thing, or some one deed doen.
Wilson. The Arte of Rhetorique, fol. 11.

In other things we have been willing so far to descend to the desires of our good subjects, as might fully satisfy all moderate minds, and free from all just fears and jealousies which those messages, which we have hitherto sent unto the commons house, will well *demonstrate* unto the world.
State Trials. Proceedings in Parliament relating to the Liberty of the Subject.

But this law which Thomas Aquinas calleth *An Act of Reason taken properly*, and not a habit, as it is an evident natural judgment of practice reason: they divide into *indemonstrable*, or needing no *demonstration*, (as that good is to be followed, and evil to be eschewed;) and *demonstrable*, which is evidently proved, out of higher and more universal propositions.
Ralegh. History of the World, book ii. ch. iv. sec. 6.

As the proving of these two things will overthrow all atheism, so it will likewise lay a clear foundation, for the *demonstrating* of a Deity distinct from the corporeal world.
Cudworth. Intellectual System, fol. 145.

I answer, that seducement is to be hinder'd by fit and proper means ordain'd in church discipline, by instant and powerful *demonstration* to the contrary; by opposing truth to error, no unequal match; truth the strong, to error the weak, though sly and shifting.
Milton. Of Civil Power in Ecclesiastical Causes.

My reason hereof is convincing and *demonstrative*; because nothing is necessary to be believed, but what is plainly revealed.
Chillingworth. Rel. of Prot. Ch. part i. ch. ii.

You commend humility, as the great and sovereign antidote against pride, the common disturber of mankind; and certainly what you say, is *demonstratively* true, if all the world could be persuaded to it; but this never was nor can be expected.
Hall. Cont. vol. i. p. 271. *Of Humility.*

And to this, I that did not really adhere to that, will not be so far concerned in it, as to make any reply, or at all to endeavour to defend it, or to add of it farther than this, that the bare possibility that it might so signifie supersedes all *demonstrativeness* of proof from this text for the criminousness of will-worship.
Hammond. Works. Defence of Treatises, vol. ii. part iv. fol. 178.

Here sure 'tis evident, that the truth of the minor is taken as confess'd, and then I am not to have so mean an opinion of the *demonstratour's* skill, that he will impertinently attempt to prove, what he takes for confess'd.
Id. Of Tradition, vol. ii. part ii. fol. 246.

Not that I covet any of your dross,
But that the power of this art may be
More *demonstrably* evident, leave in
My hands all but some smaller sum, to set
Something to stake at first.
Cartwright. The Ordinary, act ii. sc. 3.

He is to beseech them, yea, and to persuade with them particularly one by another, by good reasons and *demonstrances* of how many calamities peevish obstinacy is the cause.
Holland. Plutarch, fol. 303.

Whether therefore the being and attributes of God can be *demonstrated*, or not; it must at least be confess'd by all rational and wise men, to be a thing very desirable, and which they would heartily wish to be true, that there was a God, an intelligent and wise, a just and good being to govern the world.
Clarke. On the Attributes, p. 5.

Those intervening ideas which serve to shew the agreement of any two others, are call'd proofs; and where the agreement or disagreement is by this means plainly and clearly perceiv'd, it is call'd *demonstration*, it being shewn to the understanding, and the mind made to see that it is so.
Locke. Of Human Understanding, vol. i. book iv. ch. ii. sec. 3.

Eloquent men do never more exceed in their indulgence to fancy, than in the *demonstrative* kind, in panegyricks, in their commendations of persons.
Barrow. On the Pope's Supremacy, vol. i. part ii. fol. 72.

DEMONSTRATE. — DEMULCE.

Pythagoras, Plato, and Aristotle in some measure, had a knowledge of these principles; but I pretend to have established them *demonstratively* in my *Theodicæa*, though I have done it in a popular manner.
Clarke and Leibnitz. Leibnitz's Second Paper, p. 21.

The being of a God is not mathematically *demonstrable*, nor can it be expected it should, because only mathematical matters admit of this kind of evidence. *Tillotson. Sermon* 1.

For these reasons (I say) 'tis very fit, that notwithstanding the natural *demonstrableness* both of the obligations and motives of morality, yet considering the manifest corruptness of the present estate which humane nature is in, the generality of men should not be left wholly to the workings of their own minds, to the use of their natural faculties, and to the bare convictions of their own reason. *Clarke. On the Evidences*, p. 282.

And now, consequently, he must of necessity affirm all the conclusions, which I have before shown to follow *demonstrably* from that opinion. *Id. On the Attributes*, p. 29.

May no storm ever come, which will put the firmness of their attachment to the proof; and which in the midst of confusions, and terrours, and sufferings, may *demonstrate* the eternal difference between a true and severe friend to the monarchy, and a slippery sycophant of the court.
Burke. Thoughts on the Cause of the present Discontents.

His miracles were either such and so great, as manifestly to prove in their nature, that they were divine ones; or they were such, as being wrought in opposition to sorceries and enchantments, and having plainly the superiority over them, were a *demonstration* of the superior power, by which he acted.
Pearce. Sermon 10. vol. iii.

But nothing can be more *demonstrative* evidence of their ingenuity than the construction and make of their canoes, which, in point of neatness and workmanship, exceed every thing of this kind we saw in this sea.
Cook. Voyage, vol. iii. book ii. ch. iii.

Virtue, according to Plato, might be considered as a species of science, and no man, he thought, could see clearly and *demonstratively*, what was right and what was wrong, and not act accordingly. *Smith. Moral Sentiments*, part vii. sec. 2.

The *demonstrator* confounds in it two contrary propositions; and sliding, insensibly to many readers, from that which no reasonable man can admit into that which every reasonable man must admit, he means nothing by a pomp of words, or he means to make the proofs of the latter pass for proofs of the former.
Bolingbroke. Works, vol. vii. p. 331. *Fragments or Minutes of Essays.*

Qu. 43. Whether an algebraist, fluxionist, geometrician, or *demonstrator* of any kind can expect indulgence for obscure principles or incorrect reasonings?
Berkeley. Works, vol. iv. p. 88. *The Analyst.*

It is to be attributed to the early intellectual habits of some among the students in theology who receive holy orders, without having had time to attend closely to any thing but mathematics, that they are willing to assent to nothing but what is nearly *demonstrable*, and explain away every thing mysterious or irreconcilable to their preconceived notions of truth and rectitude.
Knox. Considerations on the Lord's Supper, vol. vi. p. 444. sec. 20.

Which *demonstrably* proved that he and his religion had a divine original, and that therefore the sufferings they underwent for his sake in the present life would be amply repaid by the glorious rewards reserved for them hereafter.
Paley. Lecture 5. vol. i.

DEMU'LCE, DEMU'LSATION, DEMU'LSION. *Demulcere*; (*de*, and *mulc-ere*, to soften;) A. S. *milesc-ian*, to soften, to soothe.

Jupyter was cõueyed into Phrigia, where Saturne also pursuyng hym, Rhea semblably taught the people there, called Coribantes, to dãce in another fourme: where with Saturne was eftsones *demulced* and appaised. *Sir Thomas Elyot*, book i. ch. xx.

And this grave incomparable Solomon, though he could precept the erring world against all the seducing crafts of women, yet we see he could not save himself from being entangled by their *demulceations*. *Feltham. On Saint Luke*, 14. 20.

It is to be considered, from whence it comes to pass, that wise men, and mostly such, should chuse goodness and virtue with affliction, and the burthens of unpleasing accidents; rather than vice garlanded with all the soft *demulsions* of a present contentment. *Feltham. Resolves* 57.

DEMU'R, *v.* DEMU'R, *n.* DEMU'RRER, DEMU'RRAGE, DEMO'RANCE. Also written *Demour*. Fr. *demeurer, demourer*; It. *dimorare*; Lat. *demorari*; *de*, and *morari*, from *mora*, delay; and this from *μείρ-ειν, dividere quia* morantes *tempus intervallis trahunt ac* dividunt. Vossius.

To abide, remain, tarry, stay, linger, stand long on; to dwell upon, to pause, to hesitate.

And in this question, if the parties *demurred* in our iudgemẽt we might ask aduyse further of learned mẽ & iudges.
Sir Thomas More. Works, fol. 215. *A Dialogue concerning Heresies.*

The man is a very foole to make his *demorrence* vpon such an olde wife. *Skelton. The Boke of Three Fooles.*

And the sayde Peloponesyans *demoured* in the land.
Nicoll. Thucydides, fol. 72.

And hauyng made one assaulte vpon the campe of the Athenyans, though they had not had the worst, yet durst they not *demoure* nor abyde vpon the campe. *Id. Ib.* fol. 73.

And therefore as soone as the storm began to asswage of its fury (which was a long half hour) willing to give his men no longer leasure to *demurre* of those doubts, nor yet allow the enemy farther respite to gather themselves together, he stept forward.
Sir Francis Drake Revived, fol. 15.

PLOT. Sister, 'tis so projected, therefore make
No more *demurs*; the life of both our fortunes
Lies in your carriage of things well.
Mayne. The City Match, act iv. sc. 2.

Most Serene King,
Whereas there is a considerable sum of money owing from certain Portugal merchants of the Brazil company to several English merchants, upon the account of freightage and *demorage*, in the yeers 1649 and 1650.
Milton. Prose Works. Letters of State, fol. 196.

Notwithstanding he hoped that matters would have been long since brought to an issue, the fair one still *demurrs*. I am so well pleased with this gentleman's phrase, that I shall distinguish this sect of women by the title of *demurrers*. *Spectator*, No. 89.

[A *demurrer*] denies that by the law arising upon these facts, any injury is done to the plaintiff, or that the defendant has made out a legitimate excuse; according to the party which first *demurs, demoratur*, rests or abides upon the point in question.
Blackstone. Commentaries, book iii. ch. xxxi. vol. iii. p. 314.

The ship was delayed, at a *demurrage* of an hundred dollars a day, for upwards of three months, waiting in vain for a better market. *Burke. Articles of Charge against Warren Hastings.*

DEMURRER, in *Law*, a pause or stop put to the proceeding of any Action, upon some point which must be determined by the Court before any further proceedings can be taken. In every Action the controversy is either as to the *fact* or as to the *law*; the first must be decided by the Jury, the second by the Court. A Demurrer, therefore, is an issue upon a matter of law: it confesses the facts to be true, as stated by the opposite party, but denies (as stated in the Extract from Blackstone, given above) that by the law arising upon those facts any injury is done to the plaintiff; or that the defendant has made out a lawful excuse. If the matter of the Plaintiff's declaration is supposed to be insufficient in law, then the Defendant Demurs to it; if, on the other hand, the Defendant's plea is considered invalid, then the Plaintiff Demurs to it. Sometimes Demurrers are for want of sufficient form in the Writ or Pleadings.

DEMU'RE, *adj.* DEMU'RELY, DEMU'RENESS. *De bon mœurs*; one of good manners. Minshew. This, Junius thinks, is trifling; and prefers Casaubon's derivation from Gr. *θέμερος*, grave, honest.

MURE. DEN.

Skinner thinks from *des mœures*, as we now say, over mannerly, *molestè, superstitiosè modestus*; but, by our old writers, it is used without any subaudition of such excess.

Attentive to, observant or regardful of, manners or morals; now frequently with a sub. of—affectation.

Thus the verb in Shakspeare: To regard or look upon with affected modesty.

When this lady had heard al this lāguage
She gaue answere, ful softe and *demurely*
Without chaunging of colour or courage.
Chaucer. La belle Dame sans Mercie, fol. 252.

In this apparell she goynge betwene the Erle of Ouersteyne & the Graunde Master Hostoden, which had the conduyte & ordre of the performaunce of maryage, with most *demure* countynaunce & sad behaviour, passed through the king's chaumbre.
Hall. Henry VIII. The thirty-first Yere.

And it is a world to see how *demurely* & sadly some sit, beholding them that dance, and with what gesture, pase, and mouing of the body, & with what sober footynge some of them dance. *Vives. Instruction of a Christian Woman*, K 7.

After that Gabriel had al thys sayed, the maiden made answer in fewe wordes, but wordes of suche sorte, as might be a witnesse of exceeding great *demurenesse* in hir, coupled with passing great affiaunce and zele towardes God. *Udall. Luke*, ch. i.

——— I am safe;
Your wife, Octauia, with her modest eyes,
And still conclusion, shall acquire no honour
Demuring upon me.
Shakspeare. Antony and Cleopatra, fol. 363.

Lo two most goodly virgins came in place,
Ylinked arme in arme in louely wise,
With countenance *demure*, and modest grace,
They numbred euen steps, and equall pase.
Spenser. Faerie Queene, book i. can. 10.

——— Give me
My gallant prentice! he parts with his money
So civilly, and *demurely*, keeps no account
Of his expenses, and comes ever furnish'd.
Massinger. The City Madam, act iii. sc. 1.

And though the maids did shew themselves thus naked openly, yet was there no dishonesty seen or offered, but all this sport was full of plays and toys without any youthful part or wontonness; and rather carried a shew of *demurenesse* and a desire to have their best-made bodies seen and spy'd.
Sir Thomas North. Plutarch, fol. 40. *Lycurgus.*

So cat transform'd sat gravely and *demure*,
Till mouse appear'd, and thought himself secure,
But soon the lady had him in her eye,
And from her friend did just as oddly fly.
Dryden. An Essay upon Satire.

'Tis true, they proclaim'd themselves poets by sound of trumpet, and poets they were upon pain of death to any man who durst call them otherwise. The audience had a fine time on't, you may imagine; they sate in a bodily fear, and look'd as *demurely* as they could: For 'twas a hanging matter to laugh unseasonably.
Id. Plays, vol. ii. fol. 58. *Preface to All for Love.*

'Twas on a lofty vase's side,
Where China's gayest art had dy'd,
The azure flowers that blow;
Demurest of the tabby kind,
The pensive Selima reclin'd,
Gaz'd on the lake below.
Gray. On the Death of a favourite Cat.

Under a serious deportment, and the *demureness* of religion, still we see such a constant attention to worldly happiness—so much anxiety about worldly good—so much fear and distress about worldly evil, that it is beyond the power of charity to suppose this heavenly secret is perfectly discovered even here.
Gilpin. Sermon 36. vol. ii.

DEN, A. S. *den, vallis*, a valley, a vale, a dale; *it. cubile*, a couch, a *den*. Somner; who adds, Also a pathless place, woody, rugged, and uncultivated, suited for feeding swine and cattle.—The word may probably be akin to *Down*, q. v.

Den is a frequent termination in English names of places, and always implies a situation in a valley. *Good den* is a corruption of Good even, or evening. DEN. DENAY

She dorst the wilde beastes *dennes* seke,
And rennen in the mountaignes all the night,
And slepe under the bush.
Chaucer. The Monkes Tale, v. 14269.

And when the hande of the Medianites was sore vpon Israel, the childrē of Israel made them *dennes* in the mountaynes and caues and stronge holdes. *Bible, Anno* 1551. *Judges*, ch. vi.

——— This *cave* fashion'd
By provident nature, in this solid rock
To be a *den* for beasts, alone, receives me,
And having prov'd an enemy to mankind,
All humane helps forsake me.
Beaumont and Fletcher. The Knight of Malta, act iv. sc. 1.

See, from afar, yon rock that meets the sky;
About whose feet such heaps of rubbish lye:
Such indigested ruin; bleak and bare,
How desert now it stands, expos'd in air!
'Twas once a robber's *den*; inclos'd around
With living stone, and deep beneath the ground.
Dryden. Virgil. Æneid, book viii.

The most usual method of taking this animal is while a cub, and incapable of resistance. The place near the *den* of the lioness is generally well known by the greatness of her depredations on that occasion; the natives, therefore, watch the time of her absence, and, aided by a swift horse, carry off the cubs.
Goldsmith. Animated Nature. The Lion.

DENARY, Fr. *denaire*; Lat. *denarius*, ten. *Decem, decenus, denus, denarius.* A denarius, a Roman silver coin marked with the letter X, valued at ten *asses* or ten pounds of brass, 7¾*d.* English.

But that seruaunte beeyng nowe free and at libertie as soone as he was gone out of his maister's sight, met by chaunce with one of his felowe seruauntes which aught hym a lytle money: that is, an hundreth *denaries*, or pieces of syluer coyne.
Udall. Matthew, ch. xix.

This prince therefore hauing made the generall partition of his kingdome into shires, or shares, he divided againe the same into lathes, as lathes into hundreds, and hundreds into tithings, or *denaries*, as diuers haue written.
Holinshed. Description of England, ch. iv.

In the early times of Rome, the price of a sheep was a *denarius*, or eight pence, and the price of an ox, ten times as much.
Priestley. Lectures on History, vol. ii. part iii. lec. 15.

It was but yesterday, two of my domestic officers, mere striplings were hired for this goodly purpose at the price of three *denarii*: such is the easy purchase of eloquence.
Melmoth. Pliny, to Maximus.

DE'NAY, *v.* } *Deny*, anciently so written. Fr.
DE'NAY, *n.* } *denier*; Sp. *denegar*; Lat. *denegare*; *de, ne*, and *agere*, q. d. Be it not. Let it not be done. To refuse.

The Grecian king had not
The powre for to *denay*,
His own deare childe, and sonne in lawe
The thing that both did pray.
Gascoigne. The Complaint of Phylomene.

Amonges other of his tyranyes, he asked a great sūme of money of Seynt Edmundes landes, whiche the rulers *denayed*; for so moche as they claymed to be free of all kynges trybute.
Fabyan, vol. i. ch. 209.

Thus was the noble heart long time betwixt
Feare and remorse, not granting nor *denaying*;
Vpon his eyes the dame her lookings fixt,
As if her life and death lay on his saying.
Fairfax. Godfrey of Boulogne, book iv. st. 67.

——— Nor
Was libertie *denayde*
Of hawking, hunting, and disports:
That, had she been content,
Her merriest and securest daies,
A prisoner she spent.
Warner. Albion's England, book ix. ch. lv.

DENAY. — DEN-BIGH-SHIRE.

Of mild *denaies*, of tender scornes, of sweet
Repulses, war, peace, hope, despaire, ioy, feare
Of smiles, iests, mirth, woe, griefe, and sad regreet.
Fairfax. Godfrey of Boulogne, book xvi. st. 25.

Situation and boundaries.

DENBIGHSHIRE, a County of North Wales, joining Cheshire and Shropshire on the east, Montgomeryshire and Merionethshire on the south, Caernarvonshire on the west, and Flintshire and the Irish Sea on the north. The Welsh call it Sir Dinbech; and in the time of the Romans it was included in the part of Cambria occupied by the *Ordovices*, forming a portion of *Venedotia*, one of the minor divisions of *Britannia Secunda*. The greatest extent of this County is from north-west to south-east, about forty-eight miles, while its breadth varies from about ten to more than twenty miles. The area, as given in the Population Returns, is 633 square miles, and the resident number of inhabitants 76,511, which is nearly 120 persons to each square mile. The population of this County appears to have increased in the following proportion, since we have any authentic records:

Extent and population.

Increase of inhabitants

	Inhabitants.	Increase.
In 1700	39,700	18 per cent.
1750	46,900	33 per cent.
1801	62,400	6 per cent.
1811	66,400	18 per cent.
1821	78,000	

Proportional employments.

Families chiefly in Ariculture	8,625
Families chiefly in Trade and Commerce	4,399
All other Families	2,653
Total	15,677

Surface.

A considerable portion of Denbighshire is covered with rugged hills and mountains, contributing but little towards human sustenance; other parts are fertile and pleasant. The western parts, which border on Caernarvonshire, are chiefly of a precipitous character, and the same description also applies to the north, with the exception of a tract along the sea coast, which gradually slopes into a plain. The celebrated Vale of Clwyd towards the north-west of this County, presents a scene peculiarly interesting. The land spreads on each side of the river of that name from its source to the sea, and sometimes to the breadth of seven or eight miles. Each side of this vale is bounded by steep, brown, and barren mountains, which afford a strong contrast to the verdant meadows and luxuriant fields below. These are also richly studded with towns, villages, and gentlemen's seats. Towards the Dee the land is in many parts fertile, while the upland tracts are often covered with peat, and afford only cover for the grouse, or fuel for the inhabitants of the lower districts. The lower hills also yield pasture for a few black cattle or mountain sheep. The following are the heights of some of the mountains of Denbighshire, as described by the Trigonometrical Survey of England and Wales:

Vale of Clwyd.

Heights of mountains.

	Feet.
Cyrn y Brain Mountain	1857
Moel Famman	1845
Moel Morweth	1767
Llandinam	1110
Moelfre Issa	1037
Gwannysgaer Down	732

The irregularities in the surface of this County give rise to a considerable diversity of climate. In the higher parts the air is keen and piercing; for, as the wind blows chiefly from the west and south-west it is deprived of its softness by passing over the elevated ridge of Snowdon before it reaches Denbighshire. It is, however, reckoned very salubrious. In the vallies it is much milder. That of Clwyd being open to the breezes from the sea, and defended on the sides by barriers of mountains, is considered as particularly healthy and pleasant.

The principal rivers of Denbighshire are the Clwyd, the Conway, and the Dee. None of these rivers are navigable within the confines of this County. The Clwyd flows from the southern part of the County, and enters the sea a few miles below St. Asaph. The Conway has already been described, and the Dee passes through a part of this County into Cheshire. Besides these the little Ceriog rises on the western side, and joins the Dee at a short distance from Chirk Castle. The Alun commences its course near Llandegla, and falls into the Dee below the town of Holt. The Ellesmere Canal likewise passes through the southern part of Denbighshire; but in summer it is often difficult to obtain a sufficient supply of water to render it navigable. Though only a small proportion of the surface of this County is capable of tillage, agriculture is here more advanced than in many other parts of the Principality, as it has been improved by the establishment of two societies; one in the Vale of Clwyd, and the other near Wrexham. The show of cattle and sheep, and the distribution of prizes by Sir Watkin Williams Wynne has also contributed to the same effect. The roads in this County have been much improved within a few years. The chief agricultural products are cattle, corn, and cheese. The cows are mostly of the black kind, and give excellent milk; and the cheese made in most parts of this County, is superior to that of almost any other part of Wales. The native horses are small but very hardy; and the sheep are of the horned mountain breed, yielding wool well adapted for manufacturing the flannels and coarse cloths which are made in the County. The goats are both larger and finer horned here than in most other countries of the same region, they are also kept in a domesticated state. Besides the articles made of the native wool, there are also some cotton twist and Angola stockings manufactured at Denbigh. There are also small manufactories of iron, and a few Welsh hoops are made at Llanrwst. Iron, lead, and coals are obtained in several parts of Denbighshire; slate of very good quality is worked in the southern parts; and limestone, with other kinds of stone common in most districts.

Denbighshire is divided into six Hundreds, viz. Bromfield, Chirk, Isaled, Isdulas, Ruthin, and Yale. It also contains one Borough, and six market Towns; these are Denbigh, Ruthin, Wrexham, Holt, Llangollen, and Llanrwst. It is included in the Chester circuit; and is partly in the Diocese of Bangor, and partly in that of St. Asaph. It sends two Members to Parliament; one for the County, and another for the Towns of Denbigh, Holt, and Ruthin.

Denbigh, the Capital of the County, is situated on a craggy hill in the Vale of Clwyd, and near a branch of the river of that name. This hill the ancient Britons called *Cledfryn yn Rios*, that is, the craggy hill of Rios. It is a small well-built town, and carries

EN-GH-IRE. on a small trade with some manufactures of shoes, gloves, cotton, flannel, and a few other articles, chiefly designed for the consumption of itself and its vicinity. The population at the last enumeration was 3195, comprising 758 families, of whom 504 were returned as being employed in trade and manufactures. The Town was anciently surrounded by a strong wall, and defended by a castle, the chief part of which was built in the year 1280; in its structure two walls were first built several feet asunder, and the intervening space was filled up with mortar and rough stones, (a work called *Grouting*,) which ultimately became as solid as a rock. This castle was surrendered to the Parliamentary forces in 1646, having, during the preceding year, been occupied by Charles I. himself, after his retreat from Chester; a tower within it still retains the name of *Siambr y brenhin*, or the Royal Apartment. After the Restoration it was blown up, but the remains are still visible. Denbigh suffered greatly in the wars between the Houses of York and Lancaster, and after having been burned by the Earl of Pembroke in 1468, was then built in its present situation below the rock. The Church is a Rectory in the gift of the Bishop of St. Asaph.

in. Ruthin is one of the most considerable market Towns in this County, situated on a hill near the centre of the Vale of Clwyd, and supposed to have derived its name from a castle called *Rhyddin*, or the Red Fortress, from the colour of the stone with which it was built by Edward I. During the Great Rebellion, this was held by the Royalists till about the middle of April 1646, when it was compelled to surrender, and was afterwards demolished, so that only a few fragments now remain to attest its site and dimensions. Ruthin was formerly very populous, and is still a flourishing place. It is about a mile in length, and consists principally of a single street. It contains the most noted free-school in the Principality, founded by Dr. Goodman, a native of Ruthin, and Dean of Westminster, in the reign of Elizabeth. The sessions are held at Ruthin instead of Denbigh, on account of its more central situation. At the last census the population of the parish was 1294, comprising 264 families, 132 of whom were returned as employed in trade and manufacture. Distant 15 miles south-west from Holywell, 210 north-west from London. The Church, which formerly was Conventual, is a Curacy in the patronage of the Dean and Chapter of Westminster.

tham Wrexham is a handsome Town, and has been called the Metropolis of North Wales. The Church is among the seven wonders of the Principality, the other six being Snowdon, St. Winifred's Well, Overton Churchyard, Gresford Bells, Llangollen Bridge, and Pystyl Rhaiadr. Wrexham Church was built at the latter part of the XVth century; it is of the rich florid Gothic style, and though it suffered materially from the Parliamentary forces, thirty images of Saints still remain in niches in the buttresses of the tower, which is 135 feet in height. In the chancel is a fine monument to Mrs. Mary Middleton, by Roubiliac, representing her figure bursting from the tomb at the moment of resurrection. Population in 1821, 8429. The Church is a Vicarage in the gift of the Bishop of St. Asaph. Distant 10 miles south from Chester, 188 north-west from London. Acton, the birth-place of Judge Jefferies, is at a short distance from Wrexham.

gollen. Llangollen is a poor Town, remarkable only for its bridge, built early in the XIVth century on a foundation of rock. Population in 1821, of the entire parish, 3535. The Church is a Vicarage in the gift of the Bishop of St. Asaph. The Vale of Llangollen is eminently beautiful; one end of it opens into another secluded valley, in which stand the remains of Llan Egwest or *de Valle Crucis* Abbey. On a conical hill in the back ground is Castle Dinas Bran of unknown antiquity. At the other extremity of the valley beyond Chirk Castle the Ellesmere Canal is conveyed across the Dee on the nineteen arches of the Pont y Cyssyllte Aqueduct, each forty-five feet in span. The height of the piers, together with that of the trough which conveys the water, is 126 feet from the surface of the Dee. Distant seven miles south-west from Wrexham, 184 north-west from London.

DEN-BIGH-SHIRE. — DEN-DRELLA.

Holt. Holt is an inconsiderable Village with the scanty remains of a Castle, although in the time of Leland it possessed some consequence. He states (*Itinerary*, v. 32) that "The Holt is a praty riche Walsche Toun governed by a maire having ons a yere a fair, but surely no celebrate market. Yn it is a praty Church and a goodly Castel." It is a Borough, and returns one Member to Parliament jointly with Ruthin and Denbigh. Population in 1821, 1403. The Church is a Curacy in the gift of the Dean and Chapter of Winchester. Distant five miles north-east from Wrexham, 183 from London.

Llanrwst. Llanrwst is a market Town in the western part of the County, on the eastern bank of the Conway, 12 miles south from Aberconway, and 218 north-east from London. Being the centre of all the business of the popular and beautiful vale in which it stands, and to which it gives its name, it is a place of consequence in its neighbourhood. Population in 1821, 7227. Church a Vicarage in the gift of the Bishop of St. Asaph.

Llwyd's *Collection for Flint, Denbigh, &c. MS.*; Pennant's *Tour in Wales*; Bingley's *North Wales*; Nordon's *Perambulation and Survey of the Lordships of Bromfield and Yell. Harl. Coll.*

DENDRELLA, in *Zoology*, a genus of *Infusoria*, belonging to the section *Psychodiana*, of the family *Vorticellidæ*, established by Adolphus Brongniart.

Generic character. Body conical, opening by a simple mouth in front, ending in a branched pedicel.

The individuals of the genus *Dendrella* principally differ from the genus *Convallarina* by their body not being bell-shaped, but gradually attenuated at the base so as to be conical, and by not being solitary. They form a very marked passage to the *Sarcoid Polypiers*. The absence of the beards round the mouth at once distinguishes them from the true *Vorticellæ*. Like the latter genus, at a certain time they detach some of the little lateral shrub-like animals which float about freely in the water. Each individual animal becomes a true living bud, which at length attaches itself to a proper place to propagate their species; they inhabit fresh water, and are parasitic on *Conferva* and other small aquatic plants.

Muller describes eight species of this genus, and Brongniart seven. The latter divides it into two sections according to the pedicel being not contractile or slightly so.

a Pedicel not contractile.

1. *D. Lyngbi*, Brongniart; *Echinella Geminata*, Lyngb. *Tent. Alg. Dan.* t. 10, f. d. The movement of

DENDRELLA. DENDROMETER.

this species is so obscure, that Lyngbie considered it a plant, and figured it as such in his beautiful work on the *Algæ* of Denmark, published by the King.

2. *D. Geminata*, Brong.; *Vorticella Pyraria*, Muller, *Infus.* t. 4, f. 1.; *Vorticelle Congugale*, Lamarck, *Anim. sans Vert.* xi. 50; *Ency. Méthod.* t. 25, f. 1. Muller confounded this species with the following. Pallas describes the species as having two beards on each side of the mouth, but neither Muller nor Bronguiart could find them.

3. *D. Bakeri*, Brong.; *Clustering Polypes*, Baker, *Empl. Micros.* t. 12, f. 6, 7.

β Pedicels subcontractile.

4. *D. Mulleri*, Brong.; *Vorticella Racemosa*, Muller, *Infus.* t. 46, f. 10, 11. This elegant species may be seen by the naked eye. The pedicels are united into little groups, each individual contracts with great agility, but sometimes the whole group contracts simultaneously into a brownish globule. Muller observed that each urn would produce in a few hours a small shrub-like bundle, carrying three or four hundred small animated urns.

DENDROBIUM, in *Botany*, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchideæ*. Generic character: calyx three-leaved, the two lowest leaves cohering, somewhat spur-shaped, lip without a spur; anther vertical, two or four-celled; masses of pollen two, or more, globose; flowers often reversed.

A genus allied to *Epidendrum*, containing more than thirty species, mostly natives of the West Indies; some species are parasitic.

DENDROIDES, in *Zoology*, a genus of *Heteromerous Coleoptera*, belonging to the family *Pyrochroidæ*.

Generic character. Antennæ branched, or the joints projecting on the side into a long filiform branch thorax long, narrow, depressed; legs long; claws of the tarsi simple.

The *Dendroides* are distinguished from the *Apales* by their branched antennæ and their simple tarsi; they agree in these characters with the genus *Pyrochroa*, but they differ in the form of their body and thorax. Fischer (in the *Mém. de la Soc. Imp. des Natur. de Moscou.*) has established this genus under the name of *Pogonocerus*, but the former name has the priority.

Two species of this genus have been described:

1. *D. Cyanipennis*, Latr. Found by Bosc in Canada. This is the type of the genus.

2. *D. Thoracicus*, Auderin, the *Pogonocerus Thoracicus* of Fischer, found in Southern Russia.

Roussel, in the *Flora of Calvados*, has proposed to establish a genus of *Marine Algæ*, under the above name, but the plants which he referred to it has been established into several other genera by succeeding authors.

This name has also been given by many Geologists to fossil Corals which branch like trees.

DENDROMETER, δένδρον, a tree, μέτρον, a measure; a Trigonometrical instrument by which the trunk, branches, and height of a tree may be measured from a distance. Various constructions of these instruments may be found in the following publications: Duncombe's (the Inventor) *Treatise upon the Dendrometer*, 1769; the same conjointly with Whittell, 1771; *Repertory of Arts*, ii. 238; *Transactions of the Society for the Encouragement of Arts*, &c. xxv.; Brewster's *Treatise on New Philosophical Instruments.*

DENEGATION, Lat. *denegare, atum.* See DENAY, above. A refusal, a denial. DEN

He speaketh another language to all the world in deeds, and thereby so toucheth vs in honour and *denegation* of iustice, as we be inforced and compelled to vse the sword, which God hath put in our hands as an extreme remedie, whereby to obtaine both quietaesse for our subiects, and also that is due to vs by right, pacts, and leagues.

Holinshed. Scotland, Anno 1542.

Sore did they assault me and craftily tempt me to their wicked wales, or at least to a *denegation* of my faith and true opinion, though it were but by colour and dissimulation.

Foxe. Martyrs, fol. 8677. *Letter of T. Whittel to J. Caius.*

DENEKIA, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*, natural order *Compositæ*. Generic character: calyx imbricated; radial flowers of the corolla two-lipped; receptacle naked; down none.

One species, *D. Capensis*, native of the Cape of Good Hope. Persoon.

DENI'GRATE, DENI'GRATION, DENI'GRATOR. *Denigrate, atum*; Fr. *denigrer*, to *blacken*, to smear with *black*. *Niger*, from the Gr. νεκρὸς, *nam mortui, atri.* Vossius.

For first, if we derive the curse on Cham, or in general upon his posterity, we shall *denigrate* a greater part of the earth than was ever so conceived. *Sir Thomas Brown*, book vi. ch. xi.

We shall emperically and sensiblie discourse hereof; deducing the causes of blacknesse from such originals in nature, as we do generally observe things are *denigrated* by art.

Id. book vi. ch. xii.

These are the advenient and artificial wayes of *denigration*, answerably whereto may be the natural progress. *Id. Ib.*

However in this way of tincture, it seemeth plain, that iron and vitriol are the powerful *denigrators*. *Id. Ib.*

And I could not find, that though in retorts hartshorn and other white bodies will be *denigrated* by heat, yet camphire would not at all loose its whiteness, though I have purposely kept it in such a heat, as made it melt and boil.

Boyle. Experimental History of Colours, exp. 4. part ii.

To which I shall only add, that whereas in these several instances of *denigration*, the metals are worn off, or otherwise reduced into very minute parts, that circumstance may prove not unworthy your notice. *Id. Ib.* exp. 9. part ii.

DENI'ZE, DENI'ZEN, *v.* DENI'ZEN, *n.* DENI'ZATION. Variously written, *Denizen, denize, denison*. A *denizen*, says Blackstone, is an alien born, but who has obtained *ex donatione regis* letters patent to make him an English subject. And Minshew suggests, *donatio*, Fr. *donaison*, a gift or *donation*, *sc.* of liberty.

If this be death, our best part to untie
(By ruining the jail) from lust and wrath,
And every drowsy languor here beneath,
To be made *denizd* citizen of sky.

Drummond. Flowers of Sion.

But when their posteritie became not altogither so wearie in keeping, as their ancestors were valient in conquering, the Irish language was free *denized* in the English pale.

Holinshed. Description of Ireland, ch. i.

The world lamenteth and counteth them vnfortunate which be banished and dryuen out of theyr countrey: but Christ pronounceth them blessed, whiche be banished for the gospel sake; for they be made *denizens* in heauen.

Udall. Matthew, ch. v.

Lan-franc. It should rightly be Land-franc, and seemeth first to have bin a name of naturalizing or making the bearer thereof a free *denizen*, whereby hee became land-franc, to wit, free of the country.

Verstegan. Restitution of Decayed Intelligence, ch. viii.

IZE. — N- RK.

Therefore one of the 24 elders would have John especially to mark and observe, as a strange thing, beyond the expectation and imagination of men, that God should ever take those (so numerable a company) into so great a priviledg, as to be made *denizens* of the new Hierusalem, and have their names found there.
Goodwin. Works, vol. iii. part i. fol. 55.

The pear-main, which to France long ere to us was known,
Which careful fruitrers now have *denizen'd* our own.
Drayton. Poly-olbion, song 18.

Others there be of the same nature, that the king may exercise out of parliament, which right is grown unto him in them, more in those others by the use and practice of the common-wealth, as *denization*, coynage, making warre.
State Trials. Of the great Case of Impositions on an Information in the Exchequer.

There was a private act made, for *denizing* the children of Richard Hills, an eminent merchant abroad.
Strype. Memorials. Edward IV. Anno 1552.

Poor refugees at first, they purchase here,
And, soon as *denizen'd*, they domineer.
Grow to the great, a flatt'ring servile rout:
Work themselves inward, and their patrons out.
Dryden. Juvenal. Satire 3.

He had informed the diocesan of somebody there, that preached popish doctrines, I suppose, and had the king's licence; with whom nevertheless the people were grieved, and the rather because he was an outlandish man, however a *denison*.
Strype. Memorials. Henry VIII. Anno 1538.

It [*denization*] is *basilicon doron*, it is the bounty and kindness of the king to be born out of his dominions, to give him the capacity of a subject, to sue and be sued, and the like, which cannot be forfeited even for breach of conditions in the letters patents of *denization*.
State Trials, ch. ii. 1682. *Proceedings between the King and the City of London.*

DENIZE. — DEN-MARK.

Lord Coke (sec. 198) gives a derivation of DENIZEN, from the legal French *deins nèe, tanquam in regno natus*. A Denizen is in a middle state between an alien and a natural born, or naturalized subject; partaking of the nature of both, he may take lands by purchase or devise. By Statute 25 George II. c. 39, no natural born subject shall derive a title through an alien parent or ancestor, unless he be born at the time of the death of the ancestor who dies seized of the estate which he claims by descent; with this exception, that if a descent shall be cast upon a daughter of an alien it shall be divested in favour of an after-born son, and in case of an after-born daughter the sisters shall be coparceners. With respect to the distinction between Denizens and persons naturalized by Act of Parliament, it may be observed, that the children born previous to the Denization of the parent cannot inherit by descent, whilst those of a foreigner naturalized are in every respect entitled to the same privileges as British subjects. As far as regards commercial privileges also, a Denizen is nearly on the same footing with a natural born subject. No Denizen can be of the Privy Council, or sit in either House of Parliament, or have any office of trust, civil or military, or be capable of any grant of lands, &c. from the Crown. See 12 and 13 William III. c. 2.

DENMARK.

ion, &c.

DENMARK, one of the Kingdoms in the north-west of Europe, partly continental, partly distributed among the neighbouring islands, besides those of Faroe and Iceland situated far in the expanse of the Northern Ocean. The inhabitants of these dominions have been known by the name of Danes ever since the VIth century, when Jornandes, in his Work *De Rebus Gothicis*, shed the first dawn of light on their history. The appellation seems to have been derived from one of their first leaders called Dan; but they are frequently included in the general term of Scandinavians and Goths. The name of the Kingdom is evidently derived from that of the people, and implies the Marches or Territories of the Danes. The continental part of these dominions stretches from the right bank of the Elbe, in latitude 53° 30′, to the extreme point of Jutland, about 57° 40′; extending from north to south through 4° 20′ of latitude. This part includes in succession from north to south, Jutland, Sleswick, Holstein, and the recently acquired Duchy of Lauenburg. The chief insular portions are Zealand, Funen, Langeland, Alsen, Falster, Laland, Bornholm, and Moen, with others of less extent, situated in the south-west part of the Baltic. The Sea therefore is the general boundary, except where the peninsula joins Germany in the south.

it.

Though these dominions are not of great extent compared with many of the other European Powers, yet they form a concentrated territory, to which their situation. extent of coast, and other circumstances impart a considerable interest. The continental part is about 300 miles from north to south, but seldom more than 100 from east to west. The insular division has always been the chief centre of the Danish power. Zealand being the most central and populous of these islands is the seat of Government. It approaches a circular form, and is nearly 200 miles in circuit. Funen is the next in importance, and is separated from Zealand by a strait called the Great Belt. This island is about fifty miles long and forty broad. Laland is situated south of Zealand, and is a fertile island, thirty miles long, and twenty broad. Langeland lies on the west of Laland, and derives its name from the great proportion its length bears to its breadth, the one exceeding thirty miles, and the other being less than ten. Falster and Bornholm are each about twenty miles long, but not more than twelve broad. The first of these has been called the Orchard of Denmark, and the last has frequently been a point of contention between the Swedes and Danes. The whole surface of these different territories is stated at 22,000 square miles; and the population at nearly 1,700,000 individuals, which is nearly eighty persons to each square mile.

Progressive geography.

Population.

From the most authentic history of early times, it appears that the original inhabitants of these regions were the *Cimbri*, or northern Celts, from whom the peninsula was called the Cimbric Chersonese. But when the more powerful tribes of Scandinavian Goths,

DEN-MARK.

from the north and east, pressed upon these *indigines*, they were compelled to take refuge in more southern countries. Yet Tacitus states that there still existed a small community of the *Cimbri* in the southern part of Jutland, while the rest of the peninsula was possessed by seven Gothic tribes, one of which was the *Angli*, who subsequently imparted their name to the principal part of Great Britain. In the eastern part of the Duchy of Sleswick there is still a district or Province called Anglen. It is to Roman enterprize and ambition, however, that we are indebted for the first real knowledge which we possess of these regions. From their writers it appears that Denmark was then inhabited by a maritime people, who had adopted a monarchical form of government. Jornandes and the Francic historians supply further information respecting these people, till Adam de Bremen gave a minute description of the country in the XIth century, and their own classical author, Saxo Grammaticus, wrote his history towards the end of the XIIth.

The Island of Rugen was annexed to the Danish dominions in 1157, by Waldimar the Great, after defeating the Wends in several successive engagements; soon after which the addition of Pomerania took place. The marriage of Margaret, daughter of Waldimar III., King of Denmark, to the King of Norway, in 1363, produced the memorable union of the three Crowns of the North. In 1387, Margaret ascended the Throne of Denmark and Norway, and that of Sweden, two years afterwards. Iceland and the Faroe Islands, which previously belonged to Norway, were, of course, acquired at the same time. Christian I., Count of Oldenburg, the founder of the present Dynasty, inherited the Duchies of Sleswick and Holstein in 1460, and mortgaged the Orkney and Shetland Islands to Scotland a few years afterwards. The greater part of Sweden threw off the Danish yoke during the tyrannical reign of Christian II.; in addition to which, Jemptland, Herjedal, Gothland, and Oejel were resigned to Christian IV. at the Peace of Bromsebive, in 1645; but the Province of Scane, and some other southern parts of Scandinavia were retained till 1660, when Frederic III. was obliged to give them up with the Island of Rugen to the Swedes. In 1676, Oldenburg was acquired in exchange for Holstein Gottorp, by Christian V.; but this, together with the County of Delmenhorst, was soon afterwards resigned to the younger branch of the House of Gottorp, in consequence of the renunciation of all claims to Ducal Holstein. From this epoch till 1813, the Danish dominions sustained but little variations. In that year the King was constrained to exchange Norway for Swedish Pomerania, which, in the following year, was ceded to Prussia for the Province of Lauenburg and a pecuniary consideration. Since these last changes, the following has been the division of Provinces:

Division.

Provinces.	Population.	Chief Towns.
Jutland	400,000	Wyburg.
Zealand, with the additional Isles	550,000	Copenhagen.
Sleswick	300,000	Sleswick.
Holstein	350,000	Kiel.
Lauenburg	35,000	Lauenburg.
Iceland	50,000	Reykeavik
Faroe Islands	5,300	Thorshaven.
Settlements in other parts	100,000	

The Provinces are subdivided into different Bailiwicks or Governments. The islands in the Baltic constitute the most fertile and populous parts of the Kingdom; having a population of about 112 persons to each square mile. Several parts, however, have a much less number. Funen has about sixty-five persons; Laland, seventy; the Faroe Islands, eight or ten; and Iceland, not more than one. The outlines of the Danish dominions are much indented by the sea, and present a great variety of bays, gulfs, and creeks. On doubling the northern point of Jutland, vessels enter the Cattegat, which leads to the different straits into which the entrance of the Baltic is divided by the Danish islands. The most frequented of these channels is the Sound, which separates Zealand from Sweden, the narrowest part of which is about four miles broad. This is the place where vessels, entering the Baltic or issuing from it, pay tribute to the Danish Government, and thus virtually acknowledging the Sovereignty of the neighbouring seas as vested in that Power. This being one of the most frequented passages in Europe, the tolls here taken form an important part of the Danish revenues.

Denmark is a low and undulating country. The aspect of the islands is varied, and the most elevated parts are clothed with verdure, or shaded with wood, while the vales are rich and fertile. Wide tracts of heath cover many of the upland tracts of Jutland; but the vales generally afford good pasturage. Much of the southern and central districts of the peninsula may be considered as flat countries, but even these are often interspersed with gentle elevations, woods, streams, meadows, and cultivated fields. These varieties, however, are seldom sufficient to present any great extent of picturesque scenery; and since the loss of Norway, there is scarcely a mountain to be found in the Kingdom, except in the distant Islands of Faroe and Iceland; yet a few of the hills assume an imposing aspect when viewed from the plains which they overlook. As no part of these dominions is far from the sea, a great number of streams and rivulets intersect and adorn the surface, but these seldom accumulate to a sufficient magnitude to deserve the appellation of Rivers. The Eyder is the largest stream in this Kingdom. It rises near the eastern confines of the peninsula, and flows towards the west, separating the Duchies of Sleswick and Holstein. It formed the ancient boundary between Denmark and Germany, and falls into the North Sea beyond the mouth of the Elbe. The whole length is about 100 miles, and it is navigable to Rendsburg, to which town the tide ascends. From this place the Canal of Kiel continues the navigation to the Baltic, and is the only artificial navigation in the country. This and the navigable part of the Eyder open a communication between the two seas. The length of this canal is about twenty-two miles, and its depth sufficient to admit vessels of 120 tons burden. This was made between 1777 and 1785, and cost about £800,000. The whole length of this passage, from sea to sea, is about 105 miles, and between 3000 and 4000 vessels annually pass through it in time of war, but during peace these are much diminished; yet many still prefer the conveyance of merchandize by this route to that by the tedious passage round the north of Jutland. This canal has greatly benefitted the districts through which it passes; and as most other parts of the peninsula are favourable for such undertakings, an enterprising industry would render

DEN-MARK.

Denmark a second Holland. The lakes of this Kingdom are numerous, but few of them possess sufficient interest or importance to require a particular description. That of Ploen in Holstein is one of the largest, but does not exceed ten miles in circuit. Those arms of the sea, which the natives call *Fiords*, resemble large lakes connected with the sea by narrow outlets. One of the largest of these is the small sea called Lymfiord, which enters the eastern side of Jutland a little below the fifty-seventh parallel of latitude, and stretches across the country to within a few miles of the opposite shore. This Fiord divides into various arms, and contains several islands, one of which exceeds sixty miles in circumference. The whole length of the inlet is about ninety English miles, exclusive of the branch which stretches towards the south. It is about two miles wide at the entrance, and admits vessels of considerable burden, but has diminished in depth since the beginning of the last century, when ships of war would enter it without difficulty. Lymfiord abounds with fish, and imparts the advantages of seaports to the inland towns along its shores. Another of these singular inlets runs nearly parallel to the western coasts of Jutland, and is only separated from the ocean by a narrow strip of land. It communicates with the sea near its southern extremity. The Danes call it Stovningfiord, and the largest of its islands is Holmland. The Sley also gives access from the Baltic to Sleswick; and further north there is a deep passage from the same sea to Flensburg. A deep bay of this kind enters the north coast of Zealand, and divides its upper part into two peninsulas.

Vicinity to the sea renders the climate of Denmark milder, and the air more humid than in other continental countries of the same latitude. The atmosphere is often loaded with fogs, and rain frequently falls. Fahrenheit's thermometer, however, seldom sinks below 20° nor rises above 60°; yet the heat of summer is occasionally extreme, and the cold of winter intense, so that the seas are covered with ice. The transition from summer to winter, and from winter to summer is rapid; spring and autumn are, therefore, scarcely known. Winter, however, sways the greater part of the year; as the warm weather seldom commences till the end of May, or lasts beyond the close of September. The continuance of frost during the coldest months of the year is often interrupted, and a calm, clear sky is seldom experienced, though the upland tracts are by no means considered insalubrious. The climate is the mildest, and the vegetation the most luxuriant in the Duchy of Holstein, and the recently acquired Province of Lauenburg, which in several respects resembles the more southern parts of Germany. Some places on the banks of the Eyder are likewise similar to tracts on the Rhine or the Maine. The soil of Denmark is chiefly of a sandy nature, which is rendered fertile by the almost perpetual humidity of the atmosphere. That of Zealand and Laland is the most productive; that of Funen, Langeland, and Falster, the most diversified. The eastern districts of Jutland are more fertile than the western; while the central parts consist principally of a sandy ridge, yielding little that is valuable in domestic economy. In the northern parts of Jutland, the loose sands are often driven by the wind so as to injure the vegetation of the adjoining districts; and to prevent these effects, various kinds of trees are planted, and the seeds of the plant which Botanists call *Elymus arenaria* are frequently sown, the spreading roots and leaves of which are of essential benefit in preventing the sands from being carried away by the wind. In the upland parts of the Duchies of Sleswick and Holstein, the soil has a great resemblance to that of the other Provinces; but in the lower parts, and especially near the western coasts, it is like that of Holland, being wholly alluvial and principally gained from the sea, or the mouths of rivers by embankments. This district stretches nearly from the mouth of the Elbe to the confines of Jutland, and is a uniform plain, without any other elevation than that of the dikes. It is a rich earth, mixed with sand, and resting on a substratum of blue clay, which forms a good manure when spread on the surface. Cultivation in Denmark has a great resemblance to that of many parts of England. It has been greatly improved within the last half century; and the country now produces most of the necessaries of life. The attention of Government, the improvement of the lower classes, and the institution of Societies for the encouragement of domestic economy, have all contributed to the production of this beneficial result. Nearly forty years ago, Government established an Office, called a Chest of Credit, for the purpose of advancing sums of money for the promotion of agricultural improvements; and several millions of rix-dollars have been issued for that purpose. In the parts where the soil is chiefly composed of sand, little grain is produced except rye; the stronger soils yield wheat, barley, oats, peas, beans, and other vegetable products. Zealand supplies large quantities of barley and oats; Funen is most noted for buck wheat. Laland and Falster grow more wheat than the other islands. Rape seed is an object of attention in Denmark, and forms one of its exports. Potatoes, turnips, carrots, and cabbages are extensively used by the lower classes of the inhabitants; hops, hemp, flax, and tobacco are also cultivated, and most of the common kinds of fruit are plentiful. Medicinal plants are produced in some of the provinces, especially Holstein. Danish horses are in high reputation throughout the Continent, both for the army and for carriages. The best are bred in Holstein, and are distinguished by their figure and action. The cattle are of a large red kind, and when fed on the best pastures give a great quantity of milk. Many of these are sent to the other parts of the Continent, and vast numbers of fat beasts are annually sold at Hamburg. The sheep are also good in several parts; particularly in Sleswick and Holstein, where they are noted for their fine white fleeces. Pigs and poultry are plentiful, especially geese and ducks, the feathers of which constitute a valuable article of export. The Danes likewise pay great attention to the management of bees; and the Islands Funen, Falster, and Bornholm yield abundance of wax and honey. The seas and Fiords supply plenty of fish, and several of the latter are so little impregnated with salt, that various kinds of fresh-water fish breed in them. The rivers and lakes afford pike, carp, perch, eels, and some other kinds; oysters and other shell-fish are plentiful along the coast. The progress of cultivation has destroyed all the more ferocious animals; and others have been restricted to particular tracts. Deer, hares, and foxes, however, are numerous, and hunting is a favourite diversion. Wild fowl are common, and

Cultivation and products.

Animals.

DEN-MARK.

sea-fowl abound, particularly among the small islands off the western shores. The alluvial nature of so great a part of these territories, leaves little room for an extended mineralogy. Coal has been found in some places, especially in Bornholm, and near the western coast; but peat is the general fuel. Amber is found on the shores of some of the islands. Bornholm yields porcelain earth, good building stone, rock crystal, and a species of coarse marble. Gypsum is found near Kiel; and the brine springs are sufficient to yield salt enough for the supply of the whole country, which is estimated at 18,000 tons. Denmark lost her metallic stores in her separation from Norway, and none exist within her present limits sufficient to defray the expense of working.

Minerals.

Towns.

Denmark is not distinguished either by the number or the magnitude of its cities and towns. Copenhagen, the Capital of the whole Kingdom, has already been described. Altona, near the celebrated city of Hamburg, is one of its most commercial places. Kiel is the Capital of Holstein; and Elsinore is the place where the toll is collected from the ships passing the Sound. Gluckstadt is a seaport on the right bank of the Elbe. Sleswick is the Capital of the Duchy of the same; and Flensberg is the most commercial place in it; Roschild was the ancient Capital of the Danish Monarchy. There are also a few other small towns, which will be enumerated under the heads of the respective Provinces to which they belong. The

Manufactures.

manufactures of this Kingdom are neither extensive nor important. Government has adopted several measures, and expended large sums for their improvement; but its efforts have not been attended with equal success to those designed for the amelioration of agriculture. The improvement of the lower classes of society, however, has produced a corresponding change in the supply of manufactured articles; and some things are now made in quantities nearly equal to the consumption. Coarse woollens are the most extensive, besides which, some fine cloths, shalloons, and kerseymeres are made. The peasants often make a kind of coarse cloth for their own supply; independently of which, it is estimated that 2000 people are employed in the woollen manufacture, and that the value of the articles made is 165,000 rix-dollars. Carpets, stockings, and gloves are also made of the coarse wool of the sheep that feed on the heaths. The refugees from Brabant introduced lace-making into Sleswick; and this branch of industry has become so extensive among the women of several districts, as to form one of the Danish exports. Small quantities of linen and cotton goods, porcelain, and all kinds of stores necessary for military and naval equipment are also fabricated. The local situation of these

Fisheries.

dominions is favourable for the encouragement of fisheries, and these, therefore, have become an important branch of national industry. Large quantities of cod and herrings are annually cured and exported to the southern countries of Europe, in exchange for the wines and fruits of those parts. The Danish mode of curing herrings resembles that of the Dutch; and the annual exports are about 1000 tons. The Danes have also several vessels engaged in the Greenland Whale-fishery, and agents stationed on the coast to purchase the produce of the seas from the natives.

Commerce.

None of the northern countries of Europe are more favourably situated for both domestic and foreign commerce than Denmark. Bays and Fiords intersect the shores and extend into the interior, and these, with the great length of coast, afford a facility of communication between one part and another. This promotes its internal commerce, while its position, as the key to the Baltic, gives it an advantage with respect to all the other parts of northern Europe. This commerce, however, is fettered by being chiefly vested in Companies, who have exclusive privileges. As Denmark is deficient in products and manufactures, suitable for the outward freight to India, but five ships sail annually to those eastern regions. The trade to Iceland was laid open in 1816; and all the foreign articles which a people living in so high and desolate a region require, are transmitted from the parent country. The vessels sail in May or June, and return with salt-fish, oil, hides, skins, feathers, cider, clover, &c. The Greenland colonies are also supplied in the same way, and return similar articles. The possessions in the West Indies supply Denmark with sugar, cotton, coffee, rum, and other colonial products. The Danes chiefly send raw hides, skins, and oats to England, since their separation from Norway, before which the timber trade was the most extensive branch of Danish commercial transactions with this country; for which small quantities of manufactured goods and colonial produce were exchanged. The merchants of Den-

Ships.

mark have formed connections with most of the commercial States of Europe, and her trade in the Mediterranean employs a great number of ships; many of which are engaged in the service of the Italians, and other southern States. As the Danish harbours are in general shallow, and the surrounding seas difficult of navigation, most of her ships are small.

Prior to the year 1660, the Government of Denmark

Govern-ment and Constitution.

was an elective Monarchy; the right of election being vested in the three estates of the Kingdom; the Nobility, Clergy, and Commons. Before that period, the King was little more than the President of the Senate, and Commander of the Army; but in that year a most remarkable revolution took place, which placed the King of Denmark among the most absolute Monarchs of Europe. The Nobles had long exercised a most tyrannical sway over the other two estates, who, with a view of being revenged for this oppression, resigned all their privileges into the hands of the King, and compelled the aristocratical branch to join them in arming him with absolute authority, choosing rather to be subject to one despot than to many. The form of government was promulgated by an instrument denominated the Royal Law of Denmark; which states that "The hereditary Kings of Denmark and Norway shall be, in effect, and ought to be esteemed by their subjects, the only Supreme heads on earth: they shall be above all human laws, and shall acknowledge in all Ecclesiastical and Civil affairs, no higher power, but God alone. The King shall enjoy the right of making and interpreting laws, of abrogating, adding to, and dispensing with them. He may also annul all laws, which either he or his predecessors have made, excepting this Royal law, which must remain irrevocable, and be considered as the fundamental law of the State. He has the power of declaring war, making peace, imposing taxes, and levying contributions of all sorts." Having enumerated almost every possible prerogative of uncircumscribed Royal authority, this document states, "All that we have

hitherto said of power, eminence, and sovereignty, and if there be any thing further that has not been distinctly specified, shall be comprised in the following words: The King of Denmark and Norway shall be the hereditary Monarch, and endued with the highest authority; insomuch, that all that can be said or written to the advantage of a Christian, hereditary, and absolute King, shall be extended, under the most favourable interpretation, to the hereditary King or Queen of Denmark and Norway." According to the present Constitution, the King is assisted in the exercise of his functions by a Privy Council, the members of which he nominates and dismisses at pleasure, except the Princes of the blood, who are hereditary Counsellors. The great Officers of State are also generally considered as members of this Council. From this source all laws emanate, and the most important business of Government is either sanctioned or transacted. The various subjects are prepared by appropriate bodies, called Chambers, but they must have the sanction of the King, and issue as from himself. Though the power of the Monarch is without any Constitutional check, it has been so controlled by the influence of Religion, the freedom of the Press, and the progressive improvement of the nation, as to prevent it from being much abused. Wisdom and moderation have been the general characteristics of the Danish Government; and the emancipation of the peasants at home, and of the slaves abroad, with the attention that has been bestowed upon the promotion of national industry and improvement, show the desire which has been felt by the Danish rulers for the welfare of their subjects.

The laws of Denmark are distinguished by brevity, perspicuity, and equity. The present Code was drawn up under the superintendence of Christian V., and consists of six books. The subjects of these books, in their order, are, Regulations relative to proceedings of Courts of Justice; to Ecclesiastical Government; to Offices and the different states of persons; to maritime laws; to property and contract; and to crimes and punishment. A series of Courts has been established for the execution of these laws. The first class are the District Courts, which are open once a week; the next order, are those established in the towns; and thence the gradation is continued by Provincial Courts, and finally ascends to the Supreme Court at Copenhagen. This the King opens in person once a year, with great solemnity; and there he is always supposed to reside; and to it alone the Nobles are amenable. It is open for at least eight months in the year, and is the only one in which verbal pleadings are allowed; the processes in all the others being conducted in writing. The Judges have fixed and adequate salaries, and in all that relates to property their decisions are final; but in all that relates to life and honour, the King possesses the right of revision. In Causes brought before the lower Courts, the claims of the parties, accompanied by their proofs, are written in plain and concise terms, which must not exceed a certain number of sheets. These are submitted to the Judge; who is authorized to put such questions to the parties as he may think necessary for elucidating the subject. By this process Causes are soon decided, and none are allowed to be extended beyond six weeks. When an appeal from an inferior Court takes place, the Judge of that Court is summoned to defend his decision, and if it be found an unjust one, he is compelled to render satisfaction to the party. The proceedings in criminal cases are similar; but when any sentence to capital punishment is pronounced, no execution can take place till sanctioned by the King in Council. These laws admit of torture after a criminal has been condemned to death, with a view of discovering his accomplices. In trial by jury, and personal imprisonment, the laws of Denmark present a striking resemblance to those of England. Murder, and the limits of landed property, are always submitted to a jury of eight, and these must be of good character, and as nearly as possible of the same condition of life as the person whose cause they are to decide. No person can be imprisoned, unless taken in the actual commission of a crime subject to corporeal punishment, or who confesses himself guilty before a proper magistrate. The Duchies of Sleswick and Holstein have their ancient laws and separate institutions; and some of the recently acquired States have also their distinct charters and ordinances formed at different times, and under various circumstances.

Army

The whole military force of Denmark, previous to the late war, consisted of 40,000. During that period the number was increased; but since the peace, they have been reduced to about 25,000. The Danish army includes militia as well as regulars; in forming it, each male peasant is entered on the lists as soon as born, and is liable to be called upon to serve between the ages of twenty-one and thirty-six. The period of service is eight years, and when any vacancy occurs, the eldest on the list is called upon to supply it; and before the expiration of the specified term, no one can leave the district in which he lives without leave from the proper authorities. Few countries are more favourably situated for the creation of a maritime people than Denmark. Great attention was paid to the formation of the navy by several of its Sovereigns; and at the commencement of the present century, the Naval Arsenal at Copenhagen was one of the most complete in Europe. The navy then amounted to twenty sail of the line, besides frigates and other smaller vessels. This force was nearly destroyed by the British, in 1807; and the peace establishment is only calculated for the support of 4000 men; but as nearly 15,000 are registered, the number actually employed can readily be increased on any emergency.

and Navy.

Revenue.

Denmark offers but few sources for raising an extensive revenue; and the annual amount of this does not, therefore, exceed £2,000,000. sterling. This arises chiefly from the Royal desmenes, land-tax, poll-tax, a tax upon places and pensions, stamp duties, customs, and a toll upon vessels passing the Sound, which amounts to about £130,000. annually. This is about one per cent. on the value of the cargoes of those ships which belong to nations under a treaty of commerce with the Danes; and one and a quarter on such as belong to other nations. Ships of war, and Swedish vessels are exempt. Though the revenue of Denmark is comparatively small, by a strict economy in all departments of Government, it has generally been adequate to the expenditure. In the late war, however, this could not be effected, and a public debt of several millions was incurred; but has since been put in a way of liquidation.

Religion.

Odin was the supreme Divinity of the ancient Scandinavians; his worship was not succeeded by the Roman

DEN-MARK. DENOMI-NATE. Ecclesiastical polity.

Catholic faith, till about the end of the IXth century; and this again by Lutheranism, in 1536. After that period the most strenuous efforts of Papal influence could not stop the progress of the Reformation in Denmark. The revenues of the Church were then seized by the Crown, and partly applied to the maintenance of the Clergy, and partly reserved for the use of the State. Complete toleration is allowed, and the Ecclesiastical Establishment of Denmark seems to be a medium between the discipline of the Church of England and that of the Calvinistic persuasion. There are six Bishops in Denmark, and two in Iceland; but they have no political character, their influence being wholly confined to ecclesiastical affairs. There is no Archbishop, but the Bishop of Zealand is considered as the Metropolitan; and his See is the richest, being about £1000. a year, while the others are from £400. to £600., except in Iceland, where they do not exceed £150. per annum. These dignitaries are appointed by the King, who is the head of the Church as well as the State.

Education

Education is now brought within the reach of all, by the establishment of Parochial Schools, in which the children of the poor acquire the rudiments of knowledge at the public expense. An Institution has also been established at Copenhagen, for the preparation of masters for these schools. Besides these parochial schools, others in which classical learning is cultivated have been instituted in various parts of the Kingdom, and are also supported at the expense of the Crown. These amount to about fifty, in addition to which there is a College at Odensee, a University at Kiel, and another at Copenhagen; the last of which is the great centre of Literature and Science in the Danish dominions. The number of students is generally about 700; many of whom are from various countries in the north of Europe.

Language.

The language of the Danes is a dialect of the ancient Scandinavian; which is still preserved in the greatest purity in Iceland; and it only differs from that of either Norway or Sweden, as they have been modified by local circumstances. With these variations, the language is the same from the banks of the Eyder to the limits of Finmark. French and German are spoken at Court, and English is generally studied by the merchants. The cultivation of the Danish language for literary purposes is comparatively of recent date; and it is therefore considered by some Philologists as susceptible of greater purity than it has yet attained. Several authors of good repute might however be enumerated in the various departments of Danish Science and Literature.

Manners and customs.

The ancient Danes acquired peculiar celebrity for their courage, ferocity, and piratical disposition; and not content with evincing these in the immediate vicinity of their own abodes, they laid many of the more southern countries of Europe under contribution for several centuries. The history of Britain bears ample testimony to their restless and enterprising habits. Their national character has in this respect, however, undergone a considerable change. They are a brave and humane people, still retaining much of their former simplicity of life. The higher classes differ little from the same ranks in other countries; and the feudal splendour in which many of them lived while the government was in a great measure vested in their hands, has gradually declined, though it is yet far from being extinguished; great value being still attached to titles and privileges, and much pomp and show indulged on many occasions. Custom induces the people of Denmark to consider themselves as divided into five classes. The first includes those Nobility who hold privileged estates under the King. The second includes the titular Nobility, the orders of Knighthood, the higher Offioers of State, whether civil, military, or ecclesiastical, and offices which confer Nobility during the lives of the persons who hold them, and which are therefore frequently obtained for the sole purpose of acquiring rank without either discharging any duties or deriving any emoluments from such appointments; and the sums annually paid for such honours constitute a valuable part of the revenue. The third class comprises the inferior Clergy, lawyers, and students. The fourth, the merchants and citizens of the towns; and the fifth consists of farmers and seamen. The Danes are generally tall and robust, with good features, fair complexions, and flaxen or reddish hair. The females, however, are seldom distinguished for symmetry of figure. The higher classes are fond of show and magnificence, and the copious use of wines and intoxicating liquors has been represented as one of their characteristic customs. The lower classes live chiefly upon oat cakes, rye, fish, cheese, and other common products of the country.

Besides Iceland, which is situated far in the Northern Ocean, and the Islands almost contiguous to the shores of the central parts of the dominions, the Danes possess the Faroe Isles, situated between Iceland and Shetland, and various other settlements in distinct parts of the globe. In the West Indies, they have the Islands of Santa Cruz, St. Thomas, and St. John, which were in possession of Great Britain, during the greater part of the late war, but were restored at the conclusion of the general peace. They have also settlements on the coast of Greenland, on the shores of Coromandel, and the Nicobar Islands in Asia. But their most important settlement in the East is at Tranquebar. In Africa, they have the fort of Christianburg, and others, chiefly on the coast of Guinea.

Coxe's *Travels*, 1792; Consett, *Tour*, 1789; Beaujolin, *Voyage*, 1790—1792; Marshall's *Travels*, 1768—1770; Oddy's *European Commerce*, 1805.

DENO'MINATE, DENOMINA'TION, DENO'MINATIVE, DENOMINA'TOR, DENO'MINABLE.

Fr. *denominer*; Sp. *denominar*; It. and Lat. *denominare*. *De*, and *nominare*, to name; a word common to the Northern, as well as to the Greek and Latin languages. See COGNOMEN.

To *name* or call by *name*; to give or apply a *name*.

Of whiche worchings and possession of hours, ye daies of the week haue take her names, after *denominacion* in these seuen planets.

Chaucer. The Testament of Love, book ii. fol. 303.

But although all these complexions be assembled in euery body of man and woman, yet the body taketh his *denomination* of those qualyties, which abounde in hym, more than in other.

Sir Thomas Elyot. Castel of Helth, book i.

When as multiplicity of reading, the best it can signifie, doth but speak them to have taken pains for it: and this alone is but the dry, and barren part of learning, and hath little reason to *denominate*. *Glanville. The Vanity of Dogmatizing*, ch. xv.

With that writ were sent to each sheriff instructions, that, "Instead of a ship, he should levy upon his county such a sum of money, and return the same to the treasurer of the navy for his majesties use with direction, in what manner he should proceed against such as refused: and from hence that tax had the *denomination* of ship-money; a word of a lasting sound in the memory of this kingdom.

Clarendon. History of Civil War, vol. i. part i. p. 68.

For sanctity and to sanctifie being conjugates or *denominatives*, as logicians call them; the one openeth the way to the knowledge of the other.

Mede. Works. On Texts of Scripture, book i. dis. 2.

Against this opinion that Aram the son of Sem, was the father and *denominator* of the Syrians in general, (and not only of those in Syria Inter-amnis, which is Mesopotamia,) some read *Gen.* xxii. 21. Kemuel, the father of the Syrians: where others out of the original read Kemuel the son of Aram.

Ralegh. History of the World, book i. ch. viii. sec. 15.

An inflammation either simple, consisting only of an hot and sanguineous affluxion, or else *denominable* from other humors according to the predominancy of melancholy, flegm or choler.

Sir Thomas Brown, book iii. ch. iii.

Nor as if the relation of friends had actually discharged them from that of servants; but that of the two relations, Christ was pleased to over-look the meaner, and without any mention of that to entitle and *denominate* them solely from the more honourable.

South. Sermons, vol. ii. p. 47.

They would not baptize their children; held as the Arians in the doctrine of the Godhead, and as Pelagius in the doctrine of free-will and predestination: all these came under the *denomination* of Anabaptists. *Strype. Life of Archbishop Parker, Anno* 1550.

Eber dyeth; read *Gen.* xi. 17. He was the longest liver borne since the flood; the father of the Hebrews; and *denominator* of the Hebrew tongue.

Lightfoot. Harmony, &c. of the Old Testament, p. 27.

On the contrary, those other passions, commonly *denominated* selfish, both produce different sentiments in each individual, according to his particular situation; and also contemplate the greater part of mankind with the utmost indifference and unconcern.

Hume. Essays, vol. ii. p. 316. *Conclusion*, part i. sec. 9.

If the qualities which I have ranged under the head of the sublime be all found consistent with each other, and all different from those which I place under the head of beauty; and if those which compose the class of the beautiful have the same consistency with themselves, and the same opposition to those which are classed under the *denomination* of sublime, I am in little pain whether any body chuses to follow the name I give them or not, provided he allows that what I dispose under different heads are in reality different things in nature.

Burke. Of the Sublime and Beautiful. Preface.

Denominator, in *Algebra* and *Arithmetic*, is the letter or number below the line in a fraction, showing the number of parts into which the integer is supposed to be divided, as in $\frac{1}{4}$ $\frac{3}{8}$, 4 and 8 are respectively Denominators.

DENO'TE, Denō'tate, Denota'tion, Denota'tive, Deno'tement. *De*, and *notare*, to mark; *notare* from supine, *notum*, known. *Nam eo rem* notamus, *ut e* nota *sua cognoscamus*. We mark a thing that we may know or distinguish it by its mark. Vossius.

To mark, signify or designate; to betoken.

Denotement, in the passage cited below from Shakspeare, is the reading of the first Quarto; the first Folio reads *Dilation*, q. v.

Where though the word *Gods* be used generally, so as to comprehend both the supreme and inferiour Gods under it, yet *Deus Ipse*, God himself, *denotes* the Supreme God only.

Cudworth. Intellectual System, fol. 262.

Those termes of *all and for ever* in Scripture, are not eternall, but only *denotate* a longer time, which by many examples they prove. *Burton. Anatomy of Melancholy*, fol. 716.

It is not their having agreed to take several relations or offices to us, and for our salvation, which he specifies and *denotates* them by (as in that other in *Ephes.* iv.) but simply their oneness and communion one with another.

Goodwin. Works, vol. ii. part iv. fol. 127.

C. You will see that by reviewing the place even now cited, *Acts*, iii. 26. God having raised up his son Jesus sent him to bless us; which now you perceive is a *denotation* of his priestly office, every priest, especially the Melchizedik priest, being to bless.

Hammond. Works, vol. i. fol. 8. *A Practical Catechism.*

——— But, in a man that's just,
They are close *denotements*, working from the heart,
That passion cannot rule.

Shakspeare. Othello, act iii. sc. 3.

What are the effects of sickness? the alteration it produces is so *denotative*, that a person is known to be sick by those who never saw him in health. *Letters upon Physiognomy*, p. 121.

He hath given to the poor. These words *denote* the freeness of his bounty, and determine the principal object thereof.

Barrow. Sermon 31. vol. i.

The filthiness of flesh and spirit, is a general expression to *denote* wickedness of every kind. *Gilpin. Sermon* 18. vol. i.

DENOU'NCE, Denou'ncement, Denou'ncer, Denou'ncing, Denu'nciate, Denuncia'tion, Denuncia'tor. Fr. *denoncer*; Sp. *denonciar*; It. *denonciare*; Lat. *denunciare*; *de*, and *nunciare*, to bring something new. *Nuncius*, from *νέος*, new, *quia aliquid* novi *apportat*. To give information; to inform against, to publish, to proclaim, *sc.* an accusation, a menace or threatening; and thus, to accuse, to menace, to threaten.

For also whanne we weren among ghou we *denounsiden* this thing to ghou, that if ony man wole not worche neithir ete he.

Wiclif. 2 Thessalonians, ch. ii.

For surely at such time as he was *denoūced* for an heritike there laye his Englishe Byble open, and some other Englishe bookes of hys, that euery mā might see the places noted with his own hand.

Sir Thomas More. Workes, fol. 240. *A Dialogue concerning Heresies.*

For as for the minoure of thys good mannes argument, that he that enquyreth of heresye, taketh knowledge of heresye, so dooeth euery *denouncer*, euerye accuser, and in a manner euerye witnesse too, tak vpon them knowledge of heresy in some maner wyse.

Id. Ib. fol. 1013. *Debellacion of Salem and Byzance.*

Yet hath there not from time to time, been wanting amongst us mischevious and evil disposed enemies of her felicity, which either by insolent and open *denouncing* of war or by secret and privy practices of sinister devices, have ambitiously and most disloyally attempted to spoil her of her right, and us of these blessings.

State Trials. Arraignment of Edmund Campion.

These Hebrews ent'ring the Egyptian court,
Their great commission publicly proclaim,
Which there repulsed as a slight report,
Doth soon *denounce* defiance to the same.

Drayton. Moses his Birth and Miracles, book ii.

The whole commandment concerning discipline, being the main purpose of the epistle: although Hooker would feign have this *denouncement* refer'd to the particular precept going before, because the word commandment is in the singular number.

Milton. Reason of Church Government.

The more shame for the over-easie *denouncers* of that censure, that inflict it on every trivial commission, without consideration whether repented of or no.

Hammond. Works. Of the Power of the Keyes, vol. i. fol. 453.

DE-NOUNCE. — DENSE.

He [William Rufus] raised a great armie and before anie *denouncing* of warre by him made, inuaded Northumberland, and took the castell of Anwike, putting all such to the sword as were found in the same. *Holinshed. Scotland, Anno* 1087.

But Gracchus's soldiers, which were all (in a manner) the late armed slaves, had received from their general a peremptory *denuntiation*, that this day, or never, they must purchase their liberty, bringing every man, for price thereof, an enemy's head.
Ralegh. History of the World, book v. ch. iii. sec. 13.

The prophet, who my future woes reveal'd,
Yet this, the greatest and the worst, conceal'd.
And dire Celæno, whose foreboding skill
Denounc'd all else, was silent of this ill.
Dryden. Virgil. Æneid, book iii.

And if upon such *denunciation*, as in excommunication hath been used, the party shall not submit himself, nor stand to, nor abide such order as to him assigned, within forty days, then it shall be lawfull to signifie his contumacy in such manner and sort, and to such court, as heretofore hath been used, for persons so long standing excommunicate.
Strype. Life of Grindal, Appendix, p. 593.

The *denunciator* does not make himself a party in judgement, as the accuser does. *Ayliffe. Parergon.*

For guilty of, may mean liable to; the Scripture saith, guilty of death, as well as of sin: and then, guilty of all, may mean, liable to all the punishments *denounced* by the law, in his proper degree. *Secker. Sermon* 3. vol. iv.

I have therefore been decidedly of opinion, with our declaration at Whitehall, in the beginning of this war, that the vicinage of Europe had not only a right, but an indispensable duty, and an exigent interest to *denounce* this new work before it had produced the danger we have so sorely felt, and which we shall long feel. *Burke. On a Regicide Peace.*

Among other expedients which he [Caius Cato] employed to obstruct the designs of those who favoured Ptolemy, he had recourse to a prophecy which he pretended to have found in the Sibylline books, and which contained a severe *denunciation* against the state, if the Romans assisted the King of Egypt with their troops in recovering his throne.
Melmoth. Cicero. To Publius Lentulus, book i. let. 12.

DENSE, DE'NSITY. } Lat. *densus*, thick. Varro says, densum, *a* dentibus *pectinis, quibus feritur, (sc. tela.)*

Thick, compressed or compacted into a close mass.

It sheweth, that air may be made so to be *condensed*, as to be converted into a *dense* body; whereas the race and period of all things, here aboue the earth, is to extenuate and turn things to be more pneumaticall, and rare; and not to be retrograde, from pneumaticall to that which is *dense*.
Bacon. Natural History, Cent. 1. sec. 29.

The greatest winds, if they have no coarctation, or blow not hollow, give an interiour sound; the whistling or hollow wind yeeldeth a singing, or exteriour sound. The former being pent by some other body; the latter being pent in by his own *density*.
Id. Ib. Cent. 2. sec. 188.

What can we say of the subtlety, activity, and penetrancy of its effluvia, which no obstacle can stop or repel, but they will make their way through all sorts of bodies, firm and fluid, *dense* and rare, heavy and light, pellucid and opake?
Ray. On the Creation, part i. p. 109.

Because if there were every where an absolute plenitude and *density* without any empty pores and interstices between the particles of bodies, then all bodies of equal dimensions would contain an equal quantity of matter, and consequently, as we have shewed before, would be equally ponderous,
Bentley. Sermon 7.

—— The watchful Hours—to whom the charge
Of the Olympian summit appertains,
And of the boundless ether, back to roll,
And to replace the cloudy barrier *dense*.
Cowper. Homer. Iliad, book v.

It may seem astonishing that so small a difference of distance from the earth as between the upper and under side of a common leaden weight in the grocer's shop should increase the *density* of ether in so sensible a degree as that it may be felt by taking the lead into one's hand.
Search. Light of Nature, vol. iv. ch. xxii. p. 75.

DENT, *v.* } Tooke says, past participle of *dyn-en*,
DENT, *n.* } *strepere*, to din.

As if first applied to the *din* or noise of blows; and then to the mark or impression made. See DIN, and DINT.

But neuer was that *dent* of thunder,—
That so swithe gan downward discend
As this foule whan it beheld
That I a rowme was in the field.
Chaucer. The seconde Booke of Fame, fol. 277.

And truly sone, I toke my leue and went
When she had me enquired, what I was
For more and more, impressen gan the *dent*
Of Loue's dart, while I beheld her face.
Id. The Court of Loue, fol. 352.

Thus thoughtful as I lay, I saw my withered skin,
How it doth shew my *dented* chewes, the flesh was worn so thyn,
And eke my toothless chaps, the gates of my right way,
That opes and shuttes as I do speake, do thus vnto me say.
Surrey. No age is Content.

Wherfore he willyage to saue his people from famyne whom he knewe to be from the *dent* of the Frenche swordе clearely exempte and vntouched, returned ouer the riuer of Leyre.
Hall. Henry V. The ninth Yere.

When stormy courses answer'd cuff for cuff
Denting proud beavers with the counter-buff;
Upon an altar, burnt with holy flame
I sacrific'd, as incense to thy fame.
Drayton. England's Heroical Epistles.

King Edward tooke euen lyke studie for the warres as his enemies did, minding eyther to bring them to conformitie or reason, by *dent* of sworde, or else by power of battaile vtterly to destroy and extirpate them and their affinitie.
Grafton. Edward IV. The eighth Yere.

We two have kept its homage in suspence,
And bent the globe, on whose each side we trod,
Till it was *dented* inwards.
Dryden. All for Love, act v.

There are a whole genus of birds called *Pici Martii*, or woodpeckers, that in like manner have a tongue which they can shoot forth to a very great length, ending in a sharp stiff bony tip, *dented* on each side.
Ray. On the Creation, part i. p. 166.

DENTALIUM, in *Zoology*, a genus of tubular shells, which has been placed by most modern Zoologists amongst the *Annelides*. Cuvier, in his *Animal Kingdom*, (ii. p. 322,) ranges it, with a little doubt, in the *Tube-living* animals of the latter class, giving for its character, "shell elongate, conical, arched and open at both ends, animal most probably articulated, and provided with lateral bundles of bristles." This has been copied by Dr. Fleming in his description of the English species of *Dentalia*, (*Edin. Phil. Jour.*) Lamarck, in his History of Avertebrated animals, placed it with *Maldonia* in the *Annelides*; taking his description of the body from Argenville, and misled by the observations of Henrian de Belle Vue, who thought that the animal was very like the *Sabellæ* and *Amphitrites*, and had on each side of their body a range of small bundles of bristles, but that they had not the bundles of gills of the latter, or the pectinated pallet of the former. Savigny, in the system of *Annelides*, (p. 98,) was the first to correct this error, and described the animal of *Dentalium Entalis* from a specimen sent from England;

which he observed was quite destitute of external rings, of lateral bristles, or of a foot. The animal is very muscular; shape like the conical shell, very smooth and even on the surface, ending behind by a distinct tail, which is rolled up, and has the anus at its base; the front or large end of the body is truncated, with an opening like the mouth of a *Trochus*, with a conical bundle, produced by the interlacement of a number of very long small thread-like tentaculæ, ending in a club. He supposes that the animal is provided with a trunk, and a more perfectly developed tentacula, which he could not observe in its contracted state; the intestinal canal descends between two very large columns of muscles, and is not accompanied by any remarkable viscera.

Deshayes has lately reexamined this animal, and sent an account of his dissection to Blainville, who has formed them into a new Order, under the name of *Cirrhobranchiata*, which he has placed among the *Hermaphrodite* head-bearing *Mollusca*. He describes the animals as provided with a mantle, furnished with a fleshy collar for the passage of the foot and head; its head distinct, destitute of true tentacula; mouth furnished with distinctly digitalled lips, and very peculiar jaws; stomach furnished with horny hooks. The foot at first sight is somewhat similar to the tentacular proboscis of the *Serpula*, but it does not occupy the same place, for in the *Dentalia* it is symmetrical, prolonged in front, and entirely muscular, and not hollow, and rising from the back, nor covered with a shelly or horny operculum, as the proboscis of the latter genera; it is also furnished with retractor muscles, which are attached to the hinder part of the shell: the gills are placed on the back of the neck, in a cavity formed by the mantle, and are symmetrical; they are formed of a bundle of filaments, and have a slight resemblance to the gills of the *Amphitrites*. The digestive canal ends in a posterior medial anus, corresponding with the hinder openings of the shell.

Nothing is known of the habits of these animals. They live principally on sandy shores, sunk more or less deeply in the sand, with their shell placed in a vertical position. According to some Naturalists, the animal can leave its shell at pleasure; but this does not appear to be the case, as they seem to be distinctly attached to the hinder end of the shell, by a muscle similar to the other *Mollusca*.

This genus is divided by Linnæus and Lamarck into sections according to the surface of the tube. The most remarkable species are,

1. *Dentalium Elephantinum*, shell large, green, slightly incurved, with ten longitudinal elevated ribs. Argenville, *Conch.* t. iii. f. 4; Martini *Conch.* t. i. f. 44 and 51. Inhabiting the Indian Ocean.

2. *Dentalium Entalis*, Lin. Shell nearly cylindrical, smooth, white. Gaultieri *Ind. Test. Conchol.* t. 10, f. 2. Inhabiting the British Channel.

There appears to be much to be learnt respecting the animals of this genus. The *Dentalium Eburnea* of Linnæus, which is an inhabitant of the British Seas, is furnished with a distinct slit at the side of the hinder aperture; and in *D. labiatum* of Turton, the end is extended into a spoon-shaped appendage, the animals of both of which are entirely unknown.

DENTARIA, in *Botany*, a genus of the class *Tetradynamia*, order *Siliquosa*, natural order *Cruciferæ*. Generic character: calyx four-leaved, cohering; corolla, petals four, with claws as long as the calyx; nectary, four glands at the base of the germen; germen oblong, the length of the stamens; pod long, round, with two elastic valves, which burst when ripe and roll back.

Seven species, mostly natives of Europe. *D. bulbifera* is a native of England. *Eng. Bot.*

DENTELLA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-parted, superior; corolla funnel-shaped, petals three, toothed; capsule two-celled, many-seeded.

One species, *D. repens*, a native of the East Indies. Persoon.

DENTEX, from the Lat. *dens*, a tooth, Cuv. In *Zoology*, a genus of animals belonging to the family *Percoides*, order *Acanthopterygii*, class *Pisces*.

Generic character. The jaws furnished in front with large long-hooked teeth, and on the sides with conical teeth; behind the front teeth are small teeth arranged in tufts.

This genus has been separated by Cuvier from the *Spari*, on account of the difference in the form of the teeth; he enumerates five certain species, and several others which are uncertain. They are for the most part natives of the seas of hot climates. See Cuvier, *Règne Animal*.

DENTIDIA, in *Botany*, a genus of the class *Didynamia*, order *Gymnospermia*. Generic character: calyx five-cleft, three superior segments obtuse, toothed; two inferior, awl-shaped; superior lip of the corolla short, four-cleft; inferior lip entire.

One species, *D. Nankinensis*, a native of Nankin, in China. Loureiro.

DENTIL, Dens, a tooth, in *Architecture*, an ornament in cornices of a dentiform or toothed shape. Vitruvius (ii. 2, iv. 2) confines them to the Ionic Order, but this rule was by no means observed by the Roman Architects. In general they are so disposed that the axis of the column passes through the centre of a Dentil. The proportions assigned by Vitruvius are, height = the middle fascia of the architrave, projection = height, width = $\frac{1}{2}$ height, interval between them = $\frac{2}{3}$ of height.

DENTIROSTRES, in *Zoology*, one of the families of the order *Passeres*.

DENTI'SE, DENTI'TION, DE'NTIST, DE'NTAL, *n.* DE'NTAL, *adj.* DE'NTATE, DENTA'TION, DE'NTIFRICE, DENTICULA'TION. } Lat. *dens*, a tooth, q. *edens*, eating, that which eateth. To tooth, to have teeth. *Dentifrice*; *dentes fricare*, to rub the teeth. For the technical usage of *Dentate*, see the Examples from Paley.

They tell a tale of the old Countesse of Desmonds, who lived till she was sevenscore yeares old, that she did *dentise* twice, or thrice; casting her old teeth, and others comming in their place.
Bacon. Natural History, Cent. 8. sec. 755.

It causes *dentition* in so regular a manner, and that not only in infants, but also adult persons.
Cudworth. Intellectual System, fol. 167.

Sem. Is this gray poulder, a good *dentifrice?*
Ful. You see I use it.
Sem. I have one that is whiter. *Ben Jonson. Catiline*, act ii.

The ashes of the ankle bones of a female goat whiles it is fresh and new, are counted an excellent *dentifrice* to whiten the teeth.
Holland. Plinie, vol. ii. fol. 327.

DENTISE. — DENULL.

He omits the *denticulation* of the edges of the bill, or those small oblique incisions made for the better retention of the prey.
Grew. Museum.

Take mastic and dragon's blood, of each a sufficient quantity: powder them, and mix them together, and let the patient use them as a *dentifrice*. *Boyle*, vol. v. p. 376. *Receipts*, No. 9.

Next came different classes of *dentals*, and among the first of them should be placed the sibilants, which most nations express by an indented figure.
Sir William Jones, vol. iii. p. 267. *On the Orthography of Asiatic Words.*

Each of the *dental* sounds is hard or soft, sharp or obtuse, and by thrusting the tip of the tongue between the teeth, we form two sounds exceedingly common in Arabic and English, but changed into lisping sibilants by the Persians and French. *Id. Ib.*

They are what naturalists call serrated or *dentated* bills; the inside of them, towards the edge, being thickly set with parallel or concentric rows of short, strong, sharp pointed prickles. These though they should be called *teeth*, are not for the purpose of mastication. They form a filter.
Paley. Natural Theology, ch. xii. *Comparative Anatomy.*

Should it be said, that, by continual endeavours to shoot out the tongue to the stretch, the woodpecker's species may by degrees have lengthened the organ itself, beyond that of other birds, what account can be given of its form, of its tip? how in particular did it get its barb, its *dentation*.
Id. Natural Philosophy, ch. xiii. *Peculiar Organizations.*

A kind *dentist* restored my spirits, by declaring that he was possessed of an art which would prevent all bad consequences, and continue the beauty of my pearly ornaments, set between rubies (for so he expressed himself) unsullied during life.
Knox. Works, vol. ii. p. 573. *Winter Evenings*, even. 58.

DENU'DE, DENU'DATE, DENUDA'TION. Fr. *denuer*; Lat. *denud-are*; *de*, and *nudare*, to strip or lay bare. Nudus *quasi* ne dutus, that is *non indutus*, not covered or clothed. Gr. δύ-ειν, *induere*, to put on, cover or clothe.

To strip off the covering or clothing; to lay bare or naked.

Denude occurs in Chaucer in a passage not very intelligible.

——— And whereby is ment
This foresaide prouerbe and similitude
But thou thou ridde thee plainly to *denude*.
Chaucer. The Remedie of Loue, fol. 323.

For his colour, my pains and your trouble I'll spare,
For the creature was wholly *denuded* of hair.
Cotton. A Voyage to Ireland in Burlesque.

Desiring to compleate my charge in all points, and to *denude* this offending liberty of her most potent patronages, it is requisite to impeach some circumstances, as guilty of great aggravations in these offences.
Mountague. Devoute Essayes, Treat. 12. sec. 3.

Victor Utiscensis tells us, That when Dionisia, a noble matron, was immodestly *denudated* and barbarously scourged, with a courage beyond her sex, and in the midst of bloud she told her tormentors, that what they intended for her shame should hereafter be her glory. *Feltham. Resolve* 11.

And we may consequently, with much ease, bear the disfurniture of such transitorie movables, as were rather ornaments then materials of our fabrick; considering that this *denudation* may prove the greatest beautifying of our spiritual edifice.
Mountague. Devoute Essayes, Treat. 8. part ii. sec. 3.

If in summer time you *denude* a vine of its leaves the grapes will never come to maturity.
Ray. On the Creation, part i. p. 120.

DENULL, used by Fabyan as *Annull*, q. v.

But after the deth of Kinge Edwarde that banysshemente was soone *denulled* by Edwarde his soone, whereof ensuyd moche harme and trouble as after shall be shewed.
Fabyan, Anno 1300.

DENUNCIATION, see DENOUNCE

DENY', DENI'ABLE, DENI'AL, DENI'ANCE, DENI'ER, DENY'ING. Fr. *denier*; Sp. *denegar*; Lat. *denegare*; *de*, *ne*, and *agere*, q.d. Be it not. Let it not be done. See DENAY. To refuse, to contradict, to disown.

It myght not be *denied*, for þing þat mot betide.
R. Brunne, p. 249.

And anoon the cok eftsoones crew: and Petir bethoughte on the word that Jhesus hadde seide to him bifore the cok crowe twyes, thries thou schalt *denye* me, and he began to wepe.
Wiclif. Mark, ch. xiv.

I woll in no wise, saith Daungere
Deny, that ye haue asked here
It were to great vncurtesie.
Chaucer. The Romant of the Rose, fol. 133.

And there vpon goth he so farforth, that no Scripture can be euident to proue any thing that he lyst to *deny*.
Sir Thomas More. Workes, fol. 161. *A Dialogue concerning Heresies.*

The womā was not weryed with so many repulses and *denyals* insomuche that she durst yet drawe nere vnto Jesus, and fallynge downe at hys knees sayde, Succour me.
Udall. Matthew, ch. xv.

As touchyng the article of mariage, to take effect betwene their prince and the Lady Cicilie of England, he knew not the determinat pleasure of ye king his master and brother, either for the affirmaunce or *deniāce* of the same.
Hall. Edward IV. The twenty-second Yere.

And some of thē let not with lyes and periury to defend thē selfe, and some to stande in defence of their errours or false *denying* of theyr owne dede, to their gret þril of the fier.
Sir Thomas More. Workes, fol. 151. *A Dialoguc concerning Heresies.*

Arriued there, they passed in forth right;
For still, to all, the gate stood open wide;
Yet charge of them was to a porter hight
Call'd Maluenu, who entrance none *denide*.
Spenser. Faerie Queene, book i. can. 4.

As if some divine truths, viz. those which are plainly revealed, might not be such, as of necessity were not to be *denied*, and others for want of sufficient declaration, *deniable* without danger.
Chillingworth. Rel. of Prot. Ch. part i. ch. iii.

Again, beside the negative of authority; it is also *deniable*, namely, by way of Aristotle's death.
Sir Thomas Brown, book vii. ch. xiv.

Begin then, sisters of the sacred well,
That from beneath the seat of Jove do spring;
Begin, and somewhat loudly sweep the string.
Hence with *denial* vain, and coy excuse.
Milton. Lycidas, 18.

The author of the Epistle of comfort to the Catholicks in prison, printed by authority in the year of the powder treason, is very earnest to persuade his Catholicks not to come to our churches or communicate with us in any part of our Divine service, affrighting them with the strange terriculaments of half Christians, hypocrites, *denyers* of Christ, in case they joyn'd with us in our liturgy.
Taylor. Sermon 9. part iii.

What is the necessity of doing it, will not so easily be resolved even by him that hath imbibed the assemblers' principles, unless it be to gratify the separatists, who are profest *denyers* of one article, that of the holy Catholic Church, resolving the end and the effect of the Holy Ghost's descent to have been only to constitute particular congregations, and none else.
Hammond. Works, vol. i. fol. 372. *A View of the New Directory.*

And thus to rack the sacred writings, to force them whether they will or no to bring evidence to our opinions; is an affront to their authority that's next to the *denying* on't.
Glanville. The Preexistence of Souls, ch. iii.

ENY. — DEO-AND.

As Egypt does not on the clouds rely,
But to the Nile owes more than to the sky;
So, what our earth, and what our heaven, *denies*,
Our ever constant friend, the sea, supplies.
Waller. To my Lord Protector.

This is that simplicity of conversation which our Saviour requires when he saith, let your communication be yea, yea, nay, nay, i. e. you ought to converse with so much sincerity, that your bare affirmation or *denial* may be sufficient, this being the proper use of speech that men may understand each others minds by their words. *Stillingfleet. Sermon* 5. vol. ii.

Even among the Jews themselves, the Sadducee (a materialist, and a *denyer* of the soul's immortality) was as well admitted as the Pharisee; who from the schools of Pythagoras, Plato, and other later philosophers of Greece had learnt to reason upon immaterial substances, and the natural immortality of souls.
Shaftesbury. Miscellaneous Reflections, vol. iii. ch. ii. p. 77.

That the variation may be found, with a share of accuracy more than sufficient to determine the ship's course, is allowed; but that it can be found so exactly as to fix the longitude within a degree, or sixty miles, I absolutely *deny*.
Cook. Voyage, vol. v. book i. ch. iii.

The counsel for Woolston was sensible of this difference; and therefore he added, that there are many instances of men's suffering and dying in an obstinate *denial* of the truth of facts plainly proved.
Sherlock, vol. iv. p. 437. *Trial of the Witnesses.*

For the fourth council of Lateran, held in the year 1215, and pretended to be a general, and therefore infallible one, after beginning with a creed, of which transubstantiation, then first established, made a part: proceeds, in the third canon, to decree that all *deniers* of that, or any other of the [pretended] Catholic doctrines, be excommunicated, and punished by the secular arm.
Secker. Works. Sermon 13. vol. v.

DEOBSTRUENT; *de, ob,* and *struere;* which Vossius suspects is from στερ-οεῖν, i. e. *firmum solidumque reddere;* and thus equivalent to the English verb to *Build*, q. v.

That which destroys obstructions; separates parts closed or blocked up.

At least to answer the physician's scope, where he would employ an emetic, a cathartic, a diaphoretic, a *deobstruent*, a diuretic, a bezoardic, or cordial medicine.
Boyle. Of the Use of Simple Medicines, sec. 6.

It [tar-water] is useful not only as a pectoral and balsamic, but also as a powerful and safe *deobstruent* in cachectic and hysteric cases. *Berkley. Siris*, sec. 6.

DEODAND; *Deo dandum.* That which ought to be, which must be, *given to God.*

A man that hath been long in office vnder dyuers of the kynges almoygners, to whome the goodes of such men as kyll themselfe be apoynted by the lawe, and hys office, as *deodandes* to be geuë in almes.
Sir Thomas More. Workes, fol. 285. *A Dialogue concerning Heresies.*

If beside the laws of murther, men have thought fit, out of respect to humane nature, that whatsoeuer else moves to the death of man should be forfeit to pious uses, why should there not as well be *deodands* for reputation?
Marvell. Works, vol. ii. p. 250.

For love should, like a *deodand*,
Still fall to th' owner of the land.
Butler. The Lady's Answer to the Knight.

DEODAND, in *Law*, any personal chattell which is the immediate occasion of death, and which is forfeited to the King to be applied to pious uses, and distributed in alms by his High Almoner, though formerly destined to a more superstitious purpose. The forfeiture of Deodands appears to have originated from the Laws of retribution delivered in the XXIst Chapter of *Exodus;* and the Deodands were designed by the Romish Church to purchase by propitiatory masses an expiation for the souls of such as were snatched away by untimely death, and given to the King *pro animâ Regis et omnium fidelium defunctorum.* (Fleta, i. 25.)

DEO-DAND. — DEOPPI-LATE.

The presumed innocency of childhood rendered such atonement unnecessary. No Deodand was therefore due where an infant under the age of discretion was killed by a fall from any thing that was not in motion. If the instrument moves, however, to the death rather of an infant or an adult, it seems clear that it is forfeited as a Deodand. 3 *Inst.* 57; 1 Hal. P. C. 422. So if an animal of his own motion kill either an infant or an adult, or if a cart run over him, they shall in either case be forfeited as a Deodand. *Omnia quæ moveant ad mortem sunt Deodanda.* A reason assigned for this is, that such misfortunes are partly owing to the negligence of the owner, and therefore he is properly punished by such forfeiture. When a thing not in motion occasions a man's death, that part only which is the immediate cause is forfeited; but wherever the thing is in motion at the time, not only that part thereof which immediately wounds him, but all things which move together with it are forfeited also. It is of no importance whether the owner is concerned in the death or not; for if a man kill another with a sword, the sword is forfeited; and therefore in all indictments for homicide the instrument of death and the value are prosecuted and found by the Grand Jury, in order that the King may claim the Deodand; for it is no Deodand unless presented as such by a Jury. No Deodands are due for accidents happening on the high seas, that being out of the jurisdiction of the Common Law. Things fixed to the freehold, as a bell hanging in a steeple, a wheel of a mill, &c. unless severed from the freehold are not Deodands. Upon inquisitions of this kind the Jury generally find the value of the Deodand to be as small as possible, and even confine that value, according to the circumstances of the case, to the very thing or part of the thing itself which caused the death; this practice the Courts have impliedly sanctioned, by refusing to reform it in favour of the Crown or its grantee. Foster, *on Homicide*, 266. Deodands and forfeitures in general, as wrecks, treasure trove, waifs, and estrays, have been constantly granted out by Kings as a royal franchise to particular subjects, as Lords of Manors, and other liberties, to the perversion of their original design.

One of Solon's institutions at Athens appears to have partaken of the principle of our Deodands. If a dog had bitten a man, he was to be delivered up bound to a log four cubits long; an agreeable contrivance, adds Plutarch, who records the custom, (*in Solone,*) for security against such an animal. This law was adopted into the Roman Twelve Tables. A law of Draco also is mentioned by Demosthenes (*cont. Aristocr.*) and by Pausanias, (*in Atticis,*) ordaining the forcible ejectment of any thing inanimate which had been the occasion of death by its fall. Τὰ ἄψυχα ἐάν τίνα ἐμπεσόντα ἀποκτείνῃ ὑπερορίζειν.

DEO'PPILATE, DEO'PPILATION, DEO'PPILATIVE. Fr. "*deoppilatif*, opening or unstopping obstructions." *De*, and *oppilare; pilare, densare,* to thicken, to close or stop.

When for medical uses, we take down the filings of iron or steel, we must not conceive it passeth unaltered from us; for though the grosser parts be excluded again, yet are the dissoluble parts extracted, whereby it becomes effectual in *deoppilations.*
Sir Thomas Brown, book iii. ch. xxii.

DEOPPILATE.

Some bodies taken into that of a man are *deoppilating*, others inciding, resolving, &c.
Boyle. The History of Particular Qualities, ch. i.

DEPAINT.

Indeed I have found them generally to agree in divers of them (as in their being somewhat diaphoretick and very *depopilative*.)
Id. The Sceptical Chymist, part iii.

As in bezoardicum minerale, skilfully prepared, (for it very seldom is so) the laxative and emetick virulency of the antimony is changed into a diaphoretick, resolving, and *deoppilative* power.
Id. The Usefulness of Natural Philosophy, ess. 5. part ii. ch. iii.

DEORDINATION, used as *Disorder* is; *de*, and *ordinare*. *Ordo, quasi ὅρον δω, terminum hunc tibi do.* I give or fix this bound or limit for you. See COORDAIN and DISORDER.

[The Church of England] being thus clens'd and wash'd, is accus'd by the Roman parties of noveltie, and condemn'd because she refuses to run into the same excess of riot and *deordination*.
Taylor. Polemical Dis. fol. 312. *A Dissuasive from Popery*, part i. ch. i. sec. 9.

For although the fall of man did neither alter the essential constituents of mankind, nor wholly raze out the engravings of those common notions, sentiments, and rational instincts that were in them; yet it did in a great measure impair and weaken them, and brought in a very great *deordination* and discomposure, setting up the lower faculties in rebellion against the superior.
Hale. Origin of Mankind, sec. 4. ch. vii. fol. 355.

DEPA'INT, DEPA'INTER, DEPE'INCT. } Fr. *depeindre*; Lat. *depingere*; *de*, and *pingere*; of uncertain Etymology. J. Scaliger thinks *pingere* is *fingere*, withdrawing the aspiration; i. e. *exprimere imitatione veram rem*; to express a real object by imitation.

To imitate the likeness of any thing, (coloured; to draw, pourtray, describe or delineate.

And whan this Eneas and Achates
Hadden in this temple been ouer all,
Than found they *depeinted* on a wall
How Troie and all the land destroyed was.
Chaucer. Dido Queene of Carthage, fol. 282.

And all aboue *depeinted* in a tour
Saw I Conquest, sitting in gret honour,
With thilke sharp swerd over his had
Yhanging by a subtil twined thred.
Id. The Knightes Tale, v. 2058.

Welcum *depaynter* of the bloomy Medis.
G. Douglas. Prologue of the twelfth Booke of Æneados.

Her armes long in just proportion cast,
Her hands *depaint* with veins all blue and white.
Vncertaine Auctors. Description and Praise of his Loue.

What should I speak in praise of Surrey's skil
Unlesse I had a thousand tongues at will?
No one is able to *depaint* at full,
The flowing fountaine of his sacred skull.
Turberville. In Prayse of the Erle of Surrey.

——————— Through great constraint
He made him stoupe perforce vnto his knee,
And doe unwilling worship unto the saint,
That on his shield *depainted* he did see.
Spenser. Faerie Queene, book ii. can. 5.

The reading thereof, in my conceit, will not hinder the rest of your affaires, nor take up any time due thereto, considering that in few words you shall there see the nature of many memorable persons lively described and *depainted*. *Holland. Plutarch*, fol. 331.

The red rose medled with the white yfere,
In either cheeke *depeincten* liuely chere.
Spenser. Shepheard's Calender. April.

I was naturally as much inclined as others, to play with the gilded leaves and outside of my books, and handsomely *depaint* the letters before I understood the sense.
Boyle, vol. vi. p. 516. *Letter from R. Baxter to Mr. Boyle.*

DEPA'RT, *v.*
DEPA'RT, *s.*
DEPA'RTABLE, *adj.*
DEPA'RTER,
DEPA'RTING,
DEPA'RTITION,
DEPA'RTMENT,
DEPA'RTMENTAL,
DEPA'RTURE. } Fr. *departer*; It. *departire*; Lat. *dispartiri*, to separate; *dis*, and *partiri*, to divide.

To divide or separate, to deal, share or distribute; to part with or give up, to part from or relinquish, to quit, leave, go away.

DEP

Þis folc hem armede anon, and baneres gonne rere,
And *departede* here ost in twolf partyes þere.
R. Gloucester, p. 18.

Þe folk was mykille & strong, of mete þei had grete nede,
Þam burd [behoved] *departe* þer þrong, þat lond mot þam not fede.
R. Brunne, p. 188.

Let no kynne consail. ne couetyse zow *departe*.
Piers Ploughman. Vision, p. 85.

What is hus conysannce quaþ ich. in hus cote armoure
Þre peones in o pensel. quath he *dep-table* from oþer.
Id. Vision, p. 314.

And thanne I shal knowleche to hem, that I knewe you never, *departe* awey from me ye that worcken wickednesse.
Wiclif. Matthew, ch. vii.

And aftir that thei hadden crucified him, they *departiden* his clothis and kisten lott, to fulfil that is seyde bi the prophete seiyage thei *departiden* to hem my clothis, and on my cloth thei kisten lotte. *Id. Ib.* ch. xxvii.

For I am sacrifised now, and the tyme of my *departyng* is nygh.
Id. Tyte, ch. iv.

And oon of the puple seide to him maister seye to my brother that he *departe* with me the eritage. And he seyde to him, man, who ordeynede me a domesman or a *departer* on you?
Id. Luke, ch. xii.

This false blasphemour, that charged me
To *parten* that wol not *departed* be,
To every man ylike, with meschance.
Chaucer. The Sompnoures Tale, v. 7821.

The same law yᵗ ioyneth by wedlocke without forsaking, the same law yeueth libell of *departicion* bicause of diuerce, both demed and declared. *Id. The Testament of Loue*, fol. 309.

The sonnes thre, of whiche I tolde,
Right after that hem selfe wolde,
This worlde *departe* they begonne.
Gower. Conf. Am. book vii. fol. 144.

And wolde not *departe* hym fro
Suche loue was betwene hem two.
Id. Ib. book viii. fol. 189.

And doubtlesse this *departyng* asyde into a place solitarie, was not bestowed vpon fonde sensuall pleasures or on slepe: but vpon a quietnesse to praie and geue thankes to God.
Udall. Luke, ch. ix.

And at their *departure* was shot off all the ordinance of the ship, and about nine of the clocke at night the same day they weyed anker, and *departed* with their ship from Astracan.
Hakluyt. Voyage, &c. Christopher Burrough.

Which when she saw, she left her locks vndight,
And running to her boat withouten ore,
From the *departing* land it launched light,
And after them did driue with all her power and might.
Spenser. Faerie Queene, book ii. can. 12.

PHIL. Mary indeed you, maister Doctor, put me in good remembrance of the meaning of Saint Paul in that place, for apostasie is properlie a *departing* from the faith, and therefore commeth apostata, which properlie signifieth one that *departeth* from his faith.
Fox. Martyrs, fol. 1635. *The fourth Examination of Mr. John Philpot.*

But that lewd louer did the most lament
For her *depart*, that euer man did hear,
He knockt his breast with desperate intent,
And scratcht his face, and with his teeth *did* tear
His rugged flesh, and rent his ragged heare.
Spenser. Faerie Queene, book iii. can. 7.

ART. — AU-ATE.

It hath been subtilly, and indeed truly noted, that our sight is not well contented with those sudden *departments* from one extream to another. Therefore let them have rather a duskish tincture, than an absolute black. *Reliquiæ Wottonianæ*, p. 61.

My lord being in the gallery of my ship, at my *departure*, I remember your honour took me by the hand, and said you would request one thing of me, which was, that whether I made a good voyage or a bad, I should not fail, but to return again into England: which I then promised you, and gave you my faith I would; and so I have.

State Trials. The Trial of Sir Walter Raleigh.

Although when the divine providence does itself offer us a just occasion of leaving this world, (as when a man chooses to suffer death rather than commit wickedness) a wise man will then indeed *depart* joyfully, as out of a place of sorrow and darkness into light; yet he will not be in such haste as to break his prison contrary to law; but will go when God calls him, as a prisoner when dismissed by the magistrate or lawful power.

Clarke. On the Attributes, p. 211.

We, who are priests of Apollo, have not the inspiration when we please; but must wait till the God comes rushing on us, and invades us with a fury which we are not able to resist; which gives us double strength while the fit continues, and leaves us languishing and spent at its *departure*.

Dryden. To the Right Honourable the Earl of Abingdon.

But Mr. Locke ascribes the change of action solely to uneasiness, and the continuance of it to satisfaction; it behoves me then to give my reason for *departing* from so great an authority.

Search. Light of Nature, vol. i. p. 112. *Satisfaction*, ch. vi.

In order to resume that character, let him consider what virtues his *department* of life particularly requires. He will find them to be industry, honesty, and frugality.

Knox. Essays, vol. i. p. 44. No. 8.

M. de la Tour du Pin, on the fourth of last June, comes to give an account of the state of his *department*, as it exists under the auspices of the national assembly.

Burke. Reflections on the Revolution in France.

The game played by the revolutionists in 1789, with respect to the French guards of the unhappy king, was now played against the *departmental* guards, called together for the protection of the revolutionists.

Id. Preface to M. Brissot's Address to his Constituents.

This is a picture drawn from life: what it represents often occurs: and the whole of it is occasioned by the merchant's *departure* from his natural and his most becoming character.

Knox. Works, vol. i. p. 44. *Essays*, No. 8.

DEPASTURE; *depascere, astum; de*, and *pascere*, to feed. Gr. *νέμω*.

To feed upon, to eat, to browze or graze upon.

Earth, like the patient was, whose lively blood
Hath overcome at last some sickness strong,
Whose feeble limmes had been the bait and food,
Whereon his strange disease *depastred* long,
But now restor'd, in health and welfare stood
As sound as earst, as fresh, as faire, as young.

Fairfax. Godfrey of Boulogne, book xiv. st. 79.

And thus, if a horse be delivered either to an agisting farmer for the purpose of *depasturing* in his meadows, or to an hostler to be dressed and fed in his stable, the bailees are answerable for the loss of the horse, if it be occasioned by the ordinary neglect of themselves or their servants.

Sir William Jones. Works, vol. viii. p. 421. *The Law of Bailments.*

DEPATRIATE; *de*, and *patria*, his country.

To go from, to quit his country.

I fear, sir, here you beg the question.
A subject born in any state
May, if he pleases, *depatriate*,
And go, for reasons weak or weighty
To Zeeland-new, or Otaheite.

Mason. The Dean and the Squire.

DEPAUPERATE; *depauperare, atum; de*, and *pauper*, poor.

To impoverish.

DEPAUPERATE. — DEPEND

And because the residence of this blessed poverty is the mind, it followes, that it be here understood, that all that examination and renunciation, abjection and humility of mind, which *depauperates* the spirit, making it less worldly, and more spiritual, is the duty here enjoyned.

Taylor. Life of Christ, part ii. sec. 12.

DEPEACH, Skinner says, *absolvere*, (i. e. to acquit, to discharge,) from the Fr. *despescher*. See DESPATCH.

They shall be forthwith heard as soon as the party which they shal find before our justices shall be *depeached*, which party being heard forthwith, and as soone as may be, the said English merchants shall be ridde and *dispatched*.

Hakluyt. Voyage, &c. The Emperour's Privilege, vol. i. fol. 267.

DEPECULATION; *peculari*, whence *depeculari*, (to plunder,) is from *pecus*. Vossius says, *Peculari* is properly applied to public theft, though it may be extended more widely. See PECULATE.

Also robbery, and *depeculation* of the public treasure or revenues, is a greater crime than the robbing or defrauding of a private man; because to rob the public, is to rob many at once.

Hobbes. Of Commonwealth, ch. xxvii.

DEPE'ND, DEPE'NDANCE, DEPE'NDANCY, DEPE'NDANT, DEPE'NDENCE, DEPE'NDENCY, DEPE'NDENT, DEPE'NDENTLY, DEPE'NDER, DEPE'NDING, DEPE'NDINGLY.

Fr. *dependre*; Sp. *depender*; It. *dependere*; Lat. *dependere*; (*de*, and *pendere*,) to hang from.

To hang down, to rest, to repose, to rely upon in a hanging position; to rest, to repose or rely upon, generally; and thus, met. to trust to, to confide in.

To rely upon; to have as a support; and thus, to be connected with as an inferior, to be subordinate, subservient or subject to.

To hang, *sc.* upon the balance, under examination; investigation, trial; and thus, to be undetermined, undecided.

Archdeacon Nares, (*Gloss. ad v.*) gives several instances from our elder Dramatists, in which *Dependance* or *Dependency*, is used for the subject of a quarrel, i. e. the affair *depending*. See in V. CARTEL, (*ante*,) from Ben Jonson. See also Gifford's Note thereon, and his Massinger, vol. iii. p. 9.

And now the cause driuen is so far
Sodainly peace, either hasty war
Mot follow anon, for the fatall chance
Of life and death *dependeth* in balance.

Lidgate. The Story of Thebes, part iii. fol. 389.

And hereby ye see that it is a playne and an euident conclusio as bright as the sunne shynyng that the truth of God's word *dependeth* not of the truth of the congregation.

Tyndall. Workes, fol. 268. *Answer to Sir Thomas More's Dialogue.*

Not that I would be thought by any one to *depend* on my own merits, which I absolutely discard, but I place my entire trust and *dependance* in the atonement of my Saviour's blood.

State Trials. Trial of Sir Christopher Blunt.

And we would the aske him such questions further either of heldinge of God's hande over them, or withdrawing hys hande of help from them, with other diuerse *dependauntes* therupon, which curie learned manne may soone fynd oute himself & almost vnlearned to.

Sir Thomas More. Workes, fol. 594. *The second Part of the Confutacion of Tyndall.*

The Frenchemen in their treatie demaunded to haue Calays beaten downe, and to haue the sygnorie of Guysnes Hammes, Marke, and Oye, and all the landes of Froyten, and the *dependantes* of Guysnes vnto the lymyttes of the water of Graueleyng.

Lord Berners. Froissart. Cronycle, vol. i. ch. 177.

DEPEND. Consider nowe that of hys electes, whiche is of hys woordes muche adoe to perceiue, they be so dark and so intriked of purpose withoute any *dependence* or order, yet in the ende when all is gathered together and aduysed well, thys is the whole summe, that God chooseth a certayne whom he lyketh.

Sir Thomas More. Workes, fol. 611. *The first Part of the Confutacion of Tyndall.*

The high and mightie Prince Homfrey, Duke of Gloucester, agreed him to put and putteth all maner matters and quarrelles indeede, with all their incidentez, cyrcumstaunces, *dependentes*, and connexes, that touchen hym and hys persone.

Hall. Henry VI. The fourth Yere.

Then let your hopes on those sure joys *depend*,
Which live and grow by death, and waste not when they spend.

P. Fletcher. Eliza. An Elegy.

Which made me indeed find in myself such a kind of *depending* upon him, as without him I found a weakness, and a mistrustfulness of myself. *Sidney. Arcadia*, book ii.

Sanctify him in his authority and sovereignty, by calling upon him in obedience to his command and will, who hath commanded it, by acknowledgment of thy *dependence* upon him.

Hall. Cont. vol. ii. p. 195. *On the Lord's Prayer.*

When here he adds, and we by him; this imports their being a chosen generation, a peculiar people to God, the chosen of God out of all things else: and his being a peculiar special founder unto them of a super creation-state, and a *dependancy* upon him for the whole of it, as he is Jesus Christ the Lord.

Goodwin. Works, vol. ii. part ii. fol. 169.

Unity which the fathers press so often, they make to be *dependant* on the bishop.

Taylor. Pol. Dis. fol. 149. *Episcopacy Asserted*, sec. 46.

So to strengthen his party, he was made known to the Duke, and by means of a *dependant* on his grace he got a letter from the king. *State Trials. The Case of Archbishop Abbot, &c.*

Having no relation to, or *dependence* upon the court, he [Sir Henry Slingsby] was sway'd only by his conscience to detest the violent and undutiful behaviour of that parliament.

Clarendon. History of Civil War, vol. iii. part ii. p. 623.

If we make a farther advance and progression into the reason of philosophy, it will leade the mind up to religion, as it shows the congruous *dependency* and subordination of all causes of divine providence.

Mountague. Devoute Essayes, Treat. 16. sec. 1.

Nor didst thou feel their drought, their pangs, their qualms,
Their rack in writing, who do write for alms,
Whose wretched genius, and *dependent* fires
But to their benefactors' dole aspires.

Cartwright. Upon the Dramatick Poems of Mr. John Fletcher.

But yet the parliament of 1 H. IV. c. 3, 4. repealed this parliament of 21 R. II. with all its circumstances and *dependents*.

Prynne. Treachery and Disloyalty of Papists, part i. fol. 32.

The absolute stoical *depender* on fate may starve for want of industry, die for want of physick, and be damned for want of repentance.

Hammond. Works, vol. i. fol. 87. *A Practical Catechism.*

Delay is bad, doubt worse, *depending* worst;
Each best day of our life escapes us first.

Jonson. Epigramme 70. *To William Roe.*

If thou givest me this day supplies beyond the expense of this day, I will use it thankfully, and nevertheless *dependingly*; for I will renew my petition for my daily bread still.

Hall. Cont. vol. ii. p. 243. *On the Lord's Prayer.*

As heaven with stars, the roof with jewels glows,
And ever living lamps *depend* in rows.

Pope. Temple of Fame.

Then, since those forms begin, and have their end,
On some unalter'd cause they sure *depend*:
Parts of the whole are we; but God the whole;
Who gave us life and animating soul.

Dryden. Palamon and Arcite.

Dark as a cloud they make a wheeling flight,
Then on a neighbouring tree, descending, light;
Like a large cluster of black grapes they show,
And make a large *dependance* from the bough.

Id. Virgil. Georgic 4.

What freeborn man, who, though of mungrel strain, DEP
Wou'd twice support the scorn and proud disdain
With which those idols you adore, the great, I
Their wretched vassals and *dependants* treat? PE

Dryden. Juvenal. Satire 5.

His followers afterward so understood and explained it, as if, by the creation of the world, was not to be understood a creation in time; but only an order of nature. Causality and *dependence*: that is, that the will of God, and his power of acting, being necessarily as eternal as his essence, the effects of that will and power might be supposed coeval to the will and power themselves.

Clarke. On the Attributes.

It is also natural and can hardly be otherwise, but that the bishop of a chief city, finding himself to exceed in wealth, in power, in advantages of friendships, *dependencies*, &c. should not affect to raise himself above the level: it is an ambition, that easily will seize on the most moderate, and otherwise religious minds.

Barrow. Works, vol. i. part ii. fol. 159. *Of the Pope's Supremacy.*

But to their prince a courser was assign'd,
Of matchless spirit and superior kind.
The bounding steed a lion's spoils enfold,
With paws *dependent*, sheath'd in shining gold.

Pitt. Virgil. Æneid, book viii.

Well, but to this it is objected, that these witnesses we speak of, were all of them Christ's friends, and followers and *dependents*.

Sharp. Sermon 8. vol. ii.

Yet, though I always have my will,
I'm but a mere *depender* still;
An humble hanger on at best,
Of whom all people make a jest.

Swift. Riddle the Fourth.

Eternity, *depending* on an hour,
Makes serious thought man's wisdom, joy, and praise.

Young. The Complaint. Night 8.

We behold (and it seems some people rejoice in beholding) our native land, which used to sit the envied arbiter of all her neighbours, reduced to a servile *dependance* on their mercy.

Burke. Letter to the Sheriffs of Bristol.

No regal pageant deck'd with casual honours,
Scorn'd by his subjects, trampled by his foes,
No feeble tyrant of a petty state,
Courts thee to shake on a *dependant* throne.

Johnson. Irene, act ii. sc. 2.

It is precisely the same, whether the ministers of the crown can disqualify by a *dependent* house of commons, or by a *dependent* court of star chamber, or by a *dependent* court of king's bench.

Burke. Thoughts on the Cause of the Present Discontents.

For if they once quit this natural, rational, and liberal obedience, having deserted the only proper foundation of their power, they must seek a support in an abject and unnatural *dependence* somewhere else. *Id. Ib.*

There are many subjects which, though very interesting to the reader, would make no figure in representation: such are those subjects which consist in any long series of action, the parts of which have very much *dependency* each on the other.

Sir Joshua Reynolds. Commentary on Du Fresnoy's Art of Painting. Note 10.

If we affirm absolutely, we use the indicative or declarative mood; if relatively, conditionally, or *dependently* on something else, it is the subjunctive.

Beattie. Elements of Moral Science, part i. ch. i. sec. 3.

DEPEOPLE, to destroy the people. Lat. *depopulari*; (*de*, and *populus*, people.) To *depopulate*, q. v.

——— Yet undone the great worke is, all eyes
Must see Achilles in first sight, *depeopling* enemies,
As well as counsell it in court.

Chapman. Homer. Iliad, book ix. fol. 270.

——— I *depeopled* it,
Slue all men, and did their wiues remit,
With much spoile taken.

Id. Ib. Odyssey, book ix.

DE'PERDIT, DEPERDI'TELY, DEPERDI'TION. } Fr. *deperir*; Lat. *deperdere, itum*; *de*, and *perdere*, perhaps from the Gr. πέρθειν, to lay waste or destroy. Any thing lost, destroyed, ruined.

Our bodies may be said to be daily repaired by new sustenance, which begets new blood, and consequently new spirits, new humours, and I may say new flesh, the old by continual *deperdition* and insensible transpirations evaporating still out of us, and giving way to flesh.

Howell. Letter 31. book i. sec. 1.

Wine, and even water has been, not only by Helmont, but by divers other physicians, observed to be enriched, [with wormes] after a quantity of quicksilver has been for some hours shaken in it, though without any sensible *deperdition* of the substance of the mercury.

Boyle. The Usefulness of Natural Philosophy, part ii. ess. 5.

The most *deperditely* wicked of all others, in whom was the root of wickedness. *Dean King. Sermon*, (1608,) p. 17.

No reason can be given why, if these *deperdits* ever existed, they have now disappeared. Yet if all possible existences have been tried, they must have formed part of the catalogue.

Paley. Natural Theology, ch. v.

DEPHLE'GM, DEPHLE'GMATE, DEPHLEGMA'TION, DEPHLE'GMEDNESS. } Gr. φλέγμα, from φλέγ-ειν, to burn. Vossius thinks, not so called because it is *per se igneum*, but because *per accidens causet febres*. "For," he adds, "a sharp and salt *phlegm* is the fountain of all such diseases as are produced by a defluxion of humours; as Plato says in *Timæus*."

To clear or purify from *phlegm*, in *Chymistry*, to free from pituitous, aqueous or watery parts.

We found that the oil that was wont to swim upon spirit of wine, not freed from its aqueous parts, did readily sink, and quietly lie in the bottom of that, which was carefully *dephlegmed*.

Boyle. Of Unsucceeding Experiments, vol. i. p. 349.

Our favourable thoughts of that expert chymist making us think it possible, that the spirits we employed had not been sufficiently exalted, we *dephlegmated* some by more frequent, and indeed tedious rectifications.

Id. Of the Unsuccessfulness of Experiments, vol. i. fol. 329.

In many bodies the parts desired by the artists being the sulphureous ones, the menstruum is the better for an exquisite *dephlegmation*. *Id. Ib.* p. 332.

And let me on this occasion advertise you, Pyrophilus, that in divers cases it is not enough to separate the aqueous parts by *dephlegmation*, as many chemists content themselves to do.

Id. Ib. p. 321.

Fifthly, that the proportion betwixt the coralline solution and the spirit of wine depends so much upon the strength of the former liquor, and the *dephlegmedness* of the latter, that it is scarce possible to determine generally and exactly, what quantity of each ought to be taken.

Id. The History of Firmness, vol. i. p. 442.

DEPI'CT, DEPI'CTURE. } *Depingere, depictum*; to imitate the likeness of any thing; to draw, pourtray, describe or delineate. Speed distinguishes *depict*, and *depaint*.

I remember he [Simon Steward, Mil.] lived (after he was knighted,) a fellow-commoner in Trinity-hall, where these his armes are fairly *depicted* in his chamber.

Fuller. Worthies. Cambridgeshire.

Wherein is the malice? in adding to the narration, *pictures* (*sc.* the prints in Fox's *Martyrs*,) also of the fact, so to moue hatred to Monkes, and their religion, whereas of truth, either Monkes, or men of that religion, were the very first, who not onely so *depictured*, but also liuely and richly *depainted* it in their goodliest manuscripts. *Speed. King John*, book ix. ch. viii. sec. 62.

Why the man has a perception of sound which the drum has not, or an idea of figure *depicted* on the chorŏides or retina of the eye, (whichever of them be the seat of vision,) which the camera has not; in other words, how perception is excited from material impulse, must ever, I think, exceed the apprehension of human intellect.

Anecdotes of the Life of Bishop Watson, vol. ii. p. 401.

DEPICT. — DEPLORE

I next mounted through a large painted staircase, where several persons were *depictured* in caricature.

Fielding. A Journey from this World to the Next.

DEPILA'TION, DE'PILATORY, DE'PILATOUS. } *Depilare*; *de*, and *pilus*, hair. To take away, strip off or destroy the hair. "Fr. *depile*; bauld, bare or bared of hair." Cotgrave.

Depilation is used by Dryden, in his translation of Persius, *Sat.* 4.

The crocodiles have a certaine fat in them which is *depilatorie*; for no sooner is the haire rubbed therewith, but presently it sheddeth. *Holland. Plinie*, vol. ii. fol. 315.

The same *depilatorie* effect, the ashes of horse-leeches are supposed to have, if they be reduced into a liniment with vinegre, and used accordingly. *Id. Ib.* fol. 439.

This animal [the Salimander] is a kind of lizard, a quadruped corticated and *depilous*, that is, without wool, fur, or hair.

Sir Thomas Brown, book iii. ch. xiv.

DEPILATORIES are medicines very hazardous in their application, and chiefly composed of quicklime or orpiment.

DEPLICATION; *de*, and *plicare*, Gr. πλέκ-ειν, to knit, twist, fold. "Fr. *deplicer*; to unplait or unfold, to undo the plaits, to open the folds of." Cotgrave.

Unplaiting, unfolding, untwisting.

For which effect there needeth onely an unfolding and *deplication* of the inside of this order, to shew it is not so asperous and thorny as our nature apprehendeth it by the first glances that light upon it.

Mountague. Devoute Essayes, Treat. 15. sec. 3.

DEPLO'RE, DEPLO'RABLE, DEPLO'RABLENESS, DEPLO'RABLY, DEPLO'RATE, DEPLORA'TION, DEPLO'REDLY, DEPLO'REDNESS, DEPLO'REMENT, DEPLO'RER. } Fr. *deplorer*; Sp. *deplorar*; It. and Lat. *deplorare*; *de*, and *plorare*: distinguished from *lacrymare*, in degree. Lacrimandum *est* non plorandum. Seneca, *Ep.* 63. Lucilio. To weep for, bewail, bemoan, mourn, lament.

The same day [the two and twentieth day of January, 1596] Sir Francis Drake our general departed this life, whose death was exceedingly *deplored*; his interment was after this manner; his corps being laid in a cophin of lead, he was let down into the sea, the trumpets in dolefull manner echoing out this lamentation for so great a losse, and all the cannons of the fleet were discharged according to the custome of all sea funerall obsequies.

Sir Francis Drake. West Indian Voyage, fol. 58.

He who against thee does inveigh,
Never yet knew where beauty lay,
And does betray
A *deplorable* want of sense,
Blindness, or age, or impotence.

Cotton. Pindaric Ode. Beauty.

To discern the sadness, and *deplorableness* of this estate, I shall need give you no sharper character of it, than only this, that 'tis a condition that forceth God to forsake us in meer mercy, to give over all thoughts of kindness to us, and that the only degree of kindness left, whereof we are capable.

Hammond. Works. Sermon 10. vol. iv.

Which way of proof is most proper, and suitable to the course of the text; which hath recourse to an exemplary instance of election, continued in age, as *deplorate* as whatever in the Old Testament. *Goodwin. Works*, vol. ii. part iv. fol. 24.

But seeing it now evident and certain, that my [Qu. Elizabeth] safety without her [Qu. Mary] destruction, is in a more *deplorate* estate, I am most grievously affected with inward sorrow.

Baker. Queen Elizabeth, Anno 1586.

DEPLORE — DE-PLUME.

He will leaue to those her beneficiaries the farther search of this argument, and *deploration* of her fortune.
Speed. Henrie VII. book ix. ch. xx. sec. 16.

The states lie still and close oppressed with the adversities of the last year; and with nothing more than the late ruine of forty well laden ships by the Texel, wherein with *depleration* of the whole province were lost one thousand mariners.
Reliquiæ Wottonianæ, p. 474.

To be *deploredly* old, and affectedly young, is not only a great folly, but a gross deformity!
Taylor. Artificial Handsomeness, p. 72.

But for thee, O blessed Jesu, so ardent was thy love to us, that it was not in the power of our extreme misery to abate it, yea so, as that the *deploredness* of our condition did but highten that holy flame.
Hall. Works, vol. iii. fol. 616. *A Pathetical Meditation*, sec. 2.

Home when she came, her secret woe she vents,
And fills the palace with her loud laments;
Those loud laments her echoing maids restore,
And Hector, yet alive, as dead *deplore*.
Dryden. Homer. Iliad, book vi.

After this, I have in the fire, the most *deplorable*, but with all the greatest argument that can be imagined; the destruction being so swift, so sudden, so vast and miserable, as nothing can parallel in story.
Dryden. To the Honourable Sir Robert Howard.

It has been more than sufficiently proved from thence [Scripture] already, how *deplorably* unable the heart of man is, not only to conquer, but even to contend with the difficulties of a spiritual course, without a steady view of such promises as may supply new life, spirit, and vigour to its obedience.
South. Sermons, vol. iv. p. 218.

I was the more invited not to be a mere spectator, or a lazy *deplorer* of the danger I saw religion in, because it seemed not unlikely, that philosophical infidels, as they would be thought, would be less tractable to divines, though never so good humanists and antiquaries, than to a person that reasons with them upon their own grounds, and discourses with them in their own way.
Boyle. Works, vol. iv. p. 153. *Preface to a Discourse about the possibility of the Resurrection.*

So that bating those few barbarians, whose superstition and malice brought her to that condition, all the other spectators of her sufferings were *deplorers* of them too.
Id. Ib. vol. v. p. 309. *The Martyrdom of Theodora.*

Aristides, in a discourse which he addresses to the people of Smyrna, to congratulate their re-establishment, says, that their calamity had been *deplored* by all the inhabitants of Greece and Asia, as a distress common to them.
Jortin. Works, vol. ii. p. 82. *Remarks on Ecclesiastical History.*

This *deplorable* scene admits of but one addition,—that we are governed by councils, from which a reasonable man can expect no remedy but poison; no relief but death.
Junius. Letter 1.

The editions of Greek and Latin classics produced within these few years from the English press, are *deplorably* incorrect, and seem to indicate a declension of an art which has afforded light, and given honour to empires.
Knox. Works, vol. ii. p. 83. *Essays*, No. 134.

DEPLOY, a word adopted like many others into our Military language, from the French *deployer, deplicare*, to unfold. A column is said to *deploy* or make a flank march, when it unfolds itself so as to extend its front.

DEPLUME; Lat. *de*, and *pluma*, a feather. To strip off the feathers.

And with hir beik *deplumand* on all sydis,
The licht downis up to the skyis glydis.
Douglas. Æneados, book xi.

Such a person is like Homer's bird, *deplumes* himself to feather all the naked callows that he sees.
Taylor. Sermon 15. part ii.

DEPO'NE, DEPO'NENT, DEPO'NER. } The Scotch use, to *depone*; the English, to *depose*. See DEPOSE. A *deponent*, one who gives evidence, bears witness or testimony; so called, says Skinner, because the witness *depones*, (*deponit*,) places his hand upon the Book of the Holy Evangelists, while he is bound by the obligation of an oath.

Fyrste the sayde *deponent* sayeth, that on Saturdaye, the seconde daye of December, Anno M. D. xiiii. he toke the charge of the pryson at foure of the clocke at afternone by the commaundemente of master Chauncellor.
Hall. Henry VIII. The sixth Yere.

And farther, Sprot *deponeth*, that he entered himself thereafter in conference with Bour, and demanded what was done betwixt the laird and the Earl of Gowrie.
State Trials. Trial of George Sprot.

Whereupon he began to read: and before he had ended it, he said to the *deponer*, Mr. John, I intreat you heartily that I may have this paper to Naughtoun, that I may read it, and consider it at leisure.
Id. The Trial of Lord Balmerino.

Item, this *deponent* being demanded by the said Margery what she did euery daie at church, she answered that she kneeled down and said 5 Pater nosters, in worshippe of the crucifix, and as manie Aue Maries, in worshipp of our Ladie.
Fox. Martyrs, fol. 610. *The Story of Margery Backster.*

The pleader, having spoke his best,
Had witness ready to attest,
Who fairly could on oath *depose*,
When question on the fact arose,
That every article was true;
No further these *deponents* knew.
Swift. Cadenus and Vanessa.

The verbs called *deponent*, desiderative, frequentative, inceptive, &c. need not to be considered here, being found in some languages only, and therefore not essential to speech.
Beattie. Moral Science, vol. i. part i. ch. i. sec. 3.

DEPO'PULATE, *v.* DEPO'PULATE, *adj.* DEPOPULA'TION, DEPOPULA'TER, DEPO'PULACY. } Sp. *despoblar*; It. *dispopolare*; Fr. *depopuler*; Lat. *depopulare*, to *de-people*. "To unpeople or dispeople, to waste, ravage, ruin or destroy." Cotgrave. See DEPEOPLE.

So that the Jewes were euer ouerrunne and *depopulated* of both the hostes, now of the Egyptians, and then of the Assyrians and Grekis.
Joye. Exposicion of Daniel, ch. xi.

And so in that realme were continually two kynges, vntyll the kynge of Mede had *depopulate* the countrey, and brought the people in captiuytie to the citie of Babylon.
Sir Thomas Elyot. Governour, book i. ch. ii.

O poore and miserable citie, what sondry tormẽtes, excisions, subuertions, *depopulations*, and other euyll aduentures hath happened vnto the, sens thou were byreft of that noble courte of Sapience.
Id. Ib. book iii. ch. xxii.

By which means the year ensuing, he with Edrick the traytor passing the Thames at Creclad, about Twelftide, enter'd into Mercia, and especially Warwickshire, *depopulating* all places in their way.
Milton. Prose Works, vol. ii. fol. 104. *The History of England*, book iv.

It might reasonably be concluded that this wild and barbarous *depopulation*, would even extirpate all that learning, religion and loyalty, which had so eminently flourished there; and that the succeeding ill husbandry, and unskilful cultivation, would have made it fruitful only in ignorance, prophanation, atheism and rebellion; but by God's wonderful blessing, the goodness and richness of the soil, could not be made barren by all that stupidity and negligence.
Clarendon. History of Civil War, vol. iii. part i. p. 74.

The persons agreeing in this one mischief, are of divers sorts and humours; 1st, meddling and busy persons, who love popular speeches: 2. covetous landlords, inclosers, *depopulators*, &c.
State Trials. Impeachment of the Duke of Buckingham.

EPO-LATE. — PORT.

Mars answered; O Joue; neither she nor I
(With both our aides) can keep *depopulacie*
From off the Froggs.
Chapman. Homer. Batrachomyomachia.

So two young mountain lions, nurs'd with blood,
In deep recesses of the gloomy wood,
Rush fearless to the plains, and uncontrol'd
Depopulate the stalls, and waste the fold.
Pope. Homer. Iliad, book v.

Each man, being a sovereign in his own family, has the same interest with regard to it, as the prince with regard to the state; and has not, like the prince, any opposite motives of ambition or vain-glory, which may lead him to *depopulate* his little sovereignty.
Hume. Essays, vol. i. part ii. ess. 11. *Populousness of Ancient Nations.*

But Plutarch says, that the general *depopulation* had been more sensibly felt in Greece than any other country. How is this reconcileable to its superior privileges and advantages?
Id. Ib.

DEPO'RT, *v.* } Fr. *deporter*; Lat. *deportare*;
DEPO'RT, *n.* } (*de*, and *portare*,) to bear or carry
DEPORTA'TION, } away.
DEPO'RTMENT. } To bear or carry,—applied to the bearing, carriage, conduct or behaviour.

To bear or carry away; *sc.* to a place of exile or banishment; and thus, to exile or banish.

The third consideration should be, how a man may bee valued, and may *depart* himselfe as he is compared with his equals and rivals.
Bacon. On Learning, by G. Wats, book viii. ch. ii.

No assurance of better dealing then was used to the *deported* House of Saxe, by a better emperour than this accounted.
Cabbala, fol. 334. *Sir Dudley Carleton to the Duke.*

——— Like a wood-nymph light,
Oread or Dryad, or of Delia's traine
Betook her to the groves, but Delia's self
In gait surpass'd and goddess-like *deport*.
Milton. Paradise Lost, book iv. l. 309.

——— At last
Of middle age one rising, eminent
In wise *deport* spake much of right and wrong,
Of justice, of religion, truth and peace,
And judgment from above.
Id. Ib. book xi. l. 666.

The Jews are miserably scattered over the world, in that woeful *deportation* under Jeconiah.
Hall. Cont. Ahasuerus Feasting, &c.

Now where to begin or end this compute, ariseth no small difficulty; for there were three remarkable captivities and *deportations* of the Jews.
Sir Thomas Brown, book vi. ch. i.

A sinne which sundry fathers have plentifully condemned, as mis-beseeming Christians, whose very outward guestures and *deportment* ought to be modest, chaste, and holy, as becometh the Gospel of Christ.
Prynne. Histrio-Mastix, part i. act v. sc. 2.

Thus did our Lord *deport* himself toward his spiteful adversaries, who being reviled, did not revile again; when he suffered, did not threaten, but committed it to him that judgeth righteously.
Barrow. Sermon x. vol. iii.

And if we must take care of our very feet, the lowest part of our body, much more of our hands and eyes, and heads, and all other members of our body, to see that they *deport* themselves so as to express and manifest our fear and dread of him, before whom we are.
Bishop Beveridge. Sermon 95.

In their *deportations*, they had often the favour of their conquerors; were permitted by them freely and publicly to exercise their religion, and even to make proselytes, to live under their own laws and customs, and to retain some shadow of their domestic polity and government.
Atterbury. Sermon 5. vol. iii.

Thus from the pattern of our Saviour's *deportment*, the point of doctrine is this: DEPORT.
The entire resignation of our wills to the disposing will of God, is the indispensable duty of Christians under the sharpest afflictions. DEPOSE.
Bates. Works, vol. ii. p. 142. *The Great Duty of Resignation.*

Virgil lived in an age of more refinement, and was, perhaps, too much conversant in courtly life, as well as too bashful in his *deportment*, and delicate in his constitution, to studie the varieties of human nature, where in a monarchy they are most conspicuous; namely, in the middle and lower ranks of mankind.
Beattie. On Truth, part iii. ch. ii.

In the Roman Law, DEPORTATIO was a perpetual banishment to any fixed place, generally *in insulam*, the *Gyaræ*, or any similar rock in the Ægean. The criminals under this sentence were deprived of the rights of Citizenship. The punishment was revived under the same name, *Deportation*, by the French Directorial Government, in 1797; and the sufferings of Barthelemy and Carnot, who themselves had formed part of that body, and their companions in exile to Guiana, are among some of the more striking incidents of this period of turbulence and misery.

DEPORTRAIED; depainted, depictured, *pourtrayed*, q. v.

Solinus thus delivereth: The country is in part (note that hee makes it not general) inhabited by the people barbarous, who, by artificial forms of incision, haue from their childhood sundry shapes of beasts *deportraied* in their bodies.
Speed. The more Ciuill Britaines, book v. ch. i. sec. 11.

DEPO'SE, *v.* } Fr. *deposer*; Sp. *deponer*; It. *deponere*; Lat. *deponere*, *depositum*, to put down; *de*, and *ponere*, to put, place or fix.
DEPO'SABLE, }
DEPO'SAL, }
DEPO'SER, }
DEPO'SING, }
DEPO'SIT, *v.* }
DEPO'SIT, *n.* } To put down, as to *depose* a King; to put him down from his throne or eminence.
DEPO'SITARY, }
DEPO'SITING, }
DEPOSI'TION, }
DEPO'SITOR, }
DEPO'SITORY, }
DEPO'SITUM, }
DEPO'SITURE. } To put, place or lay, *sc.* in the hands, custody or power of another, as a pledge or security, in safety, at use, at interest. Now more usually, to *deposit*.
To *depose*, or, as the Scotch say, to *depone*, q. v. to give evidence, bear witness or testimony. So used, because the witness, when sworn to give true evidence, *depones* or *deposes* his hand upon the Book of the Holy Evangelists. See DEPONE.

And *depose* yow for youre pruyde prophecie.
Piers Plouhman. Vision, p. 297.

——— Where many a daie
In sorie plite and poore he laie,
The corone on his head *deposed*,
Within walles fast enclosed.
Gower. Conf. Am. book vii. fol. 161.

For God, whiche al thyng hath bounded,
And sighe the falsehead of his gyle,
Hath set him but a litell whyle,
That he shall reign vpon *depose*
For sodeinly right as he rose,
So sodeinly downe he felle.
Id. Ib. book ii. fol. 37.

For thei or that were worse falle,
Through common counseile of hem all
They haue her wrongful kyng *deposed*.
Id. Ib. book vii. fol. 173.

Peraduenture he may be borne a subiect and after made king, or else he may bee borne a king, and after *deposed* and made a subject.
Frith. Workes, fol. 17. *An Answer against Rastel's Dialogue.*

DEPOSE. I answer unto you, that what remaineth be oaths, and those not to rest as proofs unto you, but to be duly examined and fully considered, whether they be true and their *deposers* of credit.

State Trials. Arraignment of Edmund Campion.

This scisme, as before is towchyd, began by reacon of the *deposicion* of y^e^ sayd Eugeny at the counsayll of Basile, for that he wolde nat obserue the decree before made in the coũsayll of Cõstaunce, and other causes to hym layde. But yet that *deposyng* natwithstãdyng, perforse he cõtynued pope by y^e^ terme of xiiii. yeres after. *Fabyan, Anno* 1548.

And to the intent the commons might be perswaded, that he was an unjust and unprofitable prince, and a tyrant over his subjects, and therefore worthy to be *deposed;* there were set forth certaine articles (to the number of 32 or 38, as some record,) very hainous to the eares of many. some whereof I have formerly recited, and the residue you may read in Hall, Grafton, Haywood, Trussell, and others.

Prynne. Treachery and Disloyalty, part i. fol. 80.

Their aged syre, thus eased of his crowne,
A private life led in Albania,
With Gonorill, long had in great renowne,
That nought him grieu'd to beene from rule *deposed* downe.

Spenser. Faerie Queene, book ii. can. 10.

So hereafter they shall only be keepers of the great seal, which for title and office, are *deposable;* but they say the Lord Chancellor's title is indelible.

Howell. Letter 8. book i. sec. 4.

Then through the casement ventur'd so much face
As kings *depos'd* show, when through gates they peep,
To see *deposers* to their crowning passe,
But straight shrink back, and at the trumpet weep.

Davenant. Gondibert, book iii. can. 3.

But all other inferiour magistrates, officers, and princes whatsoever are resistible, questionable, censurable, and *deposible* for their tyranny, wickednesse, and misgovernment by the parliament's censure, as I have proved.

Prynne. Treachery and Disloyalty, part v. fol. 201.

The offence, therefore, wherewith I charge this Talbot, prisoner at the bar, is this in brief and in effect: that he hath maintained and maintaineth under his hand a power in the pope for the *deposing* and murdering of kings.

State Trials. The Case of William Talbot.

The fear is *deposited* in conscience, and is begotten and kept by this proposition, that God is a rewarder of all men according to their works.

Taylor. Rule of Conscience, book ii. ch. i. rule 3.

At least, if it have not, it seems your church is not so faithful a guardian of her *deposit*, as her dear friends (moved by partiality or ends) would make us believe.

Hammond. Works, vol. ii. part i. fol. 677. *The Lord Faulkland's Reply.*

Whereas it is most manifest by the occasion, and whole contexture, that I mentioned the Scripture, and those, as the safest *depositaries* of all that faith which was delivered by Christ and his Apostles.

Id. Ib. vol. ii. part ii. fol. 141. *An Answer to Schism Disarmed.*

I have now gone through your papers and wearied you, and almost myself, yet if what is written prove usefull to you, to the *depositing* that which I cannot but deem an errour, although I lay no epithet upon it, it will be far from burthenous.

Id. Ib. vol. i. fol. 704.

The influence of princes, upon the *depositions* of their courts, needs not the *deposition* of examples, since he hath the authority of a knowne principle.

Mountague. Devoute Essayes, Treat. 9. sec. 2.

For as to his answer to my addition, that if we held these doctrines *deposited* in the church as zealously as the Romanist, we must hold them as of faith, and that the *depository* is so trusty, as it cannot deceive us, I reply, &c.

Hammond. Works, vol. ii. part ii. fol. 138. *An Answer to Schism Disarmed.*

And even the creeds of the Catholick Church, that great *depositum*, which the Apostles in their several plantations left as a summary of all that was to be believed to our soul's health, and foundation of all Christian practice and reformation.

Id. Ib. vol. i. fol. 538.

The Ægyptians were afraid of fire, not as a Deity, but a devouring element, mercilesly consuming their bodies, and leaving too little of them; and thefore by precious embalments, *depositure* in dry earths, or handsome inclosure in glasses, contrived notablest wayes of integrall conservation.

Sir Thomas Brown. Urn Burial, part iv. ch. i.

Thus when the state one Edward did *depose*,
A greater Edward in his room arose.
But now, not I, but poetry is curs'd;
For Tom the second reigns like Tom the first.

Dryden. Epistle 10. *To Mr. Congreve.*

To them were committed the oracles of God; i. e. with them were intrusted all the revelations of the will of God, the law and the prophesies, as the people with whom God thought fit to *deposit* these things for the benefit of the world.

Clarke. Sermon 5. vol. x.

To obtain our pardon, the Son with the consent of the Father, *deposits* his interests into his hands, and as a Mediator intervenes between us and him, who in this transaction is the *depositary* of the rights of heaven.

Bates. The Harmony of the Divine Attributes, ch. xiii.

If a person of clear fame assert a thing which he is ready to maintain with the loss of his life, there is no reason to doubt of the truth of his *deposition*.

Bates. The Harmony of the Divine Attributes, ch. xxii.

They [schoolmasters] are indeed the great *depositories* and trustees of the peace of it; as having the growing hopes and fears of the nation in their hands. *South. Sermons*, vol. v. p. 23.

My leisure has not yet permitted me to transcribe some things out of it, which concerns me on another subject, but if the detaining of it longer be no prejudice to you, it is in a safe *depositum*. *Boyle. Works*, vol. vi. p. 294. *J. Evelyn to Mr. Boyle.*

In this very year the sceptre of royal power departed from Judah; for it was in this year that Archelaus, the son of Herod the Great, was *deposed* by the Roman emperor, and banished to Lyons, and the Jews became wholly subject to the dominion of the Romans. *Horsley. Sermon* 30. vol. iii.

Your metrical imitation of them is elegant, and if you will allow me to publish it in my work, you will equally oblige me and my readers, who will be glad to hear the Persian poet speak Latin; if you object to this, copies of them shall be *deposited* with my treasures, and the originals restored to you as soon as possible.

Sir William Jones. Works, vol. i. p. 107. *Mr. Jones to C. Reviczki*, 1768.

The swell of pity, not to be confin'd
Within the scanty limits of the mind,
Disdains the bank, and throws the golden sands,
A rich *deposit* on the bord'ring lands.

Cowper. Charity.

Thus it is ordained by the sages of Hindustán, that "a *depositor* shall carefully enquire into the character of his intended *depositary;* who, if he undertake to keep the goods, shall preserve them with care and attention."

Sir William Jones. Works, vol. viii. p. 446. *The Law of Bailments.*

An equal caution should be used to separate the clear naked *deposition* of experiment from all conjectural deductions.

Horsley. Sermon 39.

If I am a vain man, my gratification lies within a narrow circle. I am the sole *depository* of my own secret, and it shall perish with me.

Junius. Dedication to the English Nation, v.

DEPOSITION, in *Law*, a testimony given in Court by a Witness on oath. Depositions in Chancery, and in Ecclesiastical Courts, are evidences set down in writing, and signed by the Witness, who is called Deponent; they are answers to Interrogatories exhibited for his examination, taken in or near London, in the *Examiners' Office*, and, at a greater distance, by Commissioners appointed for the purpose, and are read as evidence at the hearing. Depositions, after a cause is determined in Chancery, may be given in evidence at a trial at Bar in the King's Bench, in a suit for the same matter, between the same parties, if the party

EPO-TION. — PRAVE

that deposed is dead. Those taken on oath before a Coroner or Justice, may also be given in evidence at a trial for felony, if the Deponent is dead, unable to travel, or kept away by the Prisoner's procurement, oath being made that the Depositions are unaltered.

Deposition is also used for sequestering or depriving a person of his dignity or office. According to Du Cange, (*ad. voc.*) it is a milder kind of DEGRADATION, not being accompanied with the same solemn ceremonies, and is synonymous with DEPRIVATION.

DEPOVERISH, to impoverish. See DEPAUPERATE, *ante.*

So is your power *depouerished*, and lordes and great men brought to infelicitie, and all your people to great debilitie.
Grafton. Richard II. The tenth Yere.

DEPRA'VE, DEPRAVA'TION, DEPRAVA'BLE, DEPRA'VEDLY, DEPRA'VEDNESS, DEPRA'VEMENT, DEPRA'VER, DEPRA'VITY. } Fr. *depraver*; Sp. *depravar*; It. *depravare*; *de*, and *pravus*; perhaps from the Gr. πρᾶος, mild, gentle; and by warlike people, in contempt; cowardly.

To *deprave*, says Minshew, is to viciate and corrupt that which before was good.

To viciate, to corrupt, to degrade; to put a bad meaning or construction upon; and thus, to vilify, to defame.

And þat knoweþ conscience. ich cam nogt to chiden
Ne to *deprave* þe pēsone.
Piers Ploukman. Vision, p. 49.

And yet good Lord, of a presumpcion
I nil *depraue* thy might and Deite
I liue but vnder thy protection
I am thy subiect, and wear thy liuery.
Chaucer. The Remedie of Loue, fol. 322.

Although sometimes he seeme (alite) to craue,
Yet wyll I not his doings so *deprave*,
As for to iudge (before I see his ende)
What harder happe his angrie starres can sende.
Gascoigne. Dan Bartholmew of Bathe.

We began to lose, whan our capitaines began to deserue to be *depraued* and condempned. *Golden Boke*, ch. xlix.

As though all the false religion that euer was amonge the heithen, was not a corrupting & *depravation* of the true religiō of God. *Calvine. Foure Godlye Sermons*, serm. 1.

O temerous tauntrese that delights in toyes,
Tumbling cockboat tot'ring too and fro,
Jangling iestres, *deprauresse* of swete ioyes,
Ground of the graffe whence all my grief doth grow.
Uncertaine Auctors. Against an Unstedfast Woman.

Ah! why hath nature to so hard a hart
Given so goodly gifts of beauties grace?
Whose pride *depraues* each other better part,
And all those precious ornaments deface.
Spenser. Sonnet 31.

The scrutiny all over the kingdom, to find out men of arbitrary principles, that will bow the knee to Baal, in order to their promotion to all publick commissions and employments, and the disgracing on the contrary and displacing of such as yet dare in so universal a *depravation* be honest and faithful in their trust and offices.
Marvell. Works, vol. i. p. 645. *Of the Growth of Popery, &c.*

Human nature is so mutable and *depravable*, as that notwithstanding the connate idea and prolepsis of God in the minds of men, some unquestionably do degenerate and lapse into atheism.
Cudworth. Intellectual System, book i. ch. iv.

Yet in the worst of the *depravedness* of Israel, there were some which both drouped under the deplored idolatry of the times, and congratulated to Jehu this seuere vindication of God's inheritance.
Hall. Cont. Jehu Killing the Sons of Ahab, &c. book xx. vol. i. fol. 1273.

And to this effect he maketh men believe that apparitions, and such as confirm his existence are either deceptions of sight, or melancholy *depravements* of phancy.
Sir Thomas Brown, book i. ch. x.

DEPRAVE — DEPRE-CATE.

The rest, which the text ensuing shall lay abroad, we will to our abilitie perform and perfit more exactly, not fearing all the backbiters and *depravers* of this so long a worke, as they hold it.
Holland. Ammianus. Constantius, fol. 29.

By aberration of conceit they extenuate his *depravitie*, and ascribe some goodnesse unto him.
Sir Thomas Brown, book vii. ch. i.

These are the points and articles in which we accuse the church of Rome to have grievously corrupted and *depraved* the Christian doctrine and practice in this matter of the sacrament.
Sharp. Works. Sermon 14. vol. i.

And still much less inconsistent will it be with the same divine goodness, to permit the posterity of a sinful and *depraved* creature to continue by natural consequence in a lower and more obnoctious rank of beings, than possibly they would have been placed in, had no such *depravation* been introduced, either by our first parent, or by any of his successors.
Clarke. Sermon 13. vol. ii.

If there be no designed *depravedness*, and pestilent perverseness of the mind, charity will make an indulgent allowance for it.
Bates. Spiritual Perfection Unfolded and Enforced, ch. xi.

Disclaiming so noble a parent, as wisedom omnipotent; disowning so worthy a benefactour, as sovereign goodness? ô brutish degeneracy, ô hellish *depravedness* of mind.
Barrow. Sermon 1. vol. ii.

Over-great concern for self-preservation [is owned to be] meanness and cowardice; too little, rashness; and none at all, or that which is contrary, (viz. a passion leading to self-destruction) a mad and desperate *depravity*.
Shaftesbury. An Enquiry concerning Virtue, book i. part i. sec. 2.

When reason and understanding are *depraved* and as far corrupted as the very passions of the heart; when thus the blind leads the blind, what else can we expect, but that both fall into the ditch? *Sherlock. Discourse* 33. vol. ii. p. 121.

Which, if it, [refinement] does not lead directly to purity of manners, obviates at least their greatest *depravation*, by disentangling the mind from appetite, and conducting the thoughts, through successive stages of excellence, till that contemplation of universal rectitude and harmony, which began by taste, may, as it is exalted and refined, conclude in virtue.
Sir Joshua Reynolds. Discourse 9.

It is the artificial theologer, the *depraver* as he says, of the gospel, who would draw him into so absurd a system.
Warburton. The Divine Legation, book v. *Appendix.*

We owe it to the bounty of Providence, that the compleatest *depravity* of the heart is sometimes strangely united with a confusion of the mind, which counteracts the most favourite principles, and makes the same man treacherous without art, and a hypocrite without deceiving.
Junius. Letter 15. *To his Grace the Duke of Grafton.*

DE'PRECATE, DEPRECA'TION, DE'PRECATIVE, DEPRE'CATORY. } *Deprecari, deprecatus*; (*de*, and *precari*, to pray.) "Fr. *desprier*; to unpray, disintreat; revoke a suit, recall prayers; desire to the contrary." Cotgrave. A *deprecation*, says Minshew, or begging of God to turn away his heauie displeasure from us, for our sins committed. Fr. *deprecation*; Sp. *deprecacion*; Lat. *deprecatio.*

He then muttered in a broken and imperfect kind of tone that the prayers he made, and the masses he performed, were in order to *deprecate* a massacre he had heard was designed against the Catholics. *State Trials. Trial of the Earl of Arundel.*

Deprecacions of evil to a malicious man are no better than advices. An unknown idiom is fit to keep counsel: they are familiar words, that must convey ought to the understanding.
Hall. Cont. Hezekiah and Sennacherib.

DEPRAVE — DEPRECIATE.

In petitioning for ourselves, the first thing to be explained, is *deprecation*, which concerns the prevention, or removal, or lessening of evil.

The first evil to be prayed against is that of sin; and therein we should *deprecate* both the

{Guilt. Power.

Wilkins. On Prayer, ch. xvi.

And in the opuscular of Thomas Aquinas, he tells that a doctor said to him, that the optative form, or *deprecatory*, was the usual.

Taylor. Pol. Disc. fol. 484. *Dissuasive from Popery*, book i. sec. 9. part ii.

The blood of this day was sacred and royal, innocent and precious, and the manner of shedding it so wilful, malicious and cruel, that we cannot too often, nor too earnestly repent the crime, nor *deprecate* the punishment thereof.

Comber. Companion to the Temple, vol. ii. fol. 147.

First of all Δέησις, which we here render supplications, but may more properly be rendered *deprecations*, that is to say, such prayers as we put to God for the pardon of our sins, and the averting from us all those evils that we deserve upon account of them. *Sharp. Works. Sermon* 7. vol. iv.

The form itself is very ancient, consisting now as it did of old, of two parts, the first *deprecative*, the second indicative; the one intreating for pardon, the other, dispensing it.

Comber, vol. i. fol. 752.

We have three peculiar prayers for the evening, differing in words, but agreeing in sense with those in the morning, and therefore our notes on them shall be shorter. The first is penitential and *deprecatory*. *Id.* vol. ii. fol. 145.

I fear he is a fraudulent dealer, and we may with too much justice apply to him the Scriptural *deprecation*, he that withholdeth his corn, the people shall curse him; but blessing shall be upon the head of him who selleth it.

Gilpin. Sermon 11. vol. iii.

But a city without the knowledge of a God, or the practice of religion: without the use of vows, oaths, oracles, and sacrifices to procure good, or of *deprecatory* rites to avert evil, no man can or ever will find.

Warburton. The Divine Legation, book ii. sec. 1.

DEPRE'CIATE, DEPRECIA'TION. Low Lat. *depreciare, minuere pretio*; Fr. *depriser*. Du Cange: (*de*, and *pretium*, price or value; of uncertain Etymology.)

To lower, lessen or diminish the price or value; to deny the price or value.

Lest those unintelligent maligners take an advantage from our discourse, to *depreciate* and detract from what hath been alway the object of their hate, because never of their knowledge, and capacities.

Glanville. The Vanity of Dogmatizing, ch. xxiv.

In the other parts of the book, we do often give an account, of the doctrine of the ancients: which however some over-severe philosophers, may look upon fastidiously, or undervalue and *depreciate*, yet, as we conceived it often necessary, so possibly may the variety thereof not be ungrateful to others.

Cudworth. Intellectual System. Preface to the Reader.

Thou dull important lump of pride,
Dar'st thou with that harsh grating tongue
Depreciate birds of warbling song?
Indulge thy spleen: know men and fowl
Regard thee, as thou art, an owl.

Gay. Fable 41.

Others are so unhappily attentive to party considerations or personal prejudices, that if a design, ever so valuable, comes from a wrong quarter, instead of being ambitious to share the merit and the honour of it, they set themselves immediately to *depreciate* it, and suggest mischievous intentions in it.

Secker. Works. Sermon 7. vol. v.

This *depreciation* of their funds has not much the air of a nation lightening burthens and discharging debts.

Burke. On a late State of the Nation.

The *depreciators* of the Eucharist have maintained, among other strange, and conceited opinions, that the prayers, hymns, and thanksgivings contained in our communion service have no real connection with the sacrament; which, according to them, consists merely of eating the bread, and drinking the wine, in commemoration of our Lord's death and passion.

Knox, vol. vii. p. 421. *Considerations on the Lord's Supper.*

DEP CIA — DEP RE

DE'PREDATE, DEPREDA'TION, DEPREDA'TOR, DEPREDA'TORY, DE'PREDABLE. Fr. *depreder*; Lat. *depredari, atum*; (*de*, and *præda*, prey, plunder. Of uncertain Etymology.) To prey upon, plunder, pillage, despoil, ravage, waste or lay waste.

I have now a plentiful estate, external affluence; what if, at this moment, I were bereft of all, either by fire or *depredation*, how were my mind fitted with humility and patience to submit to a poor, strait, wanting condition?

Hall. Cont. vol. i. p. 333. *Of Afflictions.*

It is reported, that the shrub called our ladies seale, (which is a kind of briony,) and coleworts, set near together, one or both will die. The cause is, for they be both great *depredatours* of the earth, and one of them starveth the other.

Bacon. Natural History, Cent. 5. sec. 432.

The juyce and succulencies of the body, are made lesse *depredable*, if either they be made more indurate, or more dewy, and oyly. *Id. On Learning, by G. Wats*, book iv. ch. ii.

The two precedent intend this, That the spirits and aire in their actions may be the lesse *depredatary*; and the two latter, that the blood and juice of the body may be the lesse *depredable*.

Id. Natural History, part iii. fol. 38. *The History of Life and Death.*

The visitors found, in some of the richest abbeys of England, as St. Alban's and Battel, such *depredations* made that at St. Alban's an abbot could not subsist any longer, the rents were so low.

Burnet. History of Reformation, Anno 1537, book iii.

Nevertheless, I shall, in this case, send my brother with a detachment of horse to harass Antony in his retreat, and to protect Italy from his *depredations*.

Melmoth. Cicero, book xiv. let. 9. *Plancus to Cicero.*

The prostitution of praise, for venal purposes, is a species of deception, which deserves to be ranked among the frauds of the vilest *depredator* on property.

Knox. Winter Evenings, even. 40.

They are a stout, well-made, bold, warlike race of people; redoubtable neighbours to both nations of the Koriacs, who often feel the effects of their *depredatory* incursions.

Cook. Voyage, vol. vii. book v. ch. vii.

DEPRE'DICATE, DEPRE'DICATING, *n.* *De*, and *prædicare*, to attribute; (*præ*, and *dicare*, which Vossius says is the same as *attribuere, ac præcipuè consecrare*; perhaps, he adds, of the same origin as *dicere*.)

To proclaim, to commemorate.

The Hebrew which signifies to praise, or celebrate, or *deprædicate*, doth import no more, than hymnes or lauds; accordingly and singing them is *Mat.* xxvi. 30, exprest by ὑμνήσαντες, having sung an hymn.

Hammond. Works, vol. iv. fol. 1. *The Book of Psalms.*

The negative flattery being as truly, though not so grosly such as the affirmative; the concealing of faults, as the *depredicating* of vertues.

Id. Ib. vol. i. fol. 294. *Of Fraternal Admonition.*

DEPREHE'ND, DEPREHE'NSION. *Deprehendere; de, pre*, and *hendere*, used only in composition, and which Tooke derives from A. S. *hent-an*, to hunt, seize, catch.

To catch or seize; to seize the intent or meaning; to discover; to detect.

In so moche as Cornelius Tacitus, an excellente oratour, historian, and lawiar, sayth, Surely in the bookes of Tulli, men maye *deprehende* that in hym lacked not the knowlege of geometrye, ne musyke, ne grammer, finally of no maner of arte that was honest.

Sir Thomas Elyot. Governour, book i. ch. xiv.

Yet hitherto the reliques of youre old lyfe are *deprehended* in you, you haue not yet all together caste of the olde manne.
Udall. James, ch. iv.

For that God is ready to forgive the greatest criminals if they repent, appears in the instances of Ahab and Manasses, of Mary Magdalen and S. Paul, of the thief on the cross and the *deprehended* adultress, and of the Jews themselves.
Taylor. Pol. Dis. fol. 801. *Of Repentance*, ch. 9. sec. 1.

——— And askt, what God hath been so rude,
(Sweet daughter) to chastise thee thus? as if thou wert pursude,
Euen to the act of some light sinne, and *deprehended* so.
Chapman. Homer. Iliad, book v. fol. 70.

Her *deprehension* is made an aggravation of her shame: such is the corrupt judgment of the world: to do ill troubles not man; but to be taken in doing it.
Hall. Cont. The Woman taken in Adulterie.

DEPRE'SS, DEPRE'SSION, DEPRE'SSIVE, DEPRE'SSOR. *Deprimere, depressum*; to press down; *de*, and *prem-ere*: which Vossius thinks may be from Gr. *βαρήμα, pondus*; because *premere* is properly to lean against or lie upon any thing, *cum pondere*. See COMPRESS.

To press down, to thrust or squeeze down; to deject, to sink, to debase, to degrade.

The same houre, when this child was borne
Uenus direct, and contrarious
And *depressed* in Mercurius hous.
Lidgate. The Story of Thebes, part i. fol. 372.

And thā is the *depression* of the pole artentike beneath the orizont, y^e^ same quantity of space, neither more ne lesse.
Id. Of the Astrolabie, fol. 267.

Perceyuynge thus the tyrannye of synne,
That with hys weyght hath humbled and *deprest*
My pride; by gnawyng of the worme within,
That neuer dyeth, I lyue withouten rest.
Wyat. Psalm 38.

I meane not his materiall crosse that he himselfe dyed on, but a spirituall crosse which is aduersitie, tribulation, worldly *depression*, &c. *Frith. Workes*, fol. 5. *His Book of Purgatory.*

Close smother'd lay the low *depressed* fire
Whose after-issuing flames confounded all.
Daniel. History of Civil War, book v.

Then fearless he replies, Great King to you
All truth I shall relate: nor first can I
My self to be of Grecian birth deny;
And though my outward state misfortune hath
Deprest thus low, it cannot reach my faith.
Denham. Essay on Virgil's Æneis.

He specifies very nicely that a ring that hath for a seal the figure of a man, if it be gibbous, or swelling out, is not itself lawful to be worn, but yet 'tis lawful to seal with it, because the impression, in that case is hollow, not swelling out; and on the other side of the seal be *depress*, or hollow, 'tis lawful to wear, but not to seal with it.
Hammond. Works, vol. i. fol. 259. *Of Idolatry.*

I speake to this effect; That they would forbear too much *depressing* of the clergy, either in their reputation or maintenance, in regard it was not impossible that their profession, now as high as ours once was, may fall to be as low as ours now is.
State Trials. Trial of Archbishop Laud.

Lambert in great *depression* of spirit, twice pray'd him to let him escape, but when he saw he could not prevail, submitted as all the rest did except Okley, Axtel, and Cleer, who escaped.
Baker. Charles II. Anno 1660.

The Gods with ease frail man *depress* or raise,
Exalt the lowly, or the proud debase.
Pope. Homer. Odyssey, book xvi.

Should he [one born blind] draw his hand over a picture, where all is smooth and uniform, he would never be able to imagine how the several prominencies and *depressions* of a human body could be shewn on a plain piece of canvas, that has in it no unevenness or irregularity. *Spectator*, No. 416.

——— May Liberty
The light of life, the sun of human kind,
Whence heroes, bards, and patriots borrow flame,
Ev'n where the keen *depressive* north descends,
Still spread, exalt, and actuate your powers.
Thomson. Britannia.

An illustrious scene will open, in which the world and all its views, and pageantry, will be *depressed*; and heavenly truth shine out in all its splendour.
Gilpin, vol. i. p. 322. *Hints for Sermons.*

For my own part, my greatest glory is, that travelling has not more steeled my constitution against all the vicissitudes of climate and all the *depressions* of fatigue, than it has my mind against the accidents of fortune, or the accesses of despair.
Goldsmith. Citizen of the World, let. 7.

DEPRISURE, "Fr. *despris*; disesteem, disprisal, neglect, little regard, small respect, contempt or disdain of." Cotgrave. See DEPRECIATE.

Nor can any, upon consideration, expect less then a great abatement and *deprisure* of their souls in the account of God, when his pure sight beholds this protected impuritie.
Mountague. Devoute Essayes, Treat. 6. sec. 2.

DEPRIMENT, *deprimens*, present participle of *deprimere*, to depress, q. v. Pressing down.

Partly by the equality of their strength; which is the case of the adducent and abducent muscles: partly by their peculiar origine, or the addition of the trochlea; which is the case of the oblique muscles: and partly by the natural posture of the body, and the eye; which is the case of the attollent and *depriment* muscles. *Derham. Physico-Theology*, book iv. ch. ii.

DEPRI'VE, DEPRI'VABLE, DEPRIVA'TION, DEPRI'VEMENT, DEPRI'VER, DEPRI'VING, *n.* Fr. *priver*; Sp. *privar*; It. and Lat. *privare, deprivare*. A πρίω, (*emo*) *censeo dici* privum, *quod quis sibi emit, atque ita* privum *et* proprium *fecit*. Vossius. To make our own *private* and peculiar property, to appropriate; and thus, to take away, withdraw or withhold from another; to take away, bereave or despoil.

Almerck or Mountfort *deprived* was þare
& þe tresorie, þat he had in kepyng.
R. Brunne, p. 222.

Haue I the nat honoured all my liue?
As thou wel wotest, above the goddes all
Why wilt thou me fro ioy thus *depriue*.
Chaucer. The thirde Booke of Troilus, fol. 177.

To what end then pursued you the marriage? to no other end surely, but to advance and maintain the false and pretended title to the present possession of the crown of England, and for the attaining thereof, to practice the *deprivation*, death and destruction of the Queen's majesty. [Elizabeth.]
State Trials. Trial of the Duke of Norfolk.

Love fleeth my hart, while fortune is *depriuer*
Of all my comfort.
Wyat. Of Loue, Fortune, and the Louer's minde.

And on the tother syde, if, *some saye* be a good proofe, than the suspending wil be as long as a *deprysing* for euer.
The Apology of Sir Thomas More, ch. xlvi. fol. 919.

Though perhaps we might escape the sword, yet would our life have been worse then death, not alone in respect of our wofull captivity, and bodily miseries, but most of all in respect of our Christian liberty, being to be *deprived* of all publique meanes of serving the true God.
Sir Francis Drake. The World Encompassed, fol. 101.

Mr. Pym, in a long form'd discourse, lamented the miserable state and condition of the kingdom, aggravated all the particulars which had been done amiss in the government, as done and contriv'd maliciously, and upon deliberation, to change the whole frame, and *deprive* the nation of all the liberty and property which was their birthright by the laws of the land.
Clarendon. History of Civil Wars, vol. i. part i. p. 171.

I might prosecute and draw down the histories of all the Spanish kings and kingdoms from his dayes till this present, which are fully fraught with presidents of this nature, to prove all the

DEPRIVE. — DEPURE.

kings of Spaine inferiour to their kingdoms, assemblies of the estates, lawes, resistible, *deprivable* for their tyrannyes.

Prynne. Treachery and Disloyalty, part v. fol. 75.

Why should I think a priest will not reveal confession? I am sure he will do any thing that is forbidden him, haply not so often as I. The utmost punishment is *deprivation*.

Selden. Table Talk, p. 27. *Confession.*

If then violence, injury, terrour, and *depriving* of that which is more dear than life itself, liberty, be fit orators for affection, you may expect that I will be easily perswaded.

Sidney. Arcadia, book iii.

God might freely have ordered the contrary, and they could no way have claimed it as a due, or a *deprivement* of their right; it was no natural due that was the consequent of its being.

Goodwin. Works, vol. ii. part ii. fol. 115.

Scarce had he said, when on the mountain's brow,
We saw the giant-shepherd stalk before
His following flock, and leading to the shore.
A monstrous bulk, deform'd, *depriv'd* of sight,
His staff a trunk of pine, to guide his steps aright.

Dryden. Virgil. Æneid, book iii.

We can sooner leave our place, and all our present outward enjoyments than leave that, which was the first ground of our wandering from our native country; nor are we thereby made such strangers thereunto, but we can rather chuse to return, and take our lot with our brethren, than abide here under the *deprivement* of the ends of our travels.

Appendix to the Life of Mr. Boyle, vol. i. p. 215. No. 6.

And, in this business, these *deprivers* were so quick, and went so roundly to work, that they stayed not for the appearances of the priests to answer for themselves, nor sometimes so much as cited them to answer, but *deprived* them to rights without any more ado. *Strype. Memorials. Queen Mary, Anno* 1553.

Thus a punishment of this kind was inflicted on the rebellious Israelites: they were *deprived* of the extraordinary providence, and were yet held subject to the theocracy, as appears from the sentence pronounced upon them, by the mouth of the prophet Ezekiel.

Warburton. The Divine Legation, book v. sec. 4.

DEPUDORATED; *de*, and *pudor*, shame. Rendered shameless or void of shame.

Their [Atheists] minds are partly petrified and benummed into a kind of sottish and stupid insensibility, so that they are not able to discern things that are most evident; and partly *depudorated* or become so void of shame, as that though they do perceive, yet they will obstinately and impudently deny the plainest things. *Cudworth. Intellectual System*, fol. 193.

DEPULSION, *depellere, depulsum*, to drive away; (*de*, and *pellere*, to drive; perhaps from Gr. πέλ-ειν, to move or remove.)

A driving away.

In the meane time (the errour or weaknesse of the Burgundian Dutchesse and her Perkin, suffering their enemy in this sort, to puruey for his owne security, and their *depulsion*) King Henry for farther assurance of himselfe makes a progress into Lancashire. *Speed. Henrie VII.* book ix. ch. xx. sec. 38.

DEPU'RE, DE'PURATE, *v.* DE'PURATE, *adj.* DEPURA'TION.

"Fr. *depurer*; to purge, clear, purifie, clarifie." Cotgrave. Lat. *de*, and *purus*, from πῦρ fire; properly spoken of metals which are *purified* by fire.

He shall fyrst bee well purged, and all the spottes & wrincles that thē remayn, shal be cleane burned out by the hote fyre of purgatory, or by other men's prayers and almes dede, and other suffrages of the churche doone for hym, be *depured* and clensed before that he shalbe layde vp for pure gold in the treasures of God.

Sir Thomas More. Workes, fol. 800. *The Confutacion of frere Barnes Church.*

We say, Spirits are where they operate: but strictly to be in a place, or *ubi*, is a material attribute, and incompatible with so *depurate* a nature.

Glanville. The Vanity of Dogmatizing, ch. xi.

For all the excoctions and *depurations* of metalls it is a familiar error, that to advance excoction, they augment the heate of the fornace, or the quantity of the iniection. DE DI

Bacon. On Learning, by G. Wats, book v. ch. i.

Or this manner of *depuration* and clarifying of it by a strainer, first doth enervate and cut as it were the sinewes of the vigour and vertue, yea, and quench the native heat that it hath.

Holland. Plutarch, fol. 603.

Recrements of the blood, whose seasonable expulsion is required to *depurate* the mass of blood and make it fit, both to circulate and to maintain the vital heat residing in the heart.

Boyle. New Experiments Physico-Mechanical touching the spring of Air.

You will obtain together with the spirit of wine the spirit of soot, and also a very *depurate* oil, smelling like camphor.

Id. vol. ii. p. 209. *Usefulness of Natural Philosophy. Appendix.*

This is requisite to be done only when, to master some stubborn disease, the medicine is to be exalted either to its supreme, or at least to some approaching degree of purity and efficacy; for otherwise so exquisite a *depuration* is not always necessary.

Id. Ib. p. 213.

Fast flows the liquor through the lead-lin'd spouts;
And *depurated* by opposing wires
In the receiver floats the limpid stream.

Grainger. The Sugar Cane, book iii.

DEPU'TE, DEPUTA'TION, DE'PUTY; DE'PUTISHIP.

The Fr. *deputo*; It. *deputato*; Sp. *deputado*, are from the Barbarous Lat. *deputare pro delegare. Rectius itaque*, delegatos *dixeris, quos vulgo* deputatos *vocant.* Junius. And Vossius says, They are rashly called *Deputies*, who ought to be called *Delegates.* And see *Deputer*, in Menage, and *Deputati*, in Du Cange.

To appoint, authorize or empower one or more to act for others.

Some old Authors write *Debyty* for *Deputy*.

But for he maie not all hym one
In sondry places do iustice,
He shall of his riall office
With wise consideracion
Ordeine his *deputacion.*
Of suche iudges, as ben lerned,
So that his people be gouerned
By hem, that true ben and wise.

Gower. Conf. Am. book vii. fol. 157.

Then sayde Absalom vnto hym: see thy matter is good and ryghteous, and yet no manne is *deputed* of the kyng to heare the.

Bible, Anno 1551. 2 *Kings*, ch. xv.

Now is it profytable and good, that we take hede, make search thereafter, and consydre, not only what hath happened vnto vs of olde: but the shamefull, vnhonest, and noysome thynges, that the *debytyes* haue now taken in hande before our eyes

Id. Esther, ch. xvi.

And yet he wyll be named like the lamb, and Christes *deputie* or vicar, and wyll haue all power as Christ hathe bothe in heauen and in earthe.

Udall. Reuelacion, ch. xiii.

I then delivered him the six broad pieces, and telling him, that I was *deputed* to blush on your behalfe for the meannesse of the present &c. but he took me off, and said, he thanked you for it, and accepted it as a token of your kindnesse.

Marvell. Works, vol. i. p. 211. *Letter* 138. *To the Corporation of Hull.*

Some few days after the Parliament was holden at Westminster begun by a *deputative* commission granted by the Queen to the Archbishop of Canterbury, the Lord Treasurer, and the Earl of Derby, and that not without former precedents.

Camden. Queen Elizabeth, Anno 1586.

And with a veile the iudge's eyes were hid,
Who should not see the partie but the cause.
God's *deputies*, which his tribunall reare,
Should have a patient, not a partiall eare.

Stirling. A Paræneis to Prince Henry, son of James I.

'UTY. —)E- ACE.

This earle of Bedford as ambassador from the Queene of England, was sent to the Queene of Scots by waie of *deputiship* to present the person of his mistress.

Holinshed. History of Scotland, vol. v. p. 724.

And Sir William Fitzwilliams in the time of his *deputiship*, hauing a verie good triall of his fidelitie, truth, and good seruice, did giue vnto him the order of knighthood, and made him shiriffe of the countie of Corke. *Id. Ireland, Anno* 1580.

The assembling of persons, *deputed* from people at great distances one from another, is trouble to them that are sent, and charge to them that send.

Sir William Temple. Works. Upon the original and nature of Government.

We see others also in regard to their designment and *deputation* to offices of power and dignity, although indeed subordinate and inferior to those he received, to be entitled to be the sons of God.

Barrow. Sermon 21. vol. ii.

Though he had heard great complaints of him, as indeed, there was some ground for them, yet, since his son was sent one of the three, upon so great a *deputation*, he concluded from thence, that the family was not so much hated, as he had been informed: so he continued still to be advised by him.

Burnet. Own Times. William and Mary, Anno 1689.

Our Saviour pleads our cause, and manages our affairs there; and the Holy Spirit, as his *deputy* and vicegerent doth it here.

Sharp. Discourse 2. vol. v.

The *deputy-godmother* returning to the Tower to wait upon her lady, found the cloth of state taken down, and all things defaced belonging to Jane as Queen, and she as well as her mistress made prisoners.

Strype. Memorials. Edward VI. Anno 1584.

He thinks he believes, because he is pleased to take certain points of trust; and to be sure that something is right, of which he himself knows nothing, because another, whom he *deputes* to think for him, tells him that it is so.

Hoadly. Works. Sermon 2. vol. iii.

And, indeed, I was wholly unapprised of the particular purposes of that *deputation*, which was going to Rome with the customary complimental address to the senate upon your account.

Melmoth. Cicero. To Appius Pulcher.

When I was at Apamea, some of the principal inhabitants of several different cities, complained to me of the excessive appointments that were decreed to their *deputies*; assuring me that their respective communities were by no means in a condition to support the assessments levied upon them for that purpose.

Id. Ib.

DEPUTY, in *Law*, is one who discharges the duties of an office for another man, being authorized and appointed by him to do so. The principal is liable in all Civil Actions for the acts of his Deputy; but not so in Criminal cases. A principal officer cannot (unless the particular grant of his office will justify him in doing so) appoint a Deputy; but when an office descends on an infant or ideot, then a Deputy may be appointed as a matter of course. Judges cannot hold their courts by Deputy, Recorders may do so. Coroners as holding a judicial office, and judicial offices being annexed to the persons, ought not to execute their office by Deputy. Sheriffs, Bailiffs of Liberties, Stewards of Courts, and Constables, are allowed to act by Deputy.

DEQUACE, *v.* Mr. Tyrwhit says, To shake down, as if from the Lat. *quatere*, to shake. The A. S. *cwysan*, to quash, to crush, to bruise, to squeeze, seems to offer a more satisfactory Etymology. Skinner says, q. *Dequash*. See QUASH.

DE- QUACE. — DERBA.

And thus with sleight shalte thou surmount and *dequace* the yuel in their heartes.

Chaucer. The first Booke of the Testament of Loue, fol. 290.

Wherefore (as I sayd) with reason I think, thilk foresaid errours to distroy and *dequace*. *Id. Ib.* fol. 296.

DEQUANTITATE, see QUANTITY; and the Example from Beattie.

This we affirm of pure gold; for that which is current, and passeth in stamp amongst us, by reason of its allay, which is a proportion of silver or copper mixed therewith, is actually *dequantitated* by fire, and possibly by frequent extinction.

Sir Thomas Brown. Vulgar Errors.

Brown has words still more extraordinary, as feriation, for keeping holiday, dedentition, for falling of teeth, *dequantitate* for *diminish*.

Beattie. Elements of Moral Science, part v. ch. i. sec. 3.

DERACINATE, Fr. *racine*, a root; Lat. *radix, icis: radcina, racine*. See Menage.

To root up, tear or cut up by the roots.

——— ——— Frights, changes, horrors
Diuert, and cracke, rend and *deracinate*
The vnity, and married calme of states
Quite from their fixure.

Shakspeare. Troylus and Cressida, fol. 82.

——— Her hedges euen pleach'd,
Like prisoners wildly ouer-growne with hayre,
Put forth disorder'd twigs: her fallow leas,
The darnell, hemlock, and ranke femetary,
Doth root vpon; while that the culter rusts,
That should *deracinate* such sauagery.

Id. Henry V. fol. 92.

DE'RANGE, *v.* } "Fr. *desranger*; to disrank,
DE'RANGEMENT. } disarray, disorder, to thrust out of his rank, put out of array; turn out of order." See ARRANGE, and DISARRANGE. The word is modern; though Cotgrave uses *desrange* in interpreting the French participle *desrange*.

A casual blow, or a sudden fall, *deranges* some of our internal parts; and the rest of life is distress and misery.

Blair. Sermon 18. vol. iv.

Both these kinds of monopolies *derange* more or less the natural distribution of the stock of the society; but they do not always *derange* it in the same way.

Smith. Wealth of Nations, book iv. ch. vii. *Colonies.*

Whether the expence [fine apparel] great as it is, be the greatest evil; but whether this folly may not produce many other follies, an entire *derangement* of domestic life, absurd manners, neglect of duties, bad mothers, a general corruption of both sexes? *Berkeley. Works*, vol. iv. p. 169. *The Querist.*

It is in the highest degree improbable, and I know not, indeed whether it hath ever been the fact, that the same *derangement* of the mental organs should seize different persons at the same time: a *derangement*, I mean so much the same, as to represent to their imagination the same objects.

Paley. Evidences, prop. 2. vol. i. ch. i. p. 334.

DERBA, in *Zoology*, a genus of Hemipterous insects, belonging to the family *Cicadidæ*, founded by Fabricius.

Generic character. Lip very much extended, above elevated, beneath compressed, three-keeled.

All the species of this genus are exotic, and but little known. They are mostly confined to South America.

DERBYSHIRE.

DERBY-SHIRE.

Situation, boundaries, extent, and population.

DERBYSHIRE, a County of England, bounded on the north by Yorkshire, and encompassed on the other sides by the Counties of Nottingham, Leicester, Stafford, and Chester. It is situated nearly in the centre of the Kingdom; during the time of the ancient Britons, it formed part of their Kingdom of the *Coritani*; under the Romans, it was included in *Britannia Prima*; and during the Heptarchy, in the Kingdom of *Mercia*. The shape of Derbyshire is nearly triangular; the greatest extent stretching from south-east to north-west, about fifty-six miles; from north-east to south-west, about thirty-three or thirty-four miles. The area as stated in the last Population Returns is 1026 square miles, which is equal to 656,640 statute acres; with a population of 217,600, which is about 212 individuals to each square mile, or rather less than the medium for the whole Country. The following has been the increase of the population of this County, as far as can now be ascertained, viz.

	Years.	Population.	Increase.
In	1700	93,900	17 per cent.
	1750	109,500	52 per cent.
	1801	166,500	
	1812	191,700	15 per cent.
	1821	217,600	13 per cent.

General surface.

As this County is intersected by that grand ridge of mountains which divides the eastern from the western part of England, its surface is among the most diversified of any in the British Empire. In some places it presents rich and almost level plains, in others towering and naked peaks, intersected by deep ravines and vallies, and presenting some of the most picturesque scenery in the Kingdom. The southern district has little that is remarkable, but gradually rises from its borders towards the centre, where the hills begin to assume a more decided form, and soon afterwards exhibit a mountainous character, which they preserve to the north-western extremity. The most elevated summits in this County are the following, the heights of which were determined with great accuracy during the trigonometrical operations connected with the survey of Great Britain:

Mountains.

	Feet.
Holme Moss	1859
Axedge	1751
Lord's Seat	1751
Hathersedge	1377
Orpit Heights	980

Picturesque scenery.

In the hilly districts some of the vallies are strikingly beautiful; of this description are those of Castleton and Glossop; but it is in the smaller dells of this County that most of its attraction consists. These are principally characterised by limestone rocks of very singular and romantic appearance; while their sides are adorned with woods, and their bottoms watered by clear and rapid streams. One of the most celebrated of these is Matlock Dale, intersected by the river Derwent, in which a remarkable rock, called High Tor, rises almost perpendicularly from the bank of the river to the height of 300 feet. Miller's Dale and Monsal Dale are situated on the river Wye; and to these may also be added Middleton Dale, Cyam Dale, and Dove Dale.

The principal rivers of Derbyshire are the Trent, the Derwent, the Wye, the Dove, the Erwach, and the Rother. The Trent, however, only intersects the southern part of the County, and forms the boundary between it and Staffordshire for a short distance. This river is of great utility to the inland trade of the County, not only on account of the numerous rivers which flow into it, and of the canals by which they are connected, but as forming an immediate communication between the interior and the British Sea. It is a full, clear stream, gliding through rich meadow and cultivated plains; but its current is slow, when compared with the impetuous course of some of the northern streams. The Derwent rises near the northern confines of the County; and all the early part of its course is very romantic. After passing Derby, and completing a course of about forty miles, it falls into the Trent, on the borders of Nottinghamshire. It was formerly navigable as far as Derby, but its navigation has chiefly been abandoned since the Derby Canal was finished in 1795. The Wye rises a little to the north of Buxton, and after flowing through a romantic district, terminates in the Trent a few miles north of Matlock. The Dove has its source a few miles south of Buxton, and forms the boundary for many miles between this County and Staffordshire, ultimately falling into the Trent, a few miles above Burton. Both the Wye and the Dove are celebrated for their trout and grayling fishery. The Rother rises near Padley, passes Chesterfield, and afterwards enters Yorkshire. The Erwach flows from the borders of Sherwood Forest, on the confines of Nottinghamshire, and terminates in the Trent near Long Eaton.

Rivers.

Derbyshire is intersected by numerous canals. The most important of these is the Trent and Mersey, or Grand Trunk Canal, which forms an important part of that inland communication which joins the four great and distant ports of London, Liverpool, Bristol, and Hull. It was begun as early as 1766, by the celebrated Brindley, but was not completed for nearly eleven years afterwards. It enters Derbyshire near Burton, and nearly follows the course of the Trent till it terminates on the banks of that river, near the place where the three Counties of Derby, Leicester, and Nottingham meet. The Chesterfield Canal was commenced by the same Engineer on the Grand Trunk in 1771, and extends from Chesterfield to the north-east till it enters Yorkshire at Killamarch. The Erwach Canal runs along the vale watered by that river, as the Derby Canal does from that turning along that of the Derwent. The Peak Forest, the Cromford, the Measham Canal, and some others, also intersect various parts of this County.

Canals.

Climate.

This County necessarily presents considerable diversity of climate in consequence of the varied elevation of its surface. In the lower and more level tracts it

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resembles that of the other central parts of the Kingdom; but in the northern and western division the air is sharp, and the weather changeable; as the mountains arrest the clouds in their progress across the county, and thus a greater quantity of rain falls there than in the other parts. These, however, are colder than some of the other counties nearer the centre of the island; and thick fogs are frequently seen hanging over the rivers and the base of the hills, even in summer. Hoar frosts are frequent, and only a few kinds of grain will grow in the north-western district, or *Peak*; and that which is sown even in the most favourable and sheltered places is seldom cut till very late in the year. The winters in the upland districts are severe The soil, as well as the surface of the county, is much diversified, but is chiefly composed of clay, loam, sand, and peat, variously intermixed. The southern part is generally called the fertile district, and principally consists of pasture, arable, and meadow lands, in many parts of a reddish loam; but this not only rests on different subsoils, but approaches to clay, marl, gravel, or sand, in different districts. The substratum of this part of the County is chiefly gravel and red marl, interspersed with beds of gypsum, which are sometimes very extensive. In the High Peak, much of the upper parts of the surface is composed either of heathy moor or peat moss, while the substrata are principally limestone of various kinds, intermixed with loadstone, slate, and gritstone. Coal and indurated clay are also found here, resting upon each other in alternate layers. The south and south-eastern parts of Derbyshire are not only the most susceptible of culture, but the best cultivated. The arable lands in these districts yield good crops both of wheat and barley; while in the more northern tracts oats are the principal product, and oat-bread the chief article of food with the lower classes. Much of the land towards the south-west is occupied in pasturage, and not only many cattle are annually fed there, but about 2000 tons of cheese are yearly exported from the vicinity of Ashbourn and some of the neighbouring places. Derbyshire is noted for the growth of camomile for the supply of the London consumption; about eighty acres of land are applied to this purpose in the vicinity of Chesterfield, which produce nearly five hundred weight each acre upon an average. The Derbyshire cows are chiefly of the long horned, speckled kind; they are large and well shaped, and give a good quantity of fine milk. The short horned Lincolnshire breed has been introduced in some places, but they are by no means general. The horses in the southern districts are heavy and good; in the northern they are light and slender, but hardy and well adapted for the hilly district in which they are employed. The sheep on the Leicestershire borders resemble those of that County; but towards the north, they gradually diminish in size, and fineness of wool, until in the more elevated regions of the Peak, they are as small as those on the mountains of Wales or Cumberland.

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Minerals of various kinds are found in most of the hilly districts of Derbyshire, especially embedded in the limestone strata. Lead under several different forms is obtained, but chiefly in galena, or sulphuret of that metal. The quantity of silver, however, which is usually found in the lead of this County is not sufficient to render it worth the expense of separation. A native oxide of zinc is obtained at Castleton, Cromford, Bonsall, and Wirksworth. Copper also has been found, though only in small quantities. Iron abounds in all the tracts whereon coal has been discovered. It sometimes appears on the surface of the ground, and at others, from the dip of the strata, it is very deep. Both the argillaceous and calcareous or sparry ores are met with. These are of various colours, and are found both in beds and insulated masses. The chief founderies and forges are those at Butterley, Codner, Morley Park, Wingerworth, Chesterfield, Stavely, and Riddings. Manganese, arsenic, and antimony, have been found in small quantities; with crystals of quartz, calcareous spar, and fluor, as well as gypsum and barytes. The most beautiful fossil of this County is that much admired species of fluor called Derbyshire spar, and sometimes *Blue John*, which is usually found in fissures of the limestone near Castleton. When this substance is polished it exhibits a great diversity of shades, varying through all degrees of blue, purple, and yellow. Petroleum also has been met with; a peculiar kind of elastic bitumen, resembling Indian rubber, is found in cavities near Odin; and black marble at Ashford. Several large fields of coal are worked in this County. It comes from the pit in long stratified pieces of a shining fracture, and burns with a bright flame, and a slight crackling noise. Perhaps no County in the Kingdom presents so great a variety of limestone as Derbyshire. It is not only of various qualities in regard to strength, but passes through almost every shade from white to black, containing impressions of leaves, plants, and shells.

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Derbyshire is as much noted for its mineral waters, as for its minerals and romantic scenery; and from several relics that have been discovered at different times, there is reason to believe that they were known to the Romans, and have been the resort of invalids from that era to the present. The hot springs at Buxton have long been celebrated, the waters of which stand uniformly at a temperature of about 82°, whatever may be the state of the atmosphere. These waters are slightly impregnated with saline particles, but are otherwise very pure, and are used both for bathing and drinking. They possess considerable efficacy in gout, rheumatism, bilious complaints, and indigestion. There are several both public and private baths; and one for the poor, the use of which they enjoy gratis. The waters at Matlock are not so warm as those at Buxton, as they seldom rise above 68°. They are however purer, and are marked by this peculiarity, all the hot springs are from fifteen to thirty yards above the river. Above or below that height, the springs are all cold, and are merely common water. A tepid chalybeate spring at Bakewell, of a temperature of about 59°, is used with good effect in cases of debility and indigestion. There are also tepid springs at several other places; and one strongly sulphureous at Kedleston, which greatly resembles the Harrowgate water, and is used externally for most cutaneous complaints, and internally, as an antiscorbutic. A chalybeate spring near Derby is likewise a place of considerable resort. An intermitting spring near Tideswell has generally been mentioned among the wonders of Derbyshire. Its ebbing and flowing is not, however, regular; in dry weather it sometimes ceases for two or three weeks

Mineral waters.

DERBYSHIRE.

together, while in rainy seasons it ebbs and flows several times in the space of an hour.

Manufactures.

Derbyshire was formerly noted for its woollen manufactures; but these in a great measure have been superseded by other kinds of industry, and are at present restricted to a little worsted and a few blankets, the former of which is made at several places, the latter principally at Chesterfield. The first silk mill established in the Kingdom was at Derby, more than a century ago; and the great improvement made in the apparatus since that time has largely extended the manufacture of that article. This machinery was brought from Italy by a Mr. Lombe; and the making of silk stockings was commenced there soon afterwards. It was much improved by the ingenuity of Mr. Strutt, who introduced a machine for making ribbed stockings, soon after the middle of the last century. Derbyshire must also be considered as the nursery of the most important branches of the cotton trade; as Sir Richard Arkwright established one of the first cotton mills on the improved principle there in 1771, and two years afterwards made the first successful attempt to establish the manufacture of calicoes in this Kingdom, which is now carried to a great extent, and employs an immense capital in the County of Derby. A few linens are made; and both lead and iron works are carried on in several places, as well as those of marble and spar. Derby is also celebrated for its porcelain, some of the superior specimens of which are very beautiful.

Antiquities

Many British antiquities still remain in this County, as Druidical circles, tumuli, rocking stones, and some rude military works in the most unfrequented parts. The relics of Roman origin are some remains of roads and stations, and an ancient altar preserved at Haddon Hall. Derbyshire exhibits ecclesiastical specimens of almost all ages to be met with in other parts of the island. The crypt under Repton Church is supposed to be the remains of an edifice destroyed by the Danes in 874. Melbourne Church is a good specimen of the style which prevailed in the XIth century; and Steetly Church of the later and more enriched style of Saxon architecture. There are not many specimens of the early Gothic to be met with; and of these the tower of All Saints Church in Derby, is considered as one of the most perfect. Very few remains of Monastic edifices now exist in Derbyshire. Among the most remarkable are Dale Abbey, an arch at the east end of which is still standing; Beucheif Abbey, now used as a Church; and part of a Saxon Monastery at Repton.

Natural curiosities.

The wonders of the Peak have long and deservedly held the first place among the natural curiosities of Great Britain. Among the most prominent of these objects may be mentioned Poole's Hole, Elden Hole, the Peak Cavern, and the Speedwell Mine.

Poole's Hole.

Poole's Hole is about a mile west of Buxton; it is a natural cavern formed in a limestone rock, and received its name, according to tradition, from an outlaw who made it his abode. The entrance is low and the passage at first narrow, but it afterwards expands into a spacious and lofty cavern, adorned with transparent crystals, appended to the roofs and sides. Some of these stalactitical petrifactions also drop on the floor, and assume a variety of fantastic shapes. A narrow passage separates the cavern into two parts, the second of which is composed of a lofty vault, resembling that of a cathedral; and ultimately terminating at the distance of half a mile from the entrance. A spring of water bubbles from the rock near the further extremity, and flows through nearly the whole length of the cave. Elden Hole is a deep and singular chasm, opening in the side of a gentle hill, at a short distance from the village of Peak Forest, an extensive tract of land, formerly covered with wood, and now giving its name to a small village. The mouth of this frightful abyss opens nearly horizontally. It is in the shape of an irregular oval, about ninety feet from north to south, and nearly thirty from east to west in the widest part. This fissure gradually contracts, and at about seventy feet from the surface the descent is no longer practicable, on account of its steepness. On being fathomed, however, the depth is found to exceed two hundred feet. Mr. Lloyd, who descended and explored the lower parts, describes several caves, richly ornamented with stalactites. (*Phil. Trans.* lxiii.) In Peak Cavern, near Castleton, the scene at its entrance is peculiarly striking. The rocks within which it is hollowed, rise for about 300 feet, and nearly at a third of that height they meet and form a deep and gloomy arch. After crossing this vestibule the passage contracts, till it reaches the bank of a small lake, called the First Water, which is about forty feet across, but not more than two or three deep. The vaulted rock above it in some places is not more than two feet above the surface of the water. Beyond this, other large caverns and a second pool of water are found. In one of these spacious chambers, called the Chancel, the visitor is often unexpectedly greeted with a chorus from several women and children, placed in a cavity of the rock about fifty feet above the bottom of the cave. The whole length of the cavern is about 2250 feet, and its depth below the surface of the ground 620 feet. In the Speedwell Level, or Navigation Mine, a flight of 106 steps, beneath a vaulted arch, descends to the level where the visitor enters a boat, and is pushed forward through the chasm for about 650 yards, when the passage opens at once into a tremendous gulf, neither the bottom, top, nor sides of which can be seen. At a depth of ninety feet commences a pool of water, into which the level is drained, and which without apparent diminution of depth or extent, has received from time to time more than 40,000 tons of rubbish from blasting. Across the narrowest part of the gulf, the navigation has been carried by an arch. The depth of the fissure below the arch exceeds 300 feet; but the height of the roof has not been ascertained. Rockets have been fired to the height of 450 feet without discovering it; and the effect of a Bengal light in this stupendous cavity is truly magnificent. A level of similar length has been driven beyond the fissure; the mine, however, has been abandoned as unproductive.

Divisions.

Derbyshire is divided into six Hundreds; they are, Appletree, High Peak, Morleston and Litchurch, Repton and Gresley, Scarsdale, and Wirksworth. These contain sixteen Market Towns and 139 Parishes, situated in the Diocese of Lichfield and Coventry. Derbyshire sends four Members to the British Parliament; two for the County, and two for the Borough of Derby.

Derby.

DERBY, the County Town, and an ancient Borough returning two Members to Parliament, stands on the

RBY. western bank of the river Derwent, over which it has a stone bridge. It contains five Parishes, one of which, All Saints, as we have stated above, is noted for the beautiful Gothic tower of its church, erected in the reign of Henry VIII. at the expense of the Bachelors and Maidens of the Town. The other parishes are St. Alkmund, St. Peter, St. Werburgh, and St. Michael. We have already mentioned the porcelain, silk, and cotton manufactures of the Town; the population of which in 1821 amounted to 17,423. Derby was the farthest point to which the army of Charles James penetrated in his disastrous invasion in 1745. After remaining two days within its walls, and finding himself deceived in the hopes of assistance with which he had been allured onward, the unhappy Prince determined upon a retreat. Distant from London 126 miles, 12 from Ashbourn, 19 from Loughborough. About three miles eston. north-east from Derby stands Kedleston, the superb mansion of Lord Scarsdale, the *chef d'œuvre* of an Architect, Adams, who was not often equally successful.

of eston. The villages of *Hope*, *Castleton*, and *Brough*, are situated in the beautiful vale of Castleton, to which the remains of a fortress still existing gives its name. It stands on a lofty elevation, which must have rendered it impregnable; and its foundation is attributed to William Peverel, a natural son of the Conqueror. Hence it is sometimes described as *Peverel's Place in the Peke*. About two miles from Castleton is a rocky eminence, composed of alternate strata of shell and micaceous grit, anciently called *Mam Tor*; but in later times from its decomposition, which covers the neighbouring valley for more than half a mile, it is better known as the *Shivering Mountain*. *Buxton* and *Bakewell* have already been described under their respective heads. About four miles from the last rworth stands Chatsworth, the magnificent seat of the Duke of Devonshire, erected at the latter end of the XVIIth century. About half that distance on the south is Haddon Hall, belonging to the Duke of Rutland, perhaps, in its later erection (for one of its towers claims the high antiquity of Edward III's time,) the most perfect specimen in the kingdom of the Elizabethan style. A very interesting and minute description of it will be found in the *Archæologia*, (vi.) *Matlock*, twelve miles north-west from Buxton, had in 1821 a resident population of 2920, which is much increased by the influx of visitors to its Baths during the season from April till November. *Chesterfield* is a large market Town on the west bank of the river Rother, giving its title to the Stanhope family. The Church is remarkable for a singularly twisted spire, which rises 230 feet in height. The population of the Town in 1821 was 5077, of the whole parish 9190. Not many miles from it stands Hardwick Hall, another seat of the Duke of Devonshire, erected by Elizabeth, the memorable Countess of Shrewsbury, by whom also was built the house at Chatsworth which preceded the present mansion, and also that at Oldcotes, the three most splendid palaces of that time in the County. This eminent Lady, daughter of John Hardwick, of Hardwick, became heiress of his property by the death of her only brother without issue. At fourteen she married Robert Barley, of Barley in Derbyshire, by whom she had no issue, and to whose estates she succeeded at his death. She then married Sir William Cavendish, who had been Gentleman Usher to Cardinal Wolsey, and who wrote his master's life. About the time of his marriage he had been appointed Treasurer of the Chamber to the King, and Privy Counsellor. By him, whom she survived, she had a numerous family. Her third husband was Sir William St. Lowe, who by the marriage articles settled on her a large estate in Gloucestershire. Lastly, she married George Talbot, Earl of Shrewsbury, who bequeathed her a considerable fortune. A change of condition, says her Biographer, that perhaps never fell to any one woman; to be four times a happy wife; to rise by every husband to greater wealth and higher honours; to have a numerous issue by one husband only; to have all these children live, and honourably disposed of in her life time; and after all to live seventeen years a widow in absolute power and plenty. She died in her ninety-first year, and was buried in All Saints Church, in Derby, where a splendid mural monument, constructed under her own inspection, records the above facts, but misstates her age. Lord Orford records a tradition which may account for the Lady's passion for building, namely that she had been assured by a fortune-teller that her death should never happen while she was thus employed. Accordingly, having expended vast sums in this way, she died during a hard frost, while the workmen could not labour. At Hardwick, Mary Queen of Scots passed several years of her captivity, and the apartments which she occupied still remain very much in their original state.

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DERBY. — DE-RELICT.

Hardwick Hall.

Pilkington, *View of Present State of Derbyshire*, 2 vols. 8vo, 1789; Hutton, *History of Derby*, 1791; *Wonders of the Peak*.

DERE, see Dear.

DERELI'CT, *n.* } *Derelinquere, derelictum*, to forDERELI'CT, *adj.* } sake, to abandon; (*de*, *re*, and DERELI'CTION. } *linquere*, to leave.)

Forsaken, abandoned, deserted, left destitute.

And therefore the affections, which these exposed or *derelict* children bear to their mothers, have no grounds of nature or assiduity, but civility and opinion.

Taylor. The Great Exemplar, fol. 37.

And however such symbolical intimations receive their efficacy from the fancy of the contriver, yet here, whether this apparition [the dove] did intend any such morall representment or no, it is certain that wherever the Holy Spirit does dwell, there also peace and sanctity, meekness and charity, a mortified will, and an active *dereliction* of our desires do inhabite.

Taylor. The Great Exemplar, fol. 143.

The state of idolaters is two ways miserable. First, in that which they worship they finde no succour, and secondly, at his hands whom they ought to serve, there is no other thing to be looked for, but the effects of most iust displeasure, the withdrawing of grace, *dereliction* in this world, and in the world to come confusion. *Hooker. Ecclesiastical Polity*, book v. fol. 209.

DERELICT. DERIDE.

You must mean, without an explicite and particular repentance, and *derelection* of their errors.
Chillingworth. Rel. of Prot. Ch. Answer to the Preface.

When I am a little disposed to a gay turn of thinking, I consider, as I was a *derelict* from my cradle, I have the honour of a lawful claim to the best protection in Europe.
Savage. The Wanderer, can. 5. note.

It was one of those subtile artifices of Julian the Apostate, to mingle the images of the heathen Gods with those of the emperors, that the doing reverence (as the Christians were commanded) to all together, might imply a *derelection* and renouncing of their religion, and their simplicity seem impiety.
Bates. Eternal Judgment, ch. v.

As those who joined with them in manning the vessels were the most directly opposite to his [Lord Chatham] opinions, measures, and character, and far the most artful and most powerful of the set, they easily prevailed, so as to seize upon the vacant, unoccupied, and *derelict* minds of his friends; and instantly they turned the vessel wholly out of the course of his policy.
Burke. On American Taxation.

It [this holy sacrament] is a professed *derelection* of former evil habits; a solemn return, on our part, to God and virtue, under the firm trust that God will, through Jesus Christ, show mercy to the frailties of the penitent.
Blair. Sermon 15. vol. iii.

DERELICT, in *Law*, any thing forsaken or left, or wilfully cast away by the owner. Derelict lands, if they are of considerable size, and suddenly left, belong to the King, as being Lord of the Sea, and so owner of the soil whilst covered with water; it is therefore reasonable that he should have the soil when left dry; but if the Derelict land is gained by small and imperceptible degrees by the sea shrinking back, it belongs to the owner of the adjoining lands.

DERI'DE, DERI'DER, DERI'DINGLY, DERI'SION, DERI'SIVE, DERI'SIVELY, DERI'SORY.

Lat. *deridere*; *de*, and *ridere*, to laugh; of unknown Etymology. It. *deridere*.

To laugh at; to mock or make a mockery of; to jeer, to scorn, to treat scornfully or jeeringly.

As in al tymes have the tyrants *derided* the Godly, whyls they paciētly waited for God's helpe.
Joye. Exposicion of Daniel, ch. iii.

But nowe they that are myne inferyours and younger than I, haue me in *derision*; yea, euen they whose fathers I would haue thoughte scorne to haue set with the dogges of my cattell.
Bible, Anno 1551. *Job*, ch. xxx.

But loe, the Gods, that mortall follies view,
Did worthilie reuenge this maiden's pride;
And nought regarding her so goodly hew,
Did laugh at her, that many did *deride*.
Spenser. Faerie Queene, book vi. can. 7.

If Moses had told the Israelites, that Nilus had been a river of Paradise, they might justly have thought that he had *derided* them.
Ralegh. History of the World, book i. ch. iii. sec. 14.

When Diogenes fell into the school of the Stoicks; he answers his *deriders*, with this question: Why, do you laugh at me for falling backward, when you yourselves do retrograde your lives?
Feltham. Resolves 8.

And in the same epistle *deridinglie* commendeth them, as wise men, that had rather lose their faith than their flocke.
Fox. Martyrs, fol. 635. *Council of Basill.*

——— And now and then
A tear or two, as in *derision* of
The toughness of his rugged temper, would
Fall on his hollow cheeks, which but once felt,
A sudden flash of fury did dry up.
Massinger. The Unnatural Combat, act ii. sc. 1.

The Persians (ware) thence called Magussæi *derisively* by other ethnicks.
Sir Thomas Herbert. Travels, p. 243.

DEI

Mr. Richard Cromwel, besides other reproachful language, taxing him in a *deriding* manner, whether he would have him prefer none but those that were Godly? "Here continued he, is Dick Ingoldsby, who can neither pray nor preach, and yet I will trust him before ye all."
Ludlow. Memoirs, vol. ii. p. 171.

Of all sorts of sinners, there is the least hopes of a prophane *derider* and scoffer at religion: other men may do as bad things, but they have something left within them which may in time reclaim them; but these cast off the very means of reforming them.
Stillingfleet. Sermon 1. vol. iii.

The appellation of esquire is the most notoriously abused in this kind of any class amongst men, insomuch that it is become almost the subject of *derision*.
Tatler, No. 19.

Meantime, o'er all the dome, they quaff, they feast,
Damœtas taunts were spread from guest to guest,
And each in jovial mood his mate addressed.
Pope. Homer. Odyssey, book ii.

The comick or *derisory* manner, is further still from making shew of method.
Shaftesbury. Advice to an Author, part ii. sec. 2.

Like the rake of antiqnity, who mingled in the audience of a philosopher, with a design to ridicule him, but who was made a convert before his departure, many of the loose and profligate votaries of vice have been enticed by the music, afterwards reformed by the sermon, which they intended to slight, and perhaps had begun to *deride*.
Knox. Essays, No. 149.

British policy is brought into *derision* in those nations, that a while ago trembled at the power of our arms, whilst they looked up with confidence to the equity, firmness, and candour, which shone in all our negotiations.
Burke. On the Present Discontents.

DERI'VE, DERI'VABLE, DERI'VATE, DERIVA'TION, DERI'VATIVE, *adj.* DERI'VATIVE, *n.* DERI'VATIVELY, DERI'VEMENT, DERI'VER, DERI'VING, *n.*

Fr. *deriver*; Sp. *derivar*; It. *derivare*; Lat. *derivare*; *de*, and *rivus*, from ῥέ-ω, to flow. See ARRIVE, and the Quotation from Holland's Livy.

To flow from, to deflow; to flow down, to descend; to have the source or origin from, to rise or spring from; to take, draw or deduce the source or origin from; generally, to draw, to draw down, to drain, to deduce or educe. Also, to flow, to diffuse.

Wel may men knowen, but if he be a fool,
That every part *deriveth* from his hool.
Chaucer. The Knightes Tale, v. 3008.

So through the ryghteousnes of one, which is *derived* into all suche as beleue and submitte themselfe vnto the kyngdome of lyfe, are all men of God made righteous and partakers of the kyngdome of lyfe.
Udall. Romaines, ch. v.

Ne henceforth be rebellious vnto loue,
That is the crowne of knighthood, and the band
Of noble minds *deriued* from aboue:
Which being knit with vertue neuer will remoue.
Spenser. Faerie Queene, book iv. can. 6.

Perfumes shall not my breath belie,
Nor clothes my body glorify,
They shall *derive* their honour, 'cause I wear 'em.
Brome. Songs. Reasons of Love.

Nay, rather, how should those works which are constant and ordinary, and so consequently *derivable* to all successions to the end of the world, be imposed upon a mere extraordinary agent.
Hall. Works, vol. iii. fol. 153. *Episcopacy by Divine Right*, part ii. sec. 6.

But this kind of writing, which seems to be reformed, which is, that writing should be consonant to speaking, is a branch of unprofitable subtelties; for pronunciation it selfe every day encreases and alters the fashion; and the *derivation* of words, especially from forrain languages, are utterly defac'd and extinguish't.
Bacon. On Learning, by G. Wats, book vi. ch. v.

But created beings have but a *derivative* participation hereof, [truth] their understandings being obscure, and they erring in many things, and being ignorant of more.

Cudworth. Intellectual System, fol. 720.

If therefore any humane constitution, as such, can bind the conscience, it must be of such instances which either are *derivatives* from the law of nature, or of things which before the law did bind at all, that is, of things which in their own nature are indifferent. *Taylor. Rule of Conscience*, book iii. ch. i.

It is certain, and affirmed by all antiquity upon many grounds of Scripture, That Adam sinned, and his sin was personally his, but *derivatively* ours; that is, it did great hurt to us, to our bodies directly, to our souls indirectly and accidentally.

Id. Pol. Dis. fol. 747. *On Repentance*, ch. vii. sec. 1.

For our experiments are onely such as do ever ascend a degree to the *deriving* of causes and extracting of axiomes.

Bacon. Natural History, Cent. 7. sec. 176.

Then went hee on still, and shewed what was the solemne and right manner of *deriving* the water.

Holland. Livy, fol. 190.

I offer these *derivements* from these subjects, to rise our affections upward.

Mountague. Devoute Essayes, Treat. 4. part ii. sec. 4.

Resume your ancient care; and if the God
Your sire, and you, resolve on foreign blood:
Know all are foreign, in a larger sense,
Not born your subjects, or *deriv'd* from hence.

Dryden. Virgil. Æneid, book vii.

I might add to all the past dissuasives, the ill repute that curses gain a man amongst the most scrupulous and preciser sort of people, who, judging of the greatness of the vice by the smallness of the advantage that is *derivable* from it, will hardly believe him to be the owner of much piety, that will slight it upon so little a temptation. *Boyle. A Dissuasive from Cursing.*

The Scripture, in declaring the Son's *derivation* from the Father, never makes mention of any limitation of time; but always supposes and affirms him to have existed with the Father from the beginning and before all worlds.

Clarke. On the Trinity, p. 246.

But I think the words should rather be rendered, the antientest of all *derivative* beings, for so the word [δημιούργημα] may be understood in a larger sense. *Id. Ib.* 245.

Such an one to be sure, it is that makes a man, not only (according to the Apostle's phrase) a partner of other men's sins, but also a *deriver* of the whole entire guilt of them to himself: and yet so, as to leave the committer of them as full of guilt as he was before. *South. Sermons*, vol. ii. p. 198.

If they mean that a contempt of these miracles, which they would persuade us to believe, would necessarily *derive* the same contempt on history itself; all experience has shown the contrary, for though their have been doubters and contemners of such miracles in all ages, yet history has maintained its grounds through them all.

Middleton. Works, vol. i. p. 175. *An Enquiry into the Miraculous Powers, &c.*

Whether we consider poetry in particular, and discourse in general, as imitative or descriptive, it is evident, that their whole power in recalling the impressions of real objects, is *derived* from the significancy of words. *Blair. Lecture* 5. vol. i.

The dictates of the sense of honour are capable of directing those who possess it, if you will believe themselves, more safely and infallibly on the path of rectitude and happiness than any light *derivable* from philosophy and religion.

Knox. Works, vol. iii. p. 355. *Winter Evenings*, even. 81.

The Apostle, in the preceding verse, had warned Timothy against giving heed to fables and endless genealogies: meaning by genealogies, the *derivation* of angelic and spiritual natures according to a fantastic system, invented by the oriental philosophers, and thence adopted by some of the Grecian sects.

Hurd. Works. Sermon 8. vol. vi.

He supposes people of fashion, according to the old *derivation* of *lucus a non lucendo*, to be spoken of those who do nothing. But this is too general, and would include all the beggars in the nation. *Fielding. The Covent Garden Journal*, No. 37.

But that use bears a *derivative* value is implied in the very term, for whatever may have been said concerning things beautiful or laudable in themselves, we never hear them styled usefull in themselves but for something else, that is, so far as they tend to improve our condition, or contribute to our enjoyment, either immediately or remotely in some respect or other.

Search. Light of Nature, vol. ii. ch. xxiii.

Since the disciples of this new and great high priest become righteous in him, and are by the spirit conformed to his image, the character which essentially and inherently belongs only to him, will *derivatively* belong to them also, who must follow his steps below, if they would reign with him above.

Horne. Works, vol. ii. p. 75. *Commentary on Psalm* 15.

DERMAPTERA, in *Zoology*, an order of Mandibulated insects, first proposed by De Geer, but revived and restricted by Mr. Kirby.

The insect to which the latter has referred it was placed by Linnæus in his *Coleoptera*, and by Latreille and Lamarck in the order *Orthoptera*; Fabricius placed it with his *Ulonata*. In fact, they appear to be the connecting family between the two above named orders.

Ordinal character. Elytræ somewhat crustaceous, short, square, the suture straight; wings membranaceous, externally coriaceous, large, folded transversely, and longitudinally; anus armed with horny and movable forceps; body linear, depressed; antennæ inserted before the eyes, composed of twelve to thirty joints; mandibles bidentate; palpi distinct, filiform; tarsi three-jointed.

This order only contains one family, which as it is equivalent to the genus *Forficula*, may be termed *Forficulidæ*.

DERMATOBRANCHUS, in *Zoology*, a genus of mollusca, established by Dr. Hasselquist in his *Letters on the Mollusca of Java*.

Generic character. Body flat, semicircular; mouth below, tentaculæ extensile, placed just under the edge of the mantle, retractile, (but not inversile,) short, close together, without any black spot; foot broad, very distinct from the mantle; mantle thin, flexible, before, rounded, behind narrow, pointed, with edge of the sides reflexed; back rugose, with elongated pustules or striæ performing the office of gills; the groove on the right side, between the foot and the mantle, with three apertures, the first near the head, belonging to the organs of generation, (of both sexes,) the second, the anus, and the third, the secretory organ. Hermaphrodite.

Dr. Hasselquist describes three species of this genus which is nearly allied to *Cavolina*.

D. striatus. Body black, variegated with yellow and brown; back mucous, grooved; grooves simple, longitudinal, straight, parallel; head and feet edged with yellow, tip of the tentaculæ black; mantle nicked in front. Common in Java.

D. pustulosus. Back variegated with yellow, violet, and black, covered with a series of pustules; tentaculæ black.

D. gonatophorus. Back variegated with yellow, violet, and black, grooved; grooves oblique, transverse, parallel, on each side of the dorsal line, edge waved.

DERMESTIDÆ, Dermestini, in *Zoology*, a family of Coleopterous insects, proposed by Latreille.

Family character. Antennæ straight, longer than the head, composed of nine joints, the end club-shaped, formed of three large perfoliated joints; mandibles short, thick; palpi short, filiform; body oval or ovoid, thick, convex; head small, inclined; feet short, not contractile.

DERMESTIDÆ. — DERN.

The larva and perfect insects of the family live upon putrid animal substances.

This family contains the genera *Attagenus, Dermestes,* and *Megatoma.*

DERMESTES, in *Zoology,* a genus of Coleopterous insects, established by Linnæus, and the type of the family *Dermestidæ.*

Generic character. Mandible short, thick, slightly arched, toothed at the end; palpi very short, nearly filiform; antennæ a little longer than the head, ending in a large oval club, formed of three joints; body oval, thick, convex, rounded behind; head small, inclined; thorax broader than the head, sinuated behind; elytræ bent under the sides of the body.

This genus, as established by Linnæus, included all the Coleopterous insects with a three-jointed club-shaped antenna; but it has been restricted by Latreille and others to those which agree with the above more definite characters.

The genus *Dermestes* has considerable affinity with the genera *Megatoma* and *Attagenus;* but it differs from the first, in the sternum not being produced over the mouth like a neckcloth, and from the latter, in the club being short, and not ovate elongated.

These insects are generally too well known by Zoologists by the ravages which they make in Natural History collections, for they eat with voracity all sorts of animal and vegetable substances, and, indeed, by some late accounts they appear to draw nourishment from some inorganic bodies.

The larva is long, rather hairy, formed of twelve distinct joints, the last ending in a tuft of very long hairs; the head is scaly, armed with very hard and prominent jaws, two antennæ, and short beards; legs six, scaly, ending in a bent claw. These animals change their skin several times before they pass into the pupa or nympha state, when they are immovable, and change into the perfect insects in a few days.

The *Dermestes* like dark places, their walk is timid and uncertain, they sometimes advance quickly and stop in an instant, as if from some unseen danger. When they are touched they draw in their legs, head, and antennæ, and are perfectly immovable, so as to appear dead.

The *Dermestes* are very common in Europe, and several species are found in other parts of the World also. They are usually met with on putrid animal and vegetable substances. The last Catalogue of species takes notice of forty-six, several of which are exotic.

The type of the genus is *D. Lardarius,* Lin.

Very common near London.

Geoffroy gave this name to a very different genus of insects, but his name has not been adopted.

DERMOBRANCHIATA, in *Mollusca,* the name given by Dumeril to a family in his first order of *Gasteropodes.*

Family character. Branchiæ external, in the form of lamina, filaments, or little trees.

Containing the genera *Doris, Tritonia, Scyllea, Eolida, Phyllidia, Patella, Haliotis,* and *Chiton.*

DERN, DE'RNFUL, DE'RNFULLY. A. S. *dyrran, occultare,* to hide, to conceal, to secrete. See DARN.

Hidden, secreted, concealed. Used consequentially,

Solitary, lonely, sad, dismal, melancholy, mournful, lamentable.

DERN — DERO GATE

þo he hadde þe kyng in priuete al clene at ys wille,
Sire, he seide of *derne* cas ich wol þe warre stille.
R. Gloucester, p. 114.

þo þys holy man ymartred was, hii, þat hym þer brozte to,
By þozte how hii myzte best myd þe holy body do.
Hii porueyde an *derne* stude, & þer inne yt caste,
Vyllyche & styllelyche, & bured yt þer vaste.
Id. p. 289.

For þat *derne* dede. do no man sholde
Bot wedded men with wyves. as holy writ telleþ.
Piers Ploughman. Vision, p. 181.

And also Dominikes dedes weren *dernelich* yused.
Id. Crede, D. 2.

Ye mosten be ful *derne* as in this cas.
Chaucer. The Millereȝ Tale, v. 3297.

For loue is of him selfe so *derne.*
Gower. Conf. Am. book i. fol. 19.

Gow. By many a *dearn* and painful perch
Of Pericles the careful search
Is made. *Shakspeare. Pericles,* act iii.

——— Next stroke him should haue slaine,
Had not the lady which by him stood bound
Dernely vnto her called to abstaine,
From doing him to dye.
Spenser. Faerie Queene, book iii. can. 12.

At last, as chaunc't them by a forest side
To pass, (for succour from the scorching ray)
They heard a rueful voice, that *dearnly* cride
With piercing shriekes, and many a dolefull lay.
Id. Ib. book ii. can. 1.

Long they thus trauelled in friendly wise,
Through countries waste and eke well edyfide,
Seeking adventures hard, to exercise
Their puissance, whylome full *dernly* tride.
Id. Ib. book iii. can. 1.

——— Unweetingly dismay'd
A cold foreboding impulse thrills his breast:
And who but Kathrin now is *dearnly* fray'd
When entering in she kens the stranger guest.
Mickle. Syr Martyn, can. 2.

DERO, in *Zoology,* a genus of *Annelides,* near the genus *Neries,* established by Ocken.

Generic character. Destitute of eyes, gills distinct; tail enlarged into the form of a more or less lobed leaf.

This genus includes two species: 1. *D. Cæca, Nais Cæca,* Linnæus; 2. *D. Florifera, Nais Florifera,* Linnæus.

DERO'GATE, *v.* DERO'GATE, *adj.* DERO'GATELY, DEROGA'TION, DERO'GATIVE, DERO'GATORILY, DERO'GATORY. *Derogare, atum;* (*de,* and *rogare,* from ὀρέγ-ειν, to stretch, to reach after; and thus, to seek, to ask, to demand.) Rogare *legem proferre,* abrogare *cum tollitur,* derogare, *si pars tollatur.* Vossius. See ABROGATE. And Festus, Derogare, *propriè est, cum quid ex lege vetere, quo minus fiat, sancitur lege novâ.* Derogare *ergo* detrahere *est.*—To derogate, then, is

To take or detract, *sc.* from any thing established by law or otherwise; to deduct from, lessen or diminish the authority, the reputation; to degrade, disparage, debase.

And neither willeth he, nor may not doe any thinge including repugnaunce, imperfection, or that should *derogate,* minish or hurt his glory & his name.
Sir Thomas More. Workes, fol. 1121. *A Treatise upon the blessed Sacrament of the Altar.*

The Cardinall of Winchester, whiche at this time would haue no man to hym egall, commaunded the Duke of Bedforde to leaue of the name of Regent, duryng the tyme that the kyng was in Fraunce: affirmyng the chief ruler beyng in presence, the authoritie of the substitute, was clerely *derogate.*
Hall. Henry VI. The tenth Yer.

Than y^e^ stryfe was renewed, which Lamfranke before, as ye haue harde in the iii. chapitre of Wyllyam Conquerour, dyd appeace, and was brought i argumēt before the Pope, the whiche, at the Kynges request, promysed y^t^ he wolde nothynge do nor ordeyn y^t^ shulde be *derogacion* to the Archebysshop of Canterbury, or to the dygnytie of his churche. *Fabyan*, vol. i. ch. 228.

Oft (that he thus the world may more amaze)
Weake instruments worke wonderfull effects:
That, due to him, none may usurpe one thought,
Nor from his glory *derogate* in ought.
Stirling. Jonathan.

Into her wombe conuey stirrility,
Drie up in her the organs of increase,
And from her *derogate* body, neuer spring
A babe to honor her. *Shakspeare. Lear*, fol. 289.

——— More laught at, that I should
Once name you *derogately*: when to sound your name
It not concern'd me.
Id. Antony and Cleopatra, fol. 345.

The last week I heard of a play the Jesuits of Antwerp made, in *derogation*, or rather in *derision* of the proceedings of the Prince Palsgrave. *Howell. Letter* 16. book i. sec. 2.

It may rationally be presumed, that I had been a very senseless fool, if ever I had been for promoting such an authority and interest over me, as levelled all, and was so totally destructive to all that differenced, myself and other noblemen, from their own vassals, which many say I was too earnest in, yea, it being absurdly *derogative* to all true nobility.
State Trials. Proceedings against the Marquis of Argyle, 1661.

Nor have my actions been *derogatory*,
Unto my clients profit, or the glory
Of this renowned court, and therefore I
Now humble beg to be at liberty.
Brome. To the Lord Chief Justice of the King's Bench.

He was of a high rough spirit, and spake *derogatorily* of Sir Amias Paulet.
Aubrey. Of Cardinal Wolsey. Anec. 2. 187.

There is no room therefore to object, that we *derogate* from the majesty of the Father; seeing that whatever majesty we shall ascribe to the Son must all redound to the magnifying of the power of him, who begat a Son of such divinity and majesty.
Clarke. On the Trinity, sec. 45. p. 333.

I hope it is no *derogation* to the Christian religion, to say that the fundamentals of it, i. e. all that is necessary to be believed in it by all men, is easy to be understood by all men.
Locke. Works, vol. ii. fol. 552. *Of the Reasonableness of Christianity, &c.*

So vain are the cavils of those who say, we have nothing but meer probabilities for our faith, and do interpret that manner of proof which matters of fact are capable of, in a sense *derogatory* to the firmness of our Christian faith.
Stillingfleet. Sermon 5. vol. i.

Let no one imagine that in the religious part of this character there is any thing which casts over it a gloomy shade, or *derogates* from that esteem which men are generally disposed to yield to exemplary virtues. *Blair. Sermon* 1. vol. iii.

False; because their brevaries and litanies shew, that they supplicate the saints to befriend them by their own inherent power, or to intercede for them to the throne of God by virtue of their own personal merits, in blasphemous *derogation* to the all-atoning and incommunicable intercession of Jesus.
Hurd. Works. Sermon 11. vol. v.

DERRING, in Spenser, seems plainly to mean *Daring*.

So from immortal race he does proceed
That mortall hands may not withstand his might,
Drad for his *derring* doe and bloudy deed;
For all in bloud and spoile is his delight.
Spenser. Faerie Queene, book ii. can. 4.

One day, when all the troupe of warlike wooers
Assembled were, to weet whose she should bee;
All mightie men, and dreadfull *derring* doers
(The harder it to make them well agree)
Amongst them all this end he did decree.
Id. Ib. book iv.

From thence I durst in *derring* to compare
With shepheards swaine, whateuer fed in field.
Id. Shepheard's Calendar. December.

DERRIS, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*. Generic character: calyx tubular, coloured, margin five-lobed; corolla, petals four, keel ovate, petals furnished with a filiform claw; pod oblong, membranaceous.

Two species, *D. pinnata*, native of the woods of Cochin-China, and *D. trifoliata*, native of Canton. Loureiro.

DERRIS, in *Zoology*, a genus of animals, most probably related to the *Annelides*, very imperfectly known, and only described by Mr. John Adams in the *Linnæan Transactions*, vol. iii.

Generic character. Body long, enclosed in an external membranaceous, transparent sort of tube, furnished with numerous joints to facilitate its flexion, pointed behind, head rather larger than the body, retractile with two cylindrical tentaculæ on its top; mouth deeply divided into two lips, of which the upper is long and pointed. Inhabit the coast of Pembrokeshire.

DERVIS.

DERVIS, which is only a slight deviation from the Persian word *Dervísh*, (Durwesh, as it is sometimes spelt, according to an inelegant system of orthography, and the provincial pronunciation current in India,) is a mere translation of the Arabic word *Fakír*, both signifying *poor*, and applied particularly to those who, professing an exclusive devotion to the service of God, and a total absorption in the contemplation of the Divinity, have neither leisure nor inclination to acquire even the means of subsistence; and are, therefore, restricted to a life of poverty, depending for all their sustenance upon the alms which are given in compliance with the Law of God.*

Dervísh, or Fakír, is thence the general term for a mendicant Devotee, among the Musulmáns of Asia and Africa, and is applied equally to those who belong to Monastic Orders, and to such as lead an Ascetic life without attaching themselves to any religious community; for there are throughout Africa multitudes of Devotees of both classes, as will soon be shown, not only among the Mohammedans, but also among the worshippers of Brahmà. The mind of man is, indeed, essentially the same, in every climate and under every combination of circumstances; and any one who shall take the trouble to mark the numerous coinci-

Resemblance between the Roman Catholics and Mohammedans.

* *Fi-sebili'llah*, i. e. In the path of God; for God's sake. A phrase continually in the mouths of the Arabs, which led Mrs. Tully into a curious mistake; for she has given *fisby* in her Vocabulary as the Tunisian word for alms. (See *Letters on Tunis*,) She was not aware that *lillah* should not be separated from *fisby*.

DERVIS. dences which may be found in all the different forms of superstition which have prevailed in distant regions and remote ages, will be astonished to find how constantly the same general principle recurs, only modified and disguised by local peculiarities and habits. Every one knows that there are not two sects of Christians professedly more opposed to each other in doctrine and practice, than the Roman Catholics and the Methodists; and yet a Prelate of our Church (Bishop Lavington) long ago indicated so many points of resemblance between them, as must have astonished all who had not been led by their speculations to form such a comparison, and showed by what a variety of paths the same evil principles will gain possession of the mind, and lead to the same absurd and erroneous conclusions. A case strictly parallel is presented by the numerous points of coincidence between the practical doctrines of the Mohammedans and of the Roman Catholic Church; and few subjects are more worthy of the attention of those who make Mohammedan literature a part of their studies, than a careful examination of the corresponding doctrines and practices of the two Religions, and an investigation of the steps by which they have been engrafted on a system so remote from Christianity, as pure unsophisticated Mohammedanism, such as we see it exemplified in the reformed doctrine of the Wahábís. As this question is only indirectly connected with the subject of the present paper, the reader will think perhaps that too much has been said upon it already; we cannot, however, resist the temptation of briefly naming a few of the leading coincidences, in the hope that this mention of them may attract the notice of some abler Orientalist, who can give the subject all the attention and labour which it deserves. When the traveller sees the pious Musulmáns praying round the tomb of the Válihdeh Sultán, at Iyyúb, near Constantinople, must he not immediately suspect that they are offering up prayers for the soul of the deceased? If he turn to the grave-stones near the Mosque hard by, his suspicions are confirmed at once; for he reads on every one of them an injunction to say a *Fátihah** for the departed soul. When we learn from the Mohammedan Catechism, that "of those true believers who enter Hell-fire, no one remaineth in it eternally, but entereth into Paradise, after that he hath been punished according to the measure of his transgressions," can we doubt whether the Mohammedans hold the doctrine of Purgatory? When we see the sacred rosaries brought from Mekkah; the votive rags tied round every bush near the shrine of a Saint, commemorative of cures performed by his influence; and the various prostrations and genuflexions by which the prayers of a Musulmán are accompanied;—are we not powerfully reminded of the beads, wax eyes and noses, tied with pink ribands to some wonder-working tombstone, and the bowings and crossings of the Roman Catholics. Is not the veneration for the Hadís or "Sayings and Doings" of the Prophet, traditionally recorded by his companions, of which there is not a word in the Corán, exactly parallel with the Traditions of the Roman Church? But in no point is the resemblance more striking than in the crowds of Ascetics by which almost every Mohammedan country is overrun.

The notions of superior holiness and excellence so readily amalgamate themselves with those of an entire dedication to Religion, that a truly devout spirit may be easily misled by its fervour, to overlook the mixed nature of man's condition here, and to persuade itself that all religious duties are concentrated in contemplation. When to this inclination so to generalize devotion, is superadded the indolence generated by a burning climate, it is manifest that an Ascetic life must in the tropical portions of the earth have attractions of which the natives of colder regions can form no adequate conception. We need not, therefore, be surprised to find Monasticism first springing up among the Christian communities in Egypt, and to hear of Ascetics among the followers of Mohammed, whose system does not seem calculated to favour such Institutions.

If, however, the Oriental accounts can be trusted, they must have received at least the tacit approbation of the Prophet; for the Súffes or Mystics of the Mohammedan world, believe that they owe their origin to forty-five citizens of Mekkah, and as many of Medínah, who in the first year of the Hijrah, (A. D. 622,) bound themselves by a vow to remain faithful to the Prophet; to hold all their property in common; and to lead a life of penitence and mortification. If the Greek word σοφὸς be the real etymology of this name, we may rest assured that it is more modern than the time of Mohammed; for the Arabians had then but little intercourse with the Greeks, not to say that the Sophists were Philosophers and not Devotees. *Súf*, a coarse white woollen robe, furnishes a much more plausible etymology; but the very uncertainty respecting the origin and meaning of the name implies an equal uncertainty with regard to the early history of the Order. The first holy personage who bore the name was Abúl Hasan, who died A. H. 150 = A. D. 767, which seems to give some clue to the period when these Ascetics sprung up. It should be also observed, that their vow of perpetual poverty is built upon a saying of the Prophet; *El facru fakhrì*!—Poverty is my Glory!

The two first distinct Orders of these Devotees are said to have been founded by the Khalifs Abú Bekr and Alí, who presided over their fraternities and prescribed the religious exercises by which they were distinguished. Their followers, like those of the Prophet, were called Khalífahs, (Vicars or Deputies,) and the first was succeeded by Selmán Fárisì; the other by Hasan Basrí, both great names in the Annals of Mohammedan Mysticism.

From these two Fraternities sprang all the rest; according as ambition, or jealousy, or mere fanaticism stimulated some of their members to strike out a new path, and practise some unheard-of austerities, which might be more meritorious than those of their rivals. Uweïs, of Carn in Yemen, declared (A. H. 37, = A. D. 657) that the Archangel Gabriel had commanded him in the name of the Lord, to lead a life of abstinence and retirement. The rules of his institution were imparted by the same heavenly messenger, just as the Virgin delivered the scapulary and coat of arms of the Carmelites to St. Elias on Mount Carmel; but it does not appear that it was by the order of heaven, that Uweïs pulled out all his teeth, because the Prophet had lost two in the battle of Ohod. As this holy man predicted that an Angel would do the same pious act for all his followers, it is not likely that

* The *Fatihah*, or "opening chapter" of the Coran, is said by Musulmans just as Christians say the Lord's Prayer.

DERVIS. he had many, or that his Order ever extended beyond the bounds of Yemen.

Two and thirty is the number of the religious Orders now existing in the Turkish Empire; all but three of which (the Bestámí, Nacshbendí, and Bek-táshí,) are derived from the congregation founded by Alí. In the following Table they are arranged in chronological order, and the names and age of their respective founders are annexed. DERVIS.

Religious Orders of the Mohammedans.

Name.	Founder.	Time and place of his death.	A. H.	A. D.
Olwání	Sheïkh Olwán	Jiddah	149	766
Ed-hemí	Ibráhím ibn Ed-hem	Damascus	161	777
Bestámí	Báyazíd Bestámí	Jebel Bestám	261	874
Sacatí	Sirrí Sacatí	Baghdád	295	907
Cádirí	Abdu'l-cádir Gilání	Ditto	561	1165
Rufáïí	Seyyid Ahmed Rufáïí	Near ditto	578	1182
Suhherwerdí	Shihábu'd-dín Suhherwerdí	Ditto	602	1205
Kubreví	Nejmu'd-dín Kubrà	Khwárezm	617	1220
Sházilí	Abú'l Hasan Sházilí	Mekkah	656	1258
Mevleví	Jelálu'd-dín Mevlá-nà	Cónyah	672	1273
Bedeví	Abú'l-fetán Ahmed Bedeví	Egypt	675	1276
Nacshbendí	Pír Mohammed Nacshbendí	Persia	719	1319
Sádí	Sádu'd-dín Jebawí	Near Damascus	736	1335
Bek-táshí	Hájí Bek-tásh Khorásání	Kir-sheher	759	1357
Khalvetí	Omar Khalvetí	Caïsaríyeh	800	1397
Zeïní	Zeïnu'd-dín Khafí	Kúfah	838	1434
Bábáï	Abdu'l-ghaní, Pír Bábáï	Adrianople	870	1465
Beïrámí	Hájí Beïrám Ancarevì	Angora	876	1471
Eshrefí	Eshref Rúmí	Chin-Iznic	899	1493
Bekrí	Abú Bekr Vefáï	Aleppo	902	1496
Sunbulí	Sunbul Yúsuf Bóleví	Constantinople	936	1529
Gulshení, or Rúshení	Ibráhím Gulshení	Cairo	940	1533
Yigit-báshí	Shemsu'd-dín Yigit-báshí	Magnesia	951	1544
Umm-Sinání	Sheïkh Umm-Sinán	Constantinople	959	1552
Jelvetí	Pír Uftádeh Jelvetí	Búrsah	988	1580
Oshákí	Husámu'd-dín Oshákí	Constantinople	1001	1592
Shemsí	Shemsu'd-dín-Sívásí	Near Medínah	1010	1601
Sinán Ummí	Alím Sinán Ummí	Elmahlì	1079	1668
Niyází	Mohammed Niyází Misrí	Lemnos	1106	1694
Murádí	Murád Shámí	Constantinople	1132	1719
Núru'd-dín	Núru'd-dín Jeráhhí	Ditto	1146	1735
Jemálí	Jemálu'd-dín Edirneví	Ditto	1164	1750

The dates here given were extracted by Mouradgea d'Ohsson (*Tableau*, iv. 622) from a sort of genealogical table of the Monastic Orders, drawn up by Alí Efendí, Sheïkh of the Jemálíes, in 1783, but the earliest are not perhaps to be relied upon. Some of these names occur in Hájí Khalífah's Chronological Tables, and are there found under different years, and Abú'l Fedà (*Annales Muslem.* ii. 215) places the death of Sirrí Sacatí in A. H. 251, (A. D. 866,) more than forty years earlier than the time given by Alí Efendí. One inference, however, may be fairly deduced from this Table; that these Institutions were not formed by the Musulmáns so soon as the Dervíshes would have it believed, and that, like the Monastic Orders among Christians, they multiplied in proportion as the pure faith in the Corán declined; for we find no new Orders established in the first century and a half of the Mohammedan era, and no less than six in the Xth.

Those here enumerated, are many of them scarcely known beyond the Turkish Empire; but others, such as the Nacshbendíes and Mevlevíes are common in Persia and India. It appears that they formerly had Religious Houses in those countries also, though it is probable that they may have lost them in the many revolutions which have desolated that part of Asia. The Abdálíes, of whom so much is heard in India, seem to be entirely itinerant, as are the Calenders, but none of the Orders already named. For all these communities are properly stationary, though some of them occasionally send out a portion of their members to collect alms from the pious. The regularly itinerant Dervíshes in Turkey are all foreigners or outcasts, who, though expelled from their Orders for misconduct, find the profession too agreeable and profitable to be willingly abandoned; and therefore set up for themselves, and under the colour of sanctity fleece their more honest and industrious neighbours. Itinerant Dervishes.

All, except the Nacshbendíes, are considered as living in seclusion from the world; but that Order, which answers very nearly to the Confraternities among Nacshbendies.

DERVIS. the Roman Catholics, is entirely composed of persons who, without quitting the world, bind themselves to a strict observance of certain forms of devotion, and meet once a week, usually on Thursday, after the fifth daily service is over, to perform those works of supererogation together. The most indispensable part of their engagements is to repeat the *Istaghfar* (Lord have mercy upon us !) at least once; the *Salavát* (Lord give thy peace and blessing to Mohammed and his family as thou gavest them to Abraham and his family, &c.) seven times; the *Fátihah* (first Chapter of the Corán) seven times; and the 94th and 112th Chapters of the same book, nine times. When assembled, the senior member recites the prayers, and the rest shout out *Hú* (He !) or *Allah !* at the close of each.

Noviciate. Each of these Orders has its peculiar statutes, exercises, and habits. Most of them impose a Noviciate, the length of which depends upon the spiritual state of the candidate, who is sometimes kept for a whole year under this kind of discipline. A continual repetition of the *Esmâ Iláhí*, (the Divine names,) or seven principal attributes of God, is the leading exercise enjoined on every Dervísh; and the form of initiation consists in a solemn and gradual impression of those holy phrases on the mind and memory of the Novice. They are: 1. *Lá Iláhí ill' Allah !* There is no God but God ! 2. *Yá Allah !* O God ! 3. *Yá Hù !* O He ! 4. *Yá Hacc !* O Just God ! 5. *Yá Haï !* O Living God ! 6. *Yá Cayyùm !* O Existing God ! 7. *Yá Cahhár !* O Avenging God ! These phrases are considered as expressing the Unity, Omnipotence, Eternity, Justice, Life, Existence, and Avenging power of the Deity; and each of them is whispered by the Superior into the ear of the candidate three times, in a full assembly of all the brethren. A considerable period is allowed to elapse before a second of these *Esmá* is imparted, and the Novice is bound to give the Superior a faithful report of his dreams during that interval, as an evidence of his spiritual progress. The Novice is termed *Kochek*, (Camp-follower,) and the Superior is his *Murshid*, (Director,) the Noviciate is called a *Chilleh*, and *Tekmíl Suluc* (Completion of the Paths) is the phrase by which the completion of the Noviciate is expressed.

Noviciate of the Mevlevies. In the form of the Noviciate, each Order has some peculiarities, and those of the Mevlevíes are not the least remarkable. A thousand and one days* is the time prescribed for the Noviciate; and the place where the Novice is to perfect his spiritual knowledge is no other than the kitchen of the Convent ! *Carah-cúllúcchi* (Scullion) is his appropriate title; and the *Ash-jì-báshí* (i. e. Head Cook) of the Convent presents him to the *Sheïkh* (Superior) in the solemn assembly held at the close of his initiation. That venerable and culinary Dervísh also assists in the ceremony of his admission into the Order, and holds his head while the Superior lifting up his cap repeats this distich from the *Mesnevì* of Jelálu'd-dín, their founder:

Ser zi-hevà yáftenl'st serverl'st,
Terki hevà cuvveti Peïghamberl'st.

"To feel oneself liberated from the bondage of desire is indeed to enjoy supreme dominion ! To abandon ones domineering passions is indeed to exercise a power which the Prophet only can give !" A Prayer, called *Tekbír*, is then chanted, the Sheïkh places the cylindrical cap (*kuláh*) on the Novice's head, and DERV. he squats down with all humility, beside the Head Cook, in the middle of the room; while the Superior pronounces the form of admission, gives him a lecture on his new vocation, and recommends him to the good wishes of the rest of the brethren.

A fanatical spirit is always hostile to innocent Amus. amusements; and if Mohammed were not fanatic enough himself to debar the faithful of every relaxation of that kind, his followers contrived to do it for him. In all points, except one, St. Pachomius scarcely led a more austere life than Omar; and the Collectors of the Prophet's Sayings and Doings took care to complete the list of prohibited indulgences, by adding music and dancing to the catalogue of prohibitions. It is therefore the more extraordinary to find the exercise of those arts among the duties imposed by their rule, on several of these Orders; and adds one to the number of flagrant inconsistencies into which men are sure to be hurried as soon as they abandon the best guide, except Revelation, with which Heaven has gifted them.

Dancing, or something like it, forms an essential Dance and mu. part of the duties of the Cádiríes, Rufâíes, Khalvetíes, Beïrámíes, Sunbulíes, Gulsheníes, Oshákíes, and especially of the Mevlevíes, who hold the *neï*, or flute, in as much veneration as their founder did, whose beautiful verses illustrative of its spiritual application are quoted by Sir William Jones in his *Essay on the Mystical Poetry of the Asiatics.* (*As. Res.* iii. 179.)

The religious exercises practised by almost all the Religious exercises Orders commence by the repetition of the seven mysterious names, and are followed by the chanting of certain texts of the Corán. It is the Sheïkh who chants this service, while the rest of the society, collected in a knot in the centre of the room return, in chorus, either *Hú* or *Allah*. In some Orders they do this squatted on their heels, in others standing up; always with half closed eyes bent towards the ground, and with a most demure and contrite expression of face; some swing their body gently backwards and forwards one way, some another; but always in perfect time with the chaunt, and with each other. This service is called *Mucábeleh** (approaching to the Divine Presence) or *Tevhíd*, (Confession of the Unity,) and the apartment appropriated to these rites (music-room of those who dance,) is always called the *Tevhíd-kháneh*, (Presence Chamber of the Divine Unity.)

The dances of the greater number are called *Devr*, Dances (i. e. circle,) because they consist in a movement forwards of the right foot, accompanied with violent contortions of the body, all the performers joining hand in hand, and standing in a circle. The longer the dance is continued, and the louder they shout *Yá Hú*, or *Yá Allah !* the greater is the merit; those exercises are, therefore, often persevered in till spitting of blood or a fainting fit concludes the exhibition.

The dance of the Mevlevì differs entirely from that Mevlevi of the other Orders, and is called *Semà*, (Heaven;) their dancing-rooms having the appellation of *Semà-kháneh*. Nine, eleven, or thirteen of the Fraternity squat down upon their hams in a circle, seated on

* Was the Dervish Mokhlis, author of the *Persian Tales*, a Mevlevì?

* Muradjah translates this term, The Exaltation of the Glory of God, which is very probably the mystical interpretation given to it by the Súffies. On the same principle his paraphrase of the couplet cited above, may be justified, though it deviates so widely from the text.

ERVIS. sheep-skins, spread on the floor of their circular dancing-room, the design of which was evidently borrowed from a tent. They remain at least half an hour, with their eyes closed, in the attitude of profound meditation. The Sheïkh, seated on a little carpet (*sejjádeh*) on one side of the room, then invites his brethren to say a *Fátihah*, using a long peroration, an exact counterpart of the preface to the Bidding prayer used in our Colleges and Cathedrals. The *Tekbír* and *Salavát* follow the *Fátihah*, and then all the Dervíshes rise up at once, and begin their dance. They approach slowly in a line, on the left hand of the Sheïkh, with arms crossed and head bent towards the ground; the senior Dervísh, when nearly opposite to him, makes a very low bow to the tablet bearing their founder's name, and placed over his head, and then takes two skips to a vacant spot on his right hand, making him a bow. After three, next in seniority, have made the same evolutions, the rest begin spinning round the room on the heel of the left foot, with closed eyes and arms extended. Each follows in succession; taking care not to be too near his neighbour; so that all may spin at once without interfering with each other. In the two hours, during which this rotatory devotion is continued, there are only two pauses, while the Sheïkh chants some prayers. Towards the close, he also joins in the dance, and soon afterwards terminates the service, by singing some Persian verses, which contain a prayer for the King and Royal Family, the Ministers in Church and State, the Clergy and Laity, and especially for their Holy Order, the General, Superior, Head-Cook, and all that bear office in the same, and lastly for all true believers, living or dead, in the East or West.

ic. Most of these Devotees play well upon the *neï*; and the Convent where the General of the Order resides, at Cónyah, (Iconium,) has a band of no less than six instruments, the *neï*, tambourine, psaltery, *sistrum*, bass-viol, and *tambour de basque*. Music is said to have been first introduced among the Câdiríes by Shemsu'd-dín, successor of their founder, Abdu'l-cádir Gílání, in A. D. 1170, merely for the purpose of regulating the time of their movements, and none but the Mevleviés indulge in any variety of times. Besides the two Orders already named, music is used also by the Rufáïíes, Bedeviés, Sâdíes, and Eshrefíes.

rcises the aees. The exhibitions of the Rufáïíes are the longest and most comprehensive of all. They last for more than three hours, and are divided, like regular dramas, into five Acts. In the first, the Brethren advance in procession to their Sheïkh, the four Seniors giving him the kiss of peace, the others humbly kissing his hand, and then retiring, seat themselves in a semicircle on sheep-skins in the middle of the room, and sing the *Tekbír* and *Fátihah* in chorus; after which the Sheïkh continually repeats *Lá Iláhí*, &c. to which they answer "*Allah!*" making various gesticulations in time to the music. *Hamd-Mohammedí*, a hymn in praise of Mohammed, begins the second Act. It is chanted by one of the Seniors, and followed by the same responses; they then rise, stand close together, and swing their bodies and one foot, first one way, then the other, in perfect time, sobbing, shedding tears, sweating and crying out every now and then *Yá Allah!* or *Yá Hú!* After a pause of a few minutes, another of the Seniors begins the third Act, by chanting an *Iláhí*, or hymn, in Persian, and the Juniors recommence their movements with more vehemence than before. The fourth Act is preceded by a similar pause, after which all the Dervíshes lay aside their turbands, and forming a circle, each with his hands laid upon his neighbour's shoulder, pace round the room with a measured step, sometimes striking the ground with their feet, sometimes leaping up all at once, while *Iláhís* are sung alternately by the two Seniors on the left of the Sheïkh. *Yá Hús* and *Yá Allahs* resound through the chamber, intermingled with hideous groans and yells. The Sheïkh joins in the dance as soon as he sees any one flag, and is replaced by the Seniors when exhausted himself. This might be supposed sufficient to master the strength of the stoutest, but it is only preparatory to the fifth, and most terrific Act of all. The performers are then worked up into a sort of ecstasy or phrensy, which they term *hálet*, (state, condition.) They are by those means qualified to work wonders; for the Musulmán Saints are as determined Thaumaturgists as their Popish brethren once were. Towards the close of the fourth Act, two of the Dervíshes put spits, swords, daggers, &c. into the fire, that they may be presented red-hot to the Sheïkh when required by the appearance of the *hálet* in the beginning of the fifth. The Sheïkh then calls for them, says some prayers over them, invokes Sheïkh Ahmed Rufáï, Founder of the Order, blows upon the red-hot swords, &c. just touches them with his mouth, and delivers them to such of the fraternity as are most earnest in their entreaties to be allowed to enjoy the fragrances of these roses, (*gul.*) They are seized with apparent rapture, and after a few tender glances, licked, gnawed, and held in the mouth, till the glow quite disappears. Others of the Dervíshes seize the swords and cutlasses which are hanging by the walls of the room, and slash their sides, arms, and legs, unmercifully. If any are overcome by their excesses, they sink into the arms of their companions without uttering a groan. The Sheïkh concludes the whole by going round, examining the wounds, blowing upon them, and anointing them with his saliva, which together with a few prayers, effects a certain cure in four and twenty hours.

Sadees. The Sâdíes, who next to the Rufáïíes, are the greatest wonder-workers among the Musulmáns, pretend to an hereditary power over serpents, and eat them without any hesitation; perhaps their founder, Sâdu'd-dín Jebawí, had served his apprenticeship among the Psylli, still common in Asia and Africa. The Sheïkhs of all Orders have the credit of miraculous powers in different degrees. A Turkish bookseller who was desirous of selling a copy of *the Lives of the Saints* to an English traveller at Constantinople, pointed out the many wonders recorded in it, as rendering it peculiarly valuable. "Here is a full account," said he, "of a Sheïkh of the Mevleviés at Cónyah, who whenever he wished to take a sail on the lake, had only to seat himself upon a cabbage leaf, over which he had blown and said a few prayers, and it would carry him across the water in any direction he pleased!" The interpretation of dreams, the cure of diseases, and, certainly, the removal of barrenness, are the gifts for which the Dervíshes are most in repute. Prayers, insufflations, charms, and exorcisms, are the external means by which these wonders are operated. Their amulets (called *yáftah*,

DERVIS. *nuskhah*, and *hamáil*) have no virtue, say they, unless delivered by themselves, and accompanied by an undoubting faith. The discovery of lost or stolen goods, the averting of "the evil eye," and the untying of the magic knot, so much dreaded by Turks, as well as Greeks, when preparing for their nuptials, are also privileges possessed only by these holy men, who, on the whole, in temporal matters, are not far behind their Christian compeers, and are no less skilful in commanding the veneration and the pockets of the populace.

In one respect they appear to differ wholly from Religious Orders in Christendom, they have none of that villainous *esprit-de-corps* which, in Italy especially, makes one Fraternity use every artifice to rise on the ruins of another, and fills even Rome itself with endless intrigues and squabbles between the Capuccini and Zoccolanti, Carmelites and Dominicans. In Turkey the Dervíshes look upon each other with a favourable eye; and as they have their regular meetings on different days of the week, can join in each others rites, which they constantly do with the best grace, so that even those who hold music in abhorrence as a transgression of the law, make no objection to the tunes of their more musical brethren, when they come and play to them while they are performing their active devotions.

Voluntary penances. The more devout Dervíshes superadd many voluntary penances to the prescribed acts of devotion, and sometimes almost rival the Hindù Jógís; especially on the seven holy nights, and on those of Thursday and Sunday, consecrated by the conception and nativity of the Prophet. Fasting and alms-giving, as well as entire seclusion from the world, are practised by others for the expiation of sins, sanctification of souls, and glory of Islamism. Those who have lived on bread and water for forty days, are called *Arbáín*, (Forty,) and those who give alms *Saccà*, (water-carriers;) for having no money, they have nothing but water to give.

Internal government Each Order has its General, (*Reïsu'l-meshâïkh*,) who nominates the Sheïkh of each Convent as vacancies occur; and they are all under the superintendence of the Muftí of Constantinople, (i. e. the Lord Chancellor of the Turkish Empire.) The appointment of the Sheïkhs is confirmed by the Muftí, who has the investiture of all the Generals of the different Orders, even of those of the Cádiríes, Mevleviés, and Bektáshíes, whose office is hereditary in the family of their Founders. The Sheïkhs must be chosen from the oldest and most pious members of the Fraternity; and as the choice is not made without previous prayer and fasting, it is supposed to indicate the will of Heaven, so that the Muftí never ventures to refuse investiture to the persons presented to him.

Convents. The Convents of the Dervíshes are called *Tekkiyeh*, *Khánccáh*, or *Záviyeh*; and the number of their inhabitants is seldom more than forty, or less than twenty. Board and lodging are all the allowances made to the Dervíshes; and such as are married are required to sleep in the Convent once or twice a week; but the Mevleviés at Cónyah will not allow a married man to pass a night under their roof. Dress and other necessaries must be provided by the Dervíshes themselves; many therefore follow some trade, especially that of a Scribe. Though all are mendicants, none except the Bek-táshíes are allowed to beg in public; but many, even of them, imitate their Founder, and live by the labour of their hands.

Monast. The richly endowed Monasteries distribute large sums in alms to the poor among the laity, and in giving assistance to their needy brethren. "The Dervíshes never indulge," says Mouradgea, (iv. 665,) "in pomp and luxury;" and his readers might be tempted to suppose that he really believed them to be as spiritual as they are demure, or that he was ignorant of what he could scarcely fail to know, the disgusting depravities with which their Convents are often polluted. The Turkish Poets are almost all Dervíshes; and the account of their lives by Latífí, a work well abridged and translated by M. Chabert, of Vienna, gives the most appalling proofs of the barefaced manner in which Saints, who in Turkey died in the odour of sanctity, practised enormities which would have brought them to the gallows in England.

Dess. None of these Orders bind their members by vows, but there can be little doubt that Apostates would be held in no esteem. Each Society has some peculiar distinction of dress, and their different costumes are faithfully represented in Mouradgea's Plates, (103—126.) Many wear their hair loose and dishevelled, in imitation of the Prophet, and all make continual use of their rosaries.

Wanting Dervish. The itinerant Dervíshes (*Sayyáh*) are, as before observed, either outcasts, emissaries, or foreigners. Of the latter the most remarkable are the Calenders, Calenders. whose Order was founded by Calender Yúsuf el Andalusí, (i. e. the Spaniard,) who had been expelled by Hájí Bek-tásh from his community, on account of turbulence and insubordination. He first made some ineffectual attempts to obtain admission among the Mevleviés; and then to avenge himself established his own Order, which is bound to be continually itinerant, and to bear irreconcilable hatred to the two communities by which he had been rejected. *Calender* and *Meláméyeh*, the titles which he arrogated to himself, signify "pure gold," expressive of "purity of heart," and "an undefiled inside concealed under a rude exterior," applied in the same metaphorical sense. These titles, in which his followers delight, are of themselves almost sufficient to show, that these men are some of the most determined and dangerous fanatics by whom the Mohammedan world is infested.

See D'Herbelot, *Bibliothèque Orientale*, v. *Calender*, *Bek-taschi*, &c.; Mouradgea d'Ohsson's *Tableau de l'Empire Ottoman*, Paris, 1791, 8vo, iv. 616; Abdulfedæ, *Annales Muslemici a Reiske*, Hafniæ, 1789, 4to. ii.; Ricaut, *Present State of the Ottoman Empire*; Latifi, *oder Biographische Nachrichten von Türkischen Dichtern*, von Thom. Chabert, Zürich, 1800.

CANT

DE'SCANT, *v.* **DE'SCANT**, *n.* **DE'SCANTING**, *n.* Fr. *deschanter*; It. *biscantare*; Sp. *discantar*. *Descant*, Archdeacon Nares says, is now called variation in musick; and the subject varied was called the plain song or ground. The word is formed upon the Lat. *cantare*, to sing or chant. Dutch, *Discant*; *singhen*. See CHANT. As generally applied.

To discourse upon various topics, different heads or divisions of a subject. To discourse, make remarks or observations.

And with wresting of Scripture vnto their owne purpose, contrary vnto the processe, order, and meaning of the text, [they] would so delude them in *deskanting* vpon it with allegoryes, and amaze them, expounding it in many sences layed before the vnlearned laye people, that though thou felt in thy heart, and were sure that all were false that they sayd, yet couldest thou not solue their subtile ryddells.

Tyndall. Workes. Life, B. 2.

In somuch that twenty doctours expounde one text xx. wayes, as children make *descant* vpon playne song.

Id. Ib. The obedience of a Christian Man

For, otherwise, it had been very unequally provided that upon the *descanting* and flourishes of affected speeches, a man's life should be brought into danger and extremity.

State Trials. Arraignment of Edmund Campion.

Once, when this match was at a point,
They, merrily disposed,
Did *descant* what from vulgar tongues
Thereof would be supposed.

Warner. Albion's England.

So I at each sad strain will strain a tear,
And with deep groans the diapason bear;
For burthen-wise I'll hum on Tarquin still,
While thou on Tereus *descant'st*, better skill.

Shakspeare. Rape of Lucrece.

ANDI. Lingua, thou strikest too much upon one string,
Thy tedious plain-song grates my tender ears.
LIN. 'Tis plain indeed, for truth no *descant* needs.

Brewer. Linguia, act i. sc. 1.

In such manner ought we diligently to survey, and judiciously to estimate the effects of Divine beneficence, examining every part, and *descanting* upon the very circumstance thereof: like those that contemplate some rare beauty, or some excellent picture, some commending the exact proportions, some the gracefull features, some the lively colours discernible therein.

Barrow. Sermon 8. vol. i.

I soon discovered the malady, and *descanted* on the nature of it, till I convinc'd both the patient and his nurse, that the spleen is not to be cured by medicine, but by poetry.

Tatler, No. 47.

Let every sober, humble, and discreet Christian therefore be advised to dread all tampering with the mysteries of our faith, either by any new, and unwarrantable explications of them, or *descants* upon them. *South. Sermons*, vol. iii. p. 253.

The scene is so fatally altered, that I can scarce restrain myself from giving vent to a just indignation, in severe complaints: but an historian must tell things truly as they are, and leave the *descanting* on them to others.

Burnet. Own Times. Queen Anne, Anno 1713.

While fields of pleasantry amuse us there,
With merry *descants* on a nation's woe.

Cowper. The Task, book iv.

——— For know the lively scene,
That you still more enliven, to my soul
Darts inspiration, and impels the song
To roll in bolder *descant*.

Mason. The English Garden, book ii.

DESCE'ND, **DESCE'NDANT**, **DESCE'NDENT**, **DESCE'NDIBLE**, **DESCENDIBI'LITY**, **DESCE'NDING**, **DESCE'NSION**, **DESCE'NSIONAL**, **DESCE'NSORY**, **DESCE'NT**, **DESCENTI'LITY**. Fr. *descendre*; Sp. *descender*, It. *discendere*; Lat. *descendere*; *de*, and *scandere*, to climb. DESCEND

To climb down; generally, to come or go down; to fall or drop down; to move or go from higher to lower, on a slope, to or towards the bottom.

To move or flow downwards; to be derived or deduced from; to follow in succession of time; *sc.* from generation to generation.

ȝour wrath him forgyue, ȝe trespas to amend,
In pes with ȝow to lyue, & at ȝour conseil *descend*.

R. Brunne, p. 134.

Alle þat Leulyn held lond & tenement,
Holy to haf þe scheld þorgh heritage *descent*.

Id. p. 243.

And sythen his blessed body was in a stone byried
And *descended* a doun to the derk helle.

Piers Plouhman. Crede, E 3.

For swifter course cometh thing yᵗ is of wight
When it *discendeth*, than don thingis light.

Chaucer. The seconde Booke of Troilus, fol. 165.

Ransake yet we would if we might
Of this worde the true orthographie
The verie *discent* of ethimologie.

Id. The Remedie of Loue, fol. 324.

And sondry vessels made of earthe and glas,
Our urinales, and our *descensories*,
Viols, crosletten, and sublimatories.

Id. The Chanones Yemannes Tale, v. 16260.

I wayle, I wepe, I sobbe, I sigh ful sore,
The dedely fates the dolefulle destiny
Of hym that is gone, alas without restore
Of the bloud royall *descending* nobelly.

Skelton. Vpon the Dethe of the Erle of Northumberland.

Therefore it shall not bee farre from our purpose to examine the first originall of these blacke men, and howe by a lineall *discent* they haue hitherto continued thus blacke.

Hakluyt. Voyage, &c. The Temperature of Regions, vol. iii. fol. 52.

This *descending* of the heuenly citie Jerusalem or holy Chrysten churche sygnifieth the comon felowshyp and participacion of the churche triumphant that reygnyth in victory, with the churche mylytant, that contyneweth and remaineth in battel and warefare.

Udall. Reuelacion, ch. xxi.

To be briefe, where it is sayde: he *ascended*, doth it not consequently folowe, that he before *descended*? And there is no *descension* but from aboue: so that the *descencion* is before, and the *ascension* after. *Id. Ephesians*, ch. iv.

At length, when most in perrill it was brought
Two angels downe *descending* with swift flight,
Out of the swelling streame it lightly caught,
And twixt their blessed armes it carried quight,
Aboue the reach of any liuing sight.

Spenser. The Ruins of Time.

If there had been yet an absolute necessity of visible intellectual creatures, to be participants of his goodness, and the active instruments of his glory; the same power that created men at first, could have created a new generation of men, that might have supplied the defection of our first parents and their *descendants*

Hale. Contemplations, vol. i. p. 202. *Of the Knowledge of Christ Crucified.*

Against these *descendents* the church doth not press the canon-law, though against the former sort it did, and had just cause given so to doe.

Hammond. Works, vol. ii. part i. fol. 593. *A View of the Apology.*

DESCEND There shall your lordships also find us to insist upon laws not inflicting penalties upon offenders, *in malis prohibitis*, but laws declarative or positive, conferring or confirming, *ipso facto*, an inherent right and interest of liberty and freedom in the subjects of this realm, and as their birth rights and inheritance *descendable* to their heirs and posterity.
State Trials. Proceedings relative to the Liberty of the Subject.

Bockland (as I said) was free from all services not holden of any lord, the very same that Allodium; *descendable* (according to the common course of nations and of nature) unto all the sons. *Spelman. On Feuds and Tenures*, fol. 12. ch. v.

Your great lord Jesuit Brookes publickly said,
(Brookes, whom too little learning hath made mad)
That to correct the creed ye should do well,
And blot out Christ's *descending* into hell.
Repent, wild man! or you'll ne'er change I fear
The sentence of your own *descending* there.
Cowley. The Puritan and the Papist.

But the torrent was too strong to be resisted by any direct strength he could raise against it, and therefore he resolv'd to endeavour to divide and reduce them, by the most gracious *descending* to their pretended fears, and apprehensions.
Clarendon. History of Civil War, vol. i. part ii. p. 370.

So pure an innocent as that same lambe,
She was in life and euery vertuous lore,
And by *descent* from royall lineage came
Of ancient kings and queens.
Spenser. Faerie Queene, book i. can. 1.

So growing great through arrogant delight
Of th' high *descent*, whereof he was yborne,
And through presumption of his matchlesse might
All other powres and knighthood he did scorne.
Id. Ib. book i. can. 7.

As every motion is bounded with two periods and terms; the one relinquished, the other to be acquired by it; so in Christ's *descension* we are to consider both the place from which it did commence, and the place to which it did proceed: The place from whence, we are told, was heaven.
South. Sermons, vol. vii. p. 5.

Of these kind of men are the civil officers of this government generally composed, being *descended* of families who have many times been constantly in the magistracy of their native towns for many years, and some for several ages.
Sir William Temple. Works. On the United Provinces, ch. iv.

O true *descendant* of a patriot line,
Who, while thou shar'st their lustre, lend'st them thine,
Vouchsafe this picture of thy soul to see;
'Tis so far good as it resembles thee.
Dryden. Epistle 13.

We hear these accents in an awful sound.
Ye valiant sons of Troy, the land that bore
Your mighty ancestors to light before,
Once more their great *descendants* shall embrace.
Id. Virgil. Æneid, book iii.

Which was, from the beginning, a very plain declaration, that God did not principally intend his promise, to take place in Abraham's *descendents* according to the flesh; but in those who, by a faith or fidelity like his, were in a truer and higher sense the children and followers of that great father of the faithful. *Clarke. On the Attributes*, p. 418.

Muse, raise thy voice to Beaufort's spotless fame,
To Beaufort, in a long *descent* derived
From royal ancestry, of kingly rights
Faithfull asserters.
J. Philips. Cider, book i.

I ask by what natural sagacity did the patriarch foresee that Shem's family, rather than any branch of the other two, should retain the knowledge and worship of Jehovah? that the condition of slavery should be fixed upon a particular branch of Ham's *descendants*. *Bishop Horsley. Sermon* 17. vol. ii.

Or lastly, whether it only means that, in general, those who take by the name of heirs, must take in the capacity of heirs, that is by *descent*; and consequently, that their ancestor must have a *descendible* estate.
Sir William Jones. A Commentary on Isæus.

And therefore, as the English laws still remained in force, he must necessarily take the crown subject to those laws, and with all its inherent properties; the first and principal of which was its *descendibility*.
Blackstone. Commentaries, vol. i. p. 199. book i. ch. iii.

The united provinces having ordered public prayer to God, when they feared that the French and English fleets would make a *descent* upon their coasts, it came to pass, that when these fleets only waited for the tide to land their smaller vessels, it was retarded, contrary to its usual course, for twelve hours.
Jortin. Remarks on Ecclesiastical History, vol. ii. p. 27.

DESCRI'BE, DESCRI'BER, DESCRI'PTION, DESCRI'PTIVE. Written by old writers, *Descrive*. It. *descrivere*; Sp. *describir*; Lat. *describere*; *de*, and *scribere*, to write, to grave.

To write, to mark out, to trace out, to delineate, to depicture; to define, trace or mark out the boundaries.

Þo þis August hadde y be emperour two & fourti ȝer,
He let make a *descriuing*, þat ymad nas neuer er.
R. Gloucester, p. 60.

Thanne cam Covetÿse ich can nat hym *discrÿve*
So hongerliche and so holwe.
Piers Plouhman. Vision, p. 97.

And it was don in tho dayes, a maundement wente out fro the Emperour August, that al the worlde schulde be *discryued*. This first *discryuyng* was mad of Cyryn Justise of Syrye.
Wiclif. Luk, ch. ii.

Who could tell all or fully *discrive*
His wo, his plaint, his languor, and his pine
Nat all the men that han or been on line.
Chaucer. The fifth Booke of Troilus, fol. 186.

How shall fraile pen *discriue* her heauenly face
For feare through want of skill her beautie to disgrace.
Spenser. Faerie Queene, book ii. can. 3.

Now to the temple of Diane the chaste
As shortly as I can I wol me haste,
To tellen you of the *descriptioun*.
Chaucer. The Knightes Tale, v. 2055.

And the mē departed & walked thorow the lande, and *described* it by cities into seuen parts in a boke.
Bible, Anno 1551. *Joshua*, ch. xxiii.

The *descrybers* of yᵗ primatiue church, Egesippus & Eusebius, meketh no maner of mencion of that prestysh vowe of yours.
Bale. Apology, p. 18.

And when they be ashamed of all theyr workes, then shewe theym the fourme and fashyon of the temple: the commynge in, the goynge oute, all the maner and *descripcyon* thereof.
Bible, Anno 1551. *Ezechiel*, ch. xliii.

Diligence also must be used in keepyng truly the order of tyme; and *describyng* lyuely both the site of places and nature of persons, not only for the outward shape of the body, but also for the inward disposition of the mynde.
Ascham. Works. Letters, p. 4.

Yet indeed the ignorance, growing from distance of place, allows not such liberty to a *describer*, as that which ariseth from the remediless oblivion of consuming time.
Ralegh. History of the World, book ii. cn. xxiii.

By strange *descriptions* mystically showne,
He figur'd forth the state of every age.
Stirling. Doomes-day. The eighth Houre.

In all which *description* there is no one passage which does not speak something extraordinary and supernatural of the person *described*, and withal represent the *describer* [Isaiah] of it in the highest degree of extasy and rapture.
South. Sermons, vol. iii. p. 339.

Keill has reckoned up, in the human body, four hundred and forty-six muscles, dissectible and *describable*; and hath assigned a use to every one of the number.
Paley. Natural Theology, ch. ix.

Here then the Muse, tho' perfect beauty towers
Above the reach of her *descriptive* powers,

Yet will she strive some leading rules to draw
From sovereign nature's universal law.
Sir Joshua Reynolds. The Art of Painting, v. 92.

DESCRY', *v.* DESCRY', *n.* DESCRY'ING, *n.* DESCRI'ER. } Dutch, *schreyer*; Ger. *schreier*; Sw. *skria*, to cry out, to vociferate. A. S. *schrewing*, a crying out, a shrieking. *Skry*, Scotch, is of common occurrence in G. Douglas; and the *Glossarist* says, The word is frequently used on the Scottish border for *cry*: as to *skry* a fair; to proclaim it. The Fr. *descrier, decrier*, is applied as the English *decry*, i.e. to *cry* down. See ASCRY. Skinner says, *Descry* is, in common speech, merely to detect; properly, to detect, discover or make known by a loud *cry*; a *cry* of joy or encouragement. Such for instance as the *Italiam, Italiam*, of the comrades of Æneas; and *The Sea, The Sea*, of the soldiers of Xenophon, *Anab.* lib. iv. And thus, generally, to *descry*, is

To act as scout, as spy, (watching the enemy, for instance, and *crying* or proclaiming their approach;) to spy into, investigate or examine, detect or discover.

Thus yourselfe your counsail may *descrie*,
Make priuy to your deling as few as ye may,
For iii. may kepe counsel if twain be away.
Chaucer. Certaine Balades, fol. 342.

Their spials in the meane time *discrying* from the top of an high mountaine the Duke of Austria, the King of Bohemia, the Patriarch of Aquilea, the Duke of Carinthia, and (as some report,) the Earle of Baden, with a mightie power, and in battell aray, approaching towards them, that accursed crew immediately vanished.
Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 21.

——— Others from dawning hills
Look'd round, and scouts each coast light armed scoure,
Each quarter to *descrie* the distant foe,
Where lodg'd, or whither fled; or if for fight,
In motion or in alt.
Milton. Paradise Lost, book vi. l. 530.

O yes. if any happy eye
This roving wanton shall *descry*;
Let the finder surely know,
Mine is the wag; 'tis I that owe
The winged wand'rer, and that none
May think his labour vainly gone,
The glad *descrier* shall not miss
To taste the nectar of a kiss
From Venus' lips.
Crashaw. Cupid's Crier.

EDG. But by your fauour:
How neere's the other army?
GENT. Neere, and on speedy foot: the maine *descry*
Stands on the hourely thought.
Shakspeare. King Lear, fol. 304.

Antonius caused to be fortified with bastilions, one placed so neere to another, as trumpets being appointed in each of them, the sound might be heard betwixt to warne one another vpon the first *descrieng* of the enimies approach.
Holinshed. History of Scotland. Donald.

Lucullus took one of the greatest of them, [boats] put it in a cart, and so carried it to the sea, and there put as many souldiers in her as she could well carry, who by night entered into the city, the skout of the enemies never *discrying* them.
Sir Thomas North. Plutarch. Lucullus, fol. 426.

Through this we pass, and round the tow'r from whence
With unavailing arms the Trojans make defence.
From this the trembling king had oft *descry'd*
The Grecian camp, and saw their navy ride.
Dryden. Virgil. Æneid, book ii.

For now, saith he, we know only in part, and we prophecy in part. Now we see through a glass darkly, as [δία ἐσοπτρου] through a *descrying-glass*, which makes some small and imperfect discovery of things at a great distance.
Clarke. Sermon 10. vol. vii.

As one, *descrying* in the woodland heights
A dreadful serpent, at the sight recoils,
His limbs quake under him, his ruddy cheeks
Turn deadly pale, he flies, he disappears.
Cowper. Homer. Iliad, book iii.

DE'SECRATE, DESECRA'TION. } Fr. *desacrer*, to unhallow. Lat. *desecratus*, unhallowed, prophaned. See CONSECRATE.

For it cannot with decency be imagined, that the most holy vessel, which was once *consecrated* to be a receptacle of the Deity, should afterwards be *desecrated* and prophaned by human use.
Bishop Bull. Works. Sermon 4. vol. i. p. 98.

When animosities break forth, and contentions are raised in the church, "fire is cast into the sanctuary;" when the soul sinks under a temptation, the dwelling-place of God's name is *desecrated* to the ground.
Horne. Works, vol. ii. p. 449. *Commentary on the Psalms, Psalm* 74.

Having with great concern, observed that various profanations of the sabbath have of late years been evidently gaining ground among us, so as to threaten a gradual *desecration* of that holy day, I must very earnestly request you to exert your utmost efforts within the precincts of your parishes that are committed to your care, to counteract, as much as possible, the progress of this alarming evil.
Porteus. Tracts. On the Profanation of the Lord's Day.

DE'SERT, *v.* DE'SERT, *n.* DESE'RT, *adj.* DESE'RTER, DESE'RTOR, DESE'RTION, DESE'RTNESS, DESE'RTRICE, DE'SERT-AIR, DE'SERT-BARRIER, DE'SERT-BEACH, DE'SERT-MARCH. } Fr. *deserter*; Sp. *desertar*; It. *desertare*; Lat. *deserere, desertum*; *de*, and *serere*; Gr. ἐρ-εῖν, to knit, to join. And *deserere* properly denotes *id quod prius connexum pro derelicto habere*. To disjoin what was before connected. Vossius.

To disjoin, to dissever, to sunder or separate from; to depart from, forsake, quit, leave or abandon.

A *desert*, (frequently, though improperly, written *Desart*,) any place *deserted*, forsaken, quitted, left or abandoned, *sc.* by all inhabitants, settlers, &c. And therefore,—a wilderness, a wild, waste, untilled, uncultivated or uninhabited place.

þe decyples, þat he hyder sonde, Cristendom to brynge,
Byleuede in a wyldernesse, after prechynge,
þat me clepuþ now Glastynbury, þat *desert* was þo.
R. Gloucester, p. 232.

As it is wrytun in the book of the wordis of Isaye the profete, the voys of a crier in *desert*, make ye redy the waye of the Lord, make ye his pathis right.
Wiclif. Luk, ch. iii.

And whanne Jhesus had herde this thing, he wente out fro thennis in a boot into *disert* place bisidis.
Id. Matthew, ch. xiv.

Thou were that one shepe emongs the hundred, [which] were lost in *desart*, and out of the waye had erred, and now to the flocke art restored.
Chaucer. The Testament of Loue, fol. 293.

This knight the two pilers of brass,
The whiche yet a man maye fynde,
Set vp in the *deserte* of Inde.
Gower. Conf. Am. book iv. fol. 75.

And when the daye was now farre spent, his disciples came vnto him, saying: this is a *deserte* place, and now the day is farre passed, let them depart.
Bible, Anno 1551. *Mark*, ch. vii.

What flying of her company and *desertnes*, when euery mother will keepe not only their daughters, but also their sonnes from the inspection of such an vnthrifty maid.
Vives. The Instruction of a Christian Woman, book i. ch. vii.

The *desertnesse* of the countrey lying waste & saluage, did nothing feare them from coming to him.
Udall. Luke, ch. v.

DESERT. For, having made a journey to Delphos, and safely returned, within short space, he brake up his court, and retired himself, his wife and children into a certain forest hereby, which he called his *desert*. *Sidney. Arcadia*, book i.

Neither could Moses forget the length of the way through those discomfortable *deserts* wherein himself and Israel had wandered 40 years.

Ralegh. History of the World, book ii. ch. iv. sec. 2.

Hadst thou before thy flight but left with me
A young Æneas, who, resembling thee,
Might in my sight have sported, I had then
Not wholly lost, nor quite *deserted* been.

Denham. The Passion of Dido for Æneas.

Meanwhile this youth like a poor shepherd clad,
(Of whom such care the God of Israel had)
His father's flock was following day by day
Upon a *desert* near at hand that lay.

Drayton. David and Goliah.

The seuen holie iſlands are *desert* and breed nothing but a kind of wild sheepe which are often hunted, but seldom or neuer eaten.

Hollinshed. Description of Britaine, ch. x.

Moses compares the *deserters* of their brethren, to the rebels at Kadesbarnea. now none of these, by God's own decree, entered into Canaan.

Prynne. Treachery and Disloyalty, part v. fol. 212.

Sleep hath forsook and giv'n me o'er
To death's benumbing opium as my only cure:
Thence faintings, swoonings of dispair,
And sense of heaven's *desertion*.

Milton. Samson Agonistes, l. 632.

'Twere easie and prone (and not at all improbable) for us to glide insensibly into all rebellions and impieties, to swear fealty to Satan, that hath entertain'd us so hospitably, and suddenly to engage so deep under his colours, that there would be no retiring with honour, no returning to God without being infamous, without undergoing the brand of apostates from Satan, of a kind of *fœdi-fragi*, covenant-breakers, and *desertors*.

Hammond. Works. Sermon 10. vol. iv.

Cleave to a wife, but let her be a wife, let her be a meet help, a solace, not a nothing, not an adversary, not a *desertrice*.

Milton. Of Nullities in Marriage.

Both joyned to express the wearisomness of these tedious *desart-marches*.

Hammond. Works, vol. iv. fol. 261. *Annotations on Psalm* 19.

When churls rebel against their native prince,
I arm their hands, and furnish the pretence;
And, housing in the lion's hateful sign,
Bought senates and *deserting* troops are mine.

Dryden. Palamon and Arcite.

Tell her that's young,
And shuns to have her graces spy'd,
That hadst thou sprung
In *deserts* where no men abide,
Thou must have uncommended dy'd.

Waller. Song.

But rough, in open air he chose to lye
Earth was his couch, his cov'ring was the sky.
On hills unshorn, or in a *desart* den,
He shunn'd the dire society of men.

Dryden. Virgil. Æneid, book xi.

Slaves, who before did cruel masters serve,
May flie to *deserts*, and in freedom starve.
The noblest part of liberty they loose,
Who can but shun, and want the power to choose.

Id. The Rivals, act iv. sc. 1.

No more excuses or delays: I stand
In arms prepar'd to combat, hand to hand,
The base *deserter* of his native land.

Id. Virgil. Æneid, book xii.

Neither surely was it any other cause than excess of love, which made that temporary *desertion* [by God] so grievous and bitter to him, extorting from his most meek and patient heart that wooful complaint, My God, My God, why hast thou forsaken me.

Barrow. Sermon 23. vol. i.

But come my Muse, the *desert-barrier* burst,
A wild expanse of lifeless sand and sky:
And swifter than the toiling caravans,
Shoot o'er the vale of Sennar.

Thomson. Summer.

Moses fasted in the *desert* forty days and nights before he gave the law: so did Elias, the restorer of the law; and so did Christ before he entered into his ministry.

Jortin. Remarks on Ecclesiastical History, vol. i. p. 286.

Three arrows pierc'd the *desert-air*,
Ere yet his tender dreams depart;
And one struck deep his forehead fair,
And one went through his gentle heart.

Langhorn. Owen of Carron.

When I questioned the petty officer concerning what had happened on shore, he told me, that neither the natives who went with him, nor those whom they met on their way, would give them any intelligence of the *deserters*.

Cook. Voyages, vol. i. book i. ch. xvi.

It being no uncommon thing to see malefactors die stupid and senseless, and go out of the world as wickedly as they have lived in it; and what can this be attributed to, but to the *desertion* of God's Holy Spirit, which will not always strive with sinners, but sometimes leaves them to perish in the hardness of their hearts.

Sherlock. On Death. Discourse 24.

They whom once the *desert-beach*
Pent within its black domain,
Soon their ample sway shall stretch
O'er the plenty of the plain.

Gray. The Fatal Sisters.

DESE'RVE, DESE'RVEDLY, DESE'RVER, DESE'RVERESS, DESE'RVING, n. DESE'RVINGLY, DESE'RT, n. DESE'RTFULL, DESE'RTLESS, DESE'RTLESLY. Fr. *deservir*, to earn by service; Lat. *deservire*; *de*, and *servire*, to serve.

To earn by *service*; to merit or to be worthy of, *sc.* as a reward or payment for *service*; for any thing done or to be done; and, generally, to merit, to be worthy of—whether good or ill.

Desert, formed from the past participle *desserved*, *deserv'd*, *desert*.

——————He, þat myȝtuol ȝis
Deþe [doth] after oure *deserte*.

R. Gloucester, p. 253.

I herd neuer telle, for what maner *discert*.

R. Brunne, p. 316.

Þei asken hure huyre. [their hire] er þei hit have *deserued*.

Piers Ploukman. Vision, p. 53.

The best and greatest of valour
Didden Richesse full great honour,
And busie weren her to serue,
For that they would her leue *deserue*.

Chaucer. The Romant of the Rose.

Thus wicked tong, God yeve him shame,
Can put hem euerichone in blame
Without *desert* and causelesse.

Id. Ib. fol. 136.

For they haue pryuily layed theyr net to destroye me without a cause, yea and made a pytte for my soule, whiche I neuer *deserued*.

Bible, Anno 1561. *Psalm* 35.

For more is to be done for y^e *deseruour* than for the exactour, more for the louyng maister than imperious comaundyng maister.

Udall. 1 *Timothye*, ch. vi.

But the New Testamēt is an euerlastyng couenaūt, made vnto the children of God through faith in Christ, vpon the *deseruynges* of Christ; where eternall life is promised to all that beleue, and death to all that are vnbeleuyng.

Tyndall. Workes. Prologue on St. Matthew, fol. 37.

But this we must desire of his highness, and of your goodness, that you would not require more from us, by reason of his majesty's great *deservings* of us, that we can without offending God perform; and then you may assure yourselves of all the good offices which can be expected from us.

State Trials. Divorce of Catharine of Arragon.

It cannot be, but this so great *desart*
In basest breast doth breede thus due regarde,
With worlde of thankes, to praise this friendly part
And wish that woorth mought pay a iust rewarde.
E. C. in Prayse of Gascoigne's Posies.

For—thy great wonder were it, if such shame
Should euer enter in his bountious thought,
Or euer doe that mote *deseruen* blame:
The noble courage neuer weeneth ought,
That may vnworthy of itselfe be thought.
Spenser. Faerie Queene, book iii. can. 2.

The valient Cecil last, for great employment fit,
Deservedly in war the lat'st of ours that rose;
Whose honour euery hour, and fame still greater grows.
Drayton. Poly-olbion, song 18.

And this disposition ariseth out of two things: first, a thorough conviction of a man's sins, and the offence to God in them, and obnoxiousness and *deservedness* to be destroyed for them.
Goodwin. Works, vol. i. part iii. fol. 170.

Besides this, to Elwes your majesty has given an estate, (which is a greater gift than life, because it extends to posterity,) who was the worst *deserver* in this business.
State Trials. Trial of the Murderers of Sir Thomas Overbury.

Then Sir John Bushie stept foorth, and made request on the behalfe of the communaltie, that it might please the king's highnesse for their heinous acts attempted against his lawes and roiall maiestie, to appoint them punishment according to their *deservings*.
Holinshed. Richard II. Anno 1397.

And also when he read the high heavens, which with your divinity do fortify you divinely with the stars, and make you *deserveress* of the deserts, that your greatness *deserves*, &c.
Shelton. Don Quixote, vol. i. book i. ch. i.

Is this the ioy of armes? be these the parts
Of glorious knighthood, after bloud to thirst
And not regard due rights and iust *desarts*?
Spenser. Faerie Queene, book ii. can. 2.

Till I be more *desertful* in your eye;
And till my duty shall make known I honour ye
Noblest of women, do me but this favour,
To accept this back again, as a poor testimony.
Beaumont and Fletcher. The Wild Goose Chase, act iv. sc. 6.

He shew'd his generous spirit; all the town
Speak nobly of him, pity him and pray for him;
And, were he not *desertful*, by this time
The general vote had hang'd him.
Anonymous. The Gamester, act ii.

If mine [friend] be but so wise, and apprehensive,
As my opinion gives him to my heart,
It stayes not long on thy *desertless* arme.
Beaumont and Fletcher. Wit at several Weapons, act iii. sc. 1.

Bac. But now people will call you valient *desertlessly* I think, yet for their satisfaction I will have you fight with me.
Id. Ib. A King and no King, act iii.

If these words seem not decent enough, I will make no other apology, but that I use them because I cannot find worse: for as they are the worst of men, so they *deserve* the worst of language.
Burnet. Own Times, vol. iv. p. 433. *The Conclusion.*

If we speak of our *desert*, that is death, death is the only wages we have all *deserved*. *Bishop Beveridge. Sermon* 90.

And in all his illness, which lasted some yeers, she [the queen] would never leave his bed; but sat up, sometimes half the night, in the bed by him, with such care and concern, that she was looked on, very *deservedly*, as a pattern in this respect.
Burnet. Own Times. Queen Anne, Anno 1708.

But after-days, my friend, must do thee right,
And set thy virtues in unenvy'd light,
Fame due to vast *desert* is kept in store,
Unpaid, till the *deserver* is no more.
Congreve. To Sir Godfrey Kneller.

Among all the ancient records in the Exchequer, Doomes-day book is *deservedly* of the greatest reputation and value.
Priestley. On History. Lecture 31. part iv.

DE'SICCATE, *v.* DESI'CCANTS, DESICCA'TION, DESI'CCATIVE. *Desiccare, atum; de*, and *siccare*, to dry, to drain. To dry or become dry; to drain of all moisture.

But where there is moisture enough, or superfluous, there wine helpeth to disgest, and *desiccate* the moisture.
Bacon. Natural History, Cent. 8. part i. sec. 727.

They speak much of the elementary quality of siccity, or drienesse: and of things *dessicating*.
Id. Ib. The History of Life and Death. Observation 1. fol. 7.

And it is well to be noted, that the pneumatical substance is in some bodies, the native spirit of the body; and in some other, plain air that is gotten in, as in bodies *desiccate*, by heat or age.
Id. Ib. Cent. 9. sec. 842.

This, in the beginning may be prevented by *desiccants* and wasted. *Wiseman.*

Desiccation or consumption, in the process thereof, is finished by three actions; and all these (as was said before) have their original from the native spirit of bodies.
Bacon. The History of Life and Death. Observation 2. fol. 7.

The external aire, next unto the native spirit, (howsoever the aire may be said to animate the spirit of man, and conferreth not a little to health;) doth most of all prey upon the juices of the body; and hasten the *dessication* thereof. *Id. Ib.* fol. 36.

All those authors that have written of mineral waters, do generally agree, that they are of a *desiccative* or drying nature.
Ferrand. Love of Melancholy, (1640.) p. 358.

DESI'DERATE, *v.* DESI'DERATE, *adj.* DESI'DERABLE, DESI'DERATIVE, DESIDERA'TUM, DESI'DERY. Præsiderare *cum maturiùs hiberna tempestas movetur, quasi ante* sideris *tempus.* Gr. *προ-χειμάζειν; sic* desiderare, *sit ἀποχειμάζειν, cum* sideris *tempus desit; unde* desiderari *dicuntur quæ desunt:* whence those things are said to be *desiderated* or *desired*, which are wanting. Festus. See Vossius, in v. *Sidus.* Pliny speaks at large, lib. xviii. c. 26, of the different stars, which mark or announce to the husbandman the approach and progress of the different seasons.

To look anxiously for, to wish, seek for or covet, *sc.* any thing deficient or wanting; any thing whose coming promises good; *sc.* as certain *stars* or constellations to the husbandmen.

My name is True loue of cardinal *desidery*.
Chaucer. Certaine Balades, fol. 341.

So these are the parts which in the knowledge of medicine, touching the cure of diseases, are *desiderate*.
Bacon. On Learning, by G. Wats, book iv. ch. ii.

Having acquired our end, if any way, or under any name, we may obtain a work so much *desired*, and yet *desiderated* of truth.
Sir Thomas Brown. To the Reader, a. 3.

And most men verily are of the same nature, passing good and *desiderable* things. *Holland. Plutarch*, fol. 124.

You may readily understand what I mean, when you meet with any particulars delivered as thoughts, or *desiderata*, or wishes tending to, or aiming at the improvement of medicine.
Boyle. Experimenta et Observationes Physicæ.

Pencils of light, passing through glass lenses, are separated into different colours, thereby tinging the object, especially the edges of it, as if it were viewed through a prism. To correct this inconvenience, had been long a *desideratum* in that art.
Paley. Natural Theology, ch. iii.

The verbs, called deponent, *desiderative*, frequentative, inceptive, &c. need not be considered here, being found in some languages only, and therefore not essential to speech.
Beattie. Elements of Moral Science, part i. ch. i. sec. 3.

DESIDIOUSNESS; Lat. *desidia, desidiosus*, a *desidendo, id est, valde* sedendo; sitting too much.
Slothfulness, idleness, carelessness.

DESIDIOUSNESS. DESIGN.

Now the Germans perceiving our *desidiousness* and negligence, do send daily young scholars hither, that spoileth them [ancient authors] and cutteth them out of libraries, returning home and putting them abroad as monuments of their own country, &c.

Leland. To Secretary Cromwell in Wood's Athenæ, p. 83.

DESI'GN, *v.*
DESI'GN, *n.*
DESI'GNABLE,
DESI'GNATE, *v.*
DESI'GNATE, *adj.*
DESIGNA'TION,
DESI'GNEDLY,
DESI'GNER,
DESI'GNFULNESS, *n.*
DESI'GNLESS,
DESI'GNLESSLY,
DESI'GNMENT.

Fr. *designer*; It. *desegnare*; Sp. *designar*; Lat. *designare*, to mark out; *de*, and *signum*, a mark or sign. Of uncertain origin.

To mark out, to frame or form; and thus, met. to form in the mind, to scheme or plan, to intend, to purpose, to project.

And therefore, whatsoeuer wicked *designement* shal be conspired and plotted against her majesty hereafter, shall be thought to be conspired, plotted, and intended against the Almighty himselfe.

Hakluyt. Voyage, &c. The honourable Voyage to Cadiz.

For as the soul's essential pow'rs are three;
The quick'ning pow'r, the pow'r of sense and reason;
Three kinds of life to her *designed* be,
Which perfect these three pow'rs in their due season.

Davies. The Immortality of the Soul, sec. 33.

Why do ye seek for feigned Palladines,
(Out of the smoke of idle vanity,)
Who may give glory to the true *designs*
Of Bouchier, Talbot, Nevile, Willoughby?

Daniel. History of Civil Wars, book v.

Since then, the power of all natural agents is limited, the mover (be it never so powerful) must be confined to observe these proportions, and cannot pass over all these infinite *designable* degrees in an instant.

Digby. Of Bodies, ch. ix.

He is an High Priest and a Saviour all-sufficient. First, by his Father's eternal *designation*, *Psalm* lxxxix. 90. I have laid help upon one that is mighty, &c.

Hopkins. Works. Sermon 25. fol. 521.

Again the atomick atheists further alledge, that though there be many things in the world, which serve well for vses, yet it does not at all follow that therefore they were made intentionally and *designedly* for those vses.

Cudworth. Intellectual System, fol. 670.

It being the usual method in which divine providence delighteth it self, to use and sanctify those very means, which ill men *design* for the satisfaction of private and particular ends and ambition, and other wicked purposes, to wholesome and publick ends, and to establish that good which is most contrary to the *designers*.

Clarendon. History of Civil War, vol. iii. part ii. p. 743.

A very small portion of any ingenious art will stop up all those gaps of our time: either music, or painting, or *designing*, or chemistry, or history, or gardening, or twenty other things, will do it usefully and pleasantly.

Cowley. Essay 2. *Of Solitude.*

'Twere more to his purpose to demand, what advantageth it him to gain not one atome, or most diminutive part of the world, not the least acquisition of any thing desirable even to the carnal man, satisfactory to any part of his appetite, save that in a manner Platonick, *designless* of love of sinning, and ruining his own soul, and yet to do that as sure, as if he had Satan's *totum hoc*, his whole exchequer of wealth and honour in exchange for it?

Hammond. Works. Sermon 7. vol. ii.

The second bulwark was the hearing sense,
Gainst which the second troupe *designment* makes.

Spenser. Faerie Queene, book ii. can. 11.

After this hee presented himselfe againe at sundry times and that to this purpose (as may probably be coniectured) to hold her still in his possession, who was not able, eyther to look further into these subtilties, then the superficiall barke thereof, or not discover the depth of his *designements*.

State Trials. The Case of Mary Smith.

Now what has Ajax done, or what *design'd*?
A noisy nothing, and an empty wind.

Dryden. Ovid. Metamorphoses. Speeches of Ajax and Ulysses.

To whom the Thunderer made this stern reply;
My household curse, my lawful plague, the spy
Of Jove's *designs*, his other squinting eye!
Why this vain prying, and for what avail?

Id. Homer. Iliad, book i.

The *designable* parts of these corpuscles are therefore unseparable, because there is no vacuity at all intercepted between them.

Boyle. The History of Firmness, part ii.

And a wise *designation* of time this is, well becoming the divine care and precaution; serving for the recruiting our bodies, and dispatching our affairs, and at the same time to keep up a spiritual temper of mind.

Derham. Physico-Theology, book ii. ch. vi.

As for the reason hereof, I shall refer to the opticians, particularly the famous Kepler, who in his *Opticis Astronom.* hath *designedly* handled this point.

Id. Astro-Theology, Ded. xxiv.

Both these, Sir William D'Avenant had began to shadow; but it was so, as first discoverers drew their maps, with headlands, and promontories, and some few outlines of somewhat taken at a distance, and which the *designer* saw not clearly.

Dryden. Of Heroick Plays. An Essay.

All is drawn over with dusky shades, and irregular features of base *designfulness*, and malitious cunning.

Barrow. Sermon 7. vol. ii.

Ignorantly thankful creature, thou beggest in such a way, that by what would appear an antedated gratitude, if it were not a *designless* action, the manner of thy petitioning before-hand, rewards the grant of thy request.

Boyle. Occasional Reflections, vol. ii. sec. 4. p. 359.

Since Solomon does discreetly affirm, that all the cross and happy lucks at play are not rashly or *designlessly* shuffled by a blind hazard, but are dispensed by an all-ruling Providence.

Id. A Dissuasive from Cursing, vol. vi. p. 80.

And the rather, because whilst men, by the coldness of the season, are more than ordinarily careful, to stop up the passages, at which the external air may get in, they do, though *designlessly*, stop up the vents, at which the subterraneous exhalations might go out.

Id. An Examen of Antiperistasis, vol. ii. p. 675.

We sufficiently understand that the scenes which represent cities and countries to us, are not really such, but only painted on boards and canvass: but shall that excuse the ill painture or *designment* of them.

Dryden. Essay of Dramatick Poesie.

Ask of politicians the end for which laws were originally *designed*; and they will answer, that the laws were *designed* as a protection for the poor and weak, against the oppression of the rich and powerful.

Burke. Vindication of Natural Society.

Is their original mode of instruction and discipline altered? By no means. Are the instructors of a different description from those *designated* by the founders? By no means.

Knox. Remains. On Grammar Schools.

The only difference between God's appointment of the Judges and of Saul being this, that they were chosen by internal impulse. He, by lots, or external *designation*.

Warburton. The Divine Legation, book v. sec. 3.

The machine, which we are inspecting, demonstrates, by its construction, contrivance and *design*. Contrivance must have had a contriver, *design*, a *designer*; whether the machine immediately proceeded from another machine or not.

Paley. Natural Theology, ch. ii.

SIGN. — SIRE.

This *designment* appears both iniquitous and absurd.
Warburton. The Divine Legation, book ii. sec. 4.

DESI'NENT, DESI'NENCE, DESITI'VE. } *Desinere, desinens*, to leave off, to cease; *de*, and *sinere*; of unknown etymology.
Leaving off, ending, terminating.

In front of this sea were placed six Tritons, in moving and sprightly actions, their upper parts humane, save that their haires were blue, as partaking to the sea-colour; their *desinent* parts fish, mounted above their heads, and all varied in disposition.
Ben Jonson. Masque of Blacknesse.

In their poesies, the fettering together the series of the verses, with the bonds of like cadence or *desinence* of rhyme, which, if it be unusually abrupt, and not dependent in sense upon so near affinity of words, I know not what a loathsome kind of harshness and discordance it breedeth to any judicial ear.
Bishop Hall. Postscript to Satires.

4. Inceptives and *desitives*, which relate to the beginning or ending of any thing; as, the Latin tongue is not yet forgotten. No man before Orpheus wrote Greek verse. Peter Czar, of Moscovy, began to civilize his nation.
Watts. Logic, part ii. ch. ii. sec. 6.

DESI'RE, *v.* DESI'RE, *n.* DESI'RABLE, DESI'RABLENESS, DESI'RER, DESI'RING, *n.* DESI'RELESS, DESI'ROUS, DESI'ROUSLY, DESI'ROUSNESS, DESI'REFUL, DESI'REFULNESS. } Fr. *desirer*; Sp. *desear*; It. *disiare* or *desiderare*. See DESIDERATE, above.
To wish for, covet, long for, to be eager to obtain; to have a love or passion for; to ask for, intreat, require or demand.

War vore ȳch *desiryȝ* meast ȝyn grace & ȝyn loue.
R. Gloucester, p. 309.

Of the north Suane had a partie, ȝe south he *desired*.
R. Brunne, p. 42.

Ye ben of the fadir the Deuil, and ye wolen do the *desires* of youre fadir. *Wiclif. Jon*, ch. viii.

I reken also, that this booke shall be very profytable for yonge scolers of this realme which are *desyrous* to learn the Latin tong.
Id. J. C. To the Christen. Lewis. English Translation of the Bible.

My liege lady, generally, quad he,
Women *desiren* to han soverainetee,
As well over hir hosbond as hir love,
And for to ben in maistrie him aboue.
This is your most *desire*, though ye me kille
Doth as you list, I am here at your wille.
Chaucer. The Wif of Bathes Tale, v. 6623.

——— For my *desiring*
Was him to seen ouer all thing
His countenaunce and his manere.
Id. The Romant of the Rose, p. 119.

Yong, fresh, and strong, in armes *desirous*,
As any bacheler of all his hous.
Id. The Squieres Tale, v. 10337.

Affeccion of this instrument is a thinge, by which ye bee drawe *desirously* any thinge to wilne in coueitous maner, all be it for the tyme out of your mind.
Id. The third Booke of the Testament of Loue, fol. 317.

And so there whyle I me reioie,
Unto my herte a great *desyre*,
The whiche is hotter than the fire,
All sodenliche upon me renneth.
Gower. Conf. Am. book vi. fol. 128.

Wyfeles he was, Florent he hight,
He was a man, that mochell might.
Of armes he was *desyrous*.
Gower. Conf. Am. book i. fol. 16. DESIRE.

Whereas God wil haue heuen so sore *desyred* and sought for, that he wyll haue the *desyrers* thereof, set by the pleasures of this worlde, not onely nothyng at all, but also seke for the contrary and suffer displeasure and payne.
Sir Thomas More. Workes, fol. 1290. *A Treatyce vpon the Passion of Chryste.*

For it [the lawe] knew yᵗ theyr heartes wer *desyrful* of reuenging. *Udall. Matthew*, ch. v.

Ye haue heard it wᵗ your eares, but ye haue need of readie & *desirefull* heartes, if ye wil be apt to receiue so great a blissefulnes. *Id. Luke*, ch. iv.

A greate benefite is much the sweter that it is not obteined without great and long suit. The pleasure of a goode turne is muche diminished whan it is at first obteyned. The *desirefulnesse* of our mindes muche augmenteth and encreaseth our pleasure.
Id. Preface vnto the Kinges Maiestie.

Than Jesus because he would yᵉ more enkiendle *desirefulnes*, sẽbled & made countenaunce as though he would not make ani tariaunce at Emaus, but made as though he had yet somewhat ferther wai to goe. *Id. Luke*, ch. xxiii.

For the Hebrewes to expresse a thynge vehementlye, vse often tymes as it appeareth in sundrie places of Scripture, to double a word, as our Sauioure dydde here, saying: wyth *desyre* haue I *desyred*: that is to witte, very sore haue I *desyred*, or very *desirouslye* haue I longed for to eate this paschal lambe with you.
Sir Thomas More. Workes, fol. 1321. *A Treatice vpon the Passion of Christ.*

For to the highest shee did still aspire
Or if ought higher were then that, did it *desire*.
Spenser. Fuerie Queene, book i. can. 4.

We could haue no way so good to efectuate that which was the common *desire*, as to bring in another in his room; one nail (as the proverb is) being to be driven out by another.
State Trials. Case of Archbishop Abbot, &c.

O wherefore did God grant me my request,
And as a blessing with such pomp adorn'd?
Why are his gifts *desirable*, to tempt
Our earnest prayers, then giv'n with solemn hand
As graces, draw a scorpion's tail behind.
Milton. Samson Agonistes, l. 358.

And therefore being all of a sudden bid to hold up my hand at the bar, I cannot chuse but a little demur upon it, and yet with all respect to you, to declare my *desireableness* to keep within the bounds of reason, moderation, and discretion, and so carry myself as doth become a man, that knows what it is to answer for his life.
State Trials. Trial of Lieutenant-Colonel John Lilburne.

He [Sir James Crofts] was an able man to manage war, and yet an earnest *desirer* and advancer of peace, being one of the commissioners in 1588 to treat with the Spaniard in Flanders.
Fuller. Worthies. Hertfordshire.

Every thing was either vehemently *desireful*, or extreamely terrible. *Sidney. Arcadia*, book iv.

Life is the passing of a shadow, short, troublesome, and dangerous; a place which God hath given us in time for the *desiring* of eternity.
Taylor. Contemplations, book i. ch. vi.

This golden show made him so *desirous* also of like successe, that he left off his former voyage and returned home to bring news of such things as he had seene.
Holinshed. Description of England, ch. xi.

Whome Ptolemy to cloke his deceit wythall, *desirously* and beyond all measure of true loue and affection, embrased and kissed a great while together.
Arth. Golden. Justine, fol. 108.

But he was content with the recouery of the cities that he had lost, and so concluding a peace, *desirously* tooke the occasion of quietness when it was offered him. *Id. Ib.* fol. 121.

DESIRE. — DESIST.

That *desire* is a state of uneasiness, every one who reflects on himself will quickly find. Who is there that has not felt in *desire* what the wise man said of hope, (which is not much different from it) that it being defer'd makes the heart sick; and that still proportionable to the greatness of the *desire:* which sometimes raises the uneasiness to that pitch, that it makes people cry out, give me children, give me the thing *desir'd*, or I die.

Locke. Works, vol. i. fol. 105. *Of Power*, book ii. ch. xxi.

If you demand by what impulsive force
The under Gods begin their circling course;
He says, as things *desirable* excite
Desire, and objects move the appetite;
So his first God by kindling ardent love,
Does all the Gods in seats inferior move.

Blackmore. Creation, book v.

But of the *desirableness* of the skill, and willingness to cure the sick, and relieve not only those that languish in hospitals, but those that are rich enough to build them (I have) else where purposely discoursed.

Boyle. Works, vol. ii. p. 201. *Usefulness of Natural Philosophy.*

If they were indeed *desirous* to approve themselves to God, they would strive against those sins which hold them in captivity.

Sharp. Works, vol. iii. *Sermon* 16.

The greatest part of the world keep the crown upon the Devil's head; they are his servants, and yield him the throne of their hearts, and he reigns in them: but those that are the people of God, they do with their hearts acknowledge his right and title to them, and do most *desirously* close with him.

Bates. Works, vol. iii. p. 7. *The Everlasting Rest of the Saints.*

Do they not rather come hither slowly, sit here uneasily, and depart *desirously?* all which is too evident a sign, that men repair to the house of God, not as to a place of fruition, but of task and trouble; not to enjoy, but to afflict themselves.

South. Sermons, vol. i. p. 313.

He neglects his ease and his honours together, and despises fame as well as pleasure and riches, and all mortal *desirables*, when they stand in competition with his immortal hopes.

Watts. Works, vol. i. *Sermon* 2.

As the natural man neglects the two chief spirits he has any concern with, that is God and his own soul; so fleshly objects are his chief *desire*, but the spiritual man despises them all, in comparison of the unseen *desirables* of the spiritual world.

Id. Ib. Sermon 4.

It is only the honest, sincere enquirer, who comes to his Bible with a heart *desirous* to learn his duty in the conscientious discharge of a good life, who can hope to find it in the words of eternal life.

Gilpin. Sermon 25. vol. iv.

DESI'ST, DESI'STANCE, DESI'STING. } Fr. *desister*; Sp. *desistir*; It. and Lat. *desistere*, to stand off; (*de*, and *sistere*, to stand.)

To stand off, or away from; to quit, to leave off, to cease, to give over, to stop or to stay, to forbear.

Thus Owen Glendor glorifying hym self in these two victories, laden with praies and bloudy handes returning againe into Wales neuer *desistyng* to do eaill.

Hall. Henry IV. The firste Yere.

The more thei here suffere for teachinge the trewth the greater ioye abydethe them: let vs not therfor *desiste*, nor be afraide, but let vs not neglecte our office for Crystes sake, (good Crystē brethren,) but speke and wryte as long as we may.

Joye. Exposicion of Daniel, ch. xii.

And again, the going into the city was a pursuance and carrying on of the enterprise against the court, and not a *desisting* or departing from it.

State Trials. Trial of Sir Christopher Blunt.

——— When no persuasion
Could win him to *desist* from his bad practice,
To change the aristocracy of Corinth
Into an absolute monarchy, I chose rather
To prove a pious and obedient son
To my country, my best mother, than to lend
Assistance to Timophanes, tho' my brother,
That, like a tyrant, strove to set his foot
Upon the city's freedom.

Massinger. The Bondman, act i. sc. 3.

What frenzy, goddesses: what rage can move
Celestial minds to tempt the wrath of Jove?
Desist, obedient to his high command:
This is his word: and know, his word shall stand.

Pope. Homer. Iliad, book viii.

Whereas men usually give freeliest where they have not given before, and make it both the motive and excuse of their *desistance* from giving any more, that they have given already; God's bounty hath a very different method: for he uses to give, because he hath given, and that he may give.

Boyle. Works, vol. i. p. 269. *Seraphic Love.*

A politician *desists* from his designs, when he finds they are impracticable; he renounces the court, because he hath been affronted by it, he quits ambition for study or retirement; and leaves off his attendance on the great as he becomes weary of it.

Blair. Lecture 10. vol. i. p. 200.

DESK, *v.* } A table to write upon. Dutch, *desk*;
DESK, *n.* } Ger. *tisch*, a table; perhaps from the Lat. *discus*, because a table resembles a *discus* in its broad form or shape. Skinner. Sometimes written *Dess*, q. v.

To *desk*; to shut up or enclose, as in a *desk*.

The egle sang Venite bodies all
And let vs ioy to loue that is our health,
And to the *deske* anon they gan to fall.

Chaucer. The Court of Loue, fol. 355.

And whyle he sayd his orysons for that soule and other, he layed his gloues vpon a *deske* by him.

Fabyan, vol. i. ch. 201.

Sir, 'tis a perspicil, the best under heaven,
With this I'll read a leaf of that small Iliad,
That in a walnut-shell was *desked*, as plainly
Twelve long miles off, as you see Paul's from Highgate.

Tomkis. Albumazar, act i. sc. 3.

Where (at the west end of the great hall at Westminster) the lord president, in a crimson velvet chair, fixed in the midst of the court, placed himself, having a *desk* with a crimson velvet cushion before him.

State Trials. Trial of Charles the First King of England.

Never can they who from the miserable servitude of the *desk* have been raised to empire, again submit to the bondage of a starving bureau, or the profit of copying music, or writing plaidoyers by the sheet.

Burke. On a Regicide Peace.

DESMANTHUS, in *Botany*, a genus of the class *Polygamia*, order *Monoecia*, natural order *Mimosæ*. Generic character: hermaphrodite flower, calyx five-toothed; corolla of five petals, or five-cleft; stamens ten; style one; pod two-valved: neuter flower, calyx five-toothed; corolla five petals or five-parted, or wanting; ten sterile stamens.

This genus, divided from *Mimosa* by Willdenow, contains ten species, natives of the East and West Indies.

DESMOS, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Annonæ*. Generic character: calyx three-leaved, flat; corolla of six lanceolate petals; berries numerous, oblong, like a row of beads, each containing a seed.

One species, native of Cochin-China. Loureiro.

DE'SOLATE, *v.* DE'SOLATE, *adj.* DE'SOLATELY, DE'SOLATE, DESOLA'TION, DE'SOLATORY. } Fr. *desoler*; It. *desolare*; Sp. *dessolar*; Lat. *desólare*; q. *solum et desertum*; to make or cause to be solitary and desert. To be or cause to be solitary, lonely, desert; forsaken or abandoned; to reduce to solitude or dreariness; to lay waste, to ravage.

And Jhesus witynge her thoughtis, seide to hem ech kyngdom departid agens itself, schal be *desolatid*, and ech citee or hous departid agens it silf schal not stonde?

Wiclif. Matthew, ch. xii.

SO-PE. Every rewme departid agens itself schal be *desolat*, and an hous schal falle on an hous.

Wiclif. Luke, ch. xi.

I were right now of tales *desolat*,
N'ere that a marchant, goa in many a yere,
Me taught a tale, which that you shull here.

Chaucer. The Man of Lawes Tale, v. 4451.

Now therfor [our God] heare the supplicacion of thy seruant, hear his prayers beseching thee to showe a merciable countenaunce vpon thy holy temple, thus *desolated* and destroid.

Joye. Exposicion of Daniel, ch. ix.

When she had passed the sea and taken lande, it was to her declared, how that King Edward had gotten again the garland, and that King Henry her husband, was *desolately* left post alone, and takē prisoner. *Hall. Edward IV. The tenth Yere.*

They came vnto Man with a mightie army and wasted all the south part of Man, spoiled the churches, and slue all the men, whom they could take, insomuch, the south part of the saide island was brought almost into *desolation*.

Hakluyt. Voyage, &c. K. of Man, vol. i. p. 14.

And because their great exployt may be the better knowne, here shall follow the names of the chief boroughs, castels, and townes brent and *desolated* by this royall army.

Grafton. Henry VIII. The thirty-sixth Yere.

These, all alone, she spy'd, alas, the while!
In shady darkness, a poor *desolate*,
That now had measured many a weary mile
Through a waste desert, whither heav'nly fate,
And his own will, him brought.

G. Fletcher. Christ's Triumph on Earth.

Though he was afterwards set at liberty, and had a pension from the king, he was in great want to the very last, living obscurely in his chambers at Gray's Inn, where his lonely and *desolate* condition so wrought upon his melancholy temper that he pined away. *State Trials. Proceedings against Lord Bacon.*

She [Lady Elizabeth] againe likewise saluting them saide, my lordes, (quoth she) I am glad to see you: for me thinke I haue been kept a great while from you *desolately* alone.

Fox. Martyrs, fol. 1900. *The Lord William Howard favourable to the Lady Elizabeth.*

Let never spring visit his habitation
But nettles, kix, and all the weedy nation
With empty elders grow, sad signs of *desolation*.

G. Fletcher. Christ's Triumph over Death.

Who is this *desolater*, or maker of *desolations*.

Mede. On Daniel, p. 44.

Where these two things are taken by these expositors for granted. 1. That the taking away of the dayly sacrifice, and this *desolatory* abomination, is to be understood of the last destruction of Jerusalem by Titus.

Hall. Works, vol. iii. fol. 895. *The Revelation Unrevealed.*

O righteous Themis! if the pow'rs above
By pray'rs are bent to pity, and to love;
If human miseries can move their mind;
If yet they can forget, and yet be kind;
Tell how we may restore, by second birth
Mankind, and people *desolated* earth.

Dryden. Ovid. Metamorphoses, book i.

At length the world was all restor'd to view,
But *desolate*, and of a sickly hue:
Nature beheld herself, and stood agast,
A dismal desert, and a silent waste.

Id. Ib. book i.

There is an eminent instance of this in Nehemiah, whom all the pleasures of the Persian court could not satisfy, whilst Jerusalem was *desolately* miserable.

Bates. Works. Sermon 4. vol. iv.

If e'er the boding bird of night, who mourns
O'er ruins, *desolation*, graves, and urns,
With piercing screams the darkness should invade,
And break the silence of the dismal shade.

Pitt. Of Vida's Art of Poetry, book iii.

To go farther, should I lift up my voice in the most *desolate* solitude, to the rocks and mountains, yet should I surely see those rude and inanimate parts of nature moved with horror and indignation at the recital of so enormous an action. DESO-LATE.

Hume. Essay 13. *Of Eloquence.*

——— On the self-same day
When we embark'd from Greece, designing death
And *desolation* to the race of Troy;
Both by his right hand thunders, and the sign
Of which ye hear, Jove ratified our hopes.

Cowper. Homer. Iliad, book ii.

DESPA'IR, *v.*
DESPA'IR, *n.*
DESPA'IRER,
DESPA'IRFUL,
DESPA'IRINGLY,
DE'SPERATE, *adj.*
DE'SPERATELY,
DE'SPERATENESS,
DESPERA'TION,
DE'SPERADO,
DE'SPERANCE.

Fr. *desesperer*; Sp. *desesperar*; It. *desperare*; Lat. *desperare*, to be without hope; *de*, and *sperare*, to hope.

To be or cause to be without hope, hopeless.

Desperate; without hope, hopeless; and, therefore, careless, reckless, fearless, having no regard to consequences. DESPAIR.

And ich shal sende zow myselve Seynte Michel myn aungel,
That no Devel shal zow dere, ne *despeir* in zoure deyenge.

Piers Ploukman. Vision, p. 149.

He was *dispeired*, nothing dorst he say
Sauf in his songes somwhat wold he wray
His wo, as in a general complaining;
He said, he loved, and was beloved nothing.

Chaucer. The Frankeleines Tale, v. 11255.

And he that wil not after counsaile do,
His sute he putteth into *disperaunce*,
And all the good that should fal him to
Is lost and dedde.

Id. La belle Dame sans Mercie, fol. 253.

Whereof my wittes ben empeired,
And I, as who saith, all *dispeired*.

Gower. Conf. Am. book iii. fol. 48.

For in suche drede he shall us brynge,
That if we haden flight of wynge,
The weye one foote in *dispaire*
We shull leue, and flee in the ayre.

Id. Ib. book vii. fol. 164.

I am in tristesse all amidde,
And fulfilled of *desperance*:
And thereof yeue me my penaunce
Myn holy father, as you liketh.

Id. Ib. book v. fol. 83.

He is our God if we *despayre* in our selues, and trust in him: and his is the glory.

Tyndall. Workes, fol. 456. *Letter to John Frith.*

A mā childe was it that she *despered* of the Lord, and such a one as should be the firste fruit of her wobe.

Bale. Apology, p. 30.

Of these thinges springeth eyther cōtempt, or else *desperance* of the kingdō of heauen. *Udall. Mark*, ch. xiii.

Drede of *desperacion* þenne dryueþ a weȝ grace.

Piers Ploukman. Vision, p. 336.

And the Deuel is *desperate* and hath not nor cannot haue faith and trust in God's promises.

Sir Thomas More. Workes, fol. 266. *A Dialogue concerning Heresies.*

Goe soone and doe your message to a fearful people, and to a people that is further then this: To a *desperate* and pylled folke, whose lande is denyded from vs with ryuers of water.

Bible, Anno 1551. *Isaye*, ch. xviii.

But a child whē he is beaten for his faute, or whē he thinketh his father is angry & loueth him not, is anone *desperate* and discouraged.

Tyndall. Workes, fol. 219. *Exposicion of the sixth Chapter of Matthew.*

DESPAIR.

Whom when I saw assembled in such wise,
So *desperately* the battail to desire
Then furthermore thus sayd I vnto them.
Surrey. Æneid, book ii.

And if for *desperateneese* ye care not for yourselues, yet remember your wiues, your children, your countrie, and forsake this rebellion. *Sir John Cheeke. The Hurt of Sedition*, M. 3.

And yf we loke vnto the lande, beholde, it shall be all darckenesse and sorowe. If we loke to heauen: beholde, it shal be darcke with carefull *desperacion*.
Bible, Anno 1551. *Isaye*, ch. v.

Come, come away, fraile, silly, fleshly wight,
Ne let vaine words bewitch thy manly hart,
Ne deuelish thoughts dismay thy constant spright.
In heauenly mercies hast thou not a part?
Why should'st thou then *despaire*, that chosen art.
Spenser. Faerie Queene, book i. can. 9.

How can I expiate my sin? or hope
Though now I write myself thy slave, the service
Of my whole life can win thee to pronounce
Dispair'd of pardon.
Massinger. The Guardian, act iii. sc. 6.

What wight art thou? a foe? or else what fawning frend?
If Death thou art, I pray thee make an end:—
With that she spake: I am (quoth she) thy friend *Despaire*,
Which in distresse each worldly wight with speede do aide;
I rid them from their foes, if I to them repaire.
Mirrour for Magistrates. Queene Cordila.

Which still sat waiting on that wastfull clift,
For spoyle of wretches, whose vnhappy case,
After lost credite and consumed thrift,
At last them driuen hath to this *despairefull* drift.
Spenser. Faerie Queene, book ii. can. 12.

But Gynecia laying open in all her guestures to the *despairful* affliction, to which all the might of her reason was converted, with such like words stopped Philanax, as he was entering into his vindictive oration. *Sydney. Arcadia*, book v.

Whereas were there any such thing really, tis not likely but that the more cunning and subtle *desperados*, who might the more succesfully carry on the mischievous designs of the dark kingdom, should be oftener engaged in those black confederacies.
Glanville. Witchcraft, sec. 8. p. 34.

So Satan, whom repulse upon repulse
Met ever; and to shamefull silence brought,
Yet gives not o'er though *desperate* of success,
And his vain importunity pursues.
Milton. Samson Agonistes, book iv. l. 23.

Then with such eager blows each other they pursue,
As every offer made should threaten imminent death;
Until, through heat and toil both hardly drawing death,
They *desperately* do close.
Drayton. Poly-olbion, song 12.

Consider, I beseech you, of the *desperateness* and excessive unavoidable destructiveness of these monstrous ways to the speedy peace and settlement of our church and state, and of the safety and security of the things yourselves have pitched on for peace and settlement, in and by the treaty.
Parliamentary History. Charles I. 1648. *Mr. Prynne, Speech, &c.*

The Lord Digby, being by himself, quickly considered the *desperateness* of his condition: That it would not be possible to conceal himself long, being so well known to many who were in the Providence, and the garrison quickly knowing whatsoever was spoken in the country.
Clarendon. History of Civil War, vol. i. part ii. p. 705.

That place for paine so fearfull to the minde,
That dreames of it have *desperation* wrought,
Hath beene by some (to search such deeps inclin'd)
No locall ground, but a privation thought.
Stirling. Domesday. The eleventh Houre.

The master would command, but, in *despair*
Of safety, stands amaz'd with stupid care,
Nor what to bid or what forbid he knows,
Th' ungovern'd tempest to such fury grows.
Dryden. Ovid. Metamorphoses, book x.

Despair is the thought of the unattainableness of any good, which works differently in men's minds, sometimes producing uneasiness or pain, sometimes rest and indolency. DESPAIR
Locke. Works. Of Modes of Pleasure and Pain, vol. i. fol. 96.

Nor with an idle care did he behold:
(Subjects may grieve, but monarch's must redress;)
He cheers the fearful, and commends the bold,
And makes *despairers* hope for good success.
Dryden. Annus Mirabilis, st. 242.

But though I thought it not amiss to make these animadvertions upon Mr. Hobbes's ratiocination, yet as to the opinion itself, for whose sake he speaks so severely and so *despairingly* of our society, if it be considered as I proposed it, he shews me as yet no cause at all to renounce it.
Boyle. An Examen of Mr. Hobbes's Dialogues, ch. vii. vol. i. p. 237.

For on the rocks it bore where Scylla raves,
And dire Charybdis rolls her thundering waves.
All night I drove; and at the dawn of day,
Fast by the rocks, beheld the *desperate* way.
Pope. Homer. Odyssey, book xviii.

After he hath lain some time under these terrors and affrightments, and even upon the brink of *desperation*, it pleaseth God, at length, by his Spirit to break through this cloud, and to dar some beams of light and comfort into his conscience.
Sharp. Works. Sermon 13. vol. iii.

To whom the sire of Gods and men replied:
Juno, *despair* to be inform'd of all
My plans and views: Jove's consort as thou art,
Thou could'st not learn them.
Cowper. Homer. Iliad, book i.

Despair; this is a permanent fear of losing some valuable good, of suffering some dreadful evil, or remaining in a state of actual misery, without any mixture of hope.
Cogan. On the Passions. Fear.

It is true, indeed, that no man becomes at once *desperately* and irretrievably wicked.
Hurd. Works. Sermon 16. vol. vi.

This institution provides a retreat for these wretched outcasts of society,—not for those only who by a single fault, seldom without its extenuations, have forfeited the protection of their nearest friends; but even for these, generally the most unpitied, but not always the most undeserving of pity among the daughters of Eve, whom *desperation*, the effect of their first false step, hath driven to the lowest walks of vulgar prostitution.
Bishop Horsley. Sermon 43.

DESPATCH, see DISPATCH.

DESPECTION; Lat. *despicere, despectum*, to look down upon; *sc.* as worthless, contemptible. See DESPISE.

In other terms, Christian humilitie is a clear inspection into, and a full *despection* of ourselves.
Mountague. Devoute Essayes, Treat. 9. part ii. sec. 1.

They who take then either of these guides, reason or grace, to carry them up the cliff of meditation, may cast down their thoughts in a calm *despection* of all those shining attractions, which they see to be so transitory.
Id. Ib. Treat. 19. part i. sec. 6.

DESPEED, to send with *speed*, haste or despatch. Found only in Speed.

Out of hand they *despeeded* certaine of their crue, to crane both pardon of their fact, and licence for choyce of some worthier primate. *Speed. King John*, book ix. ch. viii. sec. 31.

But King John, being no lesse earnest to further the present general cause, then they their particular ends, delayed not their desires; and *despeeding* his charters and safe conducts to the Archbishop and his fellow exiles, hee as *speedily* arriued.
Id. Ib. book ix. ch. viii. sec. 51.

ESPI-ABLE. — SPISE.

DE'SPICABLE, DE'SPICABLENESS, DE'SPICABLY, DE'SPICIENCE, DE'SPICIENCY.

Lat. *despicari, despicabilis*, to look down upon, *sc.* as worthless. And thus, consequently, Worthless, vile, mean, contemptible. See DESPISE, *infra*.

But if our shepherdes had been as well willing to feede as to shere, we had needed no such *dispicience*, nor they to haue burnt so many as they haue.
Tyndall. Workes. The Answer to Sir Thomas More's Dialogues, fol. 287.

How have the histories of all ages, and our own experience, shown us by very frequent examples, men unexpectedly, and upon many moments and occurrences, seemingly most small and inconsiderable, tumbled in a moment from the most eminent and high degree of power, into a most *despised* and *despicable* condition?
Hale. Contemplations. Of Humility, vol. i. p. 280.

We are men, which is a mercy far above any temporal affliction that we can suffer. God might have made us worms instead of men, such *despicable* creatures as are below common notice.
Bishop Wilkins. Of Natural Religion, book i. ch. xvii.

Consider again, that he who is a servant to men, may be the Lord's free-man; whereas he that is free among men, may be a slave to his lusts and by them to the Devil: and therefore we ought neither to think *despicably* of them, nor to use them severely. *Hopkins. Sermons*, fol. 161.

It is very probable, that to shew their *despiciency* of the poor Gentiles, and to pride themselves in their prerogative and discretion from them, they [the Jews] affected to have such acts there done. *Mede. Diatr.* p. 191.

But when my power is *despicable* grown,
And rebel appetites usurp the throne,
The soul no longer quiet thoughts enjoys,
But all is tumult and eternal noise.
Pomfret. Love triumphant over Reason.

And, as he says rarely well, though some creatures seem to be made of much coarser stuff than others, yet even in the vilest, the maker's art shines through the *despicableness* of the matter.
Boyle. Works, vol. ii. p. 13. *The Usefulness of Natural Philosophy*, part i. ess. 1.

He that is but moderately skilled in androtomy, (as some of the moderns call the dissection of man's body, to distinguish it from zootomy, as they name the dissections of the bodies of other animals,) may, with due diligence and industry, not *despicably* improve his anatomical knowledge.
Id. Ib. p. 68. part ii. ch. i.

The affections which have their seat in the body can yield us no honour; they are capable of no improvement; the higher they rise, the more *despicable* we grow.
Sherlock. Discourse 23. vol. i. p. 431.

DESPI'SE, *v.* DESPI'SABLE, DESPI'SAL, DESPI'SEDNESS, DESPI'SEMENT, DESPI'SER, DESPI'SING, DESPI'CION.

Lat. *despicere, ectum*, to look down upon, *sc.* as worthless, contemptible.

To look at or upon with contempt, with scorn; to contemn, to scorn.

Chaucer renders *Spernendus est*, it is to despise; the only mode then adopted for rendering the participles in *rus* and *dus*.

Of which shrewes, all be the hoost neuer so great, it is to *dispise*, for it is not gouerned with no leader of reason, but it is rauished onely by fletyng errour, folily, and lightly.
Chaucer. Boecius, book i.

Of which though there be an huge armie, yet it is to be *despised*, because it is not gouerned by any captaine, but is carried vp and downe by phantasticall errour without any order at all.
Translation of Boecius, by I. T. 1609.

Behold ye *despysers* and wonder, and perishe ye: for I do a worke in your dayes, which ye shall not beleue, yf a mā woulde declare it you.
Bible, Anno 1551. *Actes*, ch. xiii.

For he seide, "þou ne louest me nogt as þi sostren doþ, Ac *despisest* me in myn olde liue, þou ne schalt never ywis Part habbe of my kyndom, ne of lond þat myn ys.
R. Gloucester, p. 31.

DESPISE.

And favel hathe wᵗ fals speche. fetted hem by þis lettere To be prynces of prude. and poverte to *dispice*.
Piers Ploukman. Vision, p. 28.

Paule primus heremite, put vs hym selue
Awey into wildernesse, the world to *despisen*.
Id. Crede, C 2.

Wher ye han not rad this Scripture the stoon which the bilders han *dispisid* this is mad into the heed of the corner.
Wiclif. Mark, ch. xii.

Crist Kyng of Israel com down now fro the cros that we seen and bileeve: and thei that waren crucified with him *dispisiden* him.
Id. Ib. ch. xv.

God chees the feble thingis and *dispisable* thingis of the world: to confounde the stronge thingis.
Id. 1 *Corynthians*, ch. i.

Therefore se ghe that it come not to ghou that is bifore seid in the prophetis, ghe *dispiseris*, se ghe and woundre ghe, and be ghe scaterid abrood. *Id. The Dedis of Aposlis.*

For which thing I am plesid in myn ynfyrmytees, in *dispiesingis*, in nedis, in persecutiouns, in angwisschis for Crist.
Id. 2 *Corynthians*, ch. xii.

And if that any missayere
Dispise women, that thou maist here
Blame him, and bidde him holde him still.
Chaucer. The Romant of the Rose, fol. 125.

And so my fadir in this wise
The slepy nightes I *despise*;
And euer a middes of my tale
I thinke vpon the nightingale.
Gower. Conf. Am. book iv. fol. 79.

So I say agayne, that we make none necessarye article of the fayth of our parte, but leaue it indifferent for all men to iudge therein, as God shall open his hart, and no side to condemne or *despise* the other but to nourish in all thynges brotherly love, & to beare others infirmities.
Frith. Workes. The Articles for which he dyed, fol. 170.

But it were rather to bee iudged, that I were a tempter of God, & a *despiser* of his holy ordinaunce, and would not bee content with those remedies, that God hath appointed.
Barnes. Workes. Priestes that hath not the gift of chastitie to marry Wives, fol. 337.

They shall neither be gathered together nor buryed, but shall lye vpon the earth, to theyr shame and *despyesynge*.
Bible, Anno 1551. *Jeremye*, ch. viii.

The author sheweth manye of Luther's heresies to be so abhominable, & some part also so peuish, that the very bare rehearsall is ynough without any ferther *despicion* therupō, to cause anye good menne abhorre them, and to be ashamed also to seme so foolyshe as to holde them.
Sir Thomas More. Workes. A Dialogue concerning Heresies, fol. 248.

Lest we ascribe to the one that which belongeth to the other, and make of Christ, Moses, of the gospell, the law, *despise* grace and robbe fayth: & fal from meke learnyng into idle *despitions*, drawling and scoldyng about wordes.
Tyndall. Workes. A Pathway into the Holy Scriptures.

For—thy, she would not in discourteous wise
Scorne the faire offer of good will profest;
For great rebuke it is, loue to *despise*,
Or rudely sdeigne a gentle hart's request.
Spenser. Faerie Queene, book iii. can. 1.

The interests of religion, in the maintenance of truth, are not so *despisable*, as that he that hath appeared or embarked in them, can safely neglect the advantages which evil arts may yield, or furnish an adversary against him.
Hammond. Works, vol. ii. part ii. fol. 415. *Of one Suggestion of the Romanist.*

Therefore he sent foolishness to confute wisdom, weakness to blind strength, *despisedness* to vanquish pride.
Milton. Works, vol. i. fol. 62. *Reason of Church Government, &c.*

DESPISE. — DESPITE.

For he was a man that could tell how to humble himself towards the great (by whom he might win benefit) and know also how to creep into their credit; and in like manner was he a great scorner and *despiser* of such as were his inferiours.
Sir Thomas North. Plutarch, fol. 331. *Pyrrus.*

And lastly, in regard of his easie passage through Italie without resistance, hee entred into an ouermuch *despising* of the armies of the Italians. *Bacon. Henry VII.* fol. 143.

Surely it is the contempt and *despisement* of worldly wealth, that is a great help and meanes to learning and philosophy.
Holland. Plutarch, fol. 128.

The appearance of the service he did him was such, that the king thought it fit to treat him [Monk] with great distinction, even after he saw into him, and *despised* him.
Burnet. Own Times. Anno 1660.

Policy, the great idol of a carnal reason, is that which insensibly works the soul to a *despisal* of religion.
South. Sermon 13. vol. viii.

The waters of Jordan had no natural efficacy to cleanse a leper; in the rod of Moses there was no power to divide the sea; but, when ordained by God to these purposes, the sea fled back at the touch of Moses's rod, and the leprosy of Naaman was purged by the so much *despised* waters of Israel.
Sherlock. Discourse 3. vol. i. p. 73.

To such a being as I have just mentioned the difference may be as considerable and imperceptible between the *despiser* and the *despised*, as the difference between two of the meanest insects may seem to us.
Fielding. The Covent Garden Journal, No. 61.

DESPI'TE, *v.*
DESPI'TE, *n.*
DESPI'TEFUL,
DESPI'TEFULLY,
DESPI'TEFULNESS,
DESPI'TEOUS,
DESPI'TEOUSLY.

Fr. *despiter*; Fr. *despit*; It. *despetto*. This word is usually referred to the same origin as *Despise*. But the existence of the uncompounded *spite* in English, and *spiit*, *spiiten* in Dutch, causes Junius to hesitate. If these words be of northern origin, he fixes upon the Ger. *spitten*, *spuere*, *despuere*; to *spit*, to *spit down*, as the root. In Goth. *spey-an*; A. S. *spæt-an*. *Spite* being *dedignatio et contemptus rei, ad cujus mentionem fastidiosè* despuimus. Disdain or contempt of any thing, at the mention of which we *spit* contumeliously. A forcible illustration occurs, *Mar.* viii. 65, *Sume agunnum* him on spætan; which Wiclif renders *Summe bigunnen* to bispete him; manifesting their *spite* or *despite* strongly enough. And to this day, "To spit his spite" is a common expression. And see the Example from G. Douglas. The applications of *despite* are more various and extensive than those of *despise*.

To act with contempt, with malignity, with malicious anger, mischievous resentment, resistance or opposition; to harass, to vex, to cross, to thwart, to defy.

And hadden *despit*, þat wommon kyng schulde be.
R. Gloucester, p. 37.

Tille Emme, Hardknoute's moder, he did a grete outrage
His broþer a foule *despite*, him self vileyn skandre, [*i. e.* slander.]
R. Brunne, p. 53.

For he lithely and lovely þat Godes lawe *despitely*.
Piers Ploughman. Vision, p. 116.

An hep of eremites. henten hem spades
Spitten & spradde donge. in *despit* of honger.
Id. Ib. p. 137.

Wher a pottere of cley hath no power to make of the same gobet oo vessel into onour, a nothir into *dispyte*.
Wiclif. Romaynes, ch. ix.

And whan she herde him werne her so,
She had in hert so great woo
And toke it in so great *despite*
That she without more respite
Was deed anon.
Chaucer. The Romant of the Rose, fol. 123.

On which he said how that his wives three
Honged hemself for hertes *despitous*.
Chaucer. The Wif of Bathes Prologue, v. 6343.

Sone after cometh this constable home again,
And eke Alla, that king was of that lond,
And saw his wife *despitously* yslein,
For which ful oft he wept and wrong his hond.
Id. The Man of Lawes Tale, v. 5025.

Where their sect hath already fordone the faith, pulled down the churches, polluted the temples, put out and spoyled al good religious folke, ioyned frers and nunes together in lechery, *despited* al sayntes, &c.
Sir Thomas More. Workes, fol. 284. *A Dialogue concerning Heresies.*

The gouernour allowed vs horses and a guide vnto another towne, wherein wee found one Michaas to be gouernour, a man full of malice and *despight*.
Hakluyt. Voyage, &c. The Tartar, vol. i. p. 64.

First we trust that among the clergy ther be many men of that goodnes & vertue, yᵗ scante a deuyll could finde in his harte to handle them in such *despitious* and *despightfull* maner.
Sir Thomas More. Workes, fol. 308. *The Supplicacion of Soules.*

Thē shall they be in carefulnesse, whyche now haue abused my wayes: and they that haue cast them oute *despightfully*, shal dwell in paynes.
Bible, Anno 1551. *The third Boke of Esdras*, ch. ix.

And so shal the princesses in Persia, and Media saye lykewise vnto all the kinges prīces, whē they heare of this dede of the queue; thus shall there aryse *despytefulnes* and wrathe ynoughe.
Id. Esther, ch. i.

Both I and hee that nicly beast sustaine
For louing well and bearing faithfull harts,
Despitous checks, and rigorous disdaine,
Where both hath well deserued for our parts,
For friendship I, for offred service hee,
And yet thou neyther loouste the dog nor me.
Turberuile. To his Love.

While diuerse partes of Christendome, some by the cruell Turkes are assaulted, and some by sundry sectes of heretikes through inward deuisiō *dispiteously* mangled and torne.
Sir Thomas More. Workes, fol. 1379. *A Treatise upon the Passion.*

Then having taken certain players and minstrels that came from Massina, he sat up a stage within the enemies countrey, made a game of forty minas for the victor, and sate a whole day to look upon them, for no pleasure he took in the sight of it, but more to *despight* the enemies withall, in making them see how much he was stronger than they to make such a maygame in their own country, in *despight* of them.
Sir Thomas North. Plutarch, p. 672. *Agis and Cleomenes.*

Which when shee heard, as in *despightfull* wise,
She wilfully her sorrow did augment
And offred hope of comfort did despise.
Spenser. Faerie Queene, book ii. can. 1.

And yet this so gracious acceptance cannot pass the pen of this unhappy libeller, but must be casten up (i. e. reflected upon) with a false and *dispiteful* exprobation.
State Trials. Lord Balmerino.

But chiefely Paridell his hart did grate,
To heare him threaten so *despightfully*,
As if he did a dogge to kennell rate
That durst not bark.
Spenser. Faerie Queene, book iii. can. 9.

They are not pleased again, till they have gotten him into their inquisition, to examine him with *despightfulness* and torture.
Hammond. Works. Sermon 7. vol. iv.

Nath'lesse it fell with so *despitious* dreare
And heauy sway, that hard vnto his crowne
The shield it droue, and did the couering reare.
Spenser. Faerie Queene, book iv. can. 8.

Despiteous reproaches are never seemely and decent in the mouth of a magistrate and man of honour.
Holland. Plutarch, fol. 299.

Some of whom formerly hee had caused to bee *despiteously* dragged at horse-heeles, for the terrour of others.
Speed. King John, book ix. ch. viii. sec. 23.

She look'd to seaward, but the sea was void,
And scarce in ken the sailing ships descry'd
Stung with *despight*, and furious with despair,
She struck her trembling breast, and tore her hair.
Dryden. Virgil. Æneid, book iv.

This with the hazard of the squire,
Inflam'd him with *despiteful* ire;
Courageously he fac'd about
And drew his other pistol out.
Butler. Hudibras, part i. can. 3.

Let the lying lips be put to silence: which cruelly, disdainfully, and *despitefully* speak against the righteous.
Psalm 31. v. 20.

Let us examine him with *despitefulness* and torture that we may know his meeknesse and prove his patience.
Bible. Modern Version. Wisdom, ii. 19.

DESPOIL, *v.* Fr. *despouiller*; It. *dispogliare*; Lat. *despoliare*. The Latin *spolium*, Tooke derives from A. S. *spill-an*, *privare*. Vossius merely conjectures. "Fr. *despouiller*; to strip, uncloath, dis-array; despoyl; take away, unfurnish, deprive or bare of, to rob." Cotgrave.

þo þe Romeyns were wyþout chef, discomfortd hii were
And to spradde hem her & þer & þe oþere after vaste.
And slowe & *despoylede*, and to grounde hem caste.
R. Gloucester, p. 212.

——————————— And he in derke mete
With robbours and with revers. þat riche men *despoilen*.
Piers Ploughman. Vision, p. 218.

And I that am put away from good men, and *dispoiled* of dignities, and defouled of my name by gessyng, haue suffred turmentes for my good deeds.
Chaucer. The first Booke of Boccius, fol. 213.

And for that nothing of hire olde gere
She shoulde bring into his hous, he bad
That women shuld *despoilen* hire right there,
Of which thise ladies weren nothing glad
To handle hire clothes wherin she was clad.
Id. The Clerkes Tale, v. 8250.

The clothed erth is than bare,
Dispoiled is the summer fare.
Gower. Conf. Am. book viii.

Then the kynge rose and wente downe the scaffolde to the lygh auter to be sacred, at whiche consecracyon there were two archbysshoppes, and ten bysshoppes, and before the aulter ther he was *dispoyled* out of all his vestures of estate.
Lord Berners. Froissart. Cronycle, v. ii. ch. 245.

Luc. What's that?
Lam. My poor life,
Which do not leave me as a farther torment,
Having *dispoil'd* me of my sword, mine honor,
Hope of my ladies grace, fame and all else
That made it worth the keeping.
Beaumont and Fletcher. Love's Cure, act v. sc. 1.

For he discomfited, put to flight and pursued in chase their whole host, slew their king in battell, and him *despoiled*.
Holland. Livius, fol. 9.

But that which gladded all the warrior-train,
Though most were sorely wounded, none were slain,
The surgeons soon *despoil'd* them of their arms,
And some with salves they cure, and some with charms.
Dryden. Palamon and Arcite.

What money was obtained is unknown, or what terms were stipulated for the maintenance of these *despoiled* and forlorne creatures; for by some particulars it appears as if an engagement of the kind was made.
Burke. On Mr. Fox's East India Bill.

DESPO'ND, DESPO'NDENCY, DESPO'NDENT, DESPO'NDER, DESPO'NDING, DESPO'NDINGLY. *Despond* is not in Junius, Skinner, or Minshew. *Despond-ere*, to pledge, to betroth; *de*, and *spondere*, to pledge. See to CORRESPOND. *Despondere*, is also, to despair of. Holland renders Livy (3, 38) *desponderant animos*; they let fall their hearts and were discouraged. And Varro says, *Qui* desponderat *filiam*, despondisse *dicebatur, quod de* sponte *ejus, id est, ex voluntate exierat*. And, *Sic* despondisse *animum quoque dicitur, ut* despondisse *filiam, quod suæ* spontis *statuerat finem*; because he had put an end to his own free will; his own freedom or liberty of action. And thus,

To yield, resign or abandon; *sc.* from hopelessness or despair; to give up or relinquish hope; to despair.

To morrow is in God's hand, and the care of it is his, and not ours, and therefore he bids us take no thought of to-morrow; that is, with no tormenting, carking, and *desponding*, thoughts.
Hopkins. Sermons, fol. 261.

Tho' it becomes the best of men to have a yielding and a soft spirit under the afflicting hand of God, yet be careful to bear up thyself under the power and goodness of God from fainting and *despondence*.
Hale. Contemplations, vol. i. p. 345. *Of Afflictions.*

To insist upon every particular circumstance, whereby men may aggravate their afflictions, is the ready means to add fuel to their impatience, and to drive them to *despondency*.
Bishop Wilkins. Natural Religion, book i. ch. xvii.

Thus mercy stretches out her hand, and saves
Desponding Peter sinking in the waves.
Dryden. Britannia Rediviva.

This [sincerity and integrity of the heart] enables a man to look back without horror, to look about him without shame, to look within without confusion, and to look forward without *despondency*.
Stillingfleet. Sermon 5. vol. ii.

For a *despondent* sinner to think thus of himself, that God will expect perfection from a man answerable to the measure of an angel, or that God will triumph in the mere torments of his creatures, or that he delights in their ruin; it is a sin equal to atheism; yea it is in some respects worse than atheism.
Bates. Works, vol. iii. p. 221. *On the Fear of God*, ch. xv.

I am no *desponder* by nature.
Swift.

We must either administer a remedy of the highest power, or, agreeably to the *desponding* opinion of Celsus, leave the patient to his fate, instead of teasing him with fruitless medicines, and suffer him in the forcible words of Aretorus, to sink from inextricable slumber into death.
Sir William Jones. Works, vol. iv. p. 369. *On the Cure of the Elephantiasis.*

How shall I from my own despair collect
Assuasive balm—within my lonely breast
Mute sorrow and *despondence* long have dwelt.
Smollett. The Regicide, act iii. sc. 1.

The people, when once infected, loose their relish for happiness, saunter about with looks of *despondence*, ask after the calamities of the day, and receive no comfort but in heightening each others distress.
Goldsmith. Citizen of the World, let. 68.

Mr. Banks set out without delay; and found his Indian friend leaning his head against a post, in an attitude of the utmost languor and *despondency*.
Cook. Voyage, vol. i. book i. ch. xi.

Swift, without a penny in his purse, was *despondingly* looking out of his window to gape away his time.
Sheridan. Life of Swift.

DESPONSAGE. DESPOTIC.

DESPO'NSAGE, DESPONSA'TION, DE'SPONSORY. } Lat. *desponsum*, past participle of *despondere*, to pledge, to betroth. See DESPOND, *supra*. Cockeram has *Desponsated*, betrothed.

Of the same name there was also another Ethelbert of the East Angles, a good prince, who by the aduice of his councell persuaded to marriage (though against his will) went peaceablie to King Offa for *desponsage* of Athilrid his daughter.
Fox. Martyrs, fol. 103. *Ethelbert, King of the East Angles.*

Yet she was a person of a rare sanctity, and so mortified a spirit, that for all this *desponsation* of her according to the desires of her parents, and the custome of the nation, she had not set one step toward the consummation of her marriage, so much as in thought. *Taylor. The Great Exemplar*, part i. sec. 1.

Insomuch that afterwards, upon the news from Rome that the dispensation was granted, the Prince having left the *desponsories* in the hands of the Earl of Bristol, in which the Infanta Don Carlos was constituted the Prince's proxy to marry the Infanta on his behalf, &c.
Clarendon. History of Civil War, vol. i. part i. p. 36.

That in case the said Earl should insist upon the delivering of the *desponsories*, he would hold himself freed from the treaty by the said Earl's infringing of the capitulation.
State Trials. Impeachment of the Duke of Buckingham.

DE'SPOT, DESPO'TICK, DESPO'TICAL, DESPO'TICALLY, DESPO'TISM. } Fr. *despote*; It. and Sp. *despoto*; Mid. Lat. *despota*; Gr. δεσπότης, δεσπόζειν, to rule or govern.

"Fr. *despote*; the Chief or Sovereign Lord of a Country." Cotgrave.

A husband's power over his wife is paternal and friendly, not magisterial and *despotick*.
Taylor. Sermon 18. part i.

Egypt another Paradise, now barbarous and desart, and almost waste by a *despoticall* government of an imperious Turk.
Burton. Democritus to the Reader, 48.

What Kings decree, the soldier must obey
Wag'd against foes: and when the wars are o'er,
Fit only to maintain *despotick* power.
Dryden. Sigismonda and Guiscardo.

Ease and plenty are therefore the great cherishers of knowledge; and as most of the *despotic* governments of the world have neither of them, they are naturally over-run with ignorance and barbarity. *Spectator*, No. 287.

This liberty is best preserved when the legislative power is lodged in several persons, especially if those persons are of different ranks and interests; for were they all of the same rank, and consequently have an interest to manage peculiar to that rank, it differs but little from a *despotical* government in a single person. *Id. Ib.*

To their favourite sons or brothers, they imparted the more lofty appellation of lord or *despot*, which was illustrated with new ornaments and prerogatives, and placed immediately after the person of the emperor himself.
Gibbon. Decline and Fall, &c. ch. liii.

As virtue is necessary in a republic, and in a monarchy, honour, so fear is necessary in *despotic* government; with regard to virtue, there is no occasion for it, honour would be extremely dangerous.
Montesquieu. The Spirit of Laws, book iii. ch. ix.

What torments then must curse their guilty hours,
Who live immur'd in citadels and towers?
Who think, mistrustful of their menial band,
Each slave conceals a dagger in his hand!
Such chastisements the Gods for those ordain
Who uncontrol'd *despotically* reign.
Fawkes. Fragments of Menander. Tyrants Unhappy.

Despotism—sincere, unalloy'd rigid *despotism*, is the only form of government which may with safety to itself neglect the education of its infant poor. *Bishop Horsley. Sermon* 10. vol. i.

The Republican spirit of the Greeks, it has been said, would not tolerate the usage of the title Δεσπότης as applied to Kings, and the distinction is pointed out as strongly marked by Euripides in the address of a Slave to Hippolytus: DESPOT. DESSA

'ΑΝΑΞ, Θεοὺς γὰρ ΔΕΣΠΟΤΑΣ καλεῖν χρεών,

a line the bearing of which does not appear to have been understood, either by Eustathius, nor indeed still later by Barnes, (*ad. loc.*) The Scholiast, however, has clearly explained it, δύναται δὲ τὸ μὲν 'ΑΝΑΞ ἐπὶ τοῦ Ἱππολύτου, τὸ δὲ ΔΕΣΠΟΤΑΣ ἐπὶ τῶν Θεῶν. Larcher, (Note on Herod. vii. 5,) is indignant at the gloss which Brumoy has given to this verse, in accommodation to the servile language of his times, *Prince, égal aux Dieux, car tel est le nom que convient à nos Maitres*; and he strikingly illustrates the falsehood of this translation, by a speech of Xenophon to his troops, in which he is endeavouring to animate them by an appeal to the valour of their forefathers, which by successfully resisting the Persian invasion, so firmly established their liberty, that from that time, he continues, οὐδένα ἄνθρωπον Δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. *Anabasis*, iii. 2.

The title Δεσπότης was borne by the latter Greek Emperors as analogous to the Latin *Cæsar*; and after the reign of Alexius Comnenus, this lofty distinction was given to the favourite son, or other relative who was next to the Throne and person of the Prince himself. Subsequently it was more extensively bestowed, and we read of Despots of the Morea, of Wallachia, of Servia, &c. Codinus, in his Treatise *de Officialibus Palat. Constantinop.*, has described the splendid dress of the persons who held this dignity, with a particularity which it would not be easy to translate.

DESPREAD, to spread abroad. A. S. *spræd-an*; Ger. *spreit-en*; D. *spreed-en*; Sw. *spred-a*.

Her ivorie forehead, full of bounty braue
Like a broad table did itself *dispred*.
Spenser. Faerie Queene, book ii. can. 3.

Her yellowe locks crisped like golden wire,
About her shoulders weren loosely shed,
And when the wind amongst them did *inspire*,
They waved like a penon wide *despred*.
Id. Ib.

DESPUME, "Fr. *despumer*; to clarifie, to scum the foam or froath off." Cotgrave. *Spuma* from *spu-ere*, and that from *spew-ian*.

Note by the way, that if honey be *despumed*, that is to say, skummed and clarified, it is evermore the better for any use.
Holland. Plinie, vol. ii. fol. 135.

As touching the former hydromel, if it be made as it should be, of *despumed* and clarified honey, it is of singular use in that exquisite and spaire diet fit for sicke persons.
Id. Ib. vol. ii. fol. 136

The fluids of the body appear to possess a power of separating and expelling any noxious substance which may haue mixed itself with them. This they do in eruptive fevers, by a kind of *despumation*, as Sydenham calls it, analogous in some measure to the intestine action by which fermenting liquors work the yest to the surface. *Paley. Natural Theology*, ch. xxvi.

DESSAU, a Duchy of Germany, occupying a part of the ancient Principality of Anhalt, which is now divided among the three branches of that House, each division taking its name from the place wherein the

SSAU. — STINE.

ruling Prince generally resides. Dessau, or Anhalt Dessau, occupies that portion of the ancient territory which lies on the banks of the Elbe, at its junction with the Mulda. It is a level country, encompassed by the dominions of Prussia, in some parts sandy, and in others marshy; but upon the whole the climate is salubrious. This District yields the common products of the adjoining countries; though cattle and wood are its chief exports. The whole extent is about 470 square miles, and the population 54,000; so that there are about 115 individuals to each square mile. Most of the inhabitants, as well as the reigning family, are Lutherans. The contingent army comprises 540 men, and the annual revenue £51,000. The Capital of this Duchy is Dessau, situated in a pleasant valley, on the banks of the Mulda, a little above its confluence with the Elbe. The population is nearly 10,000, about a tenth of whom are Jews. Dessau was repeatedly occupied and abandoned by the hostile armies towards the close of the campaign of 1813; but was ultimately left in possession of its own Princes. Latitude 51° 58′ north, longitude 12° 17″ east.

DESSERT, the last course or *service* at table; of fruits, comfits, sweetmeats, &c. A word but lately introduced in Skinner's time. Fr. *dessert*; Lat. *deservire*.

We shall, to make amends, endeavour afterwards, in our following miscellany, to entertain him again with more chearful fare, and afford him a *dessert*, to rectify his palat, and leave his mouth at last in good relish.

Shaftesbury. Miscellaneous Reflections, vol. iii. misc. 4. p. 190.

'Tis the *dessert* that graces all the feast,
For an ill end disparages the rest:
A thousand things well done, and one forgot,
Defaces obligation by that blot.

King. Art of Cookery.

DE'STINE, DE'STINABLE, *adj.* DE'STINABLY, *adv.* DE'STINATE, *v.* DE'STINATE, *adj.* DESTINA'TION, DE'STINAL, *adj.* DE'STINY, *n.*

Fr. *destiner*; It. *destinare*; Sp. *destinar*; Lat. *destinare*. *De*, and *stare*, to stand. *Destinare est aliquid ad finem certum ordinare.*

To stand, set or place; *sc.* any fixed or certain end or purpose; to ordain, to appoint, to doom, to adjudge, to determine, to devote.

Thei don men deye þorgh here drynkes. er *destyne* hit wolde.

Piers Ploughman. Vision, p. 143.

Wherfore it is none inconuenient if in that manner bee said, God to forne haue *destenied* both badde; and her badde werkes, whan hem ne their yuell deedes neither amẽdeth, ne therto hem grace leaueth.

Chaucer. The Testament of Loue, fol. 313.

Lo, herof cometh & herof is doen this miracle of the order *destinable*. *Id. The fourth Booke of Boecius*, fol. 235.

And all be it so, that these things ben diuers, yet neuerthelesse, hanged that one on that other, for why, the order *destinably*, procedeth of the simplicitie of purueighaunce.

Id. Ib. fol. 234.

But I aske if there by any liberty of free wil, in this ordor of causes, y^t^ cleauẽ thus togither in himselfe, or else I would weten if that the *destinall* chaine, constraineth the mouing of the courages of men. *Id. Ib.* book v. fol. 237.

And if so be thou wilt not do me grace,
Or if my *destinee* be shapen so,
That I shall nedes have on of hem two,
As sende me him that most desireth me.

Id. The Knightes Tale, v. 2325.

But nowe I am nothyng agast,
I thank God: for Lachesis.
Ne Cloto, whiche hir felawe is,
Me shopen no suche *destinee*,
Whan thei at my natiuitee
My wordes setten as thei wolde.

Gower. Conf. Am. book iv. fol. 78.

DESTINE.

When the chylde is borne, thou as the father shalt geue it a name, not a name after thine own fantasie, but that name that God, agreeably vnto the thyng, did *destinate* and appoynt vnto hym, before the creation of the worlde.

Udall. Matthew, ch. i.

Neuertheles these fortuned not vnto me either by myne owne peculyar *destenye*, neyther yet for any euill that I dyd.

Id. 2 Timothye, ch. iii.

The King [Edgar] inflam'd with her [Elfrida] love the more for that he had been so long defrauded and robb'd of her, resolv'd not only to recover his intercepted right, but to punish the interloper of his *destin'd* spouse.

Milton. Prose Works, vol. ii. fol. 95. *History of England*, book v.

Stage-playes they had their rise from Hell: wee Christians our natiuite, and descent from Heauen: they were at first deuoted (yea, yet continue *destinated*) vnto Satan: we were at first baptized into, yea, consecrated wholy vnto Christ.

Prynne. Histrio-Mastix, part i. act ii.

They hold moreouer, to be no purgatorie, nor that the suffrages of the church doo auaile the dead, either to lesse the paine of them that be *destinat* to hell, or to increase the glorie of them that be ordeined to saluation.

Fox. Martyrs, fol. 170. *The Articles and Opinions of the Greek Church, &c.*

For in this terrestrial state there are few things transacted, even in our intellectual part, but through the help and furtherance of corporal instruments; which by more than ordinary usage loose their edge and fitness for action, and so grow inept for their respective *destination*.

Glanville. The Vanity of Dogmatizing, ch. xii.

It is vndoubtedly true that the *destinating*, and deuoting of vnprofitable, pleasureable, heathenish, scandalous, and vnnecessary inventions, doeth make not onely the deuoted indiuidualls; but likewise the whole kinde it selfe, vnlawfull vnto Christians.

Prynne. Histrio-Mastix, part i. act ii.

For the *destinie* whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments.

Bible, Modern Version. Wisdome, ch. xix.

But who can turne the streame of *destinie*
Or breake the chaine of strong necessitie,
Which fast is tide to Joue's eternall seate?

Spenser. Faerie Queene, book i. can. 5.

For 1. they might both die and be damned too, or if as Volkelius saith, the word κοιμῶνται, *obdormiscunt*, sleep, be never used in the New Testament, of those that are *destined* to eternal destruction, then still may this be very reconcileable with our interpretation that many for this cause are weak and sickly and many others sleep.

Hammond. Works, vol. i. fol. 315. *Of the Word* ΚΡΙΜΑ.

Mark well the place where first she lays her down,
There measure out thy walls, and build thy town,
And from thy guide Bœotia call the land,
In which the *destin'd* walls and town shall stand.

Addison. Ovid. Metamorphoses, book iii.

[Who can withhold love from one] resembling him not in temper of body or lineaments of face, but in conformity of judgment and practice; partner of the one inheritance, and *destinated* to lead a life with him through all eternity, in peacefull consortship of joy and bliss? *Barrow. Sermon* 3. vol. ii.

Those temporary parts appear to have been designed by nature, not so much for the personal preservation of the female as for the propagation of the species: which *destination* not coming to be accomplished, till a woman, for instance, has attained to a competent age, appears to have been preordained by the author of mankind for the continuation of it.

Boyle. Works, vol. v. p. 423. *A Disquisition about the final causes of Natural things.*

DESTINE. — DESTITUTE.

But 'tis agreed, that there is *Fatum Christianum*, a certain *destiny* of every thing, regulated by the foreknowledge and providence of God.

Clark and Leibnitz. Mr. Leibnitz's Fifth Paper.

——— Hence in the race,
All emulous, he hears the clashing whips,
He feels the animating shouts: exerts
With eagerness his utmost powers; and strains,
And springs, and flies, to reach the *destin'd* goal.

Dodsley. Agriculture, cem. 8.

Which of us in setting out upon a visit, a diversion or an affair of business, apprehends a possibility of not arriving at the place of his *destination*: yet at the same time does not apprehend himself at liberty to alter his course in any part of his progress. *Search. Light of Nature. Freewill*, ch. xxvi.

Thus the Pagans had the same notion with that which is mentioned in Scripture, of a double *destiny* depending upon human choice.

Jortin. Remarks on Ecclesiastical History, vol. i. p. 235.

Yet such the *destiny* of all on earth;
So flourishes and fades majestick man.
Fair is the bud his vernal morn brings forth,
And fostering gales awhile the nursling fan.

Beattie. Minstrel, book i.

DE'STITUTE, *v.* DE'STITUTE, *n.* DE'STITUTE, *adj.* DE'STITUTELY, DESTITU'TION.

Fr. *destituer*; Sp. *destituir*; Lat. *destituere, destitutum*. The Fr. and Sp. from the verb: the English from the past participle. The Lat. *destituere*, (composed of *de*, and *statuere*, to fix; itself from *statum*, the past participle, of *stare*, to stand,) is, *defigere, deponere*, to unfix, to displace or pull down; and then, *derelinquere*, to leave helpless.

To leave weak or helpless or in want; to desert, to forsake, to abandon, to deprive.

This faire lady on this wise *destitute*
Of all comfort and consolation.

Chaucer. The Testament of Creseide, fol. 295.

For the princes and magistrates ought to conuerte the goodis of these ydle erth burdens into the susteutacion of the poore, and maintayne teachers and scolers lerning the tongues and Holy Scriptures, so that the chirches and ciuile ministracion be not *destituted* lerned men at any tyme.

Joye. Exposicion of Daniel, ch. y.

Sirs, quod the Lorde of Coucy, we repute you for good and trewe and valyaũt men, but we haue consydred dyuers thynges: wynter aprocheth, and we are *destytute* of vitayles and other prouysions.

Lord Berners. Froissart. Cronycle, vol. ii. ch. 174.

Doubtles she that beyng *destitutely* lefte withoute comforte of husbande, of children, of children's children, of all the worlde's solace, hath reposed all her whole hope in God.

Udall. 1 *Timothye*, ch. v.

His ladie and wife *destituted* of all honour and livings, liueth a dolefull and miserable life.

Holinshed. Ireland, vol. vi. *Epis. Ded.* p. 104.

It is the sinfullest thing in the world, to forsake or *destitute* a plantation, once in forwardness. For besides the dishonour, it is the guiltiesse of blood, of many commisserable persons.

Bacon. Essay 33. *Of Plantations.*

As for the rest of the rebels, they (being *destituted* of their head) without stroke stricken, submitted themselues vnto the King's mercie. *Id. Henry VII.* fol. 183.

——— So rose the Danite strong
Herculean Samson from the Harlot lap
Of Philistean Delilah, and wak'd
Shorn of his strength. They *destitute* and bare
Of all thir vertue.

Milton. Paradise Lost, book ix. l. 1062.

With granted leave officious I return,
But much more wonder that the Son of God
In this wild solitude so long should bide
Of all things *destitute*, and well I know,
Not without hunger.

Milton. Paradise Regained, book ii. l. 306.

The understanding, when it ceases to be ennobled with excellent things, is made ignorant as a swine, dull as the feet of a rock; and the affections are in the *destitution* of their perfective actions made tumultuous, vexed and discomposed, to the height of rage and violence. *Taylor. Sermon* 19. part ii.

Sometime to gentle Tiber I retire,
And the fam'd river's empty shores admire,
That *destitute* of strength derives its course
From thirsty urns and an unfruitful source.

Addison. A Letter from Italy.

O, my friends, have pity on this poor *destitute*, for the hand of God hath touched her.

P. St. John. Sermons, (1737,) p. 224.

Giving my body to be burned—martyrdom itself—lying down my life for religion—has nothing in it acceptable to God, if it is *destitute* of this great principle, [charity.]

Gilpin. Sermons 6. vol. iv.

Friendship is the balm and cordial of life, and, without it, 'tis a heavy load not worth sustaining,—I am unhappy,—thy mother and thyself at a distance from me; and what can compensate for such a *destitution*.

Sterne. Works. Letter 91. vol. iv. p. 286.

DESTRO'Y, DESTRO'YABLE, DESTRO'YER, DESTRO'YING, DESTRU'CT, *v.* DESTRU'CTIBLE, DESTRU'CTION, DESTRU'CTIVE, DESTRU'CTIVELY, DESTRU'CTIVENESS, DESTRU'CTOR.

Fr. *destruer*; Sp. *destruir*; It. *distruggere*; Lat. *distruere, distructum*; *de*, and *struere*, which Vossius thinks is from στερεόειν; i. e. *firmum solidumque reddere*; and thus, equivalent to the English verb, to *build*. See to CONSTRUCT.

To pull down any building or structure; any thing built or constructed; to demolish; to overthrow, to subvert, to lay waste, to ruin; to put to death, to kill.

Edwyne wende þo anon out of þe more lond,
And *destrude* wyde-aboute.

R. Gloucester, p. 242.

Laste þe hye emperour for his outrage
Come and *distruye* al hys lond. *Id.* p. 46.

Þe ferthe sorow of his lond cam þorgh þe Danes,
Þe folk of the north-lond, *destroied* þer wanes.

R. Brunne, p. 8.

My castels he takes, & seises my citez
Destruction he makes of reuteȝ and fees.

Id. p. 208.

And the Fariseis weenten out and maden a counseil ageins him: how thei schulden *distrye* him.

Wiclif. Matthew, ch. xi.

And thei hadden on hem a kyng the aungel of depenesse to whom the name bi Ebrew is Lastadon, but bi Greek Appollioun, and by Latyn he hath a name Exterminans that is a *destrier*.

Id. Apocalips, ch. ix.

The time eke that chaungeth all
And all doeth waxe, and fostred be
And all thing *destroyeth* he.

Chaucer. The Romaut of the Rose, fol. 118.

Upon a tyme as it befelle
Ayenst Jude and Israëll,
Whan sondry kynges come were
In purpose to *destroie* there
The people, whiche God kept the.

Gower. Conf. Am. book vii. fol. 163.

For ye Romains ar but *destroyers* of possible people, and theues to rob from other, that they sweate for.

Golden Boke, ch. xxxi.

DESTROY

Loe good readers, nowe haue you a great high tragicall warning with not a little tast but a gret tunne fulle at once, of my mischeuious pernicious false pestilent peruertinge and *destroyinge* of the pure sense of Goddes holye woordes in this one place, which he wil shal stãde for a playne profe that I dooe the same in all other places.

Sir Thomas More. Workes, fol. 1103. *A Treatise vpon the blessed Sacrament of ye Aulter.*

For if I schal glorie ony thing more of oure power which the Lord ghaf to us into edifying and not into ghoure *distrucioun* I schal not be schamed. *Wiclif. 2 Corynthians*, ch. x.

But how this toune came to *destruction*
Ne falleth not to purpose me to tel
For it were a long digression.
Chaucer. The first Booke of Troilus, fol. 153.

Wherof it melt, and from the hight
Withoutten helpe of any slight,
He [Icarus] fell to his *destruction*.
Gower. Conf. Am. book iv. fol. 69.

O come hither, and behold the workes of the Lorde, what *destructions* he hath brought vpon the earthe.
Bible, Anno 1551. *Psalme* 46.

——————————— And now
Through all restraint broke loose he wings his way
Not far off heav'n, in precincts of light
Directly towards the new created world,
And man there plac't, with purpose to assay
If him by force he can *destroy*, or worse
By some false guile pervert.
Milton. Paradise Lost, book iii. l. 91.

Whatsoever is in the world is but ὕλη πῶς ἔχουσα, matter so and so modified or qualified, all which modifications and qualifications of matter are in their own nature *destroyable* and the matter itself (as the basis of them, not necessarily determin'd to this or that accident) is the only ἀγένητον καὶ ἀνώλεθρον, the only necessarily existent. *Cudworth. Intellectual System*, fol. 70.

Hugo amongst these troops spy'd many more,
Who had, as brave *destroyers*, got renown;
And many forward wounds in boast they wore,
Which if not well reveng'd, had ne'er been shown.
Davenant. Gondibert, book i. can. 2.

What little ground there is to persuade a man, left to his own free reason, that God should be pleased with the killing and burning of beasts, or with the *destroying* of such things by fire of which better use may be made, if they were disposed of some other way.
Bishop Wilkins. Of Natural Religion, book i. ch. xii.

The world which perished by water, was no other than the sublunary world; the heaven whereof is that which we call air, but the Scripture heaven; which sublunary heaven, together with the earth, was marred by that general deluge; and the creatures, belonging to them both, either wholly *destructed*, or marvellously corrupted from that they were before.
Mede. Paraphrase on St. Peter, (1642,) p. 12.

We fear'd, that the fanatic war,
Which men against God's houses did declare,
Would from the Almighty enemy bring down
A sure *destruction* on our own.
Cowley. Ode, upon his Majesty's Restoration and Return.

Thou fly'st thy country and more happy state,
To seek in some strange land a stranger fate,
And under foreign climes and unknown stars,
T' encounter hazards and *destructive* wars.
Sherburne. Translations. Forsaken Lydia.

The main of our affliction raiseth from the *destructiveness* of the sentence, as being therein contrary to that other our fundamental native right which enjoins, That fines should have regard to the qualities of the persons.
State Trials. Trial of John Lilburne.

That heavenly virgin, that exalted goodness
Could see me tortur'd with despairing love,
With artful tears could mourn my monstrous sufferings,
While her base malice plotted my *destruction*.
Smith. Phædra and Hippolitus, act iii.

Loaded with gold, he sent his darling, far
From noise and tumults, and *destructive* war:
Committed to the faithless tyrant's care.
Dryden. Virgil. Æneid, book iii.

And first, for the doctrine that states the time of repentance *destructively* to a pious life. *South. Sermon* 6. vol. vii.

DESTROY — DESULTORY.

Consider I beseech you, of the desperateness and excessive unavoidable *destructiveness* of these monstrous ways to the speedy peace and settlement of our church and state, and of the safety and security of the things yourselves have pitched on for peace and settlement in and by the treaty.
Parliamentary History, Anno 1648. *Mr. Prynne's Speech, &c*

Helmont doth somewhere wittily call the fire the *destructor* and artificial death of things.
Boyle. The Sceptical Chymist, vol. i. p. 527.

Why should we not rather permit men to use their understandings as well as they can; and where they fail of the truth, to bear with them, as God himself without question will; than by stickling for every unnecessary truth, *destroy* that peace, and love, and amity, that ought to be among Christians.
Sharp. Works. Sermon 1. vol. i. p. 16.

The dry land surface we find naturally every where almost carpeted over with grass, and other agreeable wholesome plants; propagating themselves in a manner every where, and scarcely *destroyable* by the weather, the plough or any art.
Derham. Physico-Theology, book iv. ch. xi.

A victory so early, so complete and so cheaply purchased, that we have some reason to hope it may fix the fortune of the war, and put an end to the *destructions* of the *destroyer*.
Atterbury. Sermon 1. vol. i.

Sweet nature, stripp'd of her embroider'd robe,
Deplores the wasted regions of her globe;
And stands a witness at truth's awful bar,
To prove you there *destroyers* as ye are.
Cowper. Heroism.

Therefore forms, qualities and essences are producible by composition, *destructible* by dissolution, and interchangeable among one another by the various stationing of the materials composing them. *Search. Light of Nature*, vol. ii. part i. ch. ii.

DESUETUDE; *de*, and *suere*, *quasi* usu ire, to go by use or usage, to accustom. *Disuse*; neglect or forbearance of use.

It is easily seen, that those things whiche a man useth himself unto, so that they seem to become another nature; yet some *desuetude* from them evidences to him, that they are not so necessary and unseparable as he once thought them.
Hale. Contemplations, vol. ii, p. 57. *Of Self-denial.*

As this assistance of Presbyters was at first for necessity, and after by custom it grew a law; so now *retro*, first the necessity failed, and then the *desuetude* abrogated the law, which before, custome had established.
Taylor. Polemical Discourse, fol. 147. *Episcopacy Asserted.*

A defect or *desuetude* of these latter [confirmations] must no less starve and alter, than a superfluity of the former [ordinations] overstock the church. Both of them, I am sure, likely to prove fatal to it. *South. Sermons*, vol. iv. p. 35.

This is the only instance in which wise laws have suffered a sort of tacit repeal by a general consent in the neglect of them, and have passed into *desuetude*; and in such cases the old law cannot safely be restored but by new enactments.
Horsley. Speeches, p. 277.

DESU'LTORY, DESU'LTORILY, DESU'LTORINESS, DESULTO'RIOUS. } *Desilire*, *-sultum*; *de*, and *salire*, to leap. Desultor, *qui binos trahens equos, ex uno mira celeritate in alterum* transiliret. Vossius.

Leaping, starting, moving quickly from one thing to another; moving by fits and starts; unsteady, inconstant, unsettled, wavering.

For as it happens in dreams and madnes, where the argument is good, and the discourse reasonable oftentimes; but because it is inferred from weak phantasms, and trifling and imperfect notices of things, and obscure apprehensions, therefore it is not only *desultorious* and light, but insignificant, and far from ministering to knowledge. *Taylor. Rule of Conscience*, book i. ch. ii.

Most readers, and even many learned men, peruse the Scripture so slightly and *desultorily*, that so transient and superficial a view makes them overlook in it, a multitude of excellent and instructive things.
Boyle, vol. vi. p. 786. *The second Part of the Christian Virtuoso.*

DESULTORY. — DETACH

I say therefore, in which epistles, are some things hard to be understood, which they that are unlearned and unstable (that are unlearned, i. e. unskilled and unversed in divine things: unstable i. e. of light, *desultory*, unbalanced minds,) wrest as they do other Scriptures, to their own destruction.

Atterbury. Sermon 9. vol. iii.

Much of the seeming *desultoriness* of my method, and frequency of my rambling excursions, have been but intentional and charitable digressions out of my way, to bring some wandering friends unto theirs, and may closely enough pursue my intentions, even when they seem most to deviate from my theme.

Boyle. Works, vol. ii. p. 254. *To the Reader.*

This makes my reading wild and *desultory*: and I seek refuge from the uneasiness of thought from any book, let it be what it will, that can engage my attention.

Warburton. Works, vol. i. p. 112. *Life.*

DESUME, *desumere*; *de*, and *sumere*, to take. See CONSUME.

To take away.

It is not with intent to reproach the Scripture, or those phrases that are *desumed* from it, but to shew the boldness and mistakes of them that have misapplied or abused them.

Hale. Contemplations, vol. i. p. 408. *Of Religion.*

Nor is this Salamander's wool *desumed* from any animal but a minerall substance, metaphorically so called from this received opinion. *Sir Thomas Brown*, book iii. ch. xiv.

Every man must needs see that in the natural course of things this pebble doth suppose, as preexistent to it, the more simple matter out of which it is *desumed*, the heat and influence of the sun, and the due preparation of the matter; which takes up a competent time, and that necessarily, before this pebble had its complete being.

Hale. Origin of Mankind, fol. 76. sec. 1. ch. iii.

In some cases this kind of vessel is inferiour to those tubulated retorts, that were of old in use, and mentioned by Basilius Valentinus, and from which Glauber probably *desumed* that, which we have been speaking of.

Boyle. Works, vol. ii. p. 140. *The Usefulness of Natural Philosophy*, part ii. ess. 5.

Which may appear by that part of our eighteenth experiment whence the matter of fact is *desumed*.

Id. vol. i. p. 132. *Touching the Weight and Spring of Air*, part i. ch. v.

DETA'CH, DETA'CHED, DETA'CHEDLY, DETA'CHMENT. } *De*, and *tach*, from the A. S. *tæcan*, *capere*, to take. To remove any thing *attached*, (q. v.) any thing fixed, fastened, united or conjoined.

To disunite, disjoin, separate, send part away.

The Elector sent Count Mercy with a considerable body, to pass the Rhine near Basil, and on design to break into Frenche Comte: but a *detached* body of the French lying in their way there followed a very sharp engagement.

Burnet. Own Times. Queen Anne, Anno 1709.

Brief notices of different particulars of this case, are given *detachedly* by Rushworth and Whitelocke; and the judge himself has left us some very bold and spirited accounts of his bold and spirited carriage, and arguments in the course of it.

State Trials. The Case of Judge Jenkins.

It was pretended that he [the Duke of Marlborough] ought to have sent a force to support Opdam, or made an attempt on Villeroy's army, when it was weakened by the *detachment* sent with Bouflers.

Burnet. Own Times. Queen Anne, Anno 1703.

They are, in short, instruments in the hands of our Maker, to improve our minds, to rectify our failings, to *detach* us from the present scene, to fix our affections on things above.

Porteus. Sermon 1. vol. ii.

'Tis not for our own strength, brother Shandy; a centinel in a wooden centry-box might as well pretend to stand it out against a *detachment* of fifty men. We are upheld by the grace and the assistance of the best of beings.

Sterne. Tristram Shandy, ch. vii.

DETA'IL, *v.* DETA'IL, *n.* } "Fr. *detailler*; to piecemeal, to cut into pieces or parcels. *Tale*, the past participle of the A. S. verb *tell-an*; something told; to tell by *tale*, i. e. by *numeration*, not by weight or measure, but by the number told. *Retail*, *told* over again." Tooke, ii. 352.

To detail, to tell or enumerate the particulars, to particularize, to state minutely.

As if a man would say, that necessary it is for him to offer wrong in *detaile*, who mindeth to do right in the gross.

Holland. Plutarch, fol. 306.

But I shall not enter into a *detail* of the arguments of the earth's motion, and the objections made against it because I have done this in the preface.

Derham. Astro-Theology, book iv. ch. iii.

I mean not to write his [Evelyn] life, which may be found *detailed* in the new edition of his *Sculptura*, in Collins's *Baronetage*, in the *General Dictionary*, and in the *New Biographical Dictionary*. *Walpole. Catalogue of Engravers*, vol. v. p. 145.

Though Homer describes Laertes in his rural occupations as busied in this part of agriculture; yet Hesiod, in a professed and *detailed* poem on the subject, never once mentions the method of dunging the land.

Warburton. The Divine Legation, book iv. *Notes to* p. 83.

He [Job] makes a transition from the singular to the plural, and back again, a remarkable amplification intervening, expressive of his desire of death, the force and boldness of which is incomparable; at last, as if suddenly recollecting himself, he returns to the former subject, which he had apparently quitted, and resumes the *detail* of his own misery.

Lowth. Lecture 14. vol. i. *The Sublime in General.*

DETA'IN, DETA'INER, DETA'INING, DETA'INMENT, DETE'NTION. } Fr. *detenir*; It. *detenere*; Sp. *detenar*; Lat. *detin-ere*, *detentum*, (*de*, and *tenere*, to hold.) To hold from, or withhold; to hold or keep back, *sc.* from going away; to stop, stay, retard, delay.

Thomas Archbishop of Yorke, of his great goodnes
Unto this place did restore willingly again
Those lands, which Aldred his precessor dubtless
By 29 yeare wrongfully did *detayne*.

R. Gloucester, p. 582.

There is not so ranke a traytor, nor so arrant a thiefe, nor so cruel a murderer, which is apprehended and *deteigned* in prisone for his offence, but he shal be brought before the iustice to heare his iudgemente. *Hall. Henry IV. The firste Yere.*

For some of thē be fayne for their soluciō, to graunt almost that their paine in the fire wer but a *detayning* therin by some strenger power then themselfe, & then wer the pain but as a prisōment and restraint of lybertie, if the fyre burn them not.

Sir Thomas More. Workes, fol. 386. *The first Part of the Confutacion of Tyndall.*

And lest, some bad and untrue conceits might be had as well of the cause of the earl's *detainment*, as of the manner of his death, it was therefore thought necessary to have the truth thereof made known in that presence.

State Trials. Inquisition upon the Death of the Earl of Northumland.

So craving expedition of his demand, minding to proceede further south without long *detention* in those partes, he dismissed them after promise given to their best endeauour to satisfie speedily his so reasonable request.

Hakluyt. Voyage, &c. Sir H. Gilbert, vol. iii. fol. 150.

For pity now she can no more *detain* him;
The poor fool prays her that he may depart:
She is resolv'd no longer to restrain him;
Bids him farewell, and look well to her heart.

Shakspeare. Venus and Adonis.

The commandment of the writ being to shew the cause of his *detaining* in prison, the keeper of the gate-house doth not give a full answer unto the writ, unless the cause of the *detainment* in prison be returned.

State Trials. Proceedings on the Habeas Corpus brought by Sir T. Darnel and others.

That no freemen ought to be committed or *detained* in prison by the command of the king or privy council, or any other unless some cause of the commitment, *detainer*, or restraint be expressed, for which by law he ought to be committed, *detained*, or restrained.

State Trials. Proceedings in Parliament relating to the Liberty of the Subject. 3 *Charles I.*

'Twere better and safer to venture the casting away one almes sometimes, then by scruples and prudence to endanger the *detaining* a thousand, when they are due and necessary.

Hammond. Works, vol. i. fol. 295. *Of Fraternal Admonition.*

In regard whereof there was nothing could assure the quiet of both realms in their opinions but their *detention* under safe custody, which could not be esteemed dishonourable, the just causes and occasions being published and made manifest to the world.

Spotiswood. Church of Scotland, book v. *Anno* 1570.

His pious mother, anxious for his life,
Detain'd her son; and me, my pious wife.
To them the blossoms of our youth were due;
Our riper manhood we reserv'd for you.

Dryden. Ovid. Metamorphoses, book xiii.

He has granted many petitions: denies encroaching upon any man's freehold, unless in forcible *detainers*.

Parliamentary History. Charles II. Anno 1668.

When the same eye, without the least *detainment* in any of the particular parts, and resting, as it were, immoveable in the middle, or center of the tablature, may see at once, in an agreeable and perfect correspondency, all which is there exhibited to the sight.

Shaftesbury. Works, vol. iii. p. 437. *The Judgment of Hercules*, ch. v.

That which is got by those means [fraud, &c.] is not our own; nor is the possession of it truly wealth, but usurpation, and *detention* of spoil and rapine which we ought to disengage.

Barrow. Sermon 5. vol. i.

But I'll play fast and loose with you yet, if there be law; and my Minor and writings are not forth coming, I'll bring my action of *detinue* or trover.

Wycherley. The Plain Dealer, act iii. sc. 1.

Most pressing instances were still made that the canoes might be restored and having now the greatest reason to believe, either that the things for which I *detained* them were not in the island, or that those, who suffered by their *detention*, had not sufficient influence over the thieves to prevail upon them to relinquish their booty, I determined at length to give them up.

Cook. Voyage, vol. i. book i. ch. xiv.

For there can never be a deposit without the owner's consent, and a depositary would be chargeable only for gross negligence, whereas the pawnee, whose special property is determined by the wrongful *detainer*, becomes liable in all possible events to make good the thing lost, or to relinquish his debt.

Sir William Jones. Works, vol. viii. p. 409. *The Law of Bailments.*

Southcote declared in *detinue*, that he had delivered goods to Bennet, to be by him safely kept: the defendant confessed such delivery, but pleaded in bar, that a certain person stole them out of his possession.

Id. Ib. vol. viii. p. 368. *On Bailments.*

DETINUE, in *Law*, as used in the above citation from Wycherley, is a Writ which lies against a man, who having goods or chattels delivered to keep, refuses to redeliver them; it answers in some measure to the *Actio depositi* of the Civilians. It is necessary to ascertain the thing Detained in such manner, that it may be specifically known and recovered: thus it cannot be brought for money, corn, or the like; for they cannot be identified, unless by being in a bag or sack they may be distinguishably marked. In order to ground an Action of Detinue, the following points are requisite: That the Defendant came lawfully into possession of the goods, either by delivery to him or by finding them; that the Plaintiff have a property; that the goods themselves be of some value; and that they are ascertained in point of identity. Upon this the Jury, if they find for the Plaintiff, assess the value of the things Detained, and damages for such Detention. The judgment is conditional, that the Plaintiff recover the goods, or, if these cannot be had, their value and damages for Detaining them. There is one disadvantage which attends this Action, that the Defendant is permitted to exculpate himself by oath, which privilege is grounded on the confidence originally reposed by the lender in the borrower, whence arose strong presumptive evidence, that in the Plaintiff's own opinion the Defendant was worthy of credit. (Co. Litt. 395.) For this reason this species of action is of late much disused, and has given place to the action of Trover. Wentworth, *System of Pleading*, vii.; Selwyn, *Abridgement of Law of Nisi Prius.*

DE'TECT, *v.* DE'TECT, *adj.* DE'TECTOR, DE'TECTION. *Detegere, detectum*, to uncover; (*de*, and *tegere*, to cover. Gr. στέγ-ειν.) To uncover, to discover, to lay bare, to expose; to bring to light; to see or search through any concealment.

If he that weareth [an auncient robe] it be vyciouse, it more *detecteth* howe moch he is vnworthy to wear it;—the remembraunce of his noble auncetour makynge men to abhorre the reproche gyuen by an yuell successour.

Sir Thomas Elyot. Gouernour, book ii. ch. iv.

But the wiely & wicked thoughtes of such, the light of the truth of the Gospel when it ariseth, shal plainly find out & *detect*.

Udall. Luke, ch. ii.

This ix. yere, aboute Mydlent a preest named Sir Thomas Bagley, and vicar of a vyllage in Essex, called Manuedern, a lytell from Walden, was *detect* of heresy, vpon the whiche he was degrated, and then brent in the place of Smythfielde.

Fabyan. Anno 1531.

He sheweth incidētly wherfore it were not reason in a *detection* of heresy, to suffer, the witnesses published and the crime wel proued, any new witnesses to be receiued for the partie that is accused.

Sir Thomas More. Workes, fol. 211. *A Dialogue concerning Heresies.*

I mean not in speaking this to upbraid or *detect* Timoleon, for that he accepted a fair house the Syracusans gave him in the city, and a goodly mannor also in the countrey: for in such cases there is no dishonesty in receiving, but yet it is greater honesty to refuse then to take.

Sir Thomas North. Plutarch, fol. 237. *The Comparison of Pavlus Æmylivs with Timoleon.*

Now before I leave this, I shall take the opportunity, which this head offers, to endeavour the *detection* of some grand prejudices of sense, in two instances.

Glanville. The Vanity of Dogmatizing, ch. ix.

In which bargain, that the city might receive no loss, the tenth part of the fine was ordained as a reward unto the *detectors* of lands concealed.

Ralegh. History of the World, book v. ch. iii. sec. 18.

——— While he with watchful eye
Observes, and shoots their treasons as they fly:
Their weekly frauds his keen replies *detect*;
He undeceives more fast than they infect.

Dryden. Absalom and Achitophel.

And that no man whatsover, so presented and *detected* by the virtue of the oaths of such questmen, shall molest or trouble at the law any of the questmen for such presenting, upon pain that every such *detected* offender commencing any such action against the *detector* in such case, shall forfeit to the queen's majesty's use ten pound.

Strype. Life of Grindal. An Appendix of Original Papers, book i. No. 6.

These things so happily meeting, may argue God (who mouldeth the hearts, who guideth the hands, who enlighteneth the minds of man) to have been engaged in the *detection* of this day's black conspiracy.

Barrow. Sermon 11. vol. i.

DETECT. — DETERGE

For were not such miracles and oracles at last generally believed? or, if several impostures were *detected*, does the author imagine that such *detection* would utterly sink the credit of all future miracles.
Hurd. Works, vol. viii. p. 174. *Remarks on Mr. Weston's Enquiry.*

The Romans were plagued with a set of public officers, belonging to the emperor's court, called *Curiosi*, and *Imperatoris oculi*, part of whose employment was to go about as *detectors* of frauds and misdemeanors.
Fortin. Remarks on Ecclesiastical History, vol. i. p. 13.

DETENEBRATE; *de* and *tenebræ*, darkness, which Vossius thinks is from *ten-ere*, to hold; because men in darkness (*in tenebris*) are held, (*quasi teneantur*,) and dare not move themselves freely least they strike against any thing, or fall from an eminence.

Yet are their tractates little auxiliary unto ours, nor afford us any light to *detenebrate* and clear the truth.
Sir Thomas Brown, book vi. ch. vi.

DETE'R, *v.* DETE'RMENT, DETE'RRING. *Deterrere*, to frighten from; *de*, and *terrere*; Gr. ταράσσ-ω, to frighten.
To frighten from (*sc.* doing any thing;) to cause to cease or desist; and thus, to hinder, to prevent.

So much the horror of so vile a deed,
In vilest minds, *deters* them to proceed.
Daniel. History of Civil Wars, book iii.

C. It is, first, a *determent* from this sin; secondly, a direction how to avoid it. The *determent* this; to consider how fearful a thing it were, if God should judge us without mercy; and how reasonable it is, that he should so do, if we be so unmercifull to other men.
Hammond. Works, vol. i. fol. 91. *Practical Catechism.*

For although on her head there seems to be crownes of gold, and her haire like the haire of women, yet her teeth appeare as the teeth of lions and her sting like that of scorpions; so that the *deterrings* and disabuses appeare together with the delectations.
Mountague. Devoute Essayes, Treat. 10. sec. 4.

So that upon consideration of the whole matter, there is no reason why any man should be *deterr'd* from a holy and virtuous life for fear of the labour and pains of it. Because every one that is wicked takes more pains in another way, and is more industrious only to a worse purpose.
Tillotson. Works. Sermon 7.

As piety doth require duties somewhat high and hard, as much crossing the natural inclinations and desires of men, it particularly for the over-ruling such aversion, doth need answerably great encouragements to the practice, and *determents* from the transgression of what it requireth.
Barrow. Works. Sermon 32. vol. ii.

Behaving with the agility and boldness peculiar to sailors, they were rather animated than *deterred* by the flames and falling buildings amongst which they wrought.
Anson. Voyage round the World, book iii. ch. x.

DETE'RGE, DETE'RGENT, *adj.* DETE'RGENT, *n.* DETE'RSION, DETE'RSIVE. *Detergere, detersum*, to wipe away; *de*, and *tergere, tersum*, to wipe, which Vossius thinks is from τέρσ-ω, Æol. for τείρ-ω, which signifies ξηραίν-ω, or *siccare*, to dry; and, consequently, to wipe or rub dry. And thus,
To wipe off or away, to cleanse, to purify.

When it is burnt, there is made of the ashes a strong leie, very *detersive*, and scouring. *Holland. Plutarch*, fol. 667.

Sea salt preserves bodies, through which it passeth, from corruption, and it *detergeth* the vessels, and keeps the fluids from putrefaction. *Arbuthnot.*

The food ought to be nourishing and *detergent*. *Id.*

The virtues of the most valuable preparation, I mean salt of amber, are in a great degree answered by tar-water, as a *detergent*, diaphoretic, and diuretic. *Bishop Berkeley. Siris*, sec. 23.

I endeavoured *detersion*; but the matter could not be discharged.
Wiseman.

DETE'RIORATE, DETERIORA'TION. "Fr. *deteriorer*; to impair, make worse, mar, spoyl, (destroy.)" Cotgrave. *Deterius* a *terendo*; because things are the worse, the more they are *worn*.

And besides, the refined gold, there lay upon the cavity of the coppel some dark-coloured excrements, which we concluded to have proceeded from the *deteriorated* metal, not from the lead.
Boyle. Works, vol. iv. p. 367. *Historical account of a Degradation of Gold.*

It is not, therefore, without deep concern that I observe a measure proposed to the legislature which has a direct tendency to degrade grammar schools; and, if not absolutely to abolish them or diminish their number, yet to alter and *deteriorate* their constitution.
Knox. Works, vol. iv. p. 286. *Remarks on Grammar Schools.*

Such changes are falsely imputed to levity, falsehood, or caprice in the patron, since they may be more justly ascribed to the client's gradual *deterioration*.
Goldsmith. Citizen of the World, let. 99

DETE'RMINE, DETE'RMINABLE, DETE'RMINATE, DETE'RMINATELY, DETERMINA'TION, DETE'RMINATIVE, DETE'RMINATOR, DETE'RMINATING, *n.* DETE'RMINATEDLY. Fr. *determiner*; Sp. *determinar*; It. *determinare*; Lat. *determinare*, *terminum* dare, to bound, to fix the bound or *terminus*. Gr. τέρμων, *ων*. To bound, to limit, to define, to end; to confine, fixor settle the bounds, the limits, the ends; and thus, met. to conclude, to decide, to resolve.

But I sei as longe tyme as the eyr is a litil child, he diuerith no thing fro a seruant whanne he is lord of alle thingis, but he is vndir keperis and tutouris into the tyme *determined* of the fadir.
Wiclif. Galathias, ch. iv.

As Tullius can *determine*
Which in his time was full sage.
Chaucer. The Romant of the Rose, fol. 139.

Have ye than a figure *determinat*
In helle, ther ye ben in your estat?
Id. The Freres Tale, vol. 7041.

But nowe to enforme thee, that yee been lich to Goddes, these clarkes sain, and in *determinacion* shewen, that three things hauen the names of Goddes been cleaped, that is to saine: Man, Deuill, and Images. *Id. The Testament of Loue*, fol. 294.

——————— They *determine*,
That in the maner as it stoode,
They wolde hym bath in childes blood
Within seuen winter age.
Gower. Conf. Am. book. ii. fol. 46.

For I am *determined* to gather the people and to brynge the kyngdomes together that I maye poure out myne anger, yea all my wrathful displeasure vpon them.
Bible, Anno 1551. *Sophony*, ch. iii.

And so the matter was a *determynge* (concernynge the men that had outlandysh wyues) vntyll the new moone of the fyrst moneth.
Id. Ib. The third Boke of Esdras.

The 15 day in the morning the captaine came downe with 100 men with him and brought his wife, and many others brought their wiues also, because their towne was 8 miles vp in the countrey, and they *determined* to lie by the sea side till they had bought what they would.
Hakluyt. Voyages, &c. M. W. Tourson, vol. ii. p. 2. fol. 35.

Another is that he sayth ye nunne was kept in ple in ye spiritual law for a matter *determinable* in ye kinges court.
Sir Thomas More. Workes, fol. 298. *The Supplication of Soule.*

TER-INE.

Item, that he contrary to the great Charter of England caused diuers lustie men to appele diuers olde men, vpon matters *determinable* at the common law, in the court marciall, because that in that court is no triall but onely by battaile.

Hall. Henry IV. The Introduction, fol. 8.

Therefore I have not thought amisse now to finish and pece up the said Complaynt of Philomene, observing neuertheless the same *determinate* inuention which I had propounded and begonne (as it is saide) twelue yeeres now past.

Gascoigne. The Complaynt of Philomene.

But whē it [a kynge to raygne ouer thē] was ones *determinatly* graunted them, what was more earnestly requyred of God in that magnifycent mynystracyon, then were the necessary affayres of relygion. *Bale. Apology*, p. 1. *Epistle Dedycatorye.*

At such time as Alexander assembled the Grecians in Isthmos for the *determinacion* of his iourney into Perse, many oratours & philosophers came to visite him, onely Diogenes that remayned about Corinth, kept him selfe away.

Brende. Quintus Curtius, book iii. fol. 15.

Then y^e^ iiii. day of May was an Oyer & *determiner* at Londō before y^e^ Mayre, the Duke of Norffolke, the Erle of Surrey and other. *Hall. Henry VIII. The ninth Yere.*

He said likewise, he would undertake (and he could not but be believ'd from the reasonableness of it,) that his presence, would in a moment, *determine* the restitution of the Palatinate to his brother and sister.

Clarendon. History of Civil War, vol. i. part i. p. 13.

The circuit thereof, through divers creeks, is not well *determinable*; but as astronomers use to measure the stars, we may account it a city of the first magnitude.

Reliquiæ Wottonianæ, p. 215.

And it seemeth that upon this aduise they tooke their *determinate* resolution for this course, and to put it into execution with all speede, eyther that night or the next at the furthest.

Stow. Queene Elizabeth. Anno 1601.

And the necessitie which might have secured more the creature, would not have honoured so much the creator; God would have receiv'd no voluntary love for his only creatures indued with that capacitie, if the affections of angels and men had been *determinately* fix'd by their creation.

Mountague. Devoute Essayes, Treat. 3. sec. 1.

Why do we stick in this point [in reforming the church] and not rather proceed in it with all expedition? For indeed according to the laws of this kingdom, as it hath the dignity of preeminence, so let us give it the priority in our *determinations*.

State Trials. Proceedings against the Bishop of Ely.

Upon the same account, as our Lord Christ's body could not be longer detained under the power of death, then the *determinative* time of three days, because the debt which he undertook was paid: so that "it was not possible he should be holden of it." *Acts*, ii. 24.

Hale. Contemplations, vol. ii. p. 363. *The Knowledge of Christ Crucified.*

The last thing I came to in the last discourse, is this, [Vs,] Hath loved us, He hath not only put forth an act or purpose of love at random, indefinitely, that he would love some of us, or that he would love mankind; but [us] *determinately*.

Goodwin. Works. Sermon 11. vol. i. p. 2.

From whence notwithstanding we cannot conclude the non-existence of the rainbow; nor is that chronology naturally established, which computeth the antiquity of effects arising from physical and setled causes, by additional impositions from voluntary *determinatores*. *Sir Thomas Brown*, book vii. ch. iv.

So that the Sanhedrin and Congregation of the people were the highest soveraigne power, and principall *determiners* of publike matters concerning warre and peace.

Prynne. Treachery and Disloyalty, &c. part v. fol. 141.

Amongst the rest for the *determining* of quarrels that might arise in case of doubtful title, or of false accusation or the like, they put themselves upon many unusual forms of tryal; as to handle red hot iron, to walk bare foot on burning coals.

Hale. Rem., part i. p. 92.

But the answer to this, is not difficult, viz: That the point now before us is not wholly *determinable* from the bare grammatical use of the words; but the sense of these words must be sometimes also *determined*, by the particular state and circumstance of the objects to which they are applied. DETERMINE. — DETEST.

South. Sermons, vol. iv. p. 253.

Now measure alone in any modern language, does not constitute verse; those of the ancients in Greek and Latin, consisted in quantity of words, and a *determinate* number of feet.

Dryden. Essay on Dramatick Poesie.

But if a competent quantity of that water be boiled (or permitted to exhale) away, and the remaining liquor be suffered to rest awhile, especially in a cool place the saline particles will by reuniting themselves, and by the exclusion of the aqueous parts constitute stable and *determinately-figured* icicles of crystals.

Boyle. Works, vol. i. p. 420. *History of Firmness.*

The parliament having received an account of the hopeful condition of their affairs in Ireland, and of the great appearance there was of a speedy *determination* of that war, appointed a committee to summon before them those adventurers who, in the year 1641, had advanced monies upon the lands in Ireland.

Ludlow. Memoirs, vol. i. p. 339.

We own it [Scripture] to be the rule of our lives, and the foundation of our faith, and in all our considerable controversies we place it in the throne (as the councils of Ephesus and Aquileia did) for the moderator and *determiner* of such doubts and differences.

Comber. Companion to the Temple. The Lessons, part i. sec. 9.

By *determining* the will, if the phrase be used with any meaning, must be intended, causing that the act of the will or choice should be thus, and not otherwise: and the will is said to be *determined*, when, in consequence of some action, or influence, its choice is directed to, and fixed upon a particular object.

Edwards, (Jon.) On the Freedom of the Will, part i. sec. 2.

Their true and real character, as to virtue and vice, is *determinable* only by their inward principles and sentiments, which are known to God alone, who searcheth the heart and reins.

Sherlock. Discourse 25. vol. i.

We perceive the distance of visible objects more exactly and *determinately* with two eyes than with one.

Reid. Enquiry, ch. vi. sec. 22.

As when we speak of the *determination* of motion, we mean using the motion of the body to be such a way, or in such a direction rather than another.

Edwards, (Jon.) On the Freedom of the Will, part i. sec. 2.

But if the term, added to make up the complex subject, does not necessarily or constantly belong to it, then it is *determinative*, and limits the subject to a particular part of its extension; as, Every pious man shall be happy.

Watts. Logic, part ii. ch. ii.

——————— And where is he,
So stubborn and *determinedly* stiff,
But shall at some time bend the knee to love,
And make obeisance to his mighty shrine?

Cumberland. From Alexis. The Observer, No. 143.

To talk of the *determination* of the will, supposes an effect, which must have a cause. If the will be *determined*, there is a *determiner*.

Edwards, (Jon.) On the Freedom of the Will, part i. sec. 2.

DETE'ST, DETE'STABLE, DETE'STABLY, DETE'STABLENESS, DETE'STATE, DETESTA'TION, DETE'STER, DETE'STING, *n.* } Fr. *detester*; It. *detestare*; Sp. *detestar*; Lat. *detestari*. Obtestatio *est cum Deus* testis *in meliorem partem vocatur.* Detestatio, *cum in deteriorem.* Festus. *Deum* testari *hoc vel illud mihi odiosum.* To call God to witness that this or that is odious or hateful to me. And, generally,

To loathe, abhor, hate, abominate; dislike in a great degree.

DETEST. But I finde in Erasmus my derlyng y^t he *detesteth* and abhorreth the errours & heresies that Tyndall plainly teacheth and abideth by, and therefore Erasmus my derlyng shalbe my dere derlyng stil.

Sir Thomas More. Workes, fol. 422. *The first Part of the Confutacion of Tyndall.*

And doubtlesse if you bryng not foorth the holy fathers that make for you, you shall not alonely bee taken for abhominable and open lyers, but also for shameful and *detestable* sclaunderers both of holy church, and also of holy fathers.

Barnes. Workes, fol. 302. *On receiving the Holy Communion.*

Yet it hath been tolde vs by diuers great clerkes that neither she is our lawful doughter nor her mother our lawful wife, but that we liue together abhominably and *detestably* in open adultery. *Hall. Henry VIII. The twentieth Yere.*

How dare he bee so impudente as to embrace and wurshippe this holie booke, the whiche in all kinde of liuing and conuersacion is vtterly geuen and married vnto this worlde, whiche as a mortall enemy the doctrine of the Ghospel dooeth *detestate* & abhorre. *Udall. John, Pref.* fol. 303.

For if an open sinner be found among vs, we must immediatly amende him or caste him out of the congregation with defiance and *detestation* of his sinne.

Tindall. Workes, fol. 426. *Exposition vpon the first Epistle of Saint John*, ch. v.

Daily he tempted her with this or that,
And neuer suffred her to be at rest:
But euermore she him refused flat
And all his fained kindnesse did *detest.*
Spenser. Faerie Queene, book iii. can. 8.

By reason of his cruelty, he became *detestable*, not onely to his owne subjects but also to his neighbours round about.
Usher. Annals. Anno Mundi 3867.

Lycurgus *detestably* abhorring this brutish and savage unnaturalness of the woman, did not reject her offer made him, but seemed rather to be very glad, then to dislike it.
Sir Thomas North. Plutarch, fol. 34. *Lycurgus.*

Well therefore might the lord president, whom I shall always mention with as much honour, as you with contempt, nay whom your contempt confirms to me to be the more honourable, well might he *detestate* star-chamber examinations, as they had been abused in the late king's days.
State Trials. The Trial of Colonel John Lilburne.

The Earle of Kildare being charged before King Henry the Seauenth, for burning the metropolitane church of Cassillis in Ireland, and many witnesses procured to auouch the trueth of the article against him, he sodainly confessed it to the great wondring and *detestation* of the councel.
Camden. Remaines. Wise Speeches, p. 284.

Which is nothing else but to rob men, and make God the receiver, who is the *detester*, and will be the punisher, of such crimes. *Hopkins. Sermons*, fol. 94.

And yet this is not enough to inferre, that we consent with the Lutherans, eyther in their abhorring and *detesting* of it, or in those opinions which they hold against it; except there could be given, *Nihil tertium.* *Mountague. Appeale to Cæsar.*

Amidst our course Zacynthian woods appear;
And next by rocky Neriots we steer:
We fly from Ithaca's *detested* shore,
And curse the land which dire Ulysses bore.
Dryden. Virgil. Æneid, book iii.

All that had made defection from their cause, or that were thought indifferent as to either side, which they call *detestable* neutrality, were put out of commission.
Burnet. Own Times, vol. i. p. 64.

Other occasions will put us upon this thought; but chiefly a strong view of merit in a generous character, oppos'd to some *detestably* vile one.

Shaftesbury. Essay on Freedom of Wit and Humour, part iv. sec. 2.

Under the strong image of the unfitness and abominableness, and *detestableness* and profaneness of any uncleanness or impurity appearing in the Temple of God; the odiousness of all moral impurity, of all debauched practices whatsoever, in any person who professes himself to be a worshipper of God, is set forth after a more lively and affecting manner.
Clark. Sermon 6. vol. iii. DETH-DETH

But here I had a lingering view of approaching death, and little or no hopes of escaping it; and I must confess that my courage, which I had hitherto kept up, failed me here; and I made very sad reflections on my former life, and look'd back with horrour and *detestation*, on actions which before I disliked, but now I trembled at the remembrance of.
Dampier. Voyages, Anno 1688.

It grew high time for the English nation to think of recovering itself from some of that infamy and loud reproach, that the spilling of innocent royal blood, and the prophane invasion of all that was sacred or civil had brought upon it, in the opinion of all the nations round about, that stood as spectators and *detesters* of those religious barbarities, those villanies cloaked and sanctified with the name of reformation.
South. Sermon 4. vol. ix.

For as the gates of Hades I *detest*
The sordid wretch, whom want can tempt to lie.
Cowper. Homer. Odyssey, book xiv.

In our country, great numbers have been condemned to die at different times, after a public trial, by the most eminent judges of the kingdom: and in some places, for a perpetual memory of their diabolical practices, anniversary sermons and solemnities have been piously instituted, and subsist at this day, to propagate a *detestation* of them to all posterity.

Middleton. Works, vol. i. p. 180. *An Enquiry into the Miraculous Powers.*

DETHRO'NE, DETHRO'NIZE, DETHRONA'TION, DETHRO'NEMENT. } Ger. *thron*; Dutch, *troon*; Fr. *throne, thron*; Sp. *trono*; It. *throno*; Lat. *thronus*; Gr. θρόνος, from the unused θρά-ειν, *sedere*, to sit. See THRONE.

To remove from the Throne.

The king in signe of amitie stayed his cosen the Earle of Derbie (the same who afterward *dethroned* him) to supper.
Speed. Richard II. book ix. ch. xiii.

As for the queene, when shee was (God knows how farre guilty) aduertised of her husband's *dethronization*, shee outwardly expressed so great extremity of passion (notwithstanding that at the same time shee was tolde of her sonnes surrogation) as if shee had beene distraught of her wittes.
Id. Edward II. book ix. ch. xii. sec. 73.

——— Sesostris; (proud Egyptian King,
That monarchs harness'd to his chariot yok'd,
Base servitude! and his *dethron'd* compeers
Lash'd furious; they in sullen majesty
Drew the uneasy load.)
J. Philips. Blenheim.

In December 1647 he [Silas Titus] was taken into favour for a time by Ol. Cromwell and the army, to persuade the king, then in the Isle of Wight, to consent to the 4 votes of *dethronizing* him.
Wood. Athenæ Oxonienses, vol. ii. fol. 1036.

The question of *dethroning*, or, if these gentlemen like the phrase better, "cashiering kings," will always be, as it has always been, an extraordinary question of state, and wholly out of the law; a question (like all other questions of state) of dispositions, and of means, and of probable consequences, rather than positive rights. *Burke. On the Revolution in France.*

The contingency of uniting France and Spain under the same prince appeared more remote, about the middle of the last great war, when the *dethronement* of Philip in favour of Charles was made a condition of peace *sine qua non*, than the contingency of a union of the Imperial and Spanish crowns.
Bolingbroke. Works. Letter 8. vol. iv. p. 91.

DETOMB, *v.* Fr. *tombe*; It. *tomba*; Sp. *tumba*; Lat. *tumba*; Gr. τύμβος, *a tumendo*, to swell, to rise up. To remove from the *tomb*. See TOMB.

Crownes, throwne from thrones to tombes, *detomb'd* arise
To match thy Muse with a monarchicke theame,
That whilst her sacred soaring cuts the skyes,
A vulgar subject may not wrong the same.
Stirling. To the Author of the Monarchicke Tragedies.

E-ATE. —RACT

DE'TONATE, DETONA'TION, DE'TONIZE. } *De*, and *ton-are*; Gr. τον-οειν, *intendere*, *sc. vocem*, to stretch the voice, to shout.

To make a loud noise, to crack, to explode. A word brought much into use lately by the invention of *Detonating* balls.

For the clear comprehending of this experiment, you may be pleased Pyrophilus to take notice, i. That a new coal is not to be cast on the nitre, till the *detonation* occasioned by the former be either quite or altogether ended.

Boyle. A Physico-Chymical Essay, relating to Salt-petre.

DETO'RT, DETO'RSION. } *Detorquere*, *detortum*; *de*, and *torquere*, to twist, to wrest. See DISTORT.

But [the author] hath only wrested and *detorted* such actions of state, as in times of his service have been managed.

Bacon. Works, vol. ii. p. 26. *Observations on a Libel.*

The Arians opposed the apostolick tradition, and by corrupting *detorted* the words of Scripture to their sence.

Hammond. Works, vol. i. fol. 475. *Of Fundamentals.*

And 'tis worth observing that many authorities, which the Papists produce for the external sacrifice of the body of Christ in the masse, are but the *detortion* and disguising of those places which belong to the offertory of the people.

Hammond. Works, vol. i. fol. 375. *View of the New Directory.*

His ninth section hath somewhat new in it (but perfectly agreeable to the mistakes and *detortions* gleaned from the Catholick gentleman. *Id. Ib.* vol. ii. part ii. fol. 76.

It is of great moment to take off all possible misconstruction that can be wrested or *detorted* from the tenor and expressions of the libelled explication.

State Trials. The Earle of Argyle, 33 *Charles II.* 1681.

Thus much is intimated by the original word στρεβλοῦν which signifies, either to *detort* or turn away, or to torment, and put to the question. *Atterbury. Sermon* 11. vol. iii.

DETOURS, "Fr. *detours*; a *turning*, by-way, crooked way; also, a cunning shift, a subtile evasion, crafty avoidance." Cotgrave. See DETURN.

The ablest advocates of necessity now inveloping it in systems; and insinuating it in all the artful *detours* of what they call a sufficient reason.

Warburton. Works, vol. ii. p. 18. *Defence of Mr. Pope.*

DETRA'CT, DETRA'CTER, DETRA'CTION, DETRA'CTIVE, DETRA'CTOR, DETRA'CTORY, DETRA'CTRESS. } Fr. *detracter*; It. *ditrahere*, *ditrare*; Sp. *detratar*, *detractar*. Lat. *detrahere* (*ctum*), *aliquid de famâ alterius* trahere. Minshew. To draw or take away from the fame of another. Literally,

To draw or take away from; to traduce, to withdraw; and met. with a subaudition of the fame or reputation of another.

Detraction; slander, calumny.

Bacon, in his judicial *Charge upon the Commission for the Verge*, is (in an old edition) made to use the word *detraction*, literally, viz. "The *detraction* of the eggs of wild fowl." The Quarto edition of his Works, iii. 559, reads "*Destruction*."

Lest peraventure stryuyngis, enueyes, sturdinessis, dissencioums, and *detractiouns*, priuy spechis of discord, bolnyngis bi pride, debatis ben among ghou.

Wiclif. Galathies, ch. xii.

Priuy backbiteris, *detractoris*, hateful to God, debatouris, proude and highe ouer measure. *Id. Romaynes*, ch. i.

Forsoth Salomon sayth, That flaterie is werse than *detraction*: for sometime *detraction* maketh an hautein man to be the more humble, for he dredeth *detraction*, but certes flaterie maketh a man to enhaunce his herte and his countenance.

Chaucer. The Persones Tale, vol. ii. p. 335.

This sinne of backbiting or *detracting* hath certain spices, as thus: som men preiseth his neighbour by a wicked intente, for he maketh alway a wicked knotte at the laste ende: alway he maketh a BUT at the last ende, that is digne of more blame, than is worthe all the preising. DETRACT

Chaucer. The Persones Tale, vol. ii. p. 322.

Touchend as of enuious brood
I wote not one of all good.
But netheles suche as thei bee,
Yet there is one, and that is hee
Which cleped is *detraction*.

Gower. Conf. Am. book ii. fol. 30.

And thus it appeareth that the souldiars wages, and the transportation may be defrayed for farre lesse summes of money, then the *detractours* of this enterprise haue giuen out.

Hakluyt. Voyage, &c. Westerne Planting, vol. iii. fol. 178.

We that calumnious critic may eschew,
That blasteth all things with his poison'd breath,
Detracting what laboriously we do,
Only with that which he but idly saith.

Drayton. Moses his Birth and Miracles, book ii.

For Scipio African on the other side, if we shall rather credit the best authors that write, then a number of other *detracters* and malicious writers, we may say he was a bountiful and temperate captain, and not onely lively and valient in fight, but also courteous and mercifull after victory.

Sir Thomas North. Plutarch, fol. 910. *Hannibal and Scipio.*

And at the rear of these in secret guise
Crept thievery and *detraction*, near akin
No twins more like: they seem'd almost the same;
One stole the goods, the other the good name:
The latter lives in scorn, the former dies in shame.

P. Fletcher. The Purple Island, can. 7.

From whence we may not improperly derive this enquirie, (admitting the being of evil not at all *detractive* from God) whether the properties of God are not detrimental to the nature of the wicked. *Mountague. Devoute Essayes, Treat.* 3. sec. 2.

Here no *detractor* wounds who merits best,
Nor shameless brow cheers on impiety.

Daniel. History of Civil Wars, book v.

For this is not onely derogatory unto the wisdom of God, who hath proposed the world unto our knowledge, and thereby the notion of himselfe; but also *detractory* unto the intellect, and sense of man, expressedly disposed for that inquisition.

Sir Thomas Brown, book i. ch. v.

It infinitely concerns us to hold stedfastly that faith which Christ thus deliver'd, and the Apostles preach'd, and the Scriptures contain, (as, God be thank'd, That and no other is the faith which our church holds forth) and by no means to add to it, or *detract* from it. *Sharp. Works. Discourse* 1. vol. v.

Oates and Bedlow did, by their behaviour, *detract* more from their own credit, than all their enemies could have done.

Burnet. Own Times. Charles II. Anno 1678.

But, oh! what transports did the heart invade,
When first he saw the lovely royal maid!
Fame, that so high did her perfections raise,
Seem'd now *detraction*, and no longer praise!

Duke. Upon the Marriage of Captain W. Beloe.

Some base *detractor* has my honour stain'd
And in your easy heart a credit gain'd;
Abus'd, and told you Titus was unjust.

Otway. Titus and Berenice, act ii. sc. 1.

Wonder not, Lindamor, that in mentioning the joys of heaven, I use the expression I find less *detractory* from a theme, as much above our praises, as the heaven they are enjoyed in is above our heads. *Boyle. Works*, vol. i. p. 283. *Seraphic Love.*

If any shall *detract* from a lady's character unless she be absent, the said *detractress* shall be forthwith ordered to the lowest place of the room. *Addison.*

I know it has been the fashion to *detract* both from the moral and literary character of Cicero: and indeed neither his life nor his writings are without the characteristics of humanity.

Knox. Works. Letter 8. vol. v.

Knows he, that mankind praise against their will,
And mix as much *detraction* as they can.

Young. The Complaint. Night 8.

DE-TRENCH. DETRENCH, "Fr. *trencher*, to cut or carve, slice, hack or hue." Cotgrave.

DE-TRUDE. For if your bodie were *detrenched*, or youre bodie maymed with some sodaine stroke, what profite were it for you to weepe vpon your wound, and when the harme is done, to lament still the sore.
Wilson. The Arte of Rhetorike, fol. 71.

DE'TRIMENT, DETRIME'NTAL, DE'TRIMENTED, DETRI'TION. Fr. *detriment*; It. and Sp. *detrimento*; Lat. *detrimentum*, (*usu tritum*, Vossius,) from *deterere*, detritum *quòd ea quæ trita sunt, minoris pretii sunt*. Minshew. Because things which are worn are of less value.

Lessening or loss, or diminution of value; damage, injury, mischief.

Mr. Steevens, in Note 2 on *King Henry VI. Second Part*, act v. sc. 3, has introduced the word *Detrition*. The Brush of time, he says, is the gradual *Detrition* of time.

But the euill chaunce of the Frenche nacyon was to hys purpose a barre and a lette, because they were predestynate to suffre yet more plagues and *detrymentes* of thenglishe people then before they had tasted. *Hall. Henry V. The fourth Yere.*

For yf it shuld be withdrawen in time of syckenesse, nature shulde susteyne treble *detrement*.
Sir Thomas Elyot. The Castel of Helth, book ii.

First, I say, all private property must give way to the public; and therefore a trespass to private men may be punished by indictment, because it is an offence of the public weal: and though every man hath a property in his goods, yet he must not use them in *detriment* of the commonwealth.
State Trials. Hampden. In the Case of Ship Money.

One preached before the judges on this text, "And let judgement run down like waters, and righteousnesse as a mighty stream;" at what time the draining of the fens was designed, suspected *detrimental* to the university.
Fuller. Worthies. London.

As for the proprietaries of such (or rather of the ground surrounding such,) medical waters, as I would not have them *detrimented* in the least degree by the conflux of people unto them; so it is injurious in my judgement for them to set them to sale, and make gain of God's free gift therein.
Id. Ib. vol. i. part iii. ch. ii.

Let us view therefore the necessary parts of theology itself, wherein the teacher cannot be ignorant or uninstructed, but to the very great *detriment* of his disciples, and his own greater shame and hazard. *Bishop Bull. Works*, vol. i. p. 149.

Well therefore did St. Paul in respect to the excellency of the knowledge of Jesus Christ his Lord esteem all such things (all worldly privileges and benefits) as loss, and as dung; as things *detrimental* and despicable. *Barrow. Sermon* 22. vol. ii.

A present personal *detriment* is so heavy, where it falls, and so instant in its operation, that the cold commendation of a public advantage never was, and never will be a match for the quick sensibility of a private loss. *Burke. On Economical Reform.*

DETRU'DE, DETRU'SION. *Detrudere*, to thrust down; *de*, and *trudere*, to thrust.
To thrust or push down.

And theim to cast and *detrude* sodaynly into continual captiuitie and bondage. *Hall. Richard III. The third Yere.*

But such as are *detruded* down to hell,
Either for shame, they still themselves retire;
Or ty'd in chains, they in close prison dwell,
And cannot come, although they much desire.
Davies. Immortality of the Soul, sec. 32.

And if it be true, that philosophy would inform us of, it turns a man a witch, and leaves him not, till it leads him into the very condition of Devils, to be *detruded* heaven for his meerly pride and malice. *Feltham. Resolve* 56.

At that very time did this Hildebrand (otherwise Gregory) by the instigation of the Devill (as himselfe confessed at his death,) (witnesse Cardinall Benno and Sigebert) trouble the Church; belike with the violent obtrusion of this doctrine of Devils (prohibition of marriage) and insolent *detrusion* of imperiall authority. *Hall. The Honour of the Married Clergy.*

That way of speaking would agree yet worse with the notions of those philosophers who allow of transmigration, and are of opinion that the souls of men may, for their miscarriages, be *detruded* into the bodies of beasts, as fit habitations, with organs suited to the satisfaction of their brutal inclinations.
Locke. Of the Human Understanding, book ii. ch. xxvii.

He may feed him well, clothe him well, work him moderately; but my lords, nothing that the master can do for his slave, short of manumission, can reinstate him in the condition of man, from which man ought not to be *detruded*.
Bishop Horsley. Speeches, p. 522.

DETRU'NK, DETRU'NCATE, DETRUNCA'TION. Lat. *truncus*; that which is left of the tree, when the boughs or branches are lopped off. Vossius. Cockeram, *Detruncate*; to cut or lop boughs. *Detruncation*; a lopping or cutting.

Yet to my selfe I seme not nudde
nor from my witte a lette.
No more semed Agaue to her selfe
when she of dolefull chylde,
The head *detruncte*, dyd beare about;
she thought her selfe full mylde.
Drant. Horace. The third Satyr.

This can never prove either any interpolations in the former, or *detruncations* in the latter.
Biblioth. Bibl. (*Ox.* 1720,) p. 52.

The examples, thus mutilated, are no longer to be considered as conveying the sentiments or doctrine of their authors; the word for the sake of which they are inserted, with all its appendant clauses, has been carefully preserved; but it may sometimes happen, by hasty *detruncation*, that the general tendency of the sentence may be changed: the divine may desert his texts, or the philosopher his system.
Johnson. Preface to his Dictionary.

DETUMESCENCE; *detumere*, to cease to swell; *de*, and *tumere*, to swell.

Where it is observable also, that the wider the circulating vent grows, still hath it the more subsidence and *detumescence*, together with an abatement of celerity; till at last all becomes plain and smooth again. *Cudworth. Intellectual System*, fol. 561.

DETURBATE; *de*, and *turba*; Gr. τύρβη, a tumult. See DISTURB.

And where is now (Maister Cope) this your reiecting, expeling, remouing, expulsing, exempting, *deturbating*, and thrusting out of Anatholius, Sanct Dorothæ, and other holie saints out of catalogues, fastes, and calendars.
Fox. Martyrs, fol. 535. *A Defence of the Lord Cobham against Alanus Copus.*

DETURN, "Fr. *destourner*; to *turn*, divert, distract, avert, withdraw, dissuade," &c. Cotgrave. See DETOUR.

While the sober aspect and severity of bare precepts *detur* many from lending a pleased ear to the wholesome doctrine; and, what men swallow with delight, is converted into nourishment. *Digby. Of Man's Soul*, ch. iii.

DETU'RPATE, DETURPA'TION. Fr. *deturper*; *de*, and *turpis*. Of uncertain origin.
To defile, to pollute, to contaminate.

(The Church of England) being ashamed of the errors, superstitions, heresies, and impieties, which had *deturpated* the face of the Church; looked in the glass of Scripture and pure antiquity, and wash'd away those stains with which time, and inadvertency and tyranny had besmear'd her.
Taylor. Polemical Discourses, fol. 312. *A Dissuasive from Popery*, part i. ch. i.

And the remaining part have passed through the limbecks and strainers of hereticks, and monks, and ignorants, and interested persons, and have passed through the corrections and *deturpations* and mistakes of transcribers.
Id. Rule of Conscience, fol. 372. book ii. ch. iii.

AST. — E-OPE.

DEVA'ST, DEVA'STATE, DEVASTA'TION. } *Devastare; de*, and *vastare*, to waste, to lay waste. Of *Vastare*, Vossius gives no satisfactory account; it is probably of Northern origin. A. S. *westen, desertum*, a desert. Ger. *wusten, werwuesten*; Dutch, *woesten, ver-woesten*, to lay waste. Fr. *guster*; It. *guastare*; Sp. *gastar*.

To lay waste, to ravage, demolish, destroy, plunder.

——— Can they
Look on the strength of Cundrestine defac'd?
The glory of Heydon-hall *devasted*? that
Of Edington cast down.
Ford. Perkin Warbeck, act iv. sc. 1.

And after seventeene yeares civill wars, to the *devastation* of the realme, King Stephen and Henry the sonne of Maude came to a treaty at Wallingford, where by the aduise of the lords they made this accord; that Stephen if he would, should peaceably hold the kingdome during his life.
Prynne. Treachery, &c. part i. fol. 94.

He with the rest of his Almains, in their journey had devoured and consumed it, with over-doing every kind of service, by raising great displeasure, *devasting* and spoiling the emperor's country of Leige, and his subjects there.
Strype. Memorials. Edward VI. Anno 1552.

His fierce anger kindled a fearful fire amongst us, which hath laid the honour of our nation, one of the greatest and richest cities in the world, in the dust; and that by so sudden and irresistible, so dismal and amazing a *devastation*, as in all the circumstances of it is scarce to be parallel'd in any history.
Tillotson. Sermon 9.

The thirty years' war that *devasted* Germany, did not begin till the eighteenth year of the seventeenth century, but the seeds of it were sowing some time before.
Bolingbroke. Works, vol. iii. p. 462. *On the Study of History*.

The countries *devastated*, the cities laid in ruins, and none of the colleges of the learned to be found.
Id. Ib. vol. vi. p. 46. *Essay* 2. *Human Reason*.

If the passion of the ministers lie towards peace, our political writers breathe nothing but war and *devastation*, and represent the pacific conduct of the government as mean and pusillanimous.
Hume. Of the Liberty of the Press, vol. i. ess. 2.

DEVASTAVIT, in *Law*, a Writ which lies against Executors or Administrators for paying debts upon simple contract, and legacies before debts on specialties, &c.; for in this case they are as liable to action, as if they had squandered away the goods of the deceased, or converted them to their own use; and are compellable to pay such debts by specialty out of their own goods, to the value of what they so paid illegally. (Dyer, 232.) But if an Executor pays debts upon simple contract, before he hath any notice of bonds, it is no Devastavit; and regularly this notice is by an Action commenced against him; for the Law doth not oblige him to take notice of it himself, nor of a judgment against his Testator, because he is not privy to acts done either by or against him.

Executors keeping the goods of the deceased in their hands, and not paying the Testator's debts, or selling them and not paying off debts, or not observing the law which directs them in the management thereof, or doing any thing by negligence or fraud, whereby the estate of the deceased is misemployed, are guilty of a Devastavit or waste, and they shall be charged for so much *de bonis propriis*, as if for their own debt; but the fraud or negligence of one Executor is not chargeable upon his Co-executor.

DEVE'LOPE, DEVE'LOPEMENT. } A word which Skinner had seen only in the Dictionary. "Fr. *developer, developper*; to unwrap, unfold, undo, open, shew forth, display, spread abroad." Cotgrave.

Perhaps from *devolvere, deorsum volvere*, to roll back; and thus, unfold, open, any thing *rolled up*, a volume. *Esolvere*, is suggested in Menage. *Invelope*, from *involvere*, to roll in.

DE-VELOPE. — DEVIATE.

Then take him to *develop* if you can
And hew the block off and get out the man.
Pope. The Dunciad, book iv.

To *develope* the latent excellencies, and draw out the interior principles of our art, requires more skill and practice in writing, than is likely to be possessed by a man perpetually occupied in the use of the pencil and pallet.
Sir Joshua Reynolds. The fifteenth Discourse.

But I must here, once for all, inform you, that all this will be more exactly delineated and explained in a map, now in the hands of the engraver, which, with many other pieces and *developements* of this work will be added to the end of the twentieth volume.
Sterne. Tristram Shandy, ch. xiii.

DEVE'ST, DEVE'STURE. } *Devestire; de*, and *vestire*, to clothe. See DIVEST. "Fr. *desvester, devestir*; to uncloath, despoyle, deprive; disseise, dispossess of." Cotgrave.

And though she were by Powlet her keeper *devested* of all the badges of dignity and royalty, and made no more account of them the poorest woman of the meanest condition; yet she endured it with great patience of mind.
Camden. Elisabeth, fol. 369. *Anno* 1586.

(The very disadvantage we have more then pure spirits [have] in the *devesture* of self-respects) may be converted into a conducement to the value of our purity.
Mountague. Devoute Essayes, Treat. 14. sec. 3.

DEVEX, *a. devehere, devexum*, to carry down; *de*, and *vehere*, to carry. Fr. *devexité*, Cotgrave interprets Eng. "*devexity*, a hollowness, bowing, bending, hanging double or downwards." *Devexity* occurs in Davies's *Wit's Pilgrimage*.

——— Vpon the westerne lands
(Following the world's *devexe*) he meant to tread,
To compasse both the poles, and drinke Nile's head,
But Death did mete his course.
May. Lucan, book x.

DE'VIATE, DEVIA'TION, DE'VIOUS, DE'VIOUSLY. } Fr. *devier*; to mislead or put out of the way. Lat. *de*, and *via*, from or out of the way. To go out of the way, to err, to go astray, to wander.

Dame (said I) I dare well saie
Of this auaunt me well I may
That from your schole so *deuiaunt*
I am, that neuer the more auaunt
Right nought am I through your doctrine.
Chaucer. The Romant of the Rose, fol. 138.

I now could wish (but that *utinam* is too late) that God with his outward goodness towards me had so commixed his inward grace that I had chused the medium path, neither inclining to the right hand, nor *deviating* to the left.
State Trials. The Trial of the Earl of Strafford.

Now me thinks I am called upon, as one that hath advised a traveller not to loose his way, to give some nearer directions for the finding it, as a further contribution towards the securing his journeyes end, then a simple caution against the danger of *deviations*.
Mountague. Devoute Essayes, Treat. 8. sec. 1.

We would therefore heartily wish both for prince and people, if either of them should be guilty of any irregular *deviations* from their own channels, that they who are injured would content themselves with gentle applications, and moderate remedies, lest the last error be worse than the first.
Clarendon. History of Civil War, vol. i. part i. *Preface*, vii.

DEVIATE. DEVIL.

Whose heart is so estranged from reason, so *devious* from the truth through perverse error, that he may not understand it to be lesse evill to goe to plow, or to digge, to sow, or do other country workes on the solemnities of the saints, then not to honour, but to prophane their solemne festivals with such horrible obscenities?

Prynne. Histrio-Mastix, part i. act vi. sc. 12.

——— Then easterly
He turns his course, paths *devious* marching over,
Where regions vast Candauia does discouer.

May. Lucan, book vi.

But where nature any way *deviateth* from this method, either by denying motion to the eyes, or the head, it is a very wonderful provision she hath made in the case.

Derham. Physico-Theology, book iv. ch. ii.

Like my fellow Miscellanarians, I shall take occasion to vary often from my proposed subject, and make what *deviations* and excursions I shall think fit, as I proceed in my random essays.

Shaftesbury. Miscellaneous Reflections, ch. i.

For while o'er *devious* paths I wildly trod,
Studious to wander from the beaten road,
I lost my dear Creusa, nor can tell
From that sad moment, if by fate she fell.

Pitt. Virgil. Æneid, book ii.

The advocate for the authority of pronunciation found it sometimes *deviating* so capriciously from the received use of writing, that he was constrained to comply with the rule of his adversaries, lest he should lose the end by the means, and be left alone by following the crowd.

Johnson. The Plan of an English Dictionary.

The captain's solicitude to arrive at Otaheite time enough to observe the transit of Venus, put it out of his power to *deviate* from his direct track, in search of unknown lands that might lie to the south-east of that island.

Cook. Voyage. Introduction to vol. v.

They [rules] bring into view the chief beauties that ought to be studied, and the principal faults that ought to be avoided; and thereby tend to enlighten taste, and to lead genius from unnatural *deviations*, into its proper channel.

Blair. Lectures, vol. i. *Introduction*, lect. 1.

These are the materials on which Genius is to work, and without this the strongest intellect may be fruitlessly or *deviously* employed. *Sir Joshua Reynolds. Discourse* 1.

In the Law of Marine Insurance DEVIATION is an unnecessary departure from the usual course of the voyage insured; necessary causes of departure from the customary line, are, stress of weather, want of repair, joining convoy, danger from an enemy, mutiny, &c.; and even in these cases the shortest and easiest possible courses must be taken, or a new Deviation will be incurred. Deviation, from the moment at which it commences, discharges the insurer from all subsequent responsibility, and entitles him to retain the premium. Marshall's *Treatise on the Law of Insurance.*

DE'VIL, DE'VILING, *n.* DE'VILISH, DE'VILISHLY, DE'VILISHNESS, DE'VILISM, DE'VILIZE, DE'VILRY, DE'VIL-SHIP, DE'VIL-GOD, DE'VIL-IDOL, DE'VIL-MONK, DE'VIL-PORTER, DE'VILISH-HOLY.

Devil, frequently by our old authors written *Divell*. Fr. *Diable*; Sp. *Diablo*; It. *Diavolo*; Lat. *Diabolus*; Gr. Διάβολος, a traducer, a calumniator. Introduced into the northern as well as southern languages. Goth. *Diabulus*; A. S. *Deoful*; Dutch, *Dieffle*; Ger. *Duyvel*; Sw. *Diefwul*. The Gr. Διάβολος, from διαβάλλ-ειν, *trajicere*; and met. *traducere*, to traduce, to calumniate. And thus the *Devil* is appropriately and emphatically, *the Father of lies*. See the Example from Wiclif.

He sywep purlyche God þat zef ys own lyf here,
To sauy vs synneuol men fram þe *Deuil's* poer.

R. Gloucester, p. 173.

And after sewed an helle brethe as hit seemed, and darkenesse so that the monckes toke holy water, and drof away the mayer *deuelnesse*. *R. Gloucester*, p. 415. n.

May no deþ þis lord dere. ne no *Deoveles* queyntise.

Piers Ploukman. Vision, p. 355.

Ye ben of the fadir the *Deuel*, and ye wolen do the desiris of your fadir; he was a mansleer frō the begynning, and he stood not in the treuthe, for the treuthe is not in him. Whanne he spekith lesyng, he spekith of his owne: for he is a liere and fadir of it. *Wiclif. John*, ch. viii.

Ye are of youre father the *Deuyll*, and the lustes of your father ye wyl do. He was a murtherer from the beginnynge, and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, thē speaketh he of his owne. For he is a lyar, and the father therof. *Bible. Anno* 1551. *John*, ch. viii.

Yet women woll her bodies sell
Soch soules goeth to the *Deuill* of helle.

Chaucer. The Romant of the Rose, fol. 143.

——— For if ye wist
How dangerous it were to stande in his lyght
Ye would not deale wyth him [Enuious rancour] though that ye might
For by his *deuillishe* drift and graceles provision
An holle realme he is able to set at dyuision.

Skelton. The Crowne of Laurell, p. 243.

So that if we sinne not *deuilishly* against the Holy Ghost, refusing the doctrine which we cannot improue that it should not be true; but after the frailtie of man, there is no cause to dispair. *Tindall. Workes*, fol. 393. *An Exposition vpon the first Epistle of St. John*, ch. ii.

And thys was to terryfy, captiue, and snare the wretched consciences of mē even to vtter desperatyon. And wher coulde hase bene sought oute a practyse of more *dyuelyshnesse*.

Bale. English Votaryes, part i. p. 47.

Now touching y^e^ second point, where he calleth the Catholike church the Antichristian synagogue, and the vnwrytten verities starke lyes and *deuilry*: he hath already shewed & declared partly which thinges they be y^t^ himself meneth by that name.

Sir Thomas More. Workes, fol. 1129. *Answere to the Poysned Booke, &c.*

——— Engender young *deuilings*.

Beaumont and Fletcher. Knights of Malta, act v. sc. 2.

For he that hath the *Devill* to his father must neede haue *devillish* children. *Latimer. Sermons*, p. 9.

This Garnet, together with Catesby and Tesmond, had speech and conference together of these treasons, and concluded most traitorously and *devilishly*.

State Trials. Trial of Henry Garnet.

We are sure that all those that go about to breake peace between realmes, and to bring them to warre are the children of the *Deuill*, what holy names soeuer they pretend to cloke their pestilent malice withall: which cloking vnder hypocrisie is double *deuilishnes*.

Fox. Martyrs, fol. 970. *Tonstal's Sermon against the Pope.*

Unjust favours are no less injurious than derogations; he that should deify a saint, should wrong him as much, as he that should *devilize* him. *Bishop Hall. Remains*, p. 13.

It is all one as if they had said; Baudry, heathenry, paganisme, scurrilitie and *divelry* it selfe is equall with God's word; or that Sathan is equipolent with the Lord.

Prynne. Histrio-Mastix, act viii. sc. 6.

When as there was a great plague in Rome, which could not be aswaged by any diuine or humane helpes, the Romans to appease the wrath of their enraged *deuill-gods*, sent into Tuscanie for stage players. *Id. Ib.* part i. act i. sc. 2.

And aboue all things, my bretheren, sweare not; no, not by the name of God, unlesse we are lawfully called to it; much lesse, by the names of pagan *Deuill-idoles*.

Id. Ib. part i. act iii. sc. 3.

HEL. You doe aduance your cunning more and more,
When truth kills truth, O *diuelish-holy* fray!

Shakspeare. Midsummer Night's Dreame, fol. 154.

At which appear'd against him, his surueyor
Sir Gilbert Pecke his chancellour, and John Car,
Confessor to him, with that *Diuell-monke*,
Hopkins, that made this mischief.
Shakspeare. Henry VIII. fol. 212.

Ile *Deuill-porter* it no further.
Id. Macbeth, fol. 137.

They are to try the *Devil* by holy water, incence, sulphur, rue, which from thence, as we suppose, came to be called Herb of Grace, and especially St. John's wort, which therefore they call *Devil's-flight*.
Taylor. Polemical Discourses, fol. 334. *A Dissuasive from Popery.*

I answer; that though the *Devils* believed, yet they could not be saved by the covenant of grace; because they performed not the other condition required in it altogether as necessary to be performed as this of believing, and that is, repentance.
Locke. Works, vol. ii. fol. 516. *The Reasonableness of Christianity.*

San. The rogue's malicious, and wou'd have me marry her in spight, besides he's off and on at so *devilish* a rate, a man knows not where to have him.
Dryden. Love Triumphant, act iv. sc. 1.

Hor. I beg your pardon, ladies, I was deceiv'd in you *devilishly*; but why, that mighty pretence to honour?
Wycherly. The Country Wife.

His works are these: "*Dæmonium meridianum.* Satan at noon, or Anti-christian blasphemies, antiscriptural *divilisms*, &c. evidenced in the light of truth, and punished by the hand of justice." *Wood. Athenæ Oxonienses*, vol. ii. fol. 578.

——————— I think one sneezes.
Bell. One of the *Devils*, I warrant you, has got a cold with being so long out of the fire.
Alon. Bless his *Devilship*, as I may say.
Dryden. An Evening's Love.

They believe that the *Devil* whom they call Satan, is the cause of all sickness and adversity, and for this reason, when they are sick or in distress, they consecrate meat, money and other things to him as a propitiation.
Cook. Voyage, vol. ii. book iii. ch. ix.

It is observable, that Herodotus, in particular, scruples not, in many passages, to ascribe envy to the Gods; a sentiment, of all others, the most suitable to a mean and *devilish* nature.
Hume. Essays, vol. ii. p. 441. *The Natural History of Religion.*

Doubtless the very *Devils* themselves, notwithstanding all the *devilishness* of their temper, would wish for a holy heart, if by that means they could get out of hell.
Edwards, (*Jon.*) *On Freedom of Will*, part iii. sec. 5.

The restlessness of imagination has never been satisfied with the very limited and confessedly dark intimations which Scripture affords of the modes of existence and agency of the Devil. Little more is to be deduced from Revelation, than that a certain number of wicked Angels, who were expelled from Heaven for disobedience to the Almighty, are permitted, until the day of their final sentence, to operate in some manner, of which we are uninformed, upon the human mind, as tempters to evil. Of their method of action we know nothing; but with the extent of their power we are, to our consolation, more completely acquainted. The Devil may *entice*, but he never can *compel* mankind to sin; and, as far as he is concerned, we are in all respects free agents. No text can be expressed more strongly than that of St. James to this purpose, *Resist the Devil and he will flee from you.* iv. 7.

The various opinions which Divines have held respecting these ill Angels, will find a more fitting place for discussion in other portions of our Work; so also the paper in which we shall hereafter consider the particulars of that intercourse, which it has been supposed possible for mankind to establish with the infernal world, will necessarily include an investigation of the principal attributes with which superstition, from time to time, has invested these formidable enemies of our race. In the meantime, the reader who wishes for a general knowledge of Diabolism may turn to the volume of a Calabrian Friar, which once was in no small repute, *De naturâ Dæmonum, Libri* iv.; Jo. Laurentii Ananiæ *Tabernatis, Theologi.* 1581. We have not met with any fuller manual relating to Pandæmonium; and there can be little doubt, that those who refer to it will soon possess as intimate and as authentic an acquaintance with the secrets of the nether kingdom, as the Author himself attained, after his very laborious and most satisfactory inquiries.

DEVI'RGINATE, DEVIRGINA'TION. } Low Lat. *devirginare, atum*; *de*, and *virgo, virginis*, a maid or virgin.

To cause to be no longer a virgin. To deprive or rob of virginity.

By this grave learned father's verdict then it is most evident; that stage-playes *devirginate* unmarried persons, especially beautifull tender virgins, who resort unto them.
Prynne. Histrio-Mastix, act vi. sc. 3.

He counterfeited the noise and cries of maidens, when they bee forced and suffer *devirgination*.
Holland. Suetonius, fol. 192.

DEVISE.

DEVI'SE, *v.* DEVI'SE, or DEVI'CE, *n.* DEVI'SER, DEVI'SEFULLY, DEVI'SING, *n.* DEVI'SOUR. } Fr. *deviser*, to invent. Skinner says *Divisare, sc. visum*, i. e. *oculos circumferre*; to throw or cast around the sight, i. e. the eyes. Hickes, *Gram. Fran. Theo.*, p. 92, and Waehter, (*v. Weissen,*) think that *Advise*, is from the A. S. *wiss-ian*; Gr. *weiss-en*, to show, teach, instruct, direct; Old English, to *wisse*, to *wist*; of the same opinion is Junius; and he refers *Devise, excogitare, comminisci*, to the same origin; and indeed in our older Writers there is very little difference in the usage.

To invent, to contrive, to plan, to scheme, to lay or form plans, schemes or intentions; to imagine.

Whan he sauh he ne myght passe on non wise,
In þre parties to fight his oste he did *deuise*.
R. Brunne, p. 187.

Saith R. "þou salle haue at þin owen *deuys*
þi life I salle þe saue." Isaac he did vprise.
Id. p. 167.

In alle kynne craftes. þat he couthe *devjse*.
Piers Ploukman. Vision.

All these things well *auised*
As I haue you er this *deuised*.
Chaucer. The Romant of the Rose, p. 118.

For certes at my *deuise*
There is no place in Paradise,
So good in for to dwell or be
As in that gardin thought me.
Id. Ib. fol. 119.

DEVISE.

This cowe to stele he [Mercurie] cane disguised,
And had a pipe well *deuised*
Upon the notes of musike,
Whereof he might his eres like.
Gower. Conf. Am. book iv. fol. 82.

As thou shalt here my *deuise*
Thou might thy selfe better auise.
Id. Ib. book iii. fol. 47.

And ouer that was saide them eke,
That whan men wolde vertue seke,
Men shulde it in the prestes fynde,
Their order is of so high a kynde
That thei be *diuisers* of the weie.
Id. Ib. book i. fol. 14.

Whereby it appeareth wel that al their *deuises* of an vnknowen church, is but a very fantastical imaginacion.
Sir Thomas More. Workes, fol. 817. *The second Part of the Confutacion of Tyndall*, book ix.

Wo be vnto you that make vnryghteous lawes, and *deuyse* thinges whiche be to harde to kepe.
Bible, Anno 1551. *Isay*, ch. x.

And in lyke maner, Kyng Dāpeter dyde to hym vpon certayne cōposicyons that were ther ordeyned, of the whiche the Prince of Wales was a mean bytwene them, and chefe *deuyseur* thereof.
Lord Berners. Froissart. Cronycle, vol. i. ch. 231.

But Godde hath not without our frute left such thinges vnknowen vnto vs, to quicken and exercise as Saint Austin saith, some mennes myndes in the study and *deuising* therevpon.
Sir Thomas More. Workes, fol. 497. *The first Part of the Confutacion of Tyndall.*

Pompey had shewed him all the stratagems and policies of war possible for a good captain to *deuice*.
Sir Thomas North. Plutarch, fol. 493. *Sertorius.*

He then *deuide* himselfe how to disguise;
For by his mighty science he could take
As many formes and shapes in seeming wise,
As euer Proteus to himselfe could make.
Spenser. Faerie Queene, book i. can. 2.

After he had studied awhile about the performance of his *deuise*, and had set downe suche orders as he himselfe inuented concerning the same, he proclaimed a roiall feast to be holden at Windsore, whither all his nobilitie resorted with their ladies.
Holinshed. Description of Ireland, ch. v.

Who sate on high that she might all men see,
And might of all men royally be seen,
Vpon a throne of gold full bright and sheen
Adorned all with gemmes of endless price,
As either might for wealth haue gotten beene,
Or could be fram'd by workman's rare *deuice*.
Spenser. Faerie Queene, book v. can. 9.

Some clarks doe doubt in their *deuiceful* art
Whether this heauenly thing, whereof I treat,
To weeten mercy, be of iustice part,
Or drawne forth from her by diuine extreat.
Id. Ib. book v. can. 10.

——— Vnder which was spred
A carpet, rich, and of *deuicefull* thred.
Chapman. Homer. Odyssey, book i. fol. 6.

I had not taught thee then the alphabet
Of flowers, how they *deuisefully* being set
And bound up, might with speechless secresy
Deliver errands mutely and mutually.
Donne. Elegy 7.

Now this was much misliked of the people, that a law enacted, and that had been of such force, should by the self same maker and *deuiser* of the same be again revoked and called in.
Sir Thomas North. Plutarch, fol. 148. *Pericles.*

I thought, *deuis'd*, and Pallas heard my prayer,
Revenge, and doubt, and caution work'd my breast;
But this of many counsels seem'd the best.
Pope. Homer. Odyssey, book ix.

It was not consistent with these designs nor with the arts used to promote them, to let the Scriptures be much known: therefore legends and strange stories of visions, with other *devices*, were thought more proper for keeping up their credit, and carrying on their ends.
Burnet. History of the Reformation. Anno 1536.

May, perhaps, if one should demand, why some of those operations should be used at all, the *deuisers* of those unskilful processes would possibly as soon be able to finish their operations, as to give a satisfactory answer.
Boyle. Works, vol. ii. p. 134. *The Usefulness of Natural Philosophy*, part ii. ess. 5.

Of all the spectacles to mend the sight
Devis'd by art for viewing objects right,
Those are most useful, which the prudent place
High on the handle of the human face.
Fawkes. A Pair of Spectacles.

It was every where adorned with angels supporting the arms of Richard the Second, or those of Edward the Confessor; as is the stone moulding that runs round the hall, with the hart couchant under a tree, and other *devices* of Richard II.
Pennant. London, p. 116.

The Art of making Devises was profoundly studied by the learned Italians of the XVIth century, and was esteemed by many leading Members of their fanciful Academies among the choicest pursuits of human intellect. Paulus Jovius found time to cultivate this Art amid his other various labours in Medicine, Theology, and History; and he has left the earliest Treatise which was published upon the subject, *Ragionamento sopra i motti e disegni d'armi e d'Amore chi commenerò chiamano Imprese.* Jovius died in 1552, and his Treatise appears soon to have acquired favour in England, since but little more than thirty years after his death we find it translated under the Title of *The worthy Tract of* Paulus Jovius, *conteyning a Discourse of rare Inventions, both militarie and amorous, called* Imprese; *whereunto is added a Preface, conteyning the Arte of composing them, with many other notable Devises, by* Samuell Daniell, *late Student at Oxenforde*, 1585.

The following are the rules which Jovius established. After premising that a perfect Devise should consist of a *Motto*, which he terms its *Soul*, and a *Figure*, which he considers its *Body*, he thus proceeds: I. It should contain a just proportion or relation of the Soul to the Body. II. It should not be so obscure as to need a Sibyl to interpret it, nor yet so plain as the common people may comprehend it. III. It should by all means have a sweet appearance, which shall succeed by inserting therein either Stars, Sun, Moon, Fire, Water, Green Trees, Mechanical Instruments, Diversified and fantastical Beasts and Birds; howbeit that coloured figures are not receivable in the Bodies of Devises. IV. It must not have any human figures. V. The Motto must be in a strange language, or other than that which is used in the Country wherein the Devise is made, to the end that the intention of it may be a little removed from common capacities. Besides these leading principles, there are five conditions more recounted by Jovius: I. That the Motto be concise or brief, but not doubtful; insomuch that the Soul shall be the more perfect when it exceeds not the number of two or three words, unless it be of an hemistich, or a whole verse. II. That the Body and Soul (being very complete) do not produce too ambitious a conceit, lest he for whom it is made be accused of vanity and presumption. III. That it relish somewhat of magnanimity, generosity, and sublimity. IV. That it satisfy the eye by the Body, and yield content to the mind by the Soul. V. That those Devises which have only one

word or syllable are very absurd. Notwithstanding this display of science, Jovius confesses that he himself never made any Devise with which he was entirely satisfied.

These Canons, however, have formed the base on which, with certain modifications, most subsequent writers on Devises have raised their structure. Scipione Ammirato, who not long after directed his attention to the subject, and who probably submitted it largely to the discussion of the *Transformati*, an Academy which he employed much time and trouble to incorporate in his native town of Lecce, between 1556 and 1560, has left behind him a Dialogue, *Il Rota o vero delle Imprese*. In this, he aptly terms his Art *The Philosophy of Cavaliers*. He holds that it is best to consider the Motto as the *Major* proposition of a syllogism, and the Figure as the *Minor*; from the conjunction of which, the meaning of the Author results as the *Conclusion*; so that the Motto is the interpreter of the Body, not *that* the interpreter of the Soul; only it is necessary that from the conjunction of the Soul with the Body the reader may draw the mystical sense. He admits no prodigious things nor unknown beasts in his Figures; nor things too vile and abject, as Kettles, Frying-pans, Dripping-pans, Chafing-dishes, and Bellows. He considers that the conjunction and copulation of the Body and Soul is very handsome, when it is made by comparison either of its like, greater, lesser, or contrary; and that the encounter of words alike in termination or sound, and unlike in signification, is commendable. When a Motto is used without a Figure, he will not permit it to be called a *Soul*, but a facetious conceit, a witty saying, a proverb, or a sentence; so a Figure without a Motto is not a *Body* but a Picture, a Phansie, or such like thing. Finally, the Bodies which are taken from Art are not always so beautiful, nor in every part so intelligible, as those which are borrowed from Nature.

It is not easy to arrange the cloud of writers on this Art chronologically, and we must content ourselves with mentioning some few more names as they happen to occur to us. In 1574 we meet with *Ragionamento de Luca Contile sopra la proprietà delle Imprese*. This writer, like Ammirato, banishes all monstrous and disagreeable objects; and specifies, among such as he esteems in especial abhorrence, Pigs, Wolves, Foxes, Vipers, Moles, Basilisks, and Dragons. His definition of a Devise requires profound meditation. It is, he says, a thing compounded of Figures and Words which discover some gallant and heroic design; and in order to explain himself more fully, he adds, that "the terms of composition holds the place of a Genus and Predicament in this definition." Respecting languages to be employed, he recommends Spanish for love matters, Tuscan for pleasantry and conceit, German for heroic and grave thoughts, Greek for fictions, and Latin for all, especially serious and majestical. From the *Dialogo delle Imprese* of Simeone; the *Trattato di* M. Francesco Caburacci da Immola, *dove si dimostra il vero e novo modo di fare le Imprese*, 1580; and *I discorsi de* M. Andrea Palazzi, *recitati nell' Academia d'Urbino*, 1575, little of moment is to be culled, save that the latter, oddly enough for an Academician, who it would be supposed was thoroughly versed in these mysteries, confounds a Devise with a Livery.

Tipotius, a name which we find cited on these matters, but with whose works we are unacquainted, calls the Art of Devises *Hagiographie*; deeming it sacred, because it was, as he believed, the invention of the Egyptians, and also because it is formed after the manner of mysteries, concealing more than it discovers. Ruscelli, who annexed a discourse to the *Ragionamento* of Jovius, and likewise published in 1584 a collection of Devises of Illustrious Italians, *Le Imprese Illustri*, assures us that it belongeth only to the most excellent wits and best refined judgments to undertake this study. In opposition to Jovius, and others of his predecessors, he denies that the Motto can be considered the *Soul* of a Devise; for if it be so, he argues then must there be as many Bodies without Souls, as there are Devises without Mottos. A Devise, he says, should be composed with conveniency, quaintness, security, and to the glory of its author; it must have clearness and brevity, so that the Body must not have more than two parts, nor the Words be more than three, unless they make half or a whole verse. Nevertheless this limit of numbers applies to species, not to individuals; so that if it be necessary to introduce the firmament, countless stars may be scattered over it. Things hard to be distinguished from each other are not to be used, as Parsley and Hemlock, a Linnet and a Sparrow. Again, he contradicts Jovius respecting the nonadmission of the human figure; he shows that the Historian himself has violated this precept in some Devises of his own invention; and he especially approves of the introduction of women, whether they be naked or clothed; as also of Nymphs, Satyrs, Terms, and such like Divinities which are not usually in our sight. He draws a sound distinction between an Emblem and a Devise: the first is of general application, and may teach some abstract moral truth; the last is appropriate to the individual only who bears it, and betokens something peculiar to himself. Yet he adds, (and perhaps with some consciousness that he needed the permission, for the Authors in this Art appear to have enjoyed a large community of goods,) that there is neither vice nor theft in appropriating to oneself the Devise of one already dead, so that something be added or changed in it. In Emblems, moreover, there may be many Figures; whereas Devises should be regularly confined to three. The Motto if disunited from the Figure ought not to have any meaning, and it is always best if it do not contain a Verb expressed.

The collection of *Imprese* by Bargagli, who writes himself *Gentilhuomo Senese*, is the last of the Italian School which we shall mention. His definition is the fullest with which we have met. A Devise, he says, is no other thing but a particular and rare conceit of wit, which is made by means of a similitude or comparison, having for that purpose the figure of something either natural (so it be not human) or artificial; accompanied, of necessity, with acute, subtle, and concise words. No Professor of the Art has exceeded this writer in the enthusiasm of his praises. It is, he asserts, the most compendious, most noble, most pleasing, and most efficacious way of expressing oneself of all that human wit can invent. It enlightens our whole understanding, and, by dispelling the darkness of error, fills it with true piety and solid virtue. In a short tract of time, and with much ease, it imprints in our minds all the rules both of Moral and Civil life. To the contentment of the sight it adds a ravishing of the mind, and that to the satisfaction both

DEVISE. of the one and of the other. It much excelleth Poetry, in that it joyneth profit with pleasure; begetting content by its gentilesse, and yielding profit by its doctrine. The Art is, in truth, one of the most difficult that any wit that is acute, and rich in invention, can practise.

Bargagli would fain divest his favourite study of much of the mystery in which others appear solicitous to involve it. He wishes that Devises should be understood without difficulty and with delight, not only by the learned, but also by all those who (besides a good common understanding) have knowledge of things natural and artificial, and of the languages which are used in the Motto; and these he wishes never to be Persian, Turkish, Moldavian, or Polonian. It importeth not much, however, if ideots or gross ignoramuses do not at all conceive the meaning of Devises, since such dainties are not intended for vulgar appetites.

Henri Estienne. None of the works however which we have hitherto mentioned can compete, either in copiousness or clearness, with a French Treatise by Henri Estienne, (better known as Stephens,) Lord of Fossez. This *Art of Making Devises, &c.* was translated into English by Thomas Blount, of the Inner Temple, Gentleman, in 1646. Henri Estienne had been originally instructed by his uncle Robert, and was so enamoured of the pursuit, that, knowing its excellency and subtilty, after twenty-eight years study of it, he could never allow even the exercise of arms to divert him from so noble an employment. By Devises, he says, the most pregnant wits discover to their like all the motions of their soul; their hopes, joys, fears, doubts, disdains, affrights, anger, pleasures and joys, anguishes and sorrows, hatred and love, desires and other heart-possessing passions. He assures us, that those whose scrutiny soars highest trace the Art to the Creator himself, who planted the Tree of Life as a Figure in the Garden of Eden, and added the Motto *Ne comedas;* and who afterwards framed Figures in the Tabernacle and the Ark of Covenant, in the Altar of Cedar, which knew no corruption, and in the Pomegranates on the borders of the Sacerdotal robe, which implied concord and union. Thus deeply impressed with the excellence of the Art, he commences a Discourse, in which he treats of Hieroglyphics, Symbols and Reverses of Medals, Ænigmas, Emblems, Gryphes and Parables, Arms, Cimiers,* Blasons, Cyphers, and Rebuses, which the unknowing confound with Devises; and he opens their definite Etymology, Origin, Antiquity, Utility, and final end, all summarily.

His rules, in some respects, are different from those which have been laid down before him. He vehemently objects to the usage of the human figure; nevertheless, he treats as an unnecessary refinement the exclusion of separate parts of the human body, in favour of the rejection of which some had argued; for how can we represent a hammer striking upon an anvil (which is an unexceptionable Devise) unless a hand be bestowed upon it? and to what difficulties shall we not be reduced in depicting the winds, unless we add a head to them? We dare not point out the substitute which, as Estienne continues to relate, was proposed in this last case to "a learned Doctor," who "was answered smilynglye in a merry and jovial humour" by the cunning artificer whom he employed. DEVI

Estienne's chief precepts are the following: Do not mix things natural with things artificial in the same Devise; nor divers natural accumulated on one another; nor divers artificial which have no relation. Thus, a Tortoise with wings, and the Motto *Amor addidit*, is manifestly forced. So also is that which, according to Paulus Jovius, was the Devise of Vespasian, and afterwards was used by the Aldi, an Anchor and a Dolphin, with *Festina lentè*. Do not destroy essential properties by wresting them to your purpose, as in a Bat looking at the Sun, *ad insueta fevr.* Observe decency and civility. Do not use such things as neither Draught, nor Sculpture, nor Painting can represent. In Mottos, avoid decyphering and demonstrating terms, as *hic, hinc, hoc pacto, qui, quæ, hoc, sic.* Do not be metaphorical. Use not synonymes, connotatives, epithets, and other adjuncts. Admit not two verbs to discover the same conception, unless (as in the formula of the mock oath which used to be administered at Highgate) one be not enough. Fly from Abstracts and Absolutes. Employ Prosopopœia to all kinds of Beasts and Mechanical Instruments. Let not the comparison derived from the quality of the Figure be expressed in the Motto. The Motto is better couched in the first or third person, than in the second; if it can be thrown into both these it is far best. The Indicative Mood is most proper; the Imperative is sometimes used, to good purpose; but the Optative, Subjunctive, and Infinitive have neither certainty nor constancy enough to express our opinions. Interrogatives are better than Affirmatives. Two Adverbs, but no more, may have place. Negatives are most becoming; and, lastly, the whole Motto should be brief, subtle, and energetical, giving a smart pleasing touch to the understanding, not long, languishing, drayling, and vulgar.

Estienne, like Bargagli, approves the free use of Rhetorical Figures in Mottos; as of those words which counterpoise one another, which fall in like cadences, which end in a like termination, and which carry a like tone, though they have a different signification. The Treatises which he recommends, as proper to suggest Devises, are those which discourse on the nature and propriety of Animals, Plants, Minerals, Precious Stones, Parts of the Heaven and Earth, Liberal Sciences, Mechanical Arts, and other subjects, as well natural as artificial. In arranging Devises, he permits the use of appropriate Garlands and Coronets, Chaplets and Bordures; and after a very goodly caution, that calumnious Devises and Devises of detraction are never allowable, he adds some advice relative to the places in which they may most fittingly be displayed. Thus Devises, he says, are very seemly in Ladies' Pictures; for as that table represents the exterior part of the body, or the features of the face, even so the Devise represents the inclinations of the person, and virtues of the Lady. And as the instruments proper to every profession are the places befitting a Devise, as their Swords, Pistols, and Headpieces for men of war, so the most proper place for a Lady's Devise is her Looking-glass; for it is no less necessary for a Lady to contemplate her interior, and to examine the motions of her soul, than to consider her visage, and preserve it immaculate; since by the mirror she sees only the exterior quality of her face, whereas by the Devise

* "Cimiers derive their name from nothing else than from the name of the place where they are set, that is, upon the Cimier or summit of the tymbre of the helmet." Estienne, ch. xxiii.

DEVISE. DEVIZES.

she discovers the inclination of her mind, and excites herself more often to the exercise of virtue, or to the execution of some noble design, whereof the Devise renews the memory as often as she beholds it. Ladies may also place their Devises on their Coaches, Cabinets, Beds, Hangings, Cushnets, Carcanets, and on other parts of their ornaments and apparel.

From Blount's Preface to this Tract by Estienne, and from a Chapter on *Impreses* in Camden's *Remains concerning Britain*, may be gathered many Devises connected with English History. King Stephen bore the sign *Sagittarius*, under which he obtained the Crown. Henry II. painted in his great chamber, at Winchester, an Eagle with four young chickens; three of these (under which the unhappy Monarch designed to represent his three eldest sons) were pecking and scratching at him; the fourth, (John,) as the most ferocious, was picking out his eyes. Henry III., "as liking well of remuneration," set up this Motto in his chamber at Woodstock,

Qui non dat quod amat, non accipit ille quod optat.

His second son, Edmund Crouchback, first Earl of Lancaster, assumed the well-known Red Rose. Edward III. bore the Rays of the Sun shining from a Cloud. Edmund de Langley, Duke of York, his fourth Son, a Falcon with a Fetterlock, signifying that he could have no hopes of the Crown. When this Devise was afterwards adopted by Richard, Duke of York, (one of the Princes murdered in the Tower,) Edward IV., his father, commanded him to unloose the fetterlock. Richard II. bore a White Hart couchant, with a chain about the neck; also a Peascod Branch open, with the peas falling out. Henry IV., a Foxtail dependent. Henry V., a Burning Cresset, with the Motto *Une sans plus*, (not appropriate thereto, as the commentators remark.) Henry VI., two Feathers in saltire. Edward IV. after the Battle of Mortimer's Cross, three Suns conjoined in one, as they were said to be seen during the engagement. Richard III., a White Boar. Henry VII., a Red and White Rose conjoined, sometimes in the Sun; a Portcullis, as of the House of Somerset; or a Hawthorn Bush, with the Crown in it as it was found on Bosworth Field. Lady Margaret, Countess of Richmond, the Mother of this Prince, three White Daisies growing upon a Turf. Henry VIII., in whose time Devises began to be more cultivated, in his interview with Frances I. at the Field of Cloth of Gold, bore an English Archer drawing his arrow to the head, with *Cui adhæreo præest.* The Devise of the French King, invented by himself, does not appear to have been so pregnant with meaning: it was a Salamander in the flames, *Nutrisco et extinguo.* Ann Boleyn, a white crowned Falcon, holding a sceptre in her right hand, and standing upon a golden trunk, out of which sprang red and white Roses, with *Mihi et meæ.* Mary bore Time drawing Truth out of a well, with *Veritas Temporis filia.* Elizabeth, so many, says Camden, as would require a volume; among them a Sieve, without a Motto. *Video, Taceo.* and *Semper eadem.* without Figures. James I., the Thistle and Rose surmounted by a Crown, with *Henricus Rosas, Regna Jacobus.* His son, Prince Henry, *Fas est aliorum quærere regna.* Charles I., *Christo auspice regno;* and, lastly, during the Great Rebellion, one of the Parliamentarians, an Armed Man presenting a sword at a Bishop's breast, with a label from his mouth, *Visne Episcopari;* to which the Bishop replies, *Nolo! nolo! nolo!* Another Roundhead took an Armed Man, hewing off the corners of an University Cap, with *Muto quadrata rotundis.*

One Devise assumed by a Duke of Milan has given him a name by which he is distinguished in History, and which is often ascribed to a wrong cause. Ludovico Sforza, the More, (or *l'Ethiopien*, the Moor, as Moreri, with others, has been misled into calling him,) when he fancied himself possessed of the balance of power in Italy, assumed a Mulberry Tree, (*Moro,*) which Pliny, (xvi. 1,) terms *Sapientissima arborum*, because it never blows till the frosts are ended. Ludovico Sforza.

DEVI'SE, or DEVI'ZE, DEVI'ZEE, DEVI'ZOR, DEVI'ZABLE. Fr. *diviser;* Lat. *dividere, isum;* to part or divide; and thus applied to the *partition* of property, which a testator appoints by his will or testament; and also to the testament itself. Spelman. The application of the word is quite technical.

DEVISE, in *Common Law*, was formerly used, in a confined sense, for a Bequest of land; but it is now, used generally, for the Gift of any legacies whatever.

DEVIZES, or THE VIES, a Borough in Wiltshire, on the Kennet and Avon Canal, concerning the antiquity of which many conjectures have been hazarded, but which, as it is not mentioned in *Domesday Book*, is more reasonably believed not to claim any origin antecedent to the Conquest. Stukely, in his *Itinerarium Curiosum*, p. 136, considers Devizes to have been a Roman Town, the *Punctuobice* of Ravennas; and on this supposition, he gives an etymology of its modern name, not perhaps deduced in his happiest moments. "I suppose here is a remnant of the former part of the word *Punctuobice* in Poulsholt, a little village hard by, Pottern another, Pottern Wood, and the name of the Hundred Pottern, taken in the first times of their divisions from such a corrupt appellation of this place. The last syllable *bice* subsists in the present name Devizes, vulgarly called Vies." Others again have traced it to *divisio*, from a division of lands between King Stephen and Roger Bishop of Salisbury. It was in the reign of Henry I. that this Prelate built a Castle in this Town, which is described by ancient writers as having been a most splendid edifice, and the strongest fortress in Europe, (Hen. Huntingdon, 389; Will. Malm. 181;) but as early as the time of Leland it had fallen to decay. (*Itinerary*, vii. 80.) This decay, however, either was only partial, or the fortress must afterwards have been restored; for, in 1643, it stood a bombardment of many hours from the Parliamentary forces under Cromwell, and did not capitulate without very favourable and honourable terms. A copy of a *Letter* announcing the transaction, read before the House of Commons, and printed by its order, may be found in the British Museum. Devizes

DEVIZES. returned two Members to Parliament, as early as the reign of Edward I. The Town is irregularly built on elevated ground. The Church of St. John is a magnificent specimen of more than one age of the Gothic style. That of St. Mary is partly early Norman, and partly rebuilt in 1436. Devizes is called by Fuller, in his *Worthies of England*, "the best and biggest Town for trading in its shire." At present it only manufactures woollens. Population in 1821, 4208; eighty-nine miles west by south from London. Roundaway Hill, about three miles north-east from the Town, was the scene of the total rout of the Parliamentary forces under Sir William Waller in 1644, by the Cavaliers under Prince Maurice and the Marquis of Hertford. (Clarendon, *History of the Rebellion*, book vii.)

DEVOCATION, *devocare*, to call away; *de*, and *voca're*, to call.

A calling away, inviting away.

He that makes it his business to be freed and released from all its [sorcery's] blandishments and flattering *devocations*, and endeavours wholly to withdraw himself from the love of corporiety, and too near a sympathy with the frail flesh; he by it enkindles such a divine principle, as lifts him up above the fate of this inferiour world, and aderns his mind with such an awfull majesty as beats back all enchantments.

Hallywell. Melampr. p. 97,

DEVO'ID, *v.* } It. *voto*; formed from *vacuus*;
DEVO'ID, *adj.* } thus, according to Menage, *Vacuus, vacus, vocus, votus, votare*. Gall. *vuide, vuiden*. Wachter thinks that the Fr. is formed from Ger. *ode*, (Goth. *authid*) desolate, from *odan, ver-oden*, to desolate. See AVOID.

To render destitute or desolate; to deprive of; to be, or cause to be, vacant or free from.

Yet I him require as rightful iuge
To *deuoid* fro me the inward sorow
Least I liue not to the next morow.
Chaucer. The Lamentation of Marie Magdaleine, fol. 320.

But knoweth well, that certainly
She was arraied richely,
Deuoid of pride certaine she was.
Id. The Romant of the Rose, fol. 133.

How irreligious he hath bene
deuoyde of godly feare.
Drant. Horace. The Arte of Poetry, p. 28.

Why be not damned souls *devoyd* of sense,
If nothing can from wickednesse reclaime,
Rather then fry in pain and vehemence
Of searching agony?
More. On the Soul, book iii. can. 4. st. 29.

A third is Phantasm, whose actions roll
On meaner thoughts, and things *devoid* of soul,
Earth, fruits, and flowers, he represents in dreams,
And solid rocks unmov'd and running streams.
Dryden. Ovid. Metamorphoses, book x.

To be entirely *devoid* of relish for eloquence, poetry, or any of the fine arts, is justly construed to be an unpromising symptom of youth.

Blair. Lecture 1. vol. i. *Introduction.*

DEVOIR, Junius says, is used by Chaucer for *endeavour*. "Do thou thy *dever* at the beste weie." *Clerkes Tale*, v. 8843.

"Fr. *debvoir*, or *devoir*; duty, endeavour; a service, good office, obligation." Cotgrave. From Lat. *debere*, to be due.

To while þat he was fresch þei fond him falle austere,
þei felt of his prouesse, als knyght did his *deuere*.
R. Brunne, p. 71.

þat dos not his *deuere* with dedis no with rede
R. Brunne, p. 158.

——— The sonne and þe mone
Don her *devor* day and nygth.
Piers Ploughman. Vision, p. 220.

Let him with ful intencioun
His *deuer* done in ech degre,
That his frend ne shamed be.
Chaucer. The Romant of the Rose, fol. 141.

Tho were the gates shette, and cried was loude;
Do now your *devoir* yonge knightes proude.
Id. The Knightes Tale, v. 2600.

RAFE. Madam, if any service or *devoir*
Of a poor errant knight may right your wrongs
Command it, I am prest to give you succor,
For to that holy end I bear my armour.
Beaumont and Fletcher. The Knight of the Burning Pestle, act ii. sc. 1.

You, unenslav'd to Nature's narrow laws,
Warm championess for freedom's sacred cause,
From all the dry *devoirs* of blood and line,
From ties maternal, moral and divine,
Discharg'd my grasping soul.
Savage. The Bastard.

And what if in order to compass such things, some little *devoirs* and assiduities are expected? is it not the general practice? And what every body submits to, can it be ignominious.

Hurd. Works, vol. iii. p. 147. *On Retirement*, dial. 2.

DEVO'LVE, } Lat. *devolvere, lutum*, to roll
DEVO'LUTE, } down; *de*, and *volvere*, to roll. And
DEVOLU'TION. } generally,
To drop down, to fall down, to descend.

And thus was the worlde 47 yeres before Crystis birth *devolued* into the fourth monarchie called the Romane and last empyre.

Joye. Exposicion of Daniel, ch. ii.

And therfore when the seculare Anticristen kingdoms are begun in the Cristen emprour kings and princes be *devolued* into the Turkis imperie, the shal that daye begin to springe, when the dead yet a slespe shal awake.

Id. Ib. ch. xii.

Wherfore regarde well my soueraigne Lorde your just and true title to the realme of Fraunce, by Goddes lawe and mannes lawe to you lawfully *diuoluted*, as very heire to Quene Isabell your greate graundmother.

Hall. Henry V. The second Yere.

And if he either died or resigned, or forfeted the same, for infringing any poynt of this concorde, then the sayed crowne and auctoritie royall, should immediatly bee *diuoluted* to the Duke of Yorke.

Id. Henry VI. The thirty-eighth Yere.

To whom by a moste iust and ryghte *deuolucion*, and dyscent of inheritaunce of the croumes of Englande, Fraunce, and Irelande, the tytle also of Defendour of the Feith, dooeth moste nerely, most peculiarely, most specially, and moste directely beelong.

Udall. Preface Unto the King's Maiestie.

When he [Cromwell] had finished his discourse, he deliver'd to them an instrument engrossed in parchment under his hand and seal, whereby, with the advice of his council of officers, he did *devolve*, and intrust the supreme authority of this Commonwealth into the hands of those persons therein mention'd.

Clarendon. History of Civil War, vol. iii. part ii. p. 483.

And last of all by the meanes of the Machabees, the kingdom and gouernment was *deuoluted* and brought into the priestes handes, who were the kinges and captaines ouer the people.

Fox. Martyrs, fol. 329. *Answer of the Prelates, &c.*

For then might he as next heyre to his brother, haue lawfully and by iust title claymed the sceptre and diademe royall, which was his fathers, and after *diuoluted* to his elder brother.

Grafton. Henry VII. The ninth Yere.

Which was augmented by the alteration of the state of the sayd Richard, and the *deuolution* of the same, to Henry the Fourth.

Id. Henry VIII. The thirty-fourth Yere.

DEVOLVE — DEVONSHIRE.

Which line of Ahiud falling in Joseph, as having no issue, the right of inheritance *devolved* upon one of the younger line, *viz.* upon Mary, and consequently upon Jesus her son and legal heir.
South. Sermons, vol. iii. p. 276.

Nay, the King, and also the people in general, might have gained by either a *devolution* or extinction of some payments, whereof the right discontinued, but an hour, were irrecoverably lost to the city.
State Trials. Charles II., Anno 1682. *Proceedings between the King and the City of London. Note.*

He hath by reservations, provisions, collations of vacancies *apud sedem*, resignations, *devolutions*, and other such tricks extremely encroached on the rights of all, to the infinite vexation, damage and mischief of Christendom.
Barrow. Works, vol. i. part iii. fol. 216. *Of the Pope's Supremacy.*

The education of youth of both sexes principally *devolves* upon the women, not only in their infancy, but during that period, in which the constitution both of body and mind, the temper and dispositions of the heart, are in a great measure formed.
Gregory. Comparative View, p. 93.

Wherever there is a house, the stranger finds a welcome, and to the other evils of exterminating tacksmen, may be added the unavoidable cessation of hospitality, or the *devolution* of too heavy a burden on the ministers.
Johnson. Journey to the Western Islands.

on, ries tent.

DEVONSHIRE, a County in the West of England, bounded by Dorsetshire and Somersetshire on the east, Cornwall on the west, the English Channel on the south, and the Bristol Channel on the north. The British name of this County was Dyvnaint, and that of the inhabitants Dyvnonwyn; and it formed a part of the district called *Damnonium*. During the Roman period it constituted a part of *Britannia Prima*; and subsequently it made part of the Kingdom of Wessex. This County is nearly of equal extent from north to south, and east to west, being about seventy miles each way; and the entire circuit nearly 290 miles. Its area, as stated in the record of the last Population Returns, is 2579 square miles, ion. or 1,650,560 English acres. The population in 1821 was 447,900; which had increased in the following ratio, viz.

Year.	Population.	Increase.
In 1700	248,200	
1750	272,200	10 per cent.
1801	334,400	30 per cent.
1811	396,100	12 per cent.
1821	447,900	13 per cent.

Of these there were employed,

	Families.
In agriculture	37,037
In trade and manufactures	53,985
In other occupations	19,692

As Devonshire is the largest County but one (Yorkshire) in England, and occupies so extensive a portion of the western promontory, it must necessarily present a great diversity of surface. Much of the land is open and uncultivated, and in some places rises to ins. a considerable elevation. The most elevated summits according to the late trigonometrical survey are,

	Feet.
Bolt Head	1680
Bullenten Hill	1903
Cawsand Beacon	1792
Rappin Tor, Dartmoor	1549

Towards the English Channel there are extensive tracts partially covered with large fragments of rocks, and contributing but little to the support of animal life. On the north and north-west wide tracts of swampy ground and peat bogs are met with. A considerable portion of the County however consists of fine vales, some of them of great fertility. That of Exeter, containing about 200 square miles, is most of it excellent land; and the district called South Hams is so fertile and beautiful, as to be called the Garden of Devonshire. The soil of these vales possesses much variety. A strong red loam is the most common, while in some places this is changed into clay, or is mixed with ironstone, sand, and gravel. Towards the northern coasts a peat soil is often met with. The western part of the County is very uniform, both as it respects the soil and surface. The soil of this part often consists of crumbled slate stone, intermixed with rubble and a portion of loamy mould. In this part the land is chiefly enclosed, and villages and farm-houses are common. North Devon is in many places both beautiful and productive. DEVONSHIRE. Soil.

Devonshire is intersected by numerous rivers and streams; but from its contiguity to the sea, few of them attain much extent before they are lost in that general receptacle. The principal of these are the Exe, the Dart, the Taw, the Torridge, and the Tamar. The Exe is a beautiful river, rising in the elevated regions of Exmoor, in Somersetshire, which after being augmented by several other streams passes Tiverton, Exeter, and Topsham, and falls into the sea at Exmouth. It is navigable for vessels of considerable burden to Topsham, and was so formerly to Exeter. The Dart rises in Dartmoor, and at first flows towards the south, but afterwards bending to the east it follows a winding course past Totness to the English Channel. This river resembles the northern streams in the boldness of its character, more than any of the southern rivers. The Taw and the Torridge open communications between the Bristol Channel to Barnstaple and Biddeford. The Tamar flows down the western side, forming the boundary between Devon and Cornwall, and with the Plym ultimately forms the Hamoaze, or harbour of Plymouth. The salmon fishery of some of these rivers, especially of the Exe and Tamar, is particularly valuable. The streams of Devonshire abound also with a variety of other fish, among which are the trout, plaice, torpedo, and king fish. Many of the Devonshire rivers are navigable for short distances, and some of them are connected by canals. The Grand Western Canal connects the English with the Bristol Channel. It extends through the south-east district of this County, commencing at the mouth of the Exe at Topsham, and entering Somersetshire ends at Taunton. Its waters are supplied by four reservoirs, two in the valley of Culm, and two in that of Tone. The whole length is thirty-five miles. The Tavistock Canal commences at that Town, and extends through a few miles to the river Tamar, with a lateral branch of about two miles in extent. It has a tunnel at Morwelham, which is 460 feet below the surface of the ground. Rivers. Fish. Canals.

Devonshire has long been noted for its mineral production; but the mines are now less worked than formerly. These include gold, silver, copper, tin, lead, iron, manganese, bismuth, cobalt, and antimony. Gold has been found only in very small quantities; and the silver is separated from the lead, one species of the ore being rich in this valuable metal. Tin is supposed to have been worked in this County previous to the arrival of the Romans; but is now nearly aban- Mineral products.

DEVONSHIRE.

doned, in consequence of the superiority of the Cornish mines. Copper, as well as iron and cobalt, is still found in considerable quantities. Limestone of almost every description, marble, and gypsum, abound. The first varies from the nature and appearance of chalk to that of Italian marble; and is also of different colours, both plain and variegated. Fluor spar is produced in great quantities in the mines at Beer-Ferris. Pipe clay, potter's clay, and good slate are likewise obtained in several parts. Quartz, firestone, and granite are met with in several districts; the latter chiefly in Dartmoor, and the ridges that run into Cornwall. Coal of different kinds is found, and that called the Bovey *Coal*, which we have already described, is peculiar to the County.

Climate.

The climate of Devonshire has long been so noted for its salubrity, as to render it a resort for invalids from most other parts of the Kingdom; especially for those who are afflicted with pulmonary complaints. The situation of the County greatly exposes it to the influence of the south-west wind from the ocean, and the diversity of surface causes the climate to vary considerably in different parts, but in general it is milder than any other County of Great Britain; and even the most elevated tracts are rather subject to moisture than to cold. Near the southern coast, myrtles flourish during the winter without shelter; and such delicate plants as require great care and attention in other Counties, grow without trouble in the mild and genial atmosphere of this.

Agriculture and vegetable products.

Considerable attention has for many years been paid to the encouragement of agriculture in this County; and the state of its cultivation, therefore, surpasses that of several other districts. The vale of Exeter, and the western districts, produce wheat, barley, beans, peas, oats, and flax. Much of the pasture lands are appropriated to the dairy, and large quantities of good butter are made. Turnips, potatoes, and the different species of artificial grasses are objects of attention with the Devonshire farmer. One process now in general use, that of cutting off the turf of land, and when dry laying it in heaps and burning it to ashes, was first invented in this County, from which it has taken its name *Denshiring*, a corruption of Devonshiring. But in addition to these, the production of cider from the apple-trees planted in the hedge-rows and orchards deserves notice. The quality varies according to the district, but in general the cider of this County is not much esteemed. That made in the vale of Exeter is the best.

Live stock.

The cattle of Devonshire have long been celebrated in most parts of England, both for their beauty and utility. The milk is rich, the butter good, and the average produce of each cow is about a pound a day. The Devonshire cattle are of a deep red colour, with fine bones, a clean neck, a dun-coloured circle about the eyes, and horns turned gently upwards. The hair is fine, and the skin has a silky feel. The meat is fine grained; they feed at an early age, and being very active the oxen are in much repute for labour, both in the team and at plough. They arrive at perfection about the fifth year. The horses are small and hardy; and the breed of sheep is principally the same as that of Dorsetshire, but improved by various crosses.

Manufactures and commerce.

At Exeter and in its vicinity, the manufacture of woollens, serge, and kerseymere, constitute one of the most important branches of industry; and considerable quantities of these are annually exported, chiefly for the Indian market. The cotton manufacture, as well as that of lace, has been introduced, though yet less extensive than the woollen. Shalloons, silk stockings, baize, and waistcoating, are also made in different parts of the County. Much of the trade of Cornwall and Somersetshire centres in Exeter; where their manufactures are principally finished and exported, and much of the raw material of which these articles are composed is received in return.

The Isle of Lundy, situated in the Bristol Channel, forms a part of Devonshire, and is about three miles long from north to south, but little more than one at its greatest breadth. The whole surface is computed at 2000 acres, about a fifth part of which only is cultivated. It is encompassed by rocks, and is accessible only by an entrance on the east, scarcely admitting two persons abreast. It contains the remains of a chapel, and of a castle, called Morisco's Castle, from a pirate of that name, who made it his residence till he was executed *temp.* Henry III. At present the whole Island is occupied by a single family only.

The following are among the places of chief note in Devonshire, which we have not mentioned separately. Chudleigh, near the river Teign, nine miles south from Exeter, which still contains the ruins of a once magnificent Episcopal Palace. Population in 1821, 2059. The Town gives the title of Baron to the Clifford family, whose seat at Ugbrook, about a mile from it, is among the most beautiful spots in the County. Teignmouth, as its name implies, at the estuary of the river Teign, a Town of remote antiquity; divided into two parts, East and West, by a small rivulet. The trade is considerable, and of late years it has been much frequented as a watering place. Population of both Towns in 1821, 3770. Fifteen miles south from Exeter. Torbay, a commodious Harbour, about twelve miles in extent, sheltered on all sides by rich woods; five miles north-east from Dartmouth, and celebrated as the landing place of William III. The extensive waste of Dartmoor, formerly a forest, extends about twenty miles, between Chegford and Tavistock, comprising not less than 100,000 acres. Its surface is covered in many places by huge masses of granite, called Tors, on one of which, Crockern Tors, situated in a most wild and dreary spot, is still held the session of the Stannary Parliament. Moreton Hampstead, on the borders of Dartmoor, fourteen miles south-west from Exeter, stands on a gentle eminence. Near it are the remains of two Castles, a Druidical Temple, and a Cromlech. Population in 1821, 1932. Chegford, three miles south-west from Moreton Hampstead, near the Teign, contains 1503 inhabitants. Great Torrington, ten miles south-west from Barnstaple, stands on the river Torridge. Up to the time of Henry VI. it returned two Members to Parliament. Population in 1821, 2538. Little Torrington, one mile south from it, 505. Ilfracombe, the most northerly Town in the County, stands ten miles north from Barnstaple. It has a commodious haven, and an extensive trade. It is also a favourite watering place. Population in 1821, 2622. Crediton, pronounced Kirton is seven miles south-east from Exeter, on the streamlet Crede. It was once the See of a Bishop, till Edward the Confessor referred it to Exeter. The Church

ON- is a splendid Gothic structure. The manufacture of
TE. the place is serge, in making which 3166 inhabitants
TE. out of a population of 5515 were employed in 1821.
ary Ottery, St. Mary, is a large irregular Town on the
y. river Otter, eight miles from Honiton. Population in
1821, 3522, chiefly engaged in woollen manufactures.
Church a Vicarage in the patronage of the Crown.
th. Exmouth, as its name implies at the mouth of the
river Exe, is now a largely frequented watering place.
Distant eight miles south from Exeter. Population
th. in 1821, 2841. Sidmouth, at the mouth of the Sid, is
also a favourite place of resort for bathing. Distant
twelve miles south-east from Exeter. Population in
ster 1821, 2747. Axeminster, on the river Axe, twenty-
six miles south-east from Exeter, is celebrated for its
carpet manufactory. A Minster was erected here by
Athelstan, after a victory which he gained over the
Danes in a neighbouring spot, still called King's-field.
Population in 1821, 2742.

Sir William Pole's *Collections towards a History of Devonshire*, 1791; *The Chorographic Description or Survey of the County of Devon, collected by the Travel of* Tristram Risdon, 1714, a portion of which work has been enlarged under the title of a *Review of part of Risdon's Survey*, &c. 1785; *Danmonii Orientalis Illustres, or the Worthies of Devon, by* John Price, 1701; Polwhele, *History of Devonshire.*

DEVO'TE, *v.*
DEVO'TE, *n.*
DEVO'TE, *adj.*
DEVO'TARY,
DEVO'TEDNESS,
DEVOTE'E,
DEVO'TEMENT,
DEVO'TER,
DEVO'TING,
DEVO'TION,
DEVO'TIONAL,
DEVO'TIONALIST,
DEVO'TIONIST,
DEVO'TIOUSNESS,
DEVO'UT, *adj.*
DEVO'UT, *n.*
DEVO'UTFUL,
DEVO'UTFULNESS,
DEVO'UTLESSNESS,
DEVO'UTLY,
DEVO'UTNESS.

Fr. *devouer*; Lat. *devovere, otum*; *de*, and *vovere*, to vow or promise; from the Gr. *βεβαιόειν, firmare*; or from *βοάειν*, to call or cry aloud, as properly spoken of those, who promise or pledge any thing to God, with a raised voice. Vossius.

To pledge or promise, dedicate or destine, or addict, yield, consign, or give up to.

A *devote* or *devout* man is a man *devote, sc.* to godliness. Fr. *devot*; Sp. *devoto*; It. *divoto.*

In chyrche he was *devout* ynow, vor hym ne ssolde non day abide,
Þat he ne hurde masse & matyns, & eueson, & eche tyde.
R. Gloucester, p. 369.

Þe Kyng Steuene azen Þys dede, to holy chyrche drou,
And hys mass hurde vorst, myd *deuocyon* ynou.
Id. p. 456.

Fiue zere he gaf pardoun, of peyns to be free,
Þat for him with *deuociouu* said Pater and Aue.
R. Brunne, p. 341.

And ich myself Cyvyle. and Symonye my felawe
Wollen ryden upon rectours. and ryche men *devoutours.*
Piers Ploukman. Vision, p. 33.

Prelates and preestes prayen. and by seche
Devoutliche day and nygt.
Id. Ib. p. 299.

Habite ne maketh neither monke ne frere,
But cleane life and *deuocion*
Maketh good men of religion.
Chaucer. The Romant of the Rose, fol. 145.

As custome was, the people ferre and nere
Before the noone, vnto the temple went
With sacrifice *deuout* in their manere.
Chaucer. The Testament of Creseide, fol. 195.

DEVOTE

All this I put in his seruage
As to my lord, and did homage
And ful *deuoutly* I praid him.
Id. The Dreame, fol. 242.

And thus this double hypocrisie,
With his *deuote* apparancie
A vyser set upon his face.
Gower. Conf. Am. book i. fol. 11.

Yet, as she is, I humbly desire you to receiue her with your wonted and accustomed fauour at my handes, who always wil remaine most ready and *deuoted* to do your honour any poore seruice that I may.
Hakluyt. Voyage, &c. Epistle Dedicatorie.

Pure *deuociō* and vndefiled before God the father, is this; to visite the fatherlesse and wyddowes in theyr aduersitye, and to kepe hym selfe vnspotted of the worlde.
Bible, Anno 1551. *James*, ch. i.

And hauing made his vowes vnto S. Mary of Hall in Henault (whom he went to visite for his blinde *devotions* sake) he returned towards Bruges the 28th of July.
Hakluyt. Voyage, &c. The Spanish Armada, vol. i. fol. 600.

Wherefore I trust now by God's grace, somethyng more temperately to speake, desiring euery good man of hys charitie to help mee wyth his *deuote* prayer.
Barnes. Workes, fol. 318. *Priests that hath not the gift of chastitie to marry Wives.*

I might diuide godlinesse into the hearing of God's worde, into praying *deuoutly*, and charitable dealing with all the world.
Wilson. The Arte of Rhetorique, fol. 112.

The last point of this armour be the darts of *devoutlessnes*, unmercifulness, and epicurisme; which fly abrode in every place; for few or none there be that serve God *devoutly.*
Bishop of Chichester's Two Sermons, (1576,) sign c. 6. 6.

You see I have but two, a son and her;
And he is so *devoted* to his book,
As I must tell you true, I doubt his health.
Should he miscarry, all my hopes rely
Upon my girl.
Ford. 'Tis Pity She's a Whore, act i. sc. 3.

All his cares, actions, all his thoughts, are subordinate to her will and commandement; her most *devote*, obsequious, affectionate servant and vassall.
Burton. Anatomy of Melancholy, fol. 519.

Onely (good master) while we do admire
This vertue, and this morall discipline,
Let's be no Stoickes, nor no stockes I pray,
Or so *deuote* to Aristotle's checkes
As Ouid be an out-cast quite abjur'd.
Shakspeare. Taming of the Shrew, fol. 210.

One professeth himself a *devote*, or peculiar servant to our Lord.
Sir E. Sandys. State of Religion.

And then afford a liberal allowance to so many several idolatrous priests and *devotaries* for their several worships.
Goodwin. Works, vol. iii. part i. fol. 447.

The reason given by divines is, because thou hast *devoted* it to the Lord, the gift remains holy, and might not return to the world; for though thy person be not accepted, yet thy gift by thy *devoting*, is holy to the Lord, as were the censers, in the day of Corah. *Spelman. Works. Preface*, fol. xv.

On top whereof a sacred chappell was,
And eke a little hermitage thereby,
Wherein an aged holy man did lie:
That day and night said his *deuotion*,
Ne other worldly business did apply.
Spenser. Faerie Queene, book i. can. 10.

There is another *devotional* passage cited out of Euripides, which contains also a clear acknowledgment of one self-existent being, that comprehends and governs the whole world.
Cudworth. Intellectual System, fol. 364.

This point being once admitted, it is but to give a religious turn to this natural softness, and you have the complete image of a French *devotionalist.*
Coventry. Phil. to Hyd. Conn. 1

DEVOTE. I am not now urging you to that churlish and rigorous way of mortification, consisting only in a froward abstinence from the comforts and conveniences of this life, which some perhaps blind *devotionists* have too rigidly exercised themselves with.

Hopkins. Works. Sermons, fol. 757.

By which 'tis clear what notion they had of θελοθρησκεια to wit, that of *devotiousness*, piety.

Hammond. Works, vol. i. fol. 234. *Of Will-Worship.*

'Tis done; his sacred hand he lifted up
And round about on his *devoto's* dealt
His bouuteous blessing.

Beaumont. Psyche, can. 9. sec. 139.

Many ages after that, in the time of our Saviour lived old Simeon, to the age of ninety years: A *devout* man and full both of hope, and expectation.

Bacon. Natural History, part iii. *Of Life and Death.*

For matters of religion, hee shewed himselfe a well *deuouted* Christian, and in each respect obedient and cheerefull in his prayers. *Stow. King James, Anno* 1603.

Him Richard follows in the government,
Who much the glory of our arms increas'd,
And all his father's mighty treasure spent,
In that *devoutful* action of the east.

Daniel. History of Civil Wars, book i.

Whose twilights were more clear than our mid-day,
Who dream'd *devoutlier* than most use to pray.

Donne. Funeral Elegies.

With flashing flames his ardent eyes were fill'd,
And in his hand a naked sword he held:
He cheer'd the dogs to follow her who fled,
And vow'd revenge on her *devoted* head.

Dryden. Theodore and Honoria.

At riper years he [Edward Dyer] studied and laboured much in chymistry, was esteemed by some a Rosie-crucian, and a great *devotee* to Dr. Job Dee and Edward Kelly astrologers and chymists. *Wood. Athenæ Oxonienses*, vol. i. fol. 322.

The true care of our souls consists in the constant and daily exercise of piety and *devotion*, both in private, and in public if there be opportunity for it, especially at proper times and upon more solemn occasions. *Tillotson. Sermon* 34.

The *devotional* as well as the active part of religion is (we know) founded in good nature; and one of the best signs and causes of good nature is, I am sure, to delight in such pious entertainments. *Atterbury. Sermon* 9. vol. iv.

He informs us, that the baptized were taught to say it [the Lord's prayer] by heart. And it is plain in many places of his works, that it was repeated once at least in every assembly of the faithful, the *devouter* sort of which met at all the hours of prayer, thrice a day at least, and so often used the Lord's prayer in publick. *Comber. Companion to the Temple*, ch. v. sec. 17.

But if so many examples out of all mankind will not suffice to make us praise him *devoutly*, and acknowledge him faithfully, let us lift up our eyes to the heavens, which are replenished with creatures more noble and glorious than we; yet all these make it their employment, and account it their delight to glorifie his name. *Id. Ib.* vol. i. part i. sec. 10.

Is it possible for a prince or state, by calling upon or *devoting* themselves to God, to engage him to take upon himself the absolute, immediate, and as it were personal direction of their particular affairs.

Middleton. Miscel. Tracts, vol. ii. p. 204. *Defence of the Letter to Dr. Waterland, &c.*

All objects are therefore to be excluded, so far as attachments to them would be inconsistent with *devotedness* to our Maker.

Secker. Works. Sermon 6. vol. i.

So that it was not merely the conjecture of theoretical divines, or the secret expectation of a few recluse *devotees*, but it was become the popular hope and passion, and like all popular opinions, undoubting, and impatient of contradiction.

Paley. Evidences, part i. ch. i.

Her *devotement* was the demand of Apollo, and the joint petition of all Greece.

Hurd. Works, vol. i. p. 132. *Notes on the Art of Poetry.*

——O how loud
It calls *devotion!* genuine growth of night!
Devotion! daughter of Astronomy!
An *undevout* astronomer is mad.

Young. The Complaint. Night 9.

When the *devotional* spirit falls in with a melancholy temper, it is apt to depress the mind entirely, to sink it in the weakest superstition, and to produce a total retirement and abstraction from the world, and all the duties of life.

Gregory. Comparative View, p. 238.

You must seize with eagerness, and employ with alacrity, the few moments, you have to spare from business, in cultivating *devout* sentiments and virtuous habits, and sowing silently and imperceptibly, in your soul the seeds of eternal life.

Porteus. Sermon 16. vol. ii.

Thus we see the *devoutness* of his mind, in his frequent retirement to solitary prayer; in his habitual giving of thanks; in his reference of the beauties and operations of nature to the bounty of Providence; in his earnest addresses to his Father, more particularly that short but solemn one before the raising of Lazarus from the dead; and in the deep piety of his behaviour in the garden, on the last evening of his life.

Paley. Evidences, vol. ii. p. 76. part ii. ch. ii.

DEVOU'R, DEVOU'RER, DEVOU'RINGLY, DEVORA'TION. Fr. *devorer*; Sp. *devorar*; Lat. *devorare*; *de*, and *vorare*, which means to feed or eat like a beast. Vossius. From Gr. βορὰ, food or fodder.

"Fr. *devorer*; to ravine, devour, inglut; eat greedily, swallow whole, gulp or let down without chawing." Cotgrave.

Holy churche and charitie. ȝe chewe þ and *deuoure* þ.

Piers Ploughman. Vision, p. 31.

And he seide to me take the book and *deuoure* it, and it schal make thi wombe to be bittir, but in the mouth it schal be swete as hony. *Wiclif. Apocalips*, ch. x.

Mannes sone cam etinge and drinkinge: and ye seyen lo a man *deuourer* and drinkinge wyn, a frend of pupplycans and of synful men. But wisdom is justified of her sones.

Id. Luke, ch. vii.

Thou root of false louers, Duke Jason
Thou sleer, *deuourer*, and confusion
Of gentill women.

Chaucer. Of Hypsiphile and Medea, fol. 294.

So that the hors of thilke stode
Deuoureden the mannes bloode,
Till fortune at last came,
That Hercules hym ouercame.

Gower. Conf. Am. book vii. fol. 162.

Thus it hath pleased God to fight for vs, and to defend the iustice of our cause against the ambicious and blody pretences of the Spaniards, who seeking to *deuoure* all nations, are themselues *deuoured*.

Hakluyt. Voyage, &c. Sir Richard Greenwill, vol. ii. part i. fol. 173.

They be great *deuourers* of flesh, which they cut in smal piecys, and eat by handfuls most greedily, & especially the horse flesh.

Id. Ib. M. Anth. Jenkinson, vol. i. fol. 329.

Tho, vnder colour of shepheardes, some while
There crept in wolues, full of fraud and guile,
That often *deuoured* their own sheepe,
And often the shepheards that did hem keepe.

Spenser. Shepheards Calendar. May.

Then summe up all this lost, this mispent time together; we shall soone discerne we must needs acknowledge, that there are no such helluoes, such canker-wormes, such theevish *devourers* of men's most sacred (yet undervalued) time, as stage-players.

Prynne. Histrio-Mastix, act vi. sc. 1. part i.

I haue read that they [bear-wards] haue either voluntarilie, or for want of power to master their sauage beasts [the bears,] beene occasione of the death and *deuoration* of manie children in sundrie countries by which they haue passed, whose parents neuer knew what became of them.

Holinshed. Description of England, ch. x.

Fierce o'er the pyre, by fanning breezes spread,
The hungry flame *devours* the silent dead.

Pope. Homer. Odyssey, book xii.

Instant, O Jove! Confound the suitor train,
For whom o'ertoil'd I grind the golden grain:

Far from this dome, the lewd *devourers* cast,
And be this festival decreed their last.
Pope. Homer. Odyssey, book xx.

While Semele, on high Olympus plac'd,
To heavenly zephyrs bids her tresses flow
Once by *devouring* lightnings all defac'd.
West. The second Olympic Ode.

To Bacchus styl'd *Devourer*, on this isle,
Amid surrounding gloom, a temple hoar
By time remains; to Bacchus I devote
These splendid victims.
Glover. The Athenaid, book vi.

DEVO'W, } *Devovere*; see DEVOTE. To pledge
DEVO'VE. } or promise, dedicate or destine, or addict, yield, consign or give up to.

There too the armies angelic *devow'd*
Their former rage, and all to mercy bow'd,
Their broken weapons at her feet they gladly strow'd.
G. Fletcher. Christ's Victory and Triumph.

Having made this praier, hee willed the sergeants or lictours to go to Manlius, and with all speed to tell him, that his colleague was *devowed* for the armie.
Holland. Livius, fol. 287.

'Twas his own son, whom God and mankind lov'd,
His own victorious son, that he *devov'd*,
On whose bright head the baleful curses light.
Cowley. The Davideis, book iv.

DEUSE. Isidorus, in Gloss., *Dusius, Dæmon.* And Augustin, *de Civitate Dei: Quosdam* dæmonas, *quos* Dusios *Galli nuncupant.* And Isidorus, in his *Glossary* (annexed to Martinius,) suggests that *Dusius* may be a corruption of *Drusus*, (son of Tiberius;) referring to the Commentary of Lipsius upon Tacitus, whence (p. 163,) it appears (upon the authority of Dion Cassius, lib. 57,) that the sharpest swords, *gladii acutissimi*, were proverbially named *Drusiani gladii*; and Isidorus also suspects, that hence the word *droes*, used as we use *Deuce*, remains to the Dutch. *De* droes *wal wait het hard.* The *deuce*, how it does blow. Kilian thinks *droes*, which he interprets, *Gigas, homo valens*, &c. may be from this *Drusus*; because he was *Domitor acerrimus.* This *Drusus* was famous, or rather infamous, for his Germanic victories; and his name may have been perpetuated as a name of terror among that people: and from the corruption, *Dusius* our word may have sprung.

He prays—O bless me! what shall I do now?
Hang me, if I know what he prays, or how!
And 'twas the prettiest prologue as he wrote it!
Well, the *deuce* take me, if I ha'n't forgot it.
Congreve. Prologue to the Old Bachelor.

DEUTERO'GAMY, } Gr. δεύτερ-ος, second, and
DEU'TEROGAMIST. } γάμ-ειν, to marry.
A second marriage.

You here see that unfortunate divine, who has so long, and it would ill become me to say, successfully, fought against the *deuterogamy* of the age.
Goldsmith. Vicar of Wakefield, ch. xiv.

I immediately recollected this good-natured man's red pimpled face; for he had published for me against the *deuterogamists* of the age, and from him I borrowed a few pieces, to be paid at my return. *Id. Ib.* ch. xviii.

DEUTEROSCOPY, Gr. δεύτερος, second, and σκόπ-ειν, to look.
A second sight, second inspection; or, as Brown explains it, second intention.

For not attaining the *deuteroscopy*, and second intention of the words, they are fain to omit their superconsequencies, coherencies, figures, or tropologies.
Brown. Vulgar Errours, book i. ch. iii.

DEUTZIA, in *Botany*, a genus of the class *Decandria*, order *Trigynia.* Generic character: calyx bell-shaped, five-cleft; corolla of five petals, obtuse, undivided; filaments three-cleft; capsule three-awned, three-celled, three-valved, bursting at the base, many-seeded. DEUTZIA. — DEW.

One species, *D. scabra*, native of Japan. Thunb. *Jap.*

DEUX PONTS, a Principality of Germany, situated on the left bank of the Rhine, now included in the Kingdom of Bavaria. It is composed of the ancient County of the same name, with that of Veldentz; and is bounded on one side by the Provinces of Alsace and Lorraine, and on the other by what was the Electorate of Treves, and the Lower Palatinate. This Duchy is sometimes called Sweybrucken, as it formerly belonged to the Kings of Sweden, of the House of that name, which became extinct in 1731. The succession of the Duchy was then contested by the Elector of the Palatinate and the Count of Birkenfeldt, and the latter obtained possession in 1733. It was still much intersected by the possessions of other Princes. It was given up to France at the peace of Luneville, in 1802, and comprised, with part of the Archbishopric of Treves, in the Department of Sarre. It was then resigned to Austria at the general Peace of 1814, and subsequently exchanged with Bavaria for some other districts. When Deux Ponts was a separate Principality, it was supposed to contain a population of about 60,000 individuals; and though a mountainous region, many parts of it are productive in both corn and wine.

The Town of LES DEUX PONTS, the Capital of the preceding Duchy, is situated on the right bank of the little Erlbach, having a good Castle, which was formerly the Ducal residence. The chief objects of interest there, are the spacious Church and its fine organ, the new Lutheran Church and Academy, and the Orphan House. It was at this place that Stanislaus Leczynsky, King of Poland, took up his residence in 1709, and built the Palace of Schunchflick, in a valley at a short distance from the Town; this is now suffered to decay. Deux Ponts was once particularly distinguished for its editions of the Greek and Latin classics, but the printing establishment has now been removed to Strasburg. The population is about 5000. This Town is about forty-five miles west of Manheim, and nearly sixty east of Mentz; in latitude 49° 16′ north and longitude 7° 25′ east.

DEW, *v.*
DEW, *n.*
DE'WY,
DE'WINESS,
DEW-BATHED,
DEW-BEDABBLED,
DEW-BENT,
DEW-BERRY,
DEW-BESPANGLED,
DEW-BESPRENT,
DEW-BRIGHT,
DEW-DROP,
DEW-DROPPING,
DEW-GIVER,
DEW-IMPEARLED,
DEW-LAP,
DEW-LAPT,
DE'WY-FEATHERED,
DE'WY-SKIRTED.

Dutch *dauwen*; Gr. *tawen*; A.S. *deaw-ian, rorare. Alludit*, says Skinner, Gr. δεύ-ειν, *rigare*, and in this the Etymologists agree.

Dew-lap of a beast, because it hangeth down so much that it seemeth to *lap* the dew. Minshew and Skinner. The latter adds, perhaps *deep lap*; *deop læppe*. A.S. *deop, profundus*, and *læppe, ora, pars dependens.*

DEW.

Marie Magdalene by mores levede and *dewes*.
Piers Ploughman. Vision, p. 286.

With bitter teares, *dewed* all her face
Full oft sithes, swouning in the place.
Chaucer. The Story of Thebes, part ii. fol. 380.

And the erth wexeth proud withall
For swote *dewes* that on it fall.
Id. The Romant of the Rose, fol. 116.

The firste periferie of all
Engendreth mist, and ouermore
The *dewes*, and the frostes hore.
Gower. Conf. Am. book vii. fol. 143.

The sunne through nature's might, doth draw away the *dew*,
And spreads the flowers where he is wont, his princely face to shew.
Vncertaine Auctors. The Nature which worketh all Things, &c.

And thus desired night in woe I waste:
And to expresse the harts excessiue paine,
Mine eies their *deawie* teares distill amaine.
Turbervile. The Louer writes of his vnquiet and restlesse state.

And wantonly roves
Abroad in the groves,
And in the air hovers.
Which when it him *deweth*
His feathers he meweth,
In sighs of true lovers.
Drayton. To Cupid.

Their rootes ben dried up for lacke of *dewe*,
Yet *dewed* with the teares they han been euer among.
Spenser. Shepheards Calendar, December.

Then shalt thou see the *dew-bedabbled* wretch
Turn, and return, indenting with the way;
Each envious briar his weary legs doth scratch,
Each shadow makes him stop, each murmur stay.
Shakspeare. Venus and Adonis.

TITA. Be kind and courteous to this Gentleman,
Hop in his walks, and gamboll in his eies,
Feed him with apricoks, and *dew-berries*,
With purple grapes.
Shakspeare. Midsummer Night's Dreame, fol. 151.

This evening late, by then the chewing flocks
Had ta'en their supper on the savoury herb
Of knot-grass *dew-besprent*, and were in fold,
I sat me down to watch upon a bank
With ivy canopied, and interwove
With flaunting honey-suckle.
Milton. Comus, l. 542.

Or on that bank, feel the west wind
Breathe health and plenty: please my mind,
To see sweet *dew-drops* kiss these flowers,
And, then, wash'd off by April showers.
Walton. Angler, part i. ch. v.

And [phantasie] more inconstant then the wind, who wooes
Euen now the frozen bosom of the north:
And being anger'd, puffes away from thence,
Turning his side to the *dew-dropping* south.
Shakspeare. Romeo and Juliet, fol. 57.

That is, (thou repairer and Saviour of the desparing soul, the *dew-giver* and bestower of spiritual grace; heal my wounds, and give to the mind that prays to thee, the gifts of grace, that I may be chaste, modest, wise in heart; true in my sayings, hating evil, loving God in holy works.)
Taylor. Polemical Discourses, fol. 331. *A Dissuasive from Popery*, part i. sec. 9.

Where nightingales in Arden sit and sing
Amongst the dainty *dew-impearled* flowers.
Drayton. The Owl.

But whereas we say, that the juice of the body ought to be roscide and fat, it is to be noted that we mean it not of a visible fat, but a *dewinesse* dispersed, or (if you will call it) radicall in the very substance of the body.
Bacon. Natural History, part. iii. fol. 40. *Of Life and Death.*

Upon him all at once courageously do set,
Him by the *dew-laps* some, some by the flank do get.
Drayton. Poly-olbion, song 22.

My hounds are bred out of the Spartan kinde,
With eares that sweep away the morning dew,
Crook-kneed, and *dew-lapt*, like Thessalian buls.
Shakspeare. Midsummer Night's Dreame, fol. 158.

And the waters murmuring
With such consort as they keep
Entice the *dewy-feather'd* sleep.
Milton. Il Penseroso, l. 146.

Thou wast not wont to have the earth thy stool,
Nor the moist *dewy* grass thy pillow, nor
Thy chamber to be the wide horizon.
Sir John Oldcastle, act v. sc. 8.

——— In Gallick blood again
He *dews* his reeking sword, and strews the ground
With headless ranks.
J. Philips. Blenheim.

To whom wilt thou thy fire impart,
Thy lyre, thy voice, and tuneful art;
Whom raise sublime on thy ethereal wing,
And consecrate with *dews* of thy Castalian spring?
Congreve. Pindaric Ode.

Soon as Aurora, daughter of the dawn,
Sprinkled with roseate light the *dewy* lawn,
In haste the prince arose, prepared to part.
Pope. Homer. Odyssey, book xvii.

Thine is the balmy breath of morn,
Just as the *dew-bent* rose is born.
Thomson. Hymn to Solitude.

——— Lo! now apparent all,
Aslant the *dew-bright* earth, and colour'd air
He looks in boundless majesty abroad.
Id. Summer.

No frisking heifers bound about the place
To spurn the *dew-drops* off, and bruise the rising grass.
Addison. Virgil. Georgic 4.

he mother cow must wear a low'ring look,
Sour headed, strongly neck'd, to bear the yoke,
Her double *dew-lap* from her chin descends:
And at her thighs the pond'rous burden ends.
Dryden. Virgil. Georgic 3.

——— Illumin'd wide,
The *dewy-skirted* clouds imbibe the sun,
And through their lucid veil his soften'd force
Shed o'er the peaceful world.
Thomson. Autumn.

It was foretold of you, says he to Trypho, that you should be as the sand of the sea-shore; and so indeed you are, if as numerous, as barren likewise, and as unfruitful of all that is good, ever ready to receive the refreshing *dews* and rain of heaven, and never willing and disposed to make any return.
Jortin. Remarks on Ecclesiastical History, vol. ii. p. 73.

——— Swift he sought
Achaia's camp and Agamemnon there
Him lying in his tent he found, immers'd
In *dewy* sleep ambrosial.
Cowper. Homer. Iliad, book ii.

In vain I now expect the coming on
Of *dew-bath'd* eve to meet my wonted love.
Warton. Eclogue 3.

No shrub o'erhangs the *dew-bespangled* vale,
No blossom trembles to the dying gale.
Jones. Laura.

——— Her *dew-besprinkled* locks
Begin to fall, her bending shoulders sink,
And active vigour leaves her sober steps.
Dodsley. Agriculture, can. 1.

We have a bower, on which the *dew-drops* sparkle, and in which the breeze becomes scented with the fragrance of musk.
Sir William Jones. Works, vol. v. p. 422. *History of the Persian Language.*

EW. — XTER.

Their [buffaloes] horns are curved towards each other, but together bend directly backwards, and they have no *dew-laps*.
Cook. Voyages, vol. ii. book iii. ch. ix. p. 250.

DEXAMINE, in *Zoology*, a genus of *Crustacea* belonging to the order *Amphipodes* of Latreille, established by Dr. Leach, who places it in the third section of his *Edriophthalmæ*.

Generic character. Antennæ four, setaceous; the upper pair longest, formed of three joints, the last joint many-jointed, the first joint the smallest, the second joint of both pair of antennæ long and slender, a fine hair at the base of the third joint of the lower pair; the four fore-feet nearly equal, ending with a compressed, single-hooked pincher; eyes oblong, placed behind the base of the upper pair of antennæ; tail having on each side three bifid stiles, and above a movable stile.

This genus and the *Leucothoes* are remarkable, according to Latreille, for the peduncle of their antennæ being formed of only two, instead of three joints, as in all the other *Amphipodes*. Only one species is described as belonging to this genus, which was discovered by Colonel Montague on the south coast of Devonshire.

1. *D. spinosa*, Leach, *Zool. Misc.* ii. 22, which is the *Cancer gammarus spinosus* of Montague, *Lin. Trans.* xi. 3. The last four rings of the (post abdomen or) tail are prolonged behind into a spine; the forehead is produced between the upper pair of antennæ, and slightly inflexed; the body is shining.

DE'XTER, DEXTE'RITY, DE'XTEROUS, DE'XTEROUSLY, DE'XTEROUSNESS, DE'XTRAL, DE'XTRALITY.

Lat. *dexter*; Gr. δεξιτερ-ὸς, *poeticè pro* δεξιὸν. Δεξιὰ is properly spoken of the hand, *sc.* ἀπὸ τᾶ δεχέσθαι, to take, to catch, to hold; because more active than the left. And thus,

Dexterous, active, ready, expert, skilful, clever, adroit.

Yet such was the inuincible resolution, and the wonderful *dexterity* of the English, that in one half houre or thereabout, the enemy was repulsed, and the towne wall possessed, by the noble Earle himself.
Hakluyt. Voyages, &c. The Voyage to Cadiz, vol. i. fol. 163.

King Henry was a prince of singular prudence, of passing stout courage, of magnanimitee incōparable, of inuincible fortitude, of notable actiuitee, of *dexteritee* woonderfull.
Udall. Preface, to the Kinges Maiestie.

How comes it to pass that the victorious arms of England, quartered with the conquered coat of France, are not placed on the *dexter* side, but give the flower-de-luce the better hand.
Brewer. Lingua, act iii. sc. 6.

I call him poor man because he is not living to answer for himself, but yet he was a worthy minister of justice (for I had much cause to know him) and he was of as much *dexterity* and integrity, as ever man that sat in his place.
State Trials. Proceedings against Mr. Wraynham.

Next his feet my praise commands,
Which me thinks we should call hands,
For so finely they are shap'd,
And for any use so apt,
Nothing can so *dextrous* be,
Nor fine handed near as he.
Cotton. On my Pretty Marten.

For which purpose, they had then a fast friend there, the Marquis of Hamilton, who could most *dextrously* put such an affair into agitation, with the least noise, and prepare both King and Queen to hearken to it very willingly.
Clarendon. History of Civil War, vol. i. part i p. 210.

DEXTER — DEY.

Now in these there is no right hand: of this constitution are many women, and some men, who though they accustom themselves unto either hand, do *dexterously* make use of neither.
Sir Thomas Brown, book iv. ch. v.

Over all a batune *dexter-ways* argent as being the arms of the duke his prisoner, and by martial law belonging to him.
Fuller. Worthies. Northamptonshire.

As for any tunicles or skins which should hinder the liver from enabling the *dextral* parts, we must not conceive it diffuseth its virtue by mere irradiation but by its veins and proper vessels, which common skins and teguments cannot impede.
Sir Thomas Brown, book iv. ch. v.

And therefore were this indifferency permitted, or did not institution, but nature determine *dextrality*, there would be many more Scævolas than are delivered in story; nor needed we to draw examples of the life, from the sons of the right hand; as we read of seven thousand in the army of the Benjamites.
Id. Ib.

Th' observing augur took the prince aside,
Seiz'd by the hand, and thus prophetic cried,
Yon bird that *dexter* cuts the aerial road,
Rose ominous, nor flies without a God.
Pope. Homer. Odyssey, book xv.

In which his *dextrous* wit had oft been shown,
And in the wreck of kingdoms sav'd his own.
Dryden. Absalom and Achitophel.

We gather'd round and to his single eye,
The single eye that in his forehead glar'd
Like a full moon, or a broad burnish'd shield,
A forky staff we *dexterously* apply'd.
Addison. From the third Æneid.

Like jugglers' tricks, that have more or less appearance of being real according to the *dexterousness* and skill of him that plays them.
Sir William Temple. Works, vol. iii. p. 208. *Of Gardening.*

Here strip, my children! here at once leap in!
Here prove who best can dash through thick and thin,
And who the most in love of dirt excel,
Or dark *dexterity* of groping well.
Pope. The Dunciad, book ii.

Upon discovering them, we usually sent out our boat with a man in the bow, who was a *dextrous* diver: and as the boat came within a few yards of the turtle the diver plunged into the water, taking care to rise close upon it.
Anson. Voyage round the World, book ii. ch. viii.

They smooth the plank very expeditiously and *dexterously* with their adzes, and can take off a thin coat from a whole plank without missing a stroke.
Cook. Voyage, vol. i. book i. ch. viii.

The *dexterity* of hand, indeed, even in common trades cannot be acquired without much practice and experience.
Smith. Wealth of Nations, vol. i. p. 169. book i. ch. x.

DEY (Dáï, or Dáyí, pronounced Déyí by the Moghrebíns, or Arabs of Western Africa,) is the title given to the Chiefs of the Military Aristocracy, by which Algiers has been governed ever since the latter part of the XVIIth century. It was adopted in imitation of the Tunisenes, who had not many years before formed a similar Regency for themselves. "The Sultan," said these rebel sons, "is the father of his soldiers; the Republic (*jumhúr*, community) is their mother; and their Chief, or guardian, can be no other than her brother, their maternal uncle, (Dayí.) (D'Arvieux, iv. 51, v. 259.) The dighity to which this title is affixed, is not hereditary but elective; and is held on a very uncertain tenure, as the principal officers and agents of the Dey must be drawn from the military corps by which he was elected, and can have little difficulty in deposing him whenever they are prompted to it by avarice or ambition. After the consent of the Turkish garrison (i. e. troops levied by the Algerines in Turkey,) has been given to the

DEY. — DIABETES

election which their officers have made, the new Dey is solemnly reminded by the Muftí of his obligation to administer justice to all, and to provide for the due payment of his troops; and he is then proclaimed; his nomination is immediately made known to the Porte, and he receives in return a *kheldt*, (*caftàn*,) with the title of Páshà of Algiers; for the Court of Constantinople has since the beginning of the last century found this a more practicable method of maintaining its nominal sovereignty there, than that of sending one of its own servants, who would be merely a tool in the hands of the military rabble over whom he was placed, and must depend for his support and emoluments on Constantinople. The first Dey of Algiers was Hájí Mohammed, Aghà, elected in 1670, or about that time. In D'Arvieux's time he assumed no state, but lived like a simple individual.

See Hyde's *Syntagma Dissertationum a* Sharpe, i. 223; *Etat des Royaumes de Barbarie*, La Haye, 1704, 12mo; Laugier di Tassy, *Hist. du Royaume d'Alger*, Amst. 1772, 2 tom. 8vo; *Mémoires du Chevalier D'Arvieux, par* Labat, 6 tom. 12mo, Paris, 1731.

DIABETES; diabeticall disease; from the Gr. διάβητης, from διαβαίνειν, *pertransire*, to pass through.

Will they operate like the quack's medicine, which is equally good for a *diabetes* and a dropsy?
Hume. Essays, vol. i. p. 172. *The Sceptic*, ess. 18.

For water is very diuretic. Hence some have apprehended a *diabetes* from the continued use thereof, but it is so far from causing a *diabetes*, that it has been known to cure that disorder.
Bishop Berkeley. Works, vol. iv. p. 22. *Thoughts on Tar Water.*

The disease termed DIABETES is an excessive discharge of urine of peculiar quality. It is divided into two species, the *D. insipidus*, when the urine is limpid, and the *D. mellitus*, when it has the colour, odour, and taste of honey. The first is a discharge of much diluted urine, resulting in general from debility and relaxation, and sometimes from an unguarded use of mineral waters. It is not uncommon in advanced life. In the second, the urine need not always be in unusual quantities, though it generally is so; but it contains no animal matter, and yields on evaporation a considerable portion of sugar. The skin is dry, parched, and often scaly, the patient is emaciated, his thirst is excessive, he has a low quick pulse, and if the discharge be stopped *anasarca* commonly terminates his sufferings. The disease is one of peculiar obstinacy, and is too often so far the sign of a broken constitution as to admit of little hope beyond that of alleviation. The treatment consequently has been exceedingly various, both in its nature and in its results. Sudorifics, Antispasmodics, Stimulants, Astringents, a Milk Diet, and Tonics, have all been tried, but not one of them with such general success as to establish itself in preference to the others.

This disorder has largely occupied the attention of medical writers. Sir Richard Blackmore has treated on it in plain prose in his *Dissertation on a Dropsy, a Tympany, the Jaundice, the Stone, and the Diabetes*; and besides single cases in various Medical Collections, we have met with the following separate Works: Martin Lister, *Sex Exercitationes Medicinales de Morbis Chronicis*, 1694; Rollo, *Account of two Cases of D. M.*; Trinden, *The English Olive Tree*; Latham, *Facts and Opinions concerning D.*; Girdlestone, *A Case of D. with an Historical Sketch of that Disease.*

DIABO'LICK, DIABO'LICAL, DIABO'LICALLY, DIABO'LICALNESS, DIABO'LICISM. } Lat. *diabolus*, the Devil. See above DEVIL. Devilish, pertaining to the Devil.

Of these most hellish & *diabolick* frutes, holy S. Paule admonished the Romains, in the firste chaptre of his Epistle vnto them. *Bale. English Votaries*, book ii. p. 18.

If the *diabolical* imputation which the earl at his arraignment cast upon him, further moved him to impatiency than his vsual was, or was fit, he desired them that heard it to pardon him, for the provocation made him to forget all bands of speech.
State Trials. Trial of Sir Christopher Blunt.

——— For, in the wilie snake
Whatever sleights, none would suspicious mark,
As from his wit and native suttletie
Proceeding, which in other beasts observ'd,
Doubt might beget of *diabolic* pow'r
Active within, beyond the sense of brute.
Milton. Paradise Lost, book ix. l. 86.

Or, if our souls are but particles and decerptions of our parents, then I must have been guilty of all the sins that ever were committed by my progenitors ever since Adam; and by this time my soul would have been so deprav'd and debauch'd, that it would be now brutish, yea *diabolical*.
Glanville. Preexistence of Souls, ch. iii.

For what man, who dares to stile himself a Christian, can be so *diabolically* absurd, so audaciously impious, so desperately prophane as to denie that to be abominable, pernicious, vndecent, and vnlawfull vnto Christians, which they haue renounced, and abominated in their baptism.
Prynne. Histrio-Mastix, part i. act ii. *Chorus.*

Which, if they [fortune telling] had any reality in them, would be literally *diabolical*; and having no reality in them yet they are truly *diabolical*, as being cheats, delusions, and impositions upon mankind. *Clarke. Sermon* 1. vol. viii.

Here we see a fatal proof of the extreme barbarities to which the most *diabolical* sentiment of revenge will drive the natural tenderness even of a female mind. *Porteus. Lecture* 14. vol. ii.

You must know that H-d-g-r, the manager of masquerades, is a devil disguised in human shape. I wonder he did not change his face as well as his body, but that retains its primitive *diabolicalness*. *Dr. Warton. Satire of Ranelagh House.*

And this new donation of the ecstacies of the saints was a noble foundation for what he was now projecting, the farce of *diabolisms* and exorcisms.
Warburton. The Doctrine of Grace, book ii. ch. iii.

DIACHYLON. "Fr. *diaculon*; a certain mollifying plaister, tearmed otherwise, *Diachylon*, because it is made of juices." Cotgrave. Gr. διὰ, and χυλὸς, *succus*, juice, from χύειν, to pour.

I had, to examine, some conjectures that occured to me about it, caused glasses to be made with a hole at that end, which used to be sealed up, and had nevertheless been able, as occasion required, to make use of such tubes, as if no such holes had been left in them by devising stopples for them, made of the common plaister called *diachylon*.
Boyle. New Experiments touching the Spring of Air, vol. i. p. 7.

DIACHYLON or *Emplastrum commune*, is the *Emplastrum lithargyri* of the London Pharmacopœia, and is made as follows: Olive oil one gallon, litharge five pounds, boiled with one quart of water over a gentle fire, and well stirred for about four hours, till the litharge be wholly dissolved.

DIACONATE, from Lat. *diaconus*, a Deacon, *q. v.*

And so all things in this nature, should be alike common to all and each; and there should be a common treasury for this one great *diaconate* church (as we may, in a parallel allusion, to that other name of presbyterial, call it) as there is a common regimen or government, for this great presbyterial church.
Goodwin. Works, vol. iv. part iv. fol. 189.

IACOPE. DIACOPE, from the Greek διακοπή, a notch, Cuv., in *Zoology*, a genus of animals belonging to the family *Percoides*, order *Acanthopterygii*, class *Pisces*.

IADEM.

Generic character. Preopercule having a deep notch in the middle of its toothed edge, for its articulation with the interopercule.

The fish which compose this genus are selected from the *Holocentri* and *Lutiani*. It differs from the former in not having the preopercule spined, and from the latter in having the deep notch for the interopercule.

See Cuvier, *Règne Animal*.

DIACRITICAL, Gr. διακριτικὸς, from διακρίν-ειν, to distinguish, to separate.

He must not be discouraged by the difficulty of reading the Indian letters, for the characters are in reality the same with those, which our books are printed in, and are only rendered difficult by the frequent omission of the *diacritical* points, and the wants of regularity in the position of the words.

Sir William Jones. Preface to Persian Grammar.

DI'ADEM, } Fr. *diademe*; It. and Sp. *diadema*;
DIADE'MED. } Dutch and Ger. *diadem*; Lat. *diadema*, Gr. διάδημα, from διαδεῖν, to bind around (διὰ, and δεῖν, *ligare*, to bind.) Properly, says Minshew, it signifieth a wreathed *hatband*, with which the ancient Kings contented themselves, as thinking the Crowne only belongs to their Gods.

And lo a greet reed dragoun that hadde seuene heedis and ten hornys, and in the heedis of hem seuen *diademys*.

Wiclif. Apocalips, ch. xi.

And David shal be *diademyd*. and daunten alle oure enemyes.

Piers Plouhman. Vision, p. 60.

For vnto vertue longeth dignitie
And not the reuers safely dare I deme
All weare he mitre, corowne, or *diademe*.

Scogan vnto the Lordes and Gentilmen of the Kinges house, in Chaucer's Works, fol. 335.

And in suche wise his light to spreade,
Sit with his *diademe* on head,
The sonne shinende in his carte.

Gower. Conf. Am. book vii. fol. 146.

Not long after he caused a great assemble to be appointed at the towre of London, where Kyng Richard appareled in vesture and robe royall, the *diademe* on his head, and the scepter in his hand; came personally before the congregacion and said these words in effecte.

Hall. Introduction to the History of King Henry IV.

In the first place, Prince Bacchus brought up buying and selling: he it was also that devised the *diademe* that roiall ensigne and ornament, and the manner of triumph.

Holland. Plinie, vol. i. fol. 187.

His favour leaves me nothing to require,
Prevents my wishes, and outruns desire;
What more can I expect while David lives?
All but his kingly *diadem* he gives:
"And that"—But here he paus'd; then, sighing, said—
"Is justly destin'd for a worthier head."

Dryden. Absalom and Achitophel.

——————— Now I feel
Myself awake to misery and shame!
Ye sceptres, *diadems*, and rolling trains
Of flatt'ring pomp, farewell.

Smollet. The Regicide.

Diodorus Siculus, (iv. 1,) as well as Pliny in the passage above cited, assigns the invention of the DIADEM to Bacchus, and the Greek writer gives an odd reason for it; it was to cure the headache: "I hope," says Mr. Gifford, in a Note on his translation of the XIIIth Satire of Juvenal, "he found it answer. Very few of those who have tried it since his time, I believe, have experienced much relief from it." This *fascia candida*, as Casaubon calls it, was used in after times by Lucius, one of the sons of Q. Metellus, (who hence acquired the name of *Diadematus*,) for a purpose to which it appears more readily applicable, the concealment of an open sore. (Plut. *de fort. Rom.*; Plin. vii. 44.) DIADEM.

The Diadem originally was a broad, white, woollen fillet, constantly worn by Barbaric Monarchs. The Persian Kings bedewed it with myrrh, and the far more precious odour known under the name of *Labyzus*. (Athen. xii. 2.) Alexander the Great adopted it from those Princes, unmindful of the bad omen, *velut in leges eorum quos vicerat transisset*. (Justin, iii. 3.) Quintus Curtius relates that this was not done without deep manifestation of discontent among his Macedonians; and that the Diadem of Darius, which Alexander imitated, was purple shot with white, *purpureum distinctum albo*, (vi. 6.) Appian (*in Syriacis*) has a story that this Diadem was once blown from the head of the conqueror, while exploring a range of marshes on shipboard. It was stopped by and suspended on some reeds, and a sailor swimming to them brought it back on his own head. On another occasion the same ornament was employed in an act of kindness: while dismounting from his horse, Alexander accidentally struck Lysimachus in the forehead with his lance, and wounded him severely. The King immediately tore the Diadem from his own brows to staunch the blood; and this, says the Historian, was the first omen of the subsequent Royalty of Lysimachus. (Justin, xv. 4.)

If Suetonius is to be understood literally, it was a Diadem which Antonius offered so repeatedly from the *Rostra*, and which was as repeatedly declined by Julius Cæsar, (80.) Caligula had thoughts of wearing it permanently; but so detestable were these kingly attributes to the Romans, even when enduring a still worse tyranny, that he was induced to lay aside his intention; and the adroitness of flattery converted his most atrocious crimes into an argument in favour of this abstinence. (Id. *Cal.* 22.) Even Titus himself, the delight of the human race, did not escape suspicion when he wore this emblem of Sovereignty during the consecration of Apis at Memphis, although by so doing he only complied with an established religious custom. (Id. *Tit.* 3.) Heliogabalus was the first who wore a Diadem adorned with jewels, as better fitted to exhibit feminine beauty. (Lampridius, *in Heliogabalo.*) The final adoption of this ornament is attributed to Diocletian by Gibbon, (ch. xviii.) and he refers to Aurelius Victor, and to Eutropius, as his authorities for this assertion. Both these writers speak of the increase of Courtly magnificence introduced by this Emperor, but neither of them specifically mentions the Diadem as part of it. It was with her Diadem that Monime, the high-minded Queen of Mithridates, attempted to strangle herself, when informed she must die. It failed her, and spitting upon it she threw it from her with disdain. (Plutarch, *in Lucullo.*)

Diadumenus, upon whom his father Macrinus during his brief reign conferred the Imperial title, and the popular name Antoninus, is said, in his life by Lampridius, to have been born with a natural Diadem instead of a cawl, and hence to have obtained his

DIADEM. — DIAGNOSTIC.

original name. We do not pretend to interpret the passage which we extract below. *Iste puer pileum non habuit, sed Diadema tenue, sed ita forte ut rumpi non potuerit, venis intercedentibus specie nervi sagittarii* The commentators observe, that this remarkable natural distinction has been found in some other children, who on that account have all borne the same name *Diadumenus*.

Bayfius appears to have assured himself with entire confidence of the shape and make of the ancient Diadem. *Erat autem candidum vinculum, cujusmodi hodie nostri Præsides Parrhisini, præterea etiam Venetiarum duces suis tiaris obvincire solent.* (*De Re Vestiariâ*, fol. 7.) Soler, *de Pileo*; and Carolus Paschalis, *de Coronis*, ix. 3—7, have collected all the lore which is to be found respecting Diadems.

DIADOCHUS, δῖος, and δόκος, from the beauty of its appearance, a stone which Pliny (xxxvii. 57) informs us resembles the Beryl. Many of its marvellous properties have been detailed by Marbodæus, *de Gemmarum Lapidumque Pretiosorum formis naturis atque viribus*, 1539. He informs us, that

Diadochos, perquam responsa petentibus aptus,
Dæmonis effigies varias ostendere fertur,
Nec lapis est alius qui fortius evocet umbras;
Sed si defuncto quis forsitan applicet illum,
Protinus asseritur solitos amittere vires:
Namque sacer lapis est, et quæ mors sternit abhorret.
Hunc autem perhibent similem fulgere Beryllo.

Albertus Magnus (*de Min.* ii. 2, 4) writes it *Diacodos*, and says that the causes which have made it be esteemed sacred, may be found *in libris Magorum, Hermetis, Ptolemæi et Thabitæ*. We must avail ourselves of the reason offered by Pictorius, the commentator on Marbodæus, for not explaining these causes more fully—*quos libros ad manus non habemus*.

May it not be of the Diadochus which Braithwaite intended to write in the following passage? "For as the precious stone *Diacletes*, though it have many rare and excellent sovereignties in it, yet loseth them all if it be put in a dead man's mouth." *English Gentleman*, 273. Archdeacon Nares (*ad v.* Diacletes) believes, that Braithwaite here followed Lyly's practice of imagining an object, and ascribing to it certain curious properties, merely for the sake of introducing it in a simile or illustration. But Marbodæus has mentioned this as a property of the Diadochus, without any reference to simile or illustration.

DIÆRESIS, Fr. *dierese*; Lat. *diæresis*; Gr. διαίρεσις, from διαιρεῖν, to divide, to distinguish.

If any two vowels are to be read as two distinct syllables, the latter is maked with a *diæresis*, or two dots over it; παῖς, boy, and ἄϋπνος, sleepless.

Sharpe. On the Greek Tongue, p. 16.

DIAGNOSTIC, Gr. διαγνωστίκον, from διαγινώσκειν, to discern, to distinguish; διὰ, and γινώσκ-ειν, to know.

That by which any thing is known or distinguished from any thing else; the symptom that decides the nature of the disease.

The disease of our intellectuals is too great, not to be its own *diagnostick*: and they that feel it not, are not less sick, but stupidly so. *Glanville. The Vanity of Dogmatizing*, ch. vii.

For, since the motions of the Spir
suppose themselves to have) cannot
and lawful, by any certain *diagnostic*
motions of a man's own heart, the
farther, and even in things unlawfu
their own hearts to be the impulse of
South

What does he think of the comm
and of the manufactures of Paisley a
has this any thing like the deadly a
which the false *diagnostick* of our stat
trade in general. *Burke. On t*

The DIAGNOSIS of diseases ha
among others by Savona, *De Diagnosin et Prognosin*, 1624; *Diagnosticæ*, 1654; Price, *Tr Prognosis*; Dreyssig, whose w into French by Renauldin, *Medicale*; Hall, *The Principles o*

DIA'GONAL, Fr. *diag*
DIA'GONAL, *adj.* διαγώνιον γ
DIA'GONALLY. *ad angulum*

a line drawn from corner to γωνία, a corner.

He plainly affirmeth, this geomet
meter or *diagonal* of a square is inco
be an eternal truth. *Cudworth. In*

But when the parallelogram is div
by a *diagonal* line, the quantity of t
of necessity be half the quantity of t
logram. *Id.*

The next leaf may be single; stit
diagonally, and cross those stitches
will be of a lozenge-shape.
Wal

For instance, the Sartorius or tai
spine, running *diagonally* across the
the inside of the main bone of the
enables us, by its contraction, to thro

DIAGRAM, Gr. διάγραμμα,
describe, to delineate.

Any thing delineated; d
geometrical figure.

The mathematics, saith Aristotle,
end or chief good that men look a
good or bad, better or worse into a
consultation or election there, only
necessary convictions of the understa
Hammond. Works, vol.

Diagrams drawn on paper are cop
and not liable to the uncertainty that
fication. *Locke. On Human Unde*

Before her, [mad Mathesis] lo! in
Strange *diagrams* th' astonish'd sig
Right lines and curves, with figure
Fawkes.

DIAGRAMMA, Cuv., in *Zoo*
belonging to the family *Per pterygii*, class *Pisces*.

Generic character. Teeth
slightly toothed; six large
jaw; scales small; front of t
oblong.

They are natives of the In
variegated with black and whi
See Cuvier, *Règne Animal*.

AL. AL. NG.

DIAL,
DIA'LLING,
DIA'LIST,
DIAL-PLATE.

Quasi diale, because it points out the hour of the day, (*diei.*)

M. Varro reporteth, that the first *diall* was set up in the common market-place, upon a columne neere the foresaid rostra, in the time of the first Punicke warre, by M. Valerius Messala the Consull, presently after the taking of Catana in Sicilie.
Holland. Plinie, vol. i. fol. 191.

For loyalty is still the same,
Whether it win or loose the game;
True as the *dial* to the sun,
Although it be not shin'd upon.
Butler. Hudibras, part iii. can. 2.

And this hypothesis may be tolerated in physics, as it is not necessary in the art of *dialling* or navigation to mention the true system or earth's motion. *Berkeley. Siris*, 285.

He tells us, that the two friends, being each of them possessed of one of those needles, made a kind of *dial-plate*, inscribing it with the four and twenty letters in the same manner as the hours of the day are marked upon the ordinary *dial-plate*.
Spectator, No. 241.

Scientifick *dialists*, by the geometrick considerations of lines, have found out rules to mark out the irregular motion of the shadow in all latitudes, and on all planes.
Moxon. Mechanick Dialling.

So if I would learn the nature of a watch, the workman takes it to pieces and shows me the spring, the wheels, the axles, the pinions, the balance, the *dial-plate*, the pointer, the case, &c.
Watts. Logic, part i. ch. vi. sec. 8.

DIALLING is the art of drawing Dials on the surface or surfaces of bodies, so that by the projection of a shadow upon them they may exhibit the hour of the day. It is, in fact, a particular part of the general theory of projections; for it will be seen, as we proceed, that it consists only in projecting the shadow of a given line, always parallel to the Earth's axis, upon some proposed plane, from a given point or plane given with the hour of the day.

The general principles of Dialling may be rendered familiar to every one by the following simple illustration. Thus conceive *a* P B P, fig. 1, Plate XXXII. to represent the Earth as transparent, or a glass sphere occupying the same situation in space, and its equator as divided into twenty-four equal parts, or hour circles, by so many meridian semicircles, *a*, *b*, *c*, *d*, &c., one of which is the geographical meridian of any given place, as London, which we will suppose is at the point *a*; and if the hour of twelve were marked at the equator, both upon that meridian and the opposite one, and all the rest of the hours in order on the other meridians, those meridians would be the hour circles of London; because as the Sun appears to revolve round the Earth in twenty-four hours, he will pass from one meridian to another in an hour. Consequently if the sphere had an opaque axis, as P E P, terminated at the poles P and P, the shadow of the axis which is in the same plane as the Sun and with each meridian, would fall upon every particular meridian and hour when the Sun came to the plane of the opposite meridian, and would, therefore, show the time at London, and at all other places on the same meridian.

If now this sphere were cut through the middle by a plane A B C D in the rational horizon of London, one half of the axis, as E P, would be above the plane, and the other half below it; and if straight lines were drawn from the centre of the plane to those points where its circumference is cut by the hour circle of the sphere, those lines would be the hour lines for a horizontal Dial for London; for the shadow of the axis would fall upon each particular hour line of the Dial, when it fell upon the like hour circle of the sphere. DIAL-LING.

If the plane which cuts the sphere be vertical, as A F C G, (fig. 2,) touching the given place, for example, London, it will then become the plane of an erect south Dial; and if right lines be drawn from its centre E to those points of the circumference where the hour circles of the sphere cut it, these will be the hour lines of a vertical or direct south Dial for London, to which the hours are to be set in the figure contrary to those of the horizontal Dial, and the lower point P E of the axis will cast a shadow on the hour of the day in that Dial at the same time that it would fall upon the like hour line of the sphere, if such Dial plane were not interposed.

If the plane, still facing the meridian, be made to incline or recline any number of degrees, the hour circle of the sphere will still cut the edge of the plane in those points, to which the hour lines must be drawn straight to the centre, and the axis of the sphere will cast a shadow on those lines at the respective hours. The same will still have place, if the plane be made to decline any number of degrees from the meridian, either to the east or west, provided the declination be less than 90°, or reclination be less than the colatitude of the plane, and the axis of the sphere will be the gnomon; otherwise the axis of the sphere will have no elevation above the plane of the Dial, and consequently could give no shadow.

Thus, it appears, that the plane of every Dial represents the plane of some great circle on the Earth, and the gnomon the Earth's axis; the vertex of a right gnomon, the centre of the Earth, or visible heavens, and the plane of the Dial is just as far from this centre as from the vertex of this style.

Now the Earth itself as compared with its distance from the Sun, may be considered as a point; and, therefore, if a small sphere of glass be placed upon any part of the Earth's surface, so that its axis be parallel to the axis of the Earth, and the sphere have such lines upon it and such planes within it as above described, it will show the hours of the day as truly as if it were placed at the Earth's centre, and the shell of the Earth were as transparent as the glass.

These general ideas being understood, the nature of the following calculations will be readily comprehended; previous to which, however, it will be proper to lay down a few definitions.

1. The plane erected perpendicular to the face of the Dial, and the upper edge of which marks the bounds of the shadow is called the *gnomon*; the upper edge of the said plane is called the *style* of the Dial, and it is always parallel to the Earth's axis.

2. The line on which the plane of the gnomon intersects the plane of the Dial is called the *substyle*.

3. The angle included between the style and the substyle is called the *elevation* of the style. In the following formulas it will be denoted by E; in a

DIAL-LING.

horizontal Dial it is evidently equal to the latitude of the place or E = L.

4. Those Dials whose planes are parallel to the plane of the horizon are called *horizontal* Dials; and such as have their planes perpendicular to the horizon *erect* Dials.

5. Those erect Dials whose planes are either parallel or perpendicular to the plane of the meridian are called *erect direct* Dials. They face one of the four cardinal points.

6. All other erect Dials are called *declined* Dials.

7. Those Dials whose planes are neither parallel nor perpendicular to the plane of the horizon are *inclined* or *reclining* Dials. These may of course be either direct or declining according to the preceding definitions.

8. The arc of the meridian which is intercepted between any given plane and that of the prime vertical, is called the *declination* of the plane. It is denoted by D in the following formulas, and is regarded as positive when the declination is towards the north, and negative when towards the south.

9. The *inclination* (I) of a plane is the angle which it makes with a vertical plane.

10. The intersection of the plane of the Dial and that of the meridian passing through the style is called the *meridian of the Dial*, or twelve o'clock hour line.

11. Those meridians passing through the style, which make angles of 15°, 30°, 45°, &c. with the meridian of the plane are called *hour circles*; and their intersections with the plane of the Dial *hour lines*.

12. The angle formed by the substyle and the meridian is called the *horary angle* of the substyle, and is denoted by M.

13. The angle included between the substyle and the horizon is called the *inclination of the substyle*; it is in the following formulas denoted by S.

GENERAL PROBLEM.

To determine the requisites in a Dial for any proposed latitude, and of given inclinations to a vertical plane, and at any given declination from the prime vertical.

Let H O B (fig. 3,) represent the horizon, H Z B the meridian of the plane, Z the zenith, Z O the prime vertical, C the elevated pole, P b, P b', &c. portions of the hour circles, Z P b, Z P b', &c. comprehending hour angles; and let the plane on which it is proposed to draw the Dial be coincident with the plane of the great circle M b T. Also let Z a perpendicular to M a T be drawn, and produced to I. Then P B = L the latitude of the place; Z a = I the inclination of the plane; O T = H I = D the declination; P S, drawn perpendicular to M T, will be the position of the substyle; and M b is the inclination of the hour line to the meridian.

Now we may regard the Dial whose plane coincides with M a T as a vertical or erect Dial at the place whose zenith is M, where M and Z are on the same meridians; and, of course, reckon the hours alike. Let M Z = l, and D′ = comp. of Z M a. Then P Z = 90° − L would become P M = P Z + Z M = 90° − L + l = 90° − (L − l.)

The right angled triangle M Z a gives $\tan M a = \sin Z a \tan M Z a = \sin I \tan D$ ..... (1)

Hence M a is the angle between the meridian and vertical, and is obviously evanescent when either I or D are so.

When I = 90°, M a becomes = H I = D.

Also
$$\tan Z M = \tan l = \frac{\tan Z a}{\cos M Z a} = \frac{\tan I}{\cos D} \quad \ldots\ldots (2)$$

$$\cos Z M a = \sin D' = \sin D \cos I \quad \ldots\ldots (3)$$

$$\sin P S = \sin E = \sin Z M a \sin P M = \cos D' \cos (L - l) \quad \ldots\ldots (4)$$

where E is the height of the style or elevation of the pole above the plane.

Then P b being any hour circle whatever, the spherical triangle P b M gives us, from the principles of spherical trigonometry,

$$\cos M b \sin P M = \cos P M \cos P M b + \sin P M b \cot P.$$

But $\cos P M b = \sin D'$, and $\sin P M b = \cos D'$.

Also $\frac{\cos}{\sin} = \cot$. Therefore, dividing by sin M P

$$\cos M b = \sin D' \tan (L - Z) + \frac{\cos D'}{\cos (L - l)} \quad \ldots (5)$$

$$\tan M T = \tan (M a + 90°) = - \cot M a,$$

where M T is the inclination of the horizontal plane to the meridian.

The above expression (5) is general, and by no means complex; it may however be rendered more convenient for further deductions and corollaries, by exterminating l and D′. Thus, for the first term

$$\sin D' \tan (L - l) = \sin D \cos I \frac{\tan L - \tan l}{1 + \tan L \tan l}$$

$$= \left\{ \sin D \cos I \left(\tan L - \frac{\tan I}{\cos D} \right) \right\} + \left\{ 1 + \frac{\tan I}{\cos D} \tan L \right\}$$

$$= \frac{\sin D \cos I \tan L - \sin I \tan D}{1 + \tan I \sec D \tan L}.$$

And, for the second term,

$$\frac{\cos D'}{(\cos L - l)} = \frac{\sin P M l}{\cos (L - l)} = \frac{\sin I}{\sin l \cos (L - l)}$$

$$= \frac{\sin I}{\sin l \,.\, \cos l \cos L + \sin^2 l \sin L} = \frac{\sin I}{\cos^2 l (\tan l \cos L + \tan^2 l \sin L)}$$

$$= \frac{\sin I (1 + \tan^2 L)}{\tan l \cos L + \tan^2 l \sin L}$$

$$= \left\{\sin I \left(1 + \frac{\tan^2 I}{\cos^2 D}\right)\right\} \div \left\{\frac{\tan I \cos L}{\cos^2 D} + \frac{\tan^2 I}{\cos^3 D} \sin L\right\}$$

$$= \frac{\sin I (\cos^2 D + \tan^2 I)}{\tan I \cos D \cos L + \tan^2 I \sin L} = \frac{\sin I (1 - \sin^2 D + \tan^2 I)}{\tan I \cos D \cos L + \tan I \sin L}$$

$$= \frac{\cos^2 I (\sec^2 I - \sin^2 D)}{\cos I \cos D \cos L + \sin I \sin L} = \frac{1 - \cos^2 I \sin^2 D}{\cos L \cos I \cos D + \sin I \sin L}.$$

The last values of $\sin D' \tan (L - l)$ and of $\frac{\cos D'}{\cos (L - l)}$ being substituted for them in equation 5, it becomes

$$\cot M b = \frac{\sin D \cos I \tan L - \sin I \tan D}{1 + \tan I \sec D \tan L} + \frac{1 - \cos^2 I \sin^2 D}{\cos L \cos I \cos D + \sin I \sin L} \cot P \ldots\ldots (6)$$

This is the general expression for the inclination of the hour line to the meridian; the first term is constant; the second has a constant coefficient to the variable quantity cot P, which undergoing all its changes of magnitude in 90°, or six hours, the tracing of these on the Dial will serve for tracing the rest.

For the horary angle of the substyle, we have

$$\tan M S = \cos P M S \tan P M = \sin D' \cos (L - l),$$

which, on comparison with the value of $\sin D' \cot (L - l)$ above obtained, evidently reduces to

$$\tan M S = \frac{\sin D \cos I \cos L + \sin I \tan D}{1 - \tan I \sec D \cot L} \ldots\ldots\ldots\ldots (7)$$

For thus, since $\cos D \cos (L - l) = \sin P M S \sin P M = \frac{\sin I}{\sin l} (\cos L \cos l + \sin L \sin l) = \sin I (\cos L \cot l + \sin L)$, the equation (4) becomes

$$\sin E = I (\sin L + \cos L \cos D \cot I)$$

$$= \sin I \sin L + \cos I \cos D \cos L \ldots\ldots (8)$$

From these theorems 6, 7, 8, the whole of Dialling on planes may be deduced. Thus, let $I = 0$; or, which is the same, let the plane be erect, then from equation 6,

$$\cot M b = \tan L \sin D + \frac{\cos D}{\cos L} \cot P \ldots\ldots\ldots (9)$$

According to this equation, (7) becomes

$$\tan M S = \cot L \sin D = \cot S \ldots\ldots\ldots (10)$$

By which the angle between the substyle and horizon is determined, and equation (8) becomes

$$\sin E = \cos L \cos D \ldots\ldots\ldots\ldots\ldots (11)$$

We have also, when M and Z coincide,

$$\cot Z P S = \sin L \cot D \ldots\ldots\ldots\ldots (12)$$

Thus we obtain the horary angle of the substyle.

If D as well as I become equal to zero, then

$$\cot M b = \frac{\cot P}{\cos L} = \cot P \sec L.$$

Consequently

$$\frac{1}{\cot M b} = \frac{1}{\cot P \sec L};$$

or

$$\tan M b = \tan P \cos L. \ldots\ldots\ldots\ldots\ldots (13)$$

DIAL-LING.

On this last hypothesis also we have

$$\sin P = \cos L \ldots\ldots\ldots\ldots (14) \quad \cot S = 0 \ldots\ldots\ldots\ldots (15)$$

DIAL-LING.

The three last formulas evidently serve for erect, direct, south, or north Dials, in which equation (15) shows that the substyle is perpendicular to the horizon.

If while $I = 0$, $D = 90°$, then equation (10) becomes $\cot S = \cot L \ldots\ldots\ldots (16)$

and equation (11) gives $\sin E = 0 \ldots\ldots\ldots\ldots (17)$

This is the case with erect, direct, east, or west Dials, by which it appears that the substyle is parallel to the plane, and the substyle inclined to the horizon at an angle equal to the latitude.

Here, since the style is parallel to the plane, the Dial has no centre; all the hour lines therefore are parallel to the substylar line, which is the hour line of six o'clock; the respective distances of the hour lines from the substylar line are measured by $a \cot P$, on a perpendicular to the 6 o'clock hour line, or by $\frac{a \cot P}{\cos L}$, on a vertical line. This gives an infinite distance between the 6 o'clock and the 12 o'clock hour lines, as there obviously ought to be, because at noon the solar rays will be perpendicular to the plane of the Dial.

If when $D = 0$, $I = 90°$, equations 6 and 8 become

$$\cot M\, b = \frac{\cot P}{\sin L}, \text{ whence } \frac{1}{\cot M\, b} = \frac{\sin L}{\cot P},$$

or $$\tan M\, b = \sin L \tan P \ldots\ldots\ldots\ldots\ldots\ldots (18)$$

and $$\sin E = \sin L \ldots\ldots\ldots\ldots\ldots\ldots (19)$$

These theorems obviously apply to the horizontal Dial.

If, according to the last assumption, L becomes $= 90°$, we shall have

$$\tan M\, b = \tan P \ldots\ldots \sin E = \text{radius}.$$

This would apply to a horizontal Dial at the poles, or a Dial in any latitude with its plane parallel to the equator. Here the formulas show that the style would become a pin placed perpendicularly to the centre of the Dial, round which the hour lines would be radii, drawn from the foot of the style to make angles of 15°, 30°, 45°, &c. with the meridian, or hour line of 12 o'clock.

We have been indebted for the popular illustration given in the first part of this article to Ferguson's *Lectures*, and Ozanam's *Recreations;* and for the general analytical investigations, to the valuable little *Treatise on Trigonometry* by Dr. Gregory, from which work also the following graphical constructions have been borrowed.

To construct a horizontal Dial for any proposed latitude.

This, after the polar Dial, is the most simple to construct; it is also the most useful, because if it be posited where the sun's rays meet with no obstruction, that luminary will shine upon it from his rising to his setting. The theorems from which this construction is to be deduced, are

$$\tan M\, b = \sin L \tan P, \text{ and } \sin E = \sin L.$$

Here M *b* is the measure of the angle H between the 12 o'clock and any other hour line on the Dial, and P the hour angle from the meridian; as it varies at the poles of the heavens, the latter therefore varies uniformly, while the former only varies uniformly in certain limited cases: as, for example, in the horizontal Dial, in latitude 90°. In any other latitude, making the terms of the equation homogeneous, we have $\sin 90 \tan H = \sin L \tan P$. Hence, if two radii be assumed in the ratio of rad or sin 90° to sin L, tan H as referred to the former radius will always be equal to tan P referred to the latter. From this consideration, the following construction is deduced:

On the proposed plane assume the right line 12 H S, for the meridian or 12 o'clock hour line, (fig. 4,) parallel to which draw the line 12 *h s*, at a distance equal to the proposed thickness of the style. Perpendicularly to these draw 6 H 6 for the east and west line of the Dial, or the 6 o'clock hour line. Make the angle 12 H F = the latitude of the place, and from 12 let fall the perpendicular 12 F upon H F. Make 12 P upon H 12 prolonged, equal to 12 F. From P draw lines P 1, P 2, P 3, &c. (to terminate in the line 12 5, perpendicular to 12 H,) and to make angles 12 P 1, 12 P 2, 12 P 3, &c. equal to 15°, 30°, 45°, &c. Then from the centre H draw H 1, H 2, H 3, H 4, H 5, for the hour lines of 1, 2, 3, 4, and 5, in the afternoon. Take, on the other side of the substylar line 12—11, 12—10, 12—9, &c. respectively equal to 12—1, 12—2, 12—3, &c. and from 4 draw the lines *h* 7, *h* 8, *h* 9, &c. Produce the lines 4 H, 5 H, for the lines of 4 and 5 in the morning; and produce the lines 7 *h*, 8 *h*, for the hour lines of 7 and 8 o'clock in the afternoon.

The truth of this construction is manifest from the remarks which precede it. For 12 P = 12 F is evidently the sine of the latitude to the radius H 12. And while 12—1, 12—2, 12—3, &c. are the tangents of 15°, 30°, 45°, &c. respectively, to the radius P 12; the same lines are tangents to the angles 12 H 1, 12 H 2, 12 H 3, &c. Consequently, while the former are hour angles at the pole, the latter are the corresponding hour angles at the centre of the Dial.

The quarter and half hour lines are drawn by setting off angles of 3° 45′, 7° 30′, 11° 25′, &c. from the meridian line; but they are omitted in the figure, to prevent confusion. The angle 12 H F is also equal to the elevation of the style for E = L.

As to the gnomon, it should be a metallic triangle of the thickness H *h*, and having one angle = L, the latitude. It must be fixed perpendicularly to the plane, on the space left for it in the figure from *h* H towards 12, and having its angle L at *h* H, then will the style of the Dial be parallel to the earth's axis.

To describe an erect direct south Dial, for any proposed north latitude; or an erect direct north Dial, for any proposed south latitude.

Here the formulas are those numbered 13, 14, and 15, of which the two first are

$$\tan M\,b = \cos L \tan P, \text{ and } \sin E = \cos L.$$

Substituting H for M *b* in the former of these, and making the terms homogeneous, we have

$$\sin 90° \tan H = \cos L \tan P.$$

This equation is similar to the equation of the hour angles in the horizontal Dial; and the construction will therefore be similar, except that cos L is here to be employed instead of sin L.

On the proposed plane draw the right line 6 H 6 (fig. 5,) for the east and west line of the Dial, or the hour line of 6. In the middle of this line set *h* H, equal to the proposed thickness of the gnomon, and through *h* H draw lines perpendicular to 6 H 6, to terminate in the line 10—5 parallel to 6 H 6, at a convenient distance. Draw H F to make the angle 12 H F equal to the latitude of the place for which the Dial is made, and let fall upon H F the perpendicular 12 F. Make 12 *p* = H F, the cosine of the angle 12 H F to radius H 12; draw from *p* lines *p* 1, *p* 2, &c. to make angles of 15°, 30°, &c. with *p* 12; draw lines from H to meet these in the line 10—5; set off corresponding lines on the left side of the Dial, and the construction is completed. The demonstration is the same as in the last problem. The angle made between the style and substyle is here equal to the *complement* of the latitude. When the Dial is placed vertically to face the proper cardinal point, the line 6 H 6 will be horizontal, and the style sloping downwards from H, at an angle = 90° − L, will again be parallel to the earth's axis, as it ought to be.

Note. An erect north Dial for a place in north latitude is constructed in exactly the same manner as an erect south Dial, but the *position* of the Dial must be reversed. In the case of the north for north latitude the line 6 H 6, instead of being the top, will become the bottom of the Dial.

The same may be observed in reference to an erect south Dial for a south latitude.

To describe an erect direct east Dial, for any proposed north latitude; or an erect direct west Dial for any south latitude.

It appears from what has been said, that the substyle in this Dial will make an angle with the horizon equal to the latitude: that the hour lines will be all parallel to the substyle, and at the distances indicated by *a* cot P; *a* being the height of the gnomon, and P the hour angle from the meridian at the pole of the sphere.

Let A B (fig. 6,) be assumed as the horizontal line on the proposed Dial. From the angle B draw B D to make an angle A B D = the complement of the latitude; and about the middle, H, of that line draw perpendicularly to it the line 6 H 6 for the 6 o'clock hour line; this will also be the substylar line, and will evidently make with the horizon an angle B 6 H = the latitude of the place. Assume any point, as that marked 11, for the point where the 11 o'clock hour line is to intersect the line B H; and draw 11 P to make the angle H 11 P = 15°; so shall P H be the height of the gnomon. Set off angles H P 7, H P 8, H P 9, &c. respectively equal to 15°, 30°, 45°, &c.; and through the points where the lines P 7, P 8, &c. intersect the line B D, draw lines parallel to P H. Also set off from H towards D, H 5 = H 7, H 4 = H 8, &c.; and through the points 5, 4, 3, &c. draw other lines parallel to P H, these shall be the hour lines required.

The truth of the construction is evident from what has preceded.

A rectangular gnomon of altitude = P H being set up perpendicularly to the plane of the Dial, will, when the Dial itself is posited vertically to face the east, have its upper edge parallel to the earth's axis, it being supposed that the upper edge of the gnomon is reduced to a mere line; and if it have any measurable thickness, allowance must be made for it in the construction, as in the preceding cases.

An erect direct west Dial for any north latitude, or an east Dial for a south Dial may be constructed in exactly the same manner, except that instead of beginning the construction from the right hand B of the plane, the operation must commence at the left hand A, and that the figures expressing the hours 1, 2, 3, &c. in the afternoon be placed between A and the hour line of C.

To describe an erect south Dial, for any proposed north latitude, to have a given declination from the west; or an erect north Dial for any south latitude, to decline from the east.

The formulas in the general problem which are applicable to the present case are (9), (10), (11); viz.

$$\text{cot M } b, \text{ or cot H} = \tan L \sin D + \frac{\cos D}{\cos L} \cot P$$

for the determination of the hour lines;

DIAL-LING.

$$\cot S = \cot L \sin D$$

for the angle between the substyle and the horizon;

and

$$\sin E = \cos L \cos D$$

for the elevation of the style.

From these, and a table of natural sines, tangents, &c. the hour lines may be easily drawn, as follows:

Let A B E D (fig. 7,) be the plane on which the Dial is to be constructed. Assume H for the centre of the hour lines, and the vertical line M H for the meridian, or 12 o'clock hour line. Now, since the only variable quantity in the preceding expression for cot H, is cot P, the cotangent of the corresponding hour angle at the pole, we may, by taking that equal to 0, get a fixed hour line, to which all the others may be referred; thus the expression when the hour angle at the pole = 90°, or 6 × 15°, becomes

$$\cot M H 6 = \tan A H 6 = \tan L \sin D,$$

an equation by which the position of the 6 o'clock hour line may be determined. For if H m be taken between H and A equal to the unit of any measure, as an inch, a foot, &c. we shall have

$$m n = \tan L \sin D.$$

The product being at once determinable in the same measure by means of a table of sines and tangents, through H and n draw a line both ways to meet A D and the prolongation of E B, then that portion of this right line which faces on the left hand side of the plane, will be the hour line of 6 in the morning, while the other portion to the right of H, and above the plane, would be the hour line of 6 in the evening; that, however, is useless in this Dial.

To ascertain the position of the other hour lines, we have only to estimate the remaining term of the equation, by the several corresponding values of cos P for the different hours from 12 or 6, and set those values from n to n' to n'' to n''', &c. on the line $m\ n\ n'\ n''\ n'''$, &c. perpendicular to A B. These values are successively

$$\frac{\cos D}{\cos L} \cot 75° = \cos D \sec L \tan 15°;$$

$$\frac{\cos D}{\cos L} \cot 60° = \cos D \sec L \tan 30°;$$

$$\frac{\cos D}{\cos L} \cot 45° = \cos D \sec L \tan 45° = \cos D \sec L,$$

$$\frac{\cos D}{\cos L} \cot 30° = \cos D \sec L \tan 60°;$$

$$\frac{\cos D}{\cos L} \cot 15° = \cos D \sec L \tan 75°.$$

These being computed and set off, the several right lines H n' 7, H n'' 8, H n'''9, &c. drawn from H through the points $n'\ n''\ n'''$, &c. will be the morning hour lines required. The afternoon hour lines may be computed and set off by the same formulas. Indeed, taking the other vertical lines $m\ n'\ n''\ n'''$, &c. between H and B (H m = H m) the several values $m\ n$, $n\ n'$, $n'\ n''$, &c. will be numerically the same, because the corresponding values of cos P are so, the only change being in sign from + to − on account of passing the meridian. Hence since the values of $n\ n'$, $n'\ n''$, $n''\ n'''$, &c. on the two parallel vertical lines are respectively equal, lines joining their extremities will form a series of parallelograms; and hence, the morning hour lines being drawn, the evening hour lines, equally distant from 6 o'clock, may be determined by drawing $n'\ n'$, $n''\ n''$, $n'''\ n'''$, &c. parallel to 6 H 6; and then drawing $n'\ n''$ n''', to the right, the lines H n' 5, H n'' 4, H n''' 3, &c. Thus it appears that in all plane dials one-half of the dial being traced, determines the other by the several distances from the hour line of 6, measured on two verticals equidistant from the meridian. Thus these distances are equal between the lines from

6 to 7 in the morning, and from 5 to 6 in the evening.

6 to 8 in the morning, and from 4 to 6 in the evening.

The position of the substyle, in this instance, between H M and H A, is determined by the preceding equation for cot S, and the elevation of the style by the theorem for sin E.

To construct a Dial independent of computation.

Dials of the kind last described, as well as horizontal Dials, may be graphically constructed, as below:

On the proposed plane, A B C D (fig. 8,) assume H for the centre from which the hour lines shall diverge, and draw the vertical line H M for the hour line of 12. Produce H M to G, so that H A shall be to A G in the ratio of radius to sin D, draw G 6 to make angle A G 6 = L the latitude of the place, and join H 6, which will be the 6 o'clock hour line. From H draw H E parallel to G 6 to meet the line O E parallel to A B in E. From O, the intersection of O E and H M, draw O F to make the angle E O F = complement of the given declination. Make O F = O E, draw F S perpendicular to O E, make O S = O S′, and join H S, which will be the substylar line. Perpendicular to H S draw the right line 5 H 1, intersecting the meridian in 12, and the 6 o'clock hour line in 6. On 6, 12 as a diameter describe a semicircle to cut H S produced in P; with the centre P and radius P S describe a semicircle, which divide into arcs of 15° each, both ways from the line P 6; or which amounts to the same, set

off angles 6 P 7, 7 P 8, 8 P 9, &c. each = 15°. Through the points 6, 7, 8, &c. where the lines bounding these angles cut the line 5 S 1, draw from H the lines H 44, H 55, H 66, &c. and they will be the hour lines required.

For, first, since the expression for the 6 o'clock hour line, when the terms are rendered homogeneous, is

$$\sin 90° \tan A H 6 = \sin D \tan L.$$

We shall have tan L to the radius sin D, = tan A H 6 to radius or sin 90°, which is obviously the case with regard to the triangles G H 6, H A 6. Consequently the 6 o'clock hour line is rightly determined. Again, since E H is parallel to 6 G, the angle O E H is equal to the latitude, and E H O to the colatitude; therefore O E = O F is the cotangent of the latitude to the radius O H; and since E O F is equal to the codeclination, O S = O S is the sine of the declination, to the radius O F = O E or O S = O S = sin D cot L. But O S = tan O H S = cot S (substylar angle with the horizon) to radius H O; therefore cot S = sin D cot L as it ought to be, and the substyle is rightly determined; but the substylar line is evidently a portion of the right line between the centre of the Dial and the apparent pole; therefore the apparent pole P lies in the prolongation of H S. At the apparent pole P, also the horary angle between 6 o'clock and 12, is 6 × 15° or a right angle, and the angle in a semicircle is a right angle; therefore the semicircle described upon 6 S 12 as a diameter, will intersect the prolongation of H S in P, the apparent pole, and the truth of the remainder of the construction is manifest.

DIAL-LING. DIALECT.

DIALECT.

DI'ALECT, DIALE'CTICAL, DIALE'CTICALLY, DIALE'CTICK, *n.* DIALE'CTICK, *adj.* DIALECTI'CIAN. } Fr. *dialecte*; It. *dialetto*; Sp. *dialecto*; Lat. *dialectus*; Gr. διάλεκτ-ος, from διὰ λέγ-ειν, to discourse; (διὰ, and λέγ-ειν, to say.)

Applied more generally, to any peculiar style or manner of expression, speech or language.

Dialectician, one skilled in speaking; able to speak, to reason; skilled in Logick.

> Though to the Tuscans I the smoothness grant,
> Our *dialect* no majesty doth want,
> To set thy praises in as high a key,
> As France, or Spain, or Germany, or they.
> *Drayton. England's Heroical Epistles.*
>
> ——— Then all those
> Who in the dark our fury did escape,
> Returning, know our borrow'd arms and shape,
> And different *dialect*.
> *Denham. Essay on Virgil's Æneis.*

For the *dialectiques* borrow, as it were, from all other sciences, the principles of sciences; again adore the prime notions of the mind; lastly rest satisfied with the immediate informations of sense rightly disposited.
Bacon. On Learning, by G. Wats. Preface.

And we all know the common *dialect*, in which the great masters of this art used to pray for the King, and which may justly pass for only a cleanlier and more refined kind of libelling him in the Lord: as that God will turn his heart, and open his eyes.
South. Sermons, vol. ii. p. 118.

For I, and no doubt you, have long observed, that those *dialectical* subtleties, that the schoolmen too often employ about physiological mysteries, are wont much more to declare the wit of him that uses them, than increase the knowledge or remove the doubts of sober lovers of truth.
Boyle. Physiological Considerations, vol. i. p. 468.

The words being in *Acts*, xxiv. 25, διαλεγομένου δὲ αὐτοῦ, and according to the natural force and import of them, signifying, that he discoursed, or reasoned *dialectically*.
South. Sermons, vol. iv. p. 51.

For the Irish, the Welsh, and the Erse, are no other than different *dialects* of the same tongue, the ancient Celtic.
Blair. Lecture 9. vol. i.

How could these disputes or any other be determined among men, whose pleasure and whose pride it was to dispute perpetually, and who cultivated an art that was of use to no man in the discernment of truth, but might help the subtile *dialectician* to oppose even the man he could not refute?
Bolingbroke. Works, vol. vii. p. 265. ess. 4. *Authority in Matters of Religion*, sec. 41.

A jargon of words that seemed to explain without explaining, and the rules of a *dialectick*, that seem'd to prove and that did prove indifferently either in favour of truth, or of errour, took up the whole attention of philosophers, and rendered it impossible for them to make any advances in learning and knowledge.
Bolingbroke. Works, vol. vi. p. 153. *Essay* 2. *Human Reason*, sec. 11.

At the same time another and far bolder sect of teachers arose, who presumed to interpret the sacred doctrines by logical terms and distinctions, and to reduce them to the rules of *dialectic* art.
Jortin. Remarks on Ecclesiastical History, vol. iii. p. 329.

But aware as I am, in common with the great poetical *dialectician*, (Dryden,) and, indeed, with every novice in the art of logic, that "fallacies often live in universals," I cannot accede to Mr. Burke's observation. *Parr. A Sequel to the Printed Paper.*

The origin of various DIALECTS in the language of the same country may be traced to the wide difference of pronunciation, which must necessarily have taken place while in their infancy they were merely oral. These sounds were afterwards reduced to writing, as each individual caught them by his ear, and different combinations of letters were thus given to represent the same word.

Greek Dialect.

The Dialects in the Greek language appear to have differed materially in one respect from that of modern tongues. With us, particular districts of a Country may have particular expressions and varieties of pronunciation; nevertheless there remains for the most part one general orthography. With the Greeks, the different forms of words, inflexions, single words and single letters were expressed in writing as well as in speaking. The four principal Dialects were the *Æolic*, *Doric*, *Ionic*, and *Attic*. Of these, the Doric may be considered as originally a branch of the Æolic, and the Attic of the Ionic, and each of these had many local subdivisions.

Æolic.

The Æolic prevailed in *Græcia Propria*, excepting *Megara*, *Attica*, and *Doris*; in the Æolic colonies of *Asia Minor*; and in some of the northern islands of the Ægean. It is chiefly distinguished from the Doric by the breathing before words beginning with a vowel called the Digamma, (F.) It retained very numerous traces of ancient Greek, and has more affinity with the Latin than the other Dialects. Alcæus is reputed the model of it.

Doric.

The Doric was used in Peloponnesus, in Doris, in Messenia, and in the Doric colonies of Italy, Sicily, and Asia Minor. It is hard, rough, and broad. Grammarians have divided it into old and new. The

DIALECT. ancient Comic Poets employed the first. In the second, the chief writer is Theocritus. Pindar, Stersichorus, Simonides, and Bacchylides used a modification of it; and it is found in the remains of decrees, treaties and inscriptions.

Ionic. The Ionic was adopted by the Ionian colonies of Asia Minor and the Archipelago, and, like the Doric, was old and new. In the former wrote Hesiod and Homer; though Homer, indeed, occasionally employs each of the other Dialects. Anacreon, Herodotus, and Hippocrates are the great cultivators of the new Ionic.

Attic. The Attic, in its first stage, was scarcely different from the Ionic, for the Ionians inhabited Attica. In this form Solon wrote his laws. The middle Attic departed from the Ionic by preferring contractions to resolutions, and adopting aspirations. Thucydides and the Tragedians (except in their Chorusses, which adopt Doric forms, because the chief lyrical Poets had written in Doric,) are its type. The new Attic, which adopted softer forms dates from Demosthenes and Æschines. (Matthiæ's *Grammar*, sec. 1—8; Mitford's *History of Greece*, ch. iii. sec. 1.)

The various languages now spoken in Europe, may be considered as so many Dialects, because they are related to each other and derived from common Ancestors, Greek, Latin, Gothic, Slavonian, and Celtic. Those of Asia, in like manner, may be reduced to a few leading families.

France. The Dialects of France are almost as numerous as her Provinces, even though the Bas-Breton and Basque, which are of Celtic and Iberian, and not of Roman origin, be left out of the list. If we inquire into the origin of these various forms of speech, we shall find that before the XIIIth century the corrupt Latin spoken in Gaul was divided into two distinct branches; the *lingua occitana*, (*langue d'oc*,) and *lingua oitana* (*langue d'oi*.) The Southern Provinces on the Mediterranean, having the closest intercourse with Italy, were therefore the most civilized; and their language, the *lingua occitana*, was cultivated and improved by the Troubadours, who celebrated the valour, courtesy, and hospitality of their feudal chiefs in lays which have, even now, more than a mere historical interest, and were the harbingers of those exquisite productions, by which the Poetry of France, Italy, and Spain has been placed almost on a level with that of ancient Rome, even in the Augustan Age. The Kingdom of Arles, which extended the bounds of the Roman Province, (*Provincia Romana*,) gave the name of Provincial, (*Provençal*,) to the language of all the South, comprehending the Dialects peculiar to Languedoc, Gascony, and Catalonia, all nearly allied to each other.

Langues d'Oc et d'Oi.

About the same period, Scholastic Theology exercised the skill of the Divines, while the Minstrels awakened the dormant talents of the Laity in the northern half of France; and the restoration of the Royal power adding a new brilliance to the Court, made it a centre from which knowledge and civilisation was diffused through every part of the Kingdom. Thence arose the improvement and completion of the *langue d'oi*, of which the celebrated Sermon of St. Bernard, and the Tales of the Norman Minstrels are early monuments. The removal of the Court of Barcelona into Arragon, in 1137, the extinction of that of Thoulouse, and the transfer of the Counts of Provence Naples, in 1265, by depriving the Southern States ıe luxuries and refinements of a Court, gave a check to the progress of Arts and Letters, and threw back the language into the local and provincial Dialects, from which it had been formed by the assemblage of wits and nobles at the tilts and tournaments which those Courts vied with each other in celebrating. Thus, as the northern Dialect advanced, the southern declined, and before the commencement of the XVth century the *Langue d'oi* had completely supplanted its rival in the south.

This slight sketch of the steps by which these two daughters of the Latin tongue were domesticated in France, will serve as a clue to many peculiarities in the existing Dialects, and point out the order in which they may be conveniently arranged.

Langue- doc. In Languedoc alone there are seven or eight distinct Dialects. At Nismes a very soft and harmonious *patois* prevails; it differs sensibly from those of Montpellier and Narbonne; more from those of the upper and lower Cévennes and Velay, or the Bishopric of Puy; and most of all from that of Thoulouse. In Roussillon the language is almost identical with the Catalan, while the Gascons use nearly the same Dialect as their neighbours at Thoulouse. All approximate to the Spanish and Italian especially to the former, as the guttural pronunciation of the letter *j*, and the substitution of *b* for *v*, so common at Bourdeaux, sufficiently prove. In the Mountains of Béarn, the Gascon is mixed with the more western *patois* in Rouergue; the Limosin and Pingord, other branches of the southern language, are still extant. The Loire for the most part may be considered as the boundary between the *Langue d'oc* and the *Langue d'oui*; but a Dialect of the latter is spoken in Poitou, perhaps from its intercourse with the Guienne, with which it was for several years united. In the Maine, especially the Lower Maine, there is a peculiar *patois*, called the Manceau, strongly resembling the Angevin, or Dialect of Anjou, current at Angers. The *style grivois* of the market-places (*Halles*) at Paris, is exactly on a par with our cockney; and consists more in a habit of entirely dropping the *e* mute, and the liquid *l*, with a disagreeable bur in the throat, than any peculiarity of terms or phrases. The old Norman is preserved not only in the French, but in our own Laws, but may still be traced in the *patois* of the Province; that of Picardy, however, is one of the most remarkable, approximating, as might be supposed, to the Flemish, or rather to the Walloon spoken in French Flanders. In Lorraine, the Messin near Metz, the Vosgien in the Vosges, and the Lorrain or proper *patois* of Lorraine, used about Luneville, are sufficiently distinct from each other, and from that spoken in the little Comté du Ban de la Roche in Alsace. The Bourgignon, spoken in Burgundy, is another distinct *patois*, and the Pays de Vaud, also called Pays Romand, the extreme point to which the French language extends eastwards, has its peculiar Dialect split into no less than five subdivisions. 1. Geneva the *patois* of Geneva itself; 2. the Monts d'Aigle and La Valais; 3. the Canton of Fribourg; 4. Neufchâtel; and 5. the Bishopric of Basil. The Savoyards speak a Dialect approaching a little to the Italian, and on the borders of Dauphiné a kind of Románsh.

Passing on from La Valais to the Grisons (Grau- Grisons bünden, Grey-leagues) we come to the point where the French, Italian, and German meet; for the Ro- Roman mansche (or Romanish) has a better claim to be con-

ALECT.

sidered as a Dialect of the French than of the Italian. It is spoken by more than half of the Grisons, and is subdivided into two branches; the Rumonsche, spoken near the sources of the Rhine, and the Ladinsche near those of the Inn. This language is supposed to approach nearer to the *Romana Rustica* than any other of the derivatives from the Latin now extant. These poor, but brave, hardy and honest Mountaineers seem to have preserved their language as well as their liberties and their faith uninjured; while their neighbours on all sides, the victims of continual revolutions, and a prey to foreign invaders, bear in their speech as well as habits, manners, and physiognomy, the traces of the various nations by whom they have been subdued.

ly.

In Italy, into which the southern mountains of the Grisons descend, it is difficult to determine what the

cient

ancient Dialects were. The Illyrians, Iberians, Celts,

abitants

Pelasgi, and Etruscans, at different periods, overran the whole, or a part of this peninsula; so that for many ages, languages radically different were spoken in different parts of it. The Latin, which by degrees supplanted them all, was at first confined to too narrow a space to have any variety of Dialects; but the rapidity with which it was improved, after the study of the Greek became fashionable, rendered it impossible for the idiom of the people to keep pace with that of the learned;

bana and

and the *Lingua Urbana* and *Rustica* soon became two

stica.

distinct Dialects, the latter of which retained much of the asperity and rudeness of the ancient language. Under the Emperors, the language, as well as every other branch of learning, rapidly declined; the difference between the style of the Plebeians and Patricians disappeared by degrees; and even before the Empire was overrun by the hordes of the North, the grossest barbarisms had been universally adopted. This corruption, together with the intermixture of words and phrases introduced by the Invaders, gave birth to the different Dialects prevalent in modern

scan.

Italy. The Tuscan was the first cultivated after the revival of letters, and is still the standard of pure Italian, though its pronunciation is marked by a peculiarity highly offensive to the delicate ear of the Romans; that is, the substituting a strong aspiration for *c*, before *a*, *o*, or *u*, and saying *havallo, haldo, hosa*, for *cavallo, caldo* and *cosa*. In most other respects the Tuscans excel in pronouncing as well as in speaking their language, having a full and sonorous utterance, without the drawl of the Neapolitans, or the song of the Milanese and Venetians. Even the peasants speak correctly; so that the well known proverb, *Lingua Toscana in bocca Romana*, is nothing more than the strict truth. The Tuscan Dialect abounds in words and phrases peculiar to itself, as any one who has taken up the *Malmantile Racquistato* of Lippi

man.

must have immediately perceived. The Romans are not so correct in their language as in their pronunciation: the common people say *annanno* for *andando*; *agliuto* for *ajuto, corpa* for *colpa, corzo* for *corso*; adding *ne* to monosyllables, saying *giane* for *gia;* omitting the final *re* of the infinitive; putting *amà* for *amare;* and transposing letters, as *crapa* for *capra;* having

apolitan.

likewise many cant words and expressions. The Neapolitans, when they are compelled to speak, (for the Lazzaroni will twist themselves into a thousand attitudes rather than be at the trouble of speaking,) use one of the most peculiar and corrupt of the Italian Dialects. The long vowels are drawled out to a prodigious length; *spírito* becomes *spíreto; crédimi, crídemi; dolore, dolure; corno* and *fratello, cuorno* and *fratiello; noi, noje:* single consonants are doubled; *f* is changed into *sc*, and *p* into *ch; fiamma* becomes *sciamma*, and *piano, chiano; b* is substituted for *v; l* before *d, t*, or *z*, is changed into *u*; thus *caldo* becomes *caudo; n* is put for *nd*, and *r* for *l*. Many of these peculiarities approach closely to the Sicilian; but the Calabrian is precisely the intermediate link between the Dialects of Naples and Palermo. Returning to Florence, and travelling thence northward, a new class of Dialects presents itself in the Bolognese, in which, as Milton would have said, the effect of the cold of the Appenines becomes perceptible. Contractions and omissions are the most prominent features of this family, which allow none but the long and emphatic vowels to be heard; substituting *asn* for *asino; lagrm* for *lagrime; pr, st, bj*, for *per, questo, belli* or *bej*, and thus making the first step in the transition from Italian to French. In the country on each side of the Po, between the Adige (Etsch) Bergamasco and Milanese, the Lower Lombardian Dialect is still used. It has much resemblance to the Bolognese, and more to the French; *ar* is put for *ra* and *ri* in such compounds as *raccommodare, ritornare;* the article becomes *al* and *dal*, and *vras* is used for *verace*. The Milanese or Upper Lombardian bears many marks of the influence of a German people, in the accumulation of consonants, and omission of final vowels, so indispensible to the southern Italians that they rarely can pronounce the words "a good great-coat," without adding a very short *ă* at the end of each, and saying, "*a gooddă greattă coattă*." The French sounds of *u, eu*, and *j*, are common in the Milanese; the final *n* becomes *ng*, with a strong nasal tone, and *lesg*, (pronounced as *lège* in French,) *fam, braev, nass, oo dii* are substituted for *legge, farmi, bravo, nascere, ho detto*. There are, of course, shades of difference in the language of every district, but the greatest is found in the country round about the Lakes of Como, Lugano, and Bérgamo. In the Bergamasco, especially, we have *tat, quac, aidem*, for *tanto, qualche* and *ajutatemi; z* and *s* are put for *c* and *g; g* for *t*, and *j* for *gli; gia* and *pace* thus become *za* and *pas; letto, legg; quanto, quang; travaglio, travajo; noi, nou; amore, amour*. The Venetian, which is spread over the eastern part of the Mediterranean by the sailors from the Adriatic, and by the ancient commercial activity of Venice, may perhaps be "soft, pleasing, and prepossessing," (Adelung, *Mithr.* ii. 508,) when spoken by women of the higher classes, but is most harsh and disagreeable as uttered by men of the middle and lower orders. It abounds in strong final nasals, and the sounds of *gh* and *sc*. *Non ghe 'l detto, (non ci l' 'ho detto,)* and *Sior,* (pronounced *Shòr,*) for *Signor*, are constantly in the mouth of every *Veneziang*. *C, ch*, and *z*, are pronounced as in English, and the latter is generally substituted for *g; Zanni, zornada, cognosse, amigo*, are used for *Gianni, giornata, cognosce, amico*, while the *ch* corresponds with the Russian *cherv* in the Slavonian and Ragusian names, as *Boscovich, Pavlovich*, &c. *X*, (pronounced lik *z*,) is substituted for *c; xe* (pronounced *zè*) being used for *c'è;* double consonants are made single, and the preceding vowel is lengthened. In Padua the Venetian is mixed with the Lower Lombardian, and forms a *patois* very unintelligible to foreigners; and

DIALECT.

Sicilian.

Bolognese.

Lower Lombardian.

Milanese.

Bergamasco.

Venetian.

Paduan or Padovano.

DIALECT. in Friuli, the Forlano, which is almost a Dialect of the Románsh, brings us back to the Grisons. Piedmont, as it lies between France and Italy, has a Dialect still nearer to the French than that of any other Italian States; *nuove* here becomes *neuve*, and *occhj*, *euä*; the *eu* and *u*, having the same sounds as are given to them in France. *Amare* is *amé*; *affezione*, *affession*; *andate*, *andaite*; *stato*, *stait*. On the coast of Piedmont, the Genoese territory presents a collection of Dialects, differing little from each other but much from pure Italian. Like the Piedmontese, it approaches nearly to the French. *Pace* and *ragione* are changed into *Paxe* and *raxon*, pronounced *pázhe* and *rajong*; the *x* and *n* having the sounds of *j* and *n* in French, ç (i. e. *s*) is substituted for *z*; *æ*, equivalent to the French *è*, is put for *à*, *gg* for *gl*, *r* for *l*; thus we have *dro*, *dra*, for *dello*, *della*. It delights in curtailing, and says *ce* for *cielo*, *scuo* for *scudo*, *toa* for *tavola*. About Nice and Monaco, a mixture of the Genoese, Piedmontese, and Provençal prevails. The Italian islands have all peculiar Dialects. The Sicilian, already mentioned, besides possessing many peculiar words, substitutes *dd* for *ll*, and says *beddu* for *bello*. Sardinia has its northern and southern Dialects; of which the latter mixes Spanish and Latin with the Sicilian. *Tempus*, *tres*, and other Latin words are preserved unaltered; and the present tense of *amairi*, "to love," is *amu*, *amas*, *amat*, *amaus*, *amais*, *amanta*. *Su liburu* is used for *il libro*, and *is paraulis* for *le parole*. The Dialect of Corsica is said to approach nearer to the Tuscan than any other; but this probably relates to the language of the higher ranks; on the *patois* of the Mountaineers, scarcely any observations have been made.

Forlano. Piedmontese. Genoese. Nice. Sicilian. Sardinian. Corsican.

In Spain the Catalan, or Limosin, which differs considerably from the pure Castilian, is a Dialect of the Provençal, as was before observed, and its legitimate children are the tongues spoken in the Balearic Isles; though they have vowels peculiar to themselves. In Valencia another derivative of this widely extended Dialect is spoken, which bears a striking resemblance to the French; but there the Castilian is more universally understood and used, than in Catalonia.

Spain. Catalan. Minorquine. Valencian.

The Arragonian is a mixture of Castilian and Catalan; the former of which has been considered as the purest Spanish Dialect, ever since the union of the crowns of Castile and Arragon. In the north-western provinces, the Gallician combines the peculiarities of the Castilian and the Portuguese. Andalusia, which is separated by a mountain barrier from Castile, has many peculiarities in the speech of its peasantry; *d* between two vowels, and *s* before *t* are omitted; so that *Medina Sidonia* is called *Meïna Sionia*, while *età*, *catello*, and *aqueta*, are said instead of *està*, *castello*, *aquesta*. The *z* is generally lisped, and the people call themselves *Andaluthes* instead of *Andaluzes*. This practice seems to have been more general formerly than now, as it is almost uniformly followed by the Peruvians and other South Americans; and is mentioned by Minshew, who wrote in the time of Elizabeth, as the proper way of pronouncing *z*; he also teaches his scholars to lisp the final *d*, and say *Madridh*, *Ustedh*, &c. for *Madrid* and *Usted*. The Castilian, and all the Spanish Dialects, are distinguished by a tendency to liquidate the vowels and some of the consonants, by subjoining to them a very short *i* or *u*; thus *e* in Latin words is changed into *ie*, and *o* into *ue*, *cl* and *pl* into *ll* (=*ly*;) *c*, *p*, and *t*, into *g*, *b*, and *d*; *li* into *j*; *f* into *h*; *x*, *j*, and *g*, before *e* or *i* are a guttural or strong aspiration, equivalent to the Scotch, German, and Greek *ch*, and commonly expressed by *kh* or *hh*; *ll*, *ñ*, for *nn*, are the liquid *l* and *n*, as in million, and onion; thus from *ferrum*, *cornu*, *clamare*, *plenus*, *miraculum*, *aprire*, *Petrus*, we have *hierro*, *cuerno*, *llamár*, *lleno*, *milagro*, *abrir*, *Piedro*; *mulier* is changed into *mujér*, and *filius* into *hijo*. *Badajòz*, *Xérez*, and *Cartagena* are pronounced nearly as *Badahhós*, *Hhéres*, and *Cartahena*; and *llano*, (*planus*,) and *España* (*Hispania*) have the sound of *liano* and *Espanïa*. In the Province of Biscay, and a small portion of France, the old Iberian tongue is still vernacular. This language is divided according to M. de Humboldt (Adelung, *Mithr.* iv. 280) into three distinct dialects; 1. the Basque, spoken in the Terre de Labour; 2. the Guipuzcoan, used in Guipuzcoa and Alava; and 3. the Vizcayan, current in Vizcaya, (Biscay.) A difference of pronunciation and orthography, some variations in the verbal inflexions, and a few words almost exclusively belonging to each, are the peculiarities by which these Dialects are distinguished from each other. Aspirations which are common in the first scarcely ever occur in the two last. *Ch* in the first is pronounced as in French (*sh*,) but in the two others, as in Spanish and English; ç is used for *z* in the Basque, because the French rather than the Spanish system of orthography has been adopted on this side of the Pyrenees. In compound terms the Vizcayan changes the final *e* and *a* into *i*, *o* into *u*, and adds *j* and *b* after *i* and *u*. The Terre de Labour and Soule connect Navarre with Gascony, and account for the peculiarities in the Gascon Dialects already noticed.

Arragonian Castilian. Gallician. Andaluz. Peruvian. Biscay.

The Portuguese might almost be called a Dialect of the Spanish. Southey, in his *Letters on Spain and Portugal*, has given some examples of short paragraphs which are at the same time both Spanish and Portuguese. The latter, however, has none of the guttural sounds which distinguish the former from all its sister Dialects, but possesses an abundance of strong nasals, (*ao*, for *aon*, *am*, *im*,) which were perhaps introduced by the French, under Count Henry of Burgundy, successor of Alfonso VI. On comparing it with the Latin and Italian, we find that abbreviation, and the softening of harsh consonants, are its most striking characteristics: thus *populo* becomes *povo*, *solamente*, *somente*; *ch* is substituted for *pl*, *chorar* signifying *plorare*; letters are often omitted, as in *cheio* from *pleno*; for this language, like all the other derivatives of Latin, constantly retains the *ablative* or *dative* instead of the nominative case; *ch* and *x* are now sounded like *sh*, though the former was, only a few years ago, pronounced as in Spanish and English; *g* and *j*, as in French, like *zh* and *ou*, which was formerly the long *o*, has now the sound of *ôi*. The consonants are made liquid by subjoining *h*, *lh*, and *nh*, corresponding with *ll*, *nn* in Spanish, and *gl*, *gn*, in Italian. The simple vowels have exactly the same sounds as in Spanish, Italian, German and Polish. So mountainous a country, as is the whole of Portugal, can hardly fail to have a variety of Dialects, though scarcely any are mentioned by those who have written upon this language, except that of the Province of Beïra, which differs considerably from the pure Portuguese.

Portugal. Beira.

The various English Dialects have manifestly arisen from the different political circumstances in which the different Provinces were anciently placed. Those in the south and west retain most of the Celtic, from the vicinity of the mountains of Cornwall and Wales, the last retreat of the Britons. The Midland and Eastern Counties bear most traces of the French and Saxon, from their having been most exposed to invasion from France and Germany; while the Northern Dialects retain a large portion of the Scandinavian tongues of the Normans (North-men) of Denmark and Norway, who so frequently made incursions upon the shores of England and Scotland. Each County, indeed, may be said to have its peculiar pronunciation and idioms; but there is a marked difference of accent and phraseology between the Eastern, Western, and Northern Dialects, which is perceptible in the speech even of persons raised above the lowest classes of society. The more level Counties, as most accessible and most favourable to foreign intercourse, are, of course, those in which such peculiarities are least perceptible; the most rugged and mountainous will, by parity of reasoning, be in the opposite extreme; hence the peasants in the Eastern and Midland Counties are easily understood, while *The Exmoor Courtship*, and *The Lancashire Dialogues*, are sealed books for all who have not had the advantage of being born in Devon, or on the borders of Cumberland. It must, however, be observed, that much of the obscurity of those tracts arises from the defectiveness of our system of orthography, which, from its irregularity is ill-calculated to convey any just notion of the manner in which a word should be pronounced; so that while a native of the County, who knows what sound is intended to be expressed, will read the dialogue off as the author meant it to be read; a stranger will pronounce every word erroneously, and be as unintelligible to the natives, as the book is to himself, although when the words are properly pronounced, the greater part of them are easily understood. A just and distinct notion of any peculiarity of Dialect can hardly be given merely in writing, so much depends on tone and emphasis, and those finer variations of sound which are only to be communicated orally. All, therefore, that can be expected or afforded, in so cursory a view of the subject as this, is the notice of a few of the most marked characters by which the English Dialects are distinguished from each other.

The speech of the South-eastern Counties, from Huntingdonshire to Kent, for the reasons already assigned above, differs less from the standard English than that of districts more remote from the Capital; but London is not without its distinctive peculiarities; every child knows the civic adage, that "weal and winegar is wery good wittels I wow;" and when one Cit asks another, "Oo vas that there voman vith vitch you vas a tying (toying) in Mr. Vilson's vindow von day last veek," he, in a single short sentence, exemplifies the most striking characteristics of the genuine *Cockney*. This agreeable interchange of *v* and *w* is not however the exclusive property of the Londoners, it is almost universally spread over the neighbourhood. Many a Kentish Clerk gives out "Lewiathan, whom there to sport;" while few are the Coroners of the same County who have not charged the Jury sitting on a *felo de se*, to order the corpse to be interred in the nearest three-*went* way. In common with the Londoners, the neighbouring country people affirm, that "they have no *right* to take a drop more than they please;" that "*directly they come home* from their work they 'll go to the Publican's," and, that "black is a very different colour *to* white." In Norfolk and Suffolk, Cambridge and Huntingdonshire the French *u* is heard in "sure, cure, poor," and many other words; while in the former, "he come, he go, he tell," are said for he comes, he goes, he tells; and in the latter, "*meece*" for "*mice*" is one of the many instances in which the lower orders preserve unaltered the pronunciation of their forefathers. In Lincolnshire and Rutlandshire a sensible change is perceived; the drawling lengthened vowels of the first are an approximation to the broad enunciation of the Northern Counties; and the *oo* for *u* in *joog*, *poog*, for *jug*, *pug*, with *housen*, *closen*, for *houses*, *closes*, &c. are other examples of the retention of ancient forms and sounds. Perhaps *yow* (*yau*) for *you* (*yû*) may be another; though the Scotch pronunciation of *ou* seems to prove the contrary. The western limits of this class of Dialects will be marked by a line drawn along the borders of Hampshire, through Berkshire, Oxfordshire, Warwickshire, and Leicestershire, and its northern boundary is not ill defined by the Welland from Stamford to the Wash.

The Western Dialect which, with its many and widely deviating varieties, is spoken from Cheshire to the Land's End, is distinguished by a peculiar tone, which the late Mr. Walker in his *Rhetorical Grammar* has judiciously termed "the rising inflexion." It is the tone which, when most emphatically expressed, marks a question, and is probably the acute accent of the Greeks. The prevalence and force of this tone seems to increase exactly in proportion as we advance westwards. It is perceptible in Gloucestershire, Worcestershire, and Shropshire; more distinctly in Wales, but most of all in Ireland: and this, no doubt, is one reason why the Irish accent has always something of the ludicrous to an English ear. Among the singularities of the Western Dialects we may notice the deep intonation of the natives of Somersetshire, who say *Zomerzetshire* and *zettle*, always substituting *z* for *s*. The chant of Devonshire, and the song of the Cornish men, all of whom talk of "*keeping* a noise;" tell us, "they *mean to*;" make us, "a *few* broth;" and boast of their hens with a fine brood of "*chicken*."

The Northern dialect, which prevails in all the Counties to the north of the Mersey, the Trent, and the Welland, retains in pronunciation, phraseology, and words, more of the ancient language than any of its Southern sisters, except the English current in Wales, where *May* and *Day* are true diphthongs *Maï* and *Daï*; and the *a* and *au* have still their pristine sound of the Italian *a*, as they had in the days of Gill and Sir Thomas Smith, (*de Recta Ling. Angl. Script.* p. 14, 15,) who might even now have the pleasure of hearing many an ancient Briton say *waï*, *daï*, *paï*, in despite of "the effeminate pronunciation *weï*, *deï*, *peï*," so much in vogue, (Gill's *Logonomid.* p. 16.) Thus, in and about Hull the *a* in *war*, *was*, and the *o* in York, have the sound of *a* in "Father;" and the old pronunciation of *u* (*oo*, i. e. the Italian *u*, still preserved in *bull*, *pull*, *full*,) is universal. The same remarks apply in a great degree to Lancashire, Westmoreland, and

DIALECT. Cumberland, though there are marked differences between the eastern, western, and northern branches of the Northern Dialect, especially in Northumberland, where we first meet with the genuine Saxon gutturals so long lost, and now so difficult of utterance to us "Southron men." The Northumbrian *r* is the exact counterpart of the Arabian *gh* which, as Nuweïrì says, is often confounded with *r*; the "*bairns*," so frequently named by Northumbrian mothers, are the legitimate descendants of their Norse ancestors; the confusion between "will" and "shall" is as great as on the wrong side of the Tweed; and as we approach the borders of Scotland, every vowel and accent, as well as innumerable strange words and singular inflexions, remind us of the languages spoken in Sweden, Denmark, Norway, and Lower Saxony. Norwegian sailors, when talking together, have been mistaken for Scots; and some Scotchwomen, quarrelling and scolding one another, were, when heard at a distance, supposed to be natives of Germany, by one who was used to hear German spoken.

Scotland. The Dialects of the Low-land Scotch naturally fall, like those of England, into two subdivisions, the Eastern and the Western; for the Highland Scotch is here out of the question, being a language radically different from that of the Lowlanders, not merely a Dialect; and the Grampian Mountains may be considered as the boundary between the domain of each of these tongues. The Eastern Dialect prevails in the low country near the sea almost as far as Inverness; but the Western scarcely extends northward beyond Glasgow. The English spoken by the Highlanders is said to have none of the peculiarities which distinguish the Lowland Scotch; it is learnt as a foreign language, and is therefore acquired in greater purity, and with fewer local tones and idioms than it can be by the Lowlanders, among whom one of its Dialects is vernacular.

Gaelic. The national language of the Highlands is the Erse, a Celtic Dialect, differing little, if at all, except in orthography, from the Irish which, it may be remarked, bears the same name; for *Er-s* is merely a provincial corruption of the Saxon adjective Er-ish, derived from Er-land, or Er-inn, i. e. the western Island, just as Scot-s is written instead of Scot-ish or Scotch; *Erse*, therefore, and *Irish* are similar both in meaning and origin. Among the peculiarities of these Dialects may be mentioned the singular variations in the sound given to some letters, according to the vowel by which they are followed, and the many consonants which are entirely mute,—strong indications either of a great change in the pronunciation of the language, or of a very defective system of orthography. Both causes probably have contributed to produce this phenomenon, but more particularly the latter. That a system of orthography similar in principle, and nearly so in practice, should prevail both in Ireland and Scotland, is at first sight singular, as these two Celtic tribes are separated by a dangerous and rocky sea; but the difficulty vanishes when we learn that literature flourished in Ireland long before it did in Scotland, and that the system alluded to travelled from the Irish to the Scotch. The former borrowed their letters from the Saxons, and still, in consequence of the influence of their Priests, delight in retaining that barbarous form of the Roman Alphabet.* They appear also to have preserved the ancient power of the letters; a circumstance hitherto overlooked, though well deserving the notice of the Saxon Student. That these languages, together with the Welsh, are Dialects of the ancient Celtic will scarcely be denied. Kelt and Gál (Gael) are very nearly the same word; and Gaelic-erinach or Gálic of the Western Island, is the name given to their own tongue by the Irish. Caledonia appears to designate the Cál-dún, or Mountains of the Gál and *Caldoch*, the name given by the Highlanders to their native country, is almost identical with Ἡ Κελτικὴ, the Celtic region.

The language spoken by the higher orders in Ireland and Scotland is English, modified by the Dialects peculiar to the country of the speakers. The "falling inflexion" of Walker, or grave accent of the Greeks, is as predominant in the Scotch as the opposite intonation is in the Irish. The latter has Ireland. also many peculiar and ancient terms derived from the first English colonists, who were established in Ireland in the XIIth century, besides several words borrowed from the Celts. In the North-eastern part of the Island there is a large colony of Lowland Scotch, who still preserve their features, language, and habits unchanged; and form as striking a contrast by their cautious, sedate deportment to the joyous, boisterous, unguarded manners of the genuine Irish, as the calm Genevese does to the vehement Frenchman; but the most remarkable Dialect now extant in Ireland, is that of some villages in the County of Wexford, where the Saxon tongue is still spoken by Saxon. the descendants of the followers of Richard Strongbow, who brought over a party of his retainers to the assistance of Dermot, King of Leinster in 1170.

In the Isle of Man, as formerly at Walden in Isle of Essex, a Dialect of the Celtic is spoken. The Man. Manks (an adjective formed on the same principle as Erse and Scots) appears at first sight extremely remote from the Gálic; but when allowance has been made for the difference of orthography, the resemblance will be found to be very striking. It would have been more judicious if the authors of the Manks Grammar and translation of the Bible, had conformed their orthography to that of the Scotch and Irish rather than the English, as many anomalies might thus have been easily avoided.

The Welsh, Cornish (now extinct) and Bas Breton, Wales, are Celtic Dialects, adulterated by a large portion of Cornwall, and Belgic, and bearing an affinity, not at first very obvi- Bretagne ous, to the Gálic. The Dialects of North and South Wales differ considerably, and the former is much purer than the latter. In the southern part of the Principality, English is very generally understood; and it is not improbable, that in a few centuries the Cimbrian (or Kymrian, as a Welshman would call it) will in that part of Wales become entirely extinct.

I. It appears from the earliest accounts, that some Germany centuries before the birth of Christ the peninsula now called Jutland was inhabited by Jutes, (Jüten;) the coast further to the East by Teutones (Deutisch, Deutsch, Dutch;) and the Amber-coast beyond them by Ostiœi (Esthonians) and Cossini (or Cottini) i. e. Goths. These were all different members of the same

* It has for this reason been found expedient to print copies of the Irish New Testament in that ancient character, with many of the abbreviations found in Gothic manuscripts of the Vulgate, and other Latin books.

family; and this division, existing at so early a period, is the foundation of those classes and subdivisions under which the principal German Dialects may be arranged. They fall naturally into two distinct classes, the Teutonic and Scandinavian; the first of which may be subdivided into the Upper, Lower, Middle, and High German. The most eastern Teutonic nation was the Goths; and of their language Ulphila's Translation of the New Testament furnishes abundant examples. That work, composed about the middle of the IVth century, is written in a Dialect which has all the roughness and imperfection of one little cultivated; but it contains many words of foreign origin, and the version is so scrupulously literal as to follow the order of the words observed in the original, in violation of the idiom of all the German tongues. The terminations of the cases seem also to have been borrowed from the Greek. The Marcomanni, Quadi, Lombards, (Longobardi,) Burgundians, Vandals, Heruli, &c. belonged to the same family as the Goths; but of their Dialect nothing has been preserved except a few words.

The nations still existing which belong to this division fall into two classes, according to the ancient tribes from which they draw their origin: namely, the Western, or Alemannic, and the Eastern, or Longobardic. To' the 'first belong Swisserland, Alsace, Swabia, and the Upper and Middle Rhine; to the second, Bavaria, Austria, and the remains of German colonies near Vicenza and Verona. To trace the Dialects of these different States back to their sources belongs rather to the history of the language, than to a short sketch of its actual varieties. These divisions, therefore, are mentioned here, principally for the sake of a more convenient classification.

1. Of all those of Upper Germany the Swiss is the most remarkable. In harsh aspirates and gutturals it far outstrips all its congeners, and is subdivided into many local varieties. Those of Basil, Zurich, Bern, and Appenzel, are particularly deserving of notice. The Canton of Bern alone has three very distinct Dialects; viz. those of the City, the Highlands, and the district of Argau. German is also spoken in some parts of the Grisons, and that current in the league of the Ten-Courts, and some villages of the Grey and God's House leagues, may be called the Grison Dialect. A very harsh and rude form of speech is used in Alsace. That of Swabia is not much more polished, *st* is always pronounced *scht*, as in *moinschta* for *meinest du*. Long vowels are converted into diphthongs, and short ones entirely dropped; thus *ich weiss nicht*, becomes *i woass net; magst du mir etwas geben? maust mar eppis gea?* About Würtemberg, the *in* in *wink*, &c. are pronounced like the French *in* (*aïn.*) The principal varieties of this Dialect are those current in Upper Swabia, Würtemberg, Augsburg, Heilbrunn, Ulm, Saussenberg, &c. The Bavarian is considered as the most unpleasant Dialect of German, next to the Swiss and Tyrolese. It has most of the peculiarities of the Swabian; delights in an extraordinary emphasis, and is beyond measure harsh and rugged in the mountainous districts towards the Tyrol; but in the Upper Palatinate a drawling, singing tone prevails. Closely allied to the Bavarian is the Saltzburg Dialect; and the Austrian also belongs to the same family, but it is softer, as well as more refined and rapid. Both delight in diminutives, and both are distinguished by a peculiar pronunciation; giving *a* the sound of *o*, and nearly dropping the *l*. In Styria alone there are six or eight varieties of language. Carinthia (Kärnthen) and Carniola (Krain) have each their own idiom, especially the *Gottscheweser*, a small German tribe descended from Goths or Franks, and occupying a part of the latter Province.

The Tyrolese holds the second place in the list of harsh and uncouth Dialects, and has many varieties and subdivisions. The following stanzas, from a song addressed to the Provincial militia by Father Staudacher in 1797, will at once mark its peculiar character, and show how widely it differs from the forms and rules of classical German.

Wax auf, beym Schaggarar!
Auf mit dem Stutz'n!
Schoissts fællæ Saggarar
Z'ammar beym Putz'n,
Machtigar ist jai kain'r,
Sand Purœhaitar,
Sand lautar tuad'n Bain'r
Schummlat si waitar!

i. e. Up, out, Oddsboddikins.
Up with the rifle gun:
Shoot all such cursed rogues,
One and all to the last of 'em.
Not one 's a man of might;
Mere bears hides all of 'em;
Nought more than dead men's bones:
Drive 'em far, far away.

From the Tyrolese are derived the inhabitants of the *Tredici* and *Sette Communi*, in the neighbourhood of Verona and Vicenza, whose origin and history are very obscure; but to judge from their language they must have been a colony from the German Alps, which almost join on to their native mountains.

Silesia, Moravia, Hungary, and Transylvania were anciently the border countries of Upper Germany, and, as such, though German was not the language indigenous in those territories, they contained large colonies of Germans whose Dialects were principally derived from the Southern Provinces, and ought therefore to be ranged under this class.

In Silesia the Upper and Lower German are much mixed; except in some mountainous districts where the rough and obsolete Dialects of the south were still retained. In Bohemia the speech of the German inhabitants, who form about one-third of the whole population, varies greatly, and is very corrupt and unintelligible; but little or nothing has been written respecting it. The German colonists in Hungary appear to have emigrated from Silesia. Transylvania has been peopled from every part of Germany, ever since the time of the Crusades; its language, therefore, is much mixed, but has much of the tone and character of the Upper Dialects. The Hermanstadt, Kronstadt, and Bistritz Dialects are most remarkable, and the latter is only half German, and therefore quite unintelligible to strangers. The Jewish German, a strange compound of German, Hebrew, Polish, and French, belongs also to this class; as does also the Rothwelsch, or Slang, (from Roth, a highwayman, and Welsch, a foreign tongue,) which is Jewish German mixed up with cant terms and common words taken in new acceptations. It is particularly in use among the thieves of Southern Germany.

DIALECT. Lower German.

2. The Lower, or Northern, is the reverse of the Southern, or Upper, German; while the latter is rough and broad, with an eternal hissing, puffing, and blowing, the former is contracted, soft, and flowing. To this class of German Dialects belong, 1. those of the Cimbri on the Lower Rhine, and in the Cimbrian Peninsula; and 2. the Scandinavian tongues. The most remarkable of the Cimbrian tongues were the

Frisian.

Frisian, spoken in Friesland, and the Anglo-Saxon of our own ancestors. They had a very striking affinity for each other, but while the latter has been for centuries extinct, the former is still a living language: altered indeed and corrupted, but differing much less from the ancient Frisian, than the English of Chaucer does from the Saxon Chronicle. In the villages about Molkweren and Hindelopen, on the Zuider Zee, and in the town of Bolsward, a little to the north of those places, the ancient manners and language are still preserved, and the latter has many singular coincidences with modern English; such as *cheese* or *schise*, and *church or tschurch*, instead of the

Anglo-Saxon.

kaas and *kerk* of the Dutch. The Anglo-Saxon approaches much more nearly to the Dutch than to the German, and has all the roughness and irregularity of a semi-barbarous language; but much of the uncertainty which seems to have prevailed respecting its grammatical forms and orthography, is to be ascribed to the different ages and countries of the writings from which our Anglo-Saxon grammars have been compiled.

Dutch and Flemish.

A combination of the Frisian, Francic, Lower Saxon, and French, gave birth to the Low Dutch and Flemish, which are marked by the abundance of gutturals, paucity of sibilants, with a preference of the hard to the soft consonants, *k, p, t*, to *g, b, d*; besides a very peculiar pronunciation of the vowels approximating to the French in some cases, and to the English in others; as well as many words and idioms never found in the Middle or Higher German. A peculiarity deserving of notice, is the absolute rejection of the pronoun of the second person singular; a deviation from the idiom of all the cognate Dialects, which was first adopted in the middle of the XVth century. The Dutch is far less polished and refined than the German, and has not been cultivated with sufficient care. Its grammar is more simple, because it has fewer inflexions; but the language is, for that reason, incapable of expressing the writer's ideas with equal clearness and precision. To the ear of a foreigner it appears peculiarly grating and monotonous, full of long vowels drawled out, short ones scarcely heard at all, with gutturals and nasals equally disagreeable. Its similarity to the English, however, and its retention of roots obsolete in our language, though we still use their derivatives, render it an object of more than mere curiosity to us; and had it been better known, we should probably never hear such barbarisms, as "on his sister going to England;" "from the King finding that he had been deceived," &c. where the verbal noun is mistaken for the participle present; nor should we have been taught to consider πανόμαι λέγων as exactly the counterpart of "I leave off speaking," when the idioms are in reality wholly different. In German and Dutch, the verbal nouns *findung, vinding*, (finding,) *ausgebung, uitgeeving*, (giving out,) &c. are not liable to be confounded, as among us, with the participle present, since the latter is terminated in *end*, not in *ing*. The principal Dialects of the Low Dutch, are the Dutch, properly so called, and the Flemish; the latter has been on the decline ever since the removal of the Court from Flanders, and the elevation of the United Provinces to the rank of a separate State. On these Dialects little has been written, and the Dutch, so diligent in most other branches of learning, have not cultivated their own language with the same industry and success as those of ancient Greece and Rome. In the North, as already remarked, the Frisian Dialects prevail; and in the South those of Zeeland, Guelderland, Cleves, and Juliers have considerable differences from each other, and from the written language. The Dutch spoken by the Creoles and Negro slaves in the West Indies is a Dialect of the Flemish.

DIALE Flemi

Creole.

Closely allied to the Low Dutch is the Platt Deutsch (Flat Dutch) or Lower Saxon, formed from the Francic and Frisian, but of course much altered by the admixture of foreign words and idioms borrowed from the conquered tribes in whose country the Saxons established themselves. It was most cultivated in the age immediately preceding the Reformation, and was then the language of all the north of Germany from Westphalia to East Prussia. Three, among its many Dialects, are particularly mentioned. Some idea of their peculiarities and relation to each other may be deduced from the following examples:

Plat Deutsch.

I.	II.	III.	
Búk..	Bók..	Bauk..	Book, in High Dutch, Buch.
Dief..	Deef..	Deif ..	Thief, in High Dutch, Dieb.

The second, which is considered as the purest, substitutes long vowels for diphthongs, e. g. *hús* for *Haus*, and one vowel for another, as *kœhe* for *kühe*; changes *s* and *tz* into *t*, *ch* into *ck*, as *ich* into *ick*; and *chs* into *ss*, as *Flass* for *Flachs*, and *sch* into *s-ch*, or *sk*, as an Englishman would pronounce those letters. This Dialect is spoken in its greatest purity about *Kiel*. The Dutch and English seamen have introduced many corruptions into the speech of the lower orders at Hamburg and Altona. The Dialects of Wismar and Celle are among the most polished, while at Gœttingen, Calenburg, Brunswick, and Halberstadt, the people are remarkable for a harsh and drawling pronunciation. The hill people in the Hartz still speak the Francic tongue of their forefathers.

3. The Middle German Dialects have not arisen merely from the collision of the northern and southern tribes, but more particularly from the intermixture of the Alemanni, one of the latter, with their conquerors the Franks, a branch of the former stock. This gave birth to the East Francic, the parent of the High Dutch, the literary language of modern Germany. A mixture of the Lower Saxon with the Francic, in the reign of the Emperor Henry I., formed the Upper Saxon, which is now subdivided into many provincial varieties, such as that of the Erzgebirge (ore mountains) where they say *Wos wullt'r dæ bei mër hobn! I us epper* (*Je nun etwa*) *a bissel Brud für nich un menner Kinner*; or that of Bayreuth, *Master Scheneider hatt er merr mei Schnürleibla nit hamacht?* At Wunsiedel the language is almost the same as in the Upper Palatinate. In the forests of Thuringia a coarse, broad Dialect is used, greatly resembling those of Upper Germany. The Hessians put *i* for *u*, and speak in a singing tone; and almost every district has some peculiarity which distinguishes it from its neighbours.

Middle Germ

LECT. 4. The Missnian or Upper Saxon Dialect, which was equally removed from the extremes of either the Northern or the Southern, and partook of the characteristics of both, was for that reason well calculated for the basis of a language which should be universally intelligible, and form the means of communication between the higher classes throughout Germany. But it was to Luther's Translation of the Bible into this Dialect, and to the zeal of his disciples, most of whom were natives of Missnia, that its rapid and universal diffusion through the whole country from the Baltic to the Alps was principally owing.

II. The Scandinavian languages might be termed Dialects of the same tongue, so nearly do they approach each other and the Lower German, to which they have a nearer affinity than the Upper; but they have all certain peculiarities in common, which draw a distinct line of separation between them and the cognate German Dialects. They all affix the definite article as a syllable appended at the end of a word, instead of prefixing it as a separate part of speech; they form the neuter by adding *t*, the passive by *s*, preceded by *e* in the Danish, *a* or *o* in the Swedish, and *a* or *u* in the Icelandic. The latter has more perfect declensions than the others, and in some points agrees more closely with the Anglo-Saxon and Gothic. It differs also greatly in the form of the participle. In the conjugations the Swedish is the most simple, and the imperfect is the tense in which the greatest variations are found. Many of the Danish adverbs end in *lig*, as in the Anglo-Saxon, whence we have our termination in *ly*, e. g. *hoilig*, *bitterlig*, *highly*, *bitterly*.

The Danish, Norwegian, Icelandic and Swedish are the principal Scandinavian Dialects now extant. The first approximates more nearly to the Frisian and Saxon, and consequently to the Anglo-Saxon, than the others. It has fewer harsh gutturals than the German, and more than the Swedish; but a considerable variety of vowel sounds, among others, the English o in *God*, *rod*, which is rarely met with elsewhere. It is spoken in its greatest purity in the Island of Iceland, and most harshly by the Jutlanders. Though some differences of pronunciation occur in different Provinces, they are not sufficiently numerous to form distinct Dialects. The Danish accent is very like that of our northern Counties and of the Lowland Scotch.

The Norwegian and its numerous Dialects, are rather spoken than written languages; for they have been supplanted by the Danish, even in the conversation of the higher classes, and in all public Acts, unless the late political revolutions and the reestablishment of the Storthing, have restored the language of the country to its proper place in the public estimation. Norwegian Dialects are spoken in the Faroe, as they were anciently in the Shetland Islands, the Orkneys, and the Hebrides.

Even the little Island of Iceland has no less than four distinct Dialects. On the eastern side the ancient Norwegian is spoken in its greatest purity; for the first inhabitants were colonists from Norway, and their language is therefore a branch of the same tongue.

Sweden, which was peopled by German tribes of the higher and lower divisions, viz. by Goths in the middle and northern Provinces, from the east of Germany, and by Swedes in the southern, from the lower or northern German States, has two Dialects, the Swedish and the Gothic; of the first, the Upland, Dalecarlian, and Nortland are branches; as the East and West Gothic are of the latter. Smaland and Schonen have also peculiar forms of speech, the latter borrowing much from the German and Danish. The Dalecarlian is derived from the old Norwegian, and the purest Swedish is spoken in the villages of Dahlland. A corrupt Dialect of it is spoken in the Island of Run-œï, in the Gulf of Riga. One of the peculiarities of the Swedish is its total want of the deeper gutturals, by which most of the Northern languages are distinguished from all those of Latin origin, except the Spanish.

The Slavonian nations form the next, and almost the only remaining portion of the present inhabitants of Europe whose Dialects have not previously been noticed. They fall, according to history and the analogy of their speech, into two leading subdivisions, the Antes or Eastern, and the Sclavi or Western Slavonians. Their languages, fundamentally the same, were, it seems, at an early period distinguished by some peculiarities which prevailed in all the Dialects belonging to the same division of the nation. Thus, where the Antes used *raz*, (ab) and *iz* (ex) in their compounds, the Sclavi had *roz* and *vy*, and *ptitsa*, a bird, in the former, is *ptak* in the latter; so that the name of Rostock (*Roz-ptak*) alone, is sufficient to show from which of the Slavonian tribes that city derives its origin.

I. The *Antes*, when first mentioned in History, inhabited the country on the Black Sea, immediately to the north of the Danube, and from them are the *Russians* and Illyrians derived. The first, at an early period, formed two States, Great Russia on the Lake Ilmen, near Novgorod, and Little Russia on the Dnepr, of which the Capital was Kïev, (Kioff.) The former, in the IXth century, was subjected to Rurik, a Scandinavian Chief and his followers, called Varyaga Russi by the Finns, and thence its inhabitants received the name of Russi, (the Rhós of the Byzantine writers) a term not derivable from any Slavonian root. Oleg, Rurik's successor, conquered Kïev and united the two States under one head, and at the close of the Xth century Christianity was introduced by Priests of the Greek rite. These revolutions, together with the inroads of the Monghols and Turks, laid the foundation of the Dialects now used in Russia, and the peculiarities which distinguish its language from those of other Slavonian nations.

The Russian and Servian version of the Bible, is a monument of the most ancient Slavonian Dialect now extant; and as this was the only written language of Russia till the beginning of the XVIIIth century, and is still used in treatises on Divinity, many of its peculiarities have crept into the common speech, which is perhaps one reason why the Slavonians on the Adriatic are more intelligible to the Russians than their neighbours the Poles. The first theological works written in the common Russian, were those of Archbishop Plato, printed at Moscow in 1780; the ignorance and barbarism of the middling and lower orders in Russia therefore ceases to be a subject of astonishment; and as there were no writings extant in the language of common life nor any thing which could be understood without much study, the higher classes naturally formed their taste, sentiments, and manners entirely on foreign models.

The less a language is cultivated, it should seem,

DIALECT. the fewer are its variations of Dialect. This, which at first sight would not be expected, must arise from the paucity of words used by men in a low state of civilisation, and their entire dependence on the ear for the meaning of the words used. Among civilized nations a stranger causes a word misunderstood to be written down or spelt, and learns to recognise it under a new or slightly altered sound; savages have no such resource; any change in pronunciation, therefore, will proceed by almost imperceptible gradation from tribe to tribe, and village to village, and the marked differences will only appear at the extremities of the scale. So it is in the vast territory of Russia. "Except the Susdalian and Malo Russian," says Pallas, in the Preface to the *Vocabularia Petropolitana*, "there is scarcely such a thing as a change of Dialect throughout the Empire." The Great Russian seems to have absorbed all the others.

Susdalian. 1. Susdal is a District in the Government of Moscow, and was for a time the Capital of the Empire; its Dialect is peculiarly impure, and abounds in foreign terms.

Malo Russian. 2. The Malo or Little Russian, which is also the Dialect of the Ukraïn, approaches most nearly to the Slavonic or language of the ancient version of the Scripture. It is used from the Don to the borders of Silesia, comprehending Gallicia (Halich) and Lodomiria (Vlodimir) or Red Russia. The Little Russian and Zaporogian Kossacks (Cazàcs) speak this Dialect, while the Great Russian is the language of those on the Don. The Rusnïaks in Gallicia and Hungary, and the Krivitzes in Poland, are said to speak Dialects peculiar to themselves; but no sufficient account of them has been yet published.

Servian. The Servians, transferred from Gallicia to their present country, about A. D. 640, have a Dialect which forms the intermediate link between the Little Russian and the Croatian. This language is spoken not only by the Servians themselves, but by the Bosniacks, Bulgarians, Uzkókes, Morlakhs, Slavonians, Valakhians, Eastern Dalmatians, Ragusans, and Servians scattered over Hungary and Transylvania. The people call themselves *Serblin*, and their language *Serbska*. It is the purest of all the spoken Dialects, and varies little from the language of the Slavonian version, which is therefore nearly intelligible to the common people.

Bulgarian. The ancient Bulgarians were a Turkish tribe from the Volga, (or Bólghá, whence they and the Valakhians derive their name,) but they were gradually so amalgamated with their Servian neighbours and masters, as to adopt their manners and language. Many of their original Turkish words and expressions are still in use; but the language in its present state is a Slavonian Dialect, easily understood by any whose native tongue belongs to the same class. (*Viaggi di Boscovich*, p. 59.)

Uskos, or Morlaks. The Uzkókes, or deserters from the Volokhs (i. e. the Slavonian Bulgarians) on the conquest of their country by the Greeks in the XIth century, have been also called Morlakhs, (i. e. Moro-Vlakhs, Maritime Valakhians,) since they settled on the Adriatic in Dalmatia; but they give themselves the name of Lahe or Vlahe, i. e. Valakhians, or Haïduks, i. e. Chiefs of Banditti, for many of them are plunderers by profession, and all are more than half savages, speaking a very corrupt and coarse Dialect.

Dalmatian. Slavonian. The Dalmatian and Slavonian tongues nearly resemble that of Bosnia, (Bósnah,) the Croatian differs from them by a greater harshness, and a nearer approach to the Western Dialect; the guttural *kh* which the Croat has in common with his northern neighbours is softened into a strong aspirate *hh*, by the south-eastern tribes. The Ragusan is much intermixed with Italian, and written in the Latin character according to the Venetian orthography; for the final *ch* represents the sound of *tch*, not that of *k*.

Kroat, more properly spelt Khorvat or Khrobat, signifies a Mountaineer; and the race bearing that name, descended from the Carpathian Mountains into *Illyria* in the middle of the VIIth century. They came originally from Red Russia, their language therefore has much resemblance to the Little Russian or Servian. Western Dalmatia and Carniola (Kraïn) were occupied by this tribe; and their neighbours, the Vinds, (Winden,) form the first link in the chain which connects the Eastern with the Western Slavonians. The Croatians generally call their language Illyrian.

Vends, or Vinds, were Slavonians established near or among the Germans; who gave them that name, because, says Adelung, (*Mithrid.* ii. 654,) "they came from the water side;" for *Wand, Wend, Watn, Water, Wasser* are all, it seems, different forms of the same word in ancient Teutonic Dialects. Hence, also, he adds, we meet with the Veneti, (Heneti,) Veneder, and Vandals; names given to tribes of various origin merely because they dwelt upon the coast. The Southern Slavonians, who replaced the Veneti, were thus called Vinds or Vends, from the name and dwelling-place of the tribes to which they succeeded. Their present descendants inhabit Carniola, Carinthia, and the Lower Stiria, and intermix much German in their speech, such as the article *ta, to, tu*, wholly unknown in any other Slavonian Dialect.

In Carniola all the genuine Slavonians call themselves *Sloventzi*; but there are many villages inhabited by peasants of mixed origin, whose Dialects are more or less corrupt. The Vipakhians, about Vipakh and Leytenbach, speak a tolerably correct Carniolan. The Dialect of the Krazhautze, on the River Karst, is very coarse and adulterated; but Dalmatian is spoken by the Piutzkhene, on the Poyk, as well as the people of Istria and Fiume.

The Carinthians, whose name (Kærnthner) is an abbreviation of Quarantani, the appellation by which they were known when converted by St. Virgilius in the VIth century, call themselves *Selantzi*; their Dialect does not materially differ from that of Carniola, but approaches very nearly to the Stirian.

II. The Western Sclavi, or Slavonians properly so named, comprehend the Poles, Cassubians, Silesians, Bohemians, Moravians, Slovaks, Lusatians, and Northern Vends. All these tribes or nations use the Roman character, modified by various appendages, in order to express such sounds as are foreign to the Latin language.

The Poles probably emigrated from the neighbourhood of the Black Sea with the cognate tribes, who moved to the South, while they travelled westwards and northwards as far as Pomerania and Silesia. In Prussia and Lithuania, they united with the Teutonic nations already settled there, and formed a mixed race, called Lettonians; Lekh (softened by the Turks into Leh) was the general name of the whole nation; and Polón, from which the present name of Poland is derived, that of the most powerful family. The Polish language is distinguished from its sister Dia-

LECT. lects, principally by some peculiar nasals, an excess of sibilants, and a modification of *l*, which seems to approximate to the guttural and liquid *l* (*ll*) of the Welsh. The Masurian and Cassubian Dialects are the coarsest and most adulterated. In Lower Silesia (*Shlez*) the Polish language soon ceased to be generally used, and there are very few of its districts in which any thing but German is now spoken; but in Upper Silesia a very corrupt Dialect of Polish, in many cases more than half German, commonly prevails.

emian. The language of Bohemia, or Chekh, (Cech,) i. e. the *Further* Land of the Slavonians, is interspersed with German and Latin words, from its having been so long governed by German Sovereigns and Prelates of the Romish Church; but it is a genuine Slavonian Dialect, approximating to the Polish in the accumulation of consonants and in the abundance of sibilants, and resembling still more closely the Moravian and Slovak, the Dialects of Slavonian tribes allied to the Bohemians in manners, habits, and disposition. It has many inferior Dialects; that of the Capital, however, notwithstanding the common use of German and French among the higher Orders, is the purest as well as the most polished.

avian. The Moravian, though merely a Dialect of the Bohemian, is considered as distinct by those who speak it; for they pointedly call it Moravsky, not Chesky gazyk, the Moravian, not the Chekhian tongue. The cultivators of the plains, who are called Hannaks, are considered as the oldest settlers in the country, and have many peculiarities in their speech. The shepherds in the mountains on the confines of Hungary and Moravia, (Mœhren,) have a dialect approaching to the Slovak. They retain, however, the Polish and Bohemian sound *rzh*, (as *rg*, in the French word *berger*,) which the Slovaks have not. They are called Valakhs, i. e. Shepherd's boys, probably because pasturage was the principal occupation of the genuine Valakhians, from whom perhaps they sprung.

ak. The Slovaks, or Slavaks, on the eastern borders of Moravia and scattered over Hungary, are probably the descendants of those who became Serfs to the Hungarians, after the ruin of the Kingdom of Moravia, and were thus removed from their native country. Their language has been little cultivated, and is, in all its varieties, intermingled, as may be supposed, with Polish, German, and Hungarian, according as the districts in which it is spoken, approximate to places where those tongues are vernacular.

s, or tians. The Lusatian Serbs, or Sorbs, call themselves Serbïe, but do not belong to the same branch of the Slavonians as the Illyrian Servians. They settled in Thuringia, after the destruction of that Kingdom by the Franks and Saxons, early in the VIth century, and anciently inhabited the whole country between Misnia (Meissen) and the Mark of Brandenburg. They are often called Vends by the German writers. Their language has been long extinct, except in Lusatia, (Lausitz,) and a few places on the borders of Misnia; and even in those countries it is rapidly declining. The Dialects of Upper and Lower Lusatia, each of which has many local varieties, form the two great divisions of the Serbian tongue. The former, which is the purest of the two, though it has adopted the German article, is spoken most correctly at Budissen, or Bautzen. Cottbus, in the New-Mark, is the Capital of the Lower Lusatians, but its language is decidedly the most adulterated of all the Slavonian Dialects. DIALECT.

The whole southern coast of the Baltic was formerly inhabited by two large Slavonian tribes, the Wiltzes or Lintibzians, in the east, and the Obotrites, in the west. Some descendants of the latter, in a few villages in the Dutchy of Luneburg, still spoke the language of their forefathers only a few years ago; and the Polish nasals, with which it abounded, were sufficient to show to what branch of the Slavonians they belonged. They were properly called Linonians from the River Linac, or Leyne; improperly Polabians, as the people to whom that name, (*Po-Labe*, on the Elbe,) belonged, were settled at Ratzeburg on the Elbe. Northern Vends. Wiltzes and Obotrites.

If the Dialect last mentioned has a claim to the appellation of Germanic Slavonian, still more is that name applicable to the *Lithuanian* language, formerly vernacular in Prussia and the neighbouring countries to the north-east. The name of Lithuania is of doubtful age and origin, and was not for some centuries given to so great an extent of country as afterwards; that is, to all the territory between Memel and the Vistula. Lithuanian.

There were four distinct branches of the Lithuanian language: 1. the ancient Prussian; 2. the Prussian Lithuanian; 3. the Samogitian; 4. the Lettonian, or Lithuanian, properly so named.

1. The latter seems to have arisen from a Slavonian engrafted on a Gothic Dialect. Its grammatical forms, numerals, declensions, and conjugations, are all Teutonic, while two-thirds of its words are of Slavonic origin. In the old Prussian, the German predominated; it still however contained much of the Slavonic. As it was carefully suppressed by the Teutonic Order, when they were masters of Prussia, it had become nearly extinct at the close of the XVIIth century. 2. Between the Inster and Memel a Dialect is still spoken, which may be called the Prussian Lithuanian. Every variety of it, and especially that current round Nodrau, bears a great resemblance to the old and now extinct Prussian last mentioned: the vicinity of Poland has however occasioned the introduction of many Polish words. 3. The Samogitian, or Polish-Lithuanian, called Shamaïtian by the persons who speak it, differs in few essentials from the Prussian Lithuanian; but, as its name implies, has borrowed much, especially its orthography and many of its sounds, from the Poles. 4. In Curland and Semigallia, in a part of Livonia, and on the confines of the neighbouring countries, the Lettonian is spoken. The best Dialect of it is current about Riga and Mittau; the worst on the Polish borders, and in Curland. The Swiks, a mixed race, scattered over the Upper Lautzen, are the offspring of a union of Finns, Russians, and Lithuanians; and their Dialect is the only kind of Lithuanian which contains any portion of the Finnic, supposed by some writers to form an essential part of all. Many ancient Gothic roots, lost in most of the Teutonic languages, are still extant in the Lettonian, e. g. *Laiva*, bread, whence our *loaf*, and *gribbeht*, to command, whence *Graf*, *Gerieve*, *Shrieve*, and *Sheriff*. Old Prussian. Prussian Lithuanian. Samogitian of Shamaïtian. Lettonian. Swiks.

The Valakhians and Moldavians speak a singular compound of some Latin dialect with the Slavonian. One-tenth of the words used in this language are of Gothic, Greek, Turkish, or Albanian origin; Wallachia and Moldavia.

DIALECT. — DIALOGISE.

two-fifths are Slavonic, and the remaining half is Latin, in a form so like the Italian as to be extremely perplexing and unaccountable to the Etymologist, except on the supposition that both are equally reliques of the *Romana Rustica*, and that the Valakhian Shepherds are, as their name (Rumánye) seems to imply, descendants of the Roman colonists in Dacia and Mœsia. The Provinces to the north, and those to the south of the Danube, differ materially in their Dialects. The first of which is spoken in Transylvania, Bukovina, the Bannat and Upper Hungary, as well as in Moldavia and Valakhia; the other is common in Thrace, Macedonia, and Thessaly: and both, when written, are expressed in the Cyrillic, or ecclesiastical character of the Russians.

Having thus given a short survey of the principal Dialects of all the European languages derived from Greek, Roman, Celtic, Iberian, Teutonic, or Slavonian sources, we must refer the reader for the remainder, viz. those of the Chudian tribes and the Hungarians to the Article on LANGUAGE; as the minute differences which properly speaking constitute a variation of a Dialect, can be only very imperfectly traced in languages so little known and cultivated as those last mentioned; for the same reason, also, the Asiatic tongues have not been noticed under this head; though the Syriac and Chaldaic may be considered as Dialects of the Hebrew; and the languages now spoken on the northern coast of Africa, in Malta, Egypt, Syria, and Arabia Felix, though all Arabic, differ from each other sufficiently to occasion some embarrassment and misunderstanding when natives of those countries first communicate with each other.

Ample lists of authorities, with specimens of most of the Dialects here enumerated, will be found in Adelung's *Mithridates*, vol. ii. iv. 463, *seq.*

DIALIUM, in *Botany*, a genus of the class *Decandria*, order *Monogynia*. Generic character: corolla, petals five; calyx wanting; stamens fixed on the upper edge of the receptacle.

Two species, *D. Indum*, native of the East Indies, and *D. Guinense*, native of Guiana. Persoon.

DIA'LOGISE, DIA'LOGISM, DIA'LOGIST, DIALOGI'STICALLY, DI'ALOGUE, *v.* DI'ALOGUE, *n.* DI'ALOGUE-WRITER, DI'ALOGUE-WRITINGS.

Fr. *dialogue*; It. and Sp. *dialogo*; Lat. *dialogus*; Gr. διάλογος, ἀπὸ τῦ διαλογεσθαι, (διὰ, and λέγειν, to say,) to discourse together; where two or more persons talk or converse together.

The usage of *Dialogism* is well stated by Cotgrave: "Fr. *dialogisme*; a figure or discourse, wherein one arguing with himself as if he talked to another, both moves the question, and makes the answer."

Moreouer the proctour of purgatory [Sir Thomas More] sayth in his *dialogue*, quod I, and quod he, and quod your frende, how that the foresayd Duke of Glocester was a noblemā and a great clarcke, and so wise that he coulde spye false myracles and disclose them, and judge them from the true.

Tyndall. Workes. The Practice of Popishe Prelates.

Some will dispute, cavill and object, as Julian did of old, whom Cyrill confutes, as Simon Magus is fained to doe in that *dialogue* betwixt him and Peter: and Ammonius the philosopher, in that *dialogicall* disputation with Zacharias the Christian.

Burton. Anatomy of Melancholy, fol. 258.

His foolish *dialogism* is a fighting with his own shadow.

Falke. Retentive, (1580,) p. 306.

In his prophecy he [Malachi] proceeds most *dialogistically*.

Bishop Richardson. On the Old Testament, p. 449.

And *dialogu'd* for him what he would say.

Shakspeare. A Lover's Complaint.

VAR. How dost foole?
APE. Dost *dialogue* with thy shadow?
VAR. I speake not to thee.

Id. Timon of Athens, fol. 83.

Zelmane willingly opened the leaves, and read it, being written *dialogue-wise*, in this manner.

Sidney. Arcadia, book ii.

At present it must be owned, the characters, or personages, employ'd by our new orthodox *dialogists*, carry with 'em little proportion or coherence.

Shaftesbury. Miscellaneous Reflections, misc. 5. ch. ii. vol. iii.

So pass'd in pleasing *dialogue* away
The night; then down to short repose they lay.

Pope. Homer. Odyssey, book xv.

I may according to equity, and with the better grace, attempt a line or two, in defence of that freedom of thought which our author has us'd, particularly in one of the personages of his last *dialogue-treatise*.

Shaftesbury. Miscellaneous Reflections, misc. 5. ch. iii. vol. i. p. 297.

Nor did he much like the books now in vogue at the court, some in French and some wrote *dialogue-wise*; such as probably humoured the air of the present court, and the French marriage.

Strype. Life of Parker. Anno 1574.

A dangerous stroke of art! and which requir'd a masterly hand, like that of the philosophical hero whose character was represented in the *dialogue-writings* above mentioned.

Shaftesbury. Advice to an Author, part i. sec. 3. vol. i. p. 198.

Varro, one of the *dialogists* says to him: *Sed de teipso quid ex quod audio?* Tully answers: *Quānam de re?* Varro replies; *Relictam a te veterem jam, tractari autem Novam.*

Warburton. The Divine Legation, book iii. sec. 3. vol. iii. p. 110.

DI'AMENT, DIAMA'NTINE.

It. and Sp. *diamante*; Fr. *diamant*; a diamond. See DIAMOND. Corrupted from *Adamant*.

CORV. ——— Say,
I have a *diament* for him, too.
MOS. Best shew't, sir,
Put it into his hand; tis only there
Hee apprehends.

Ben Jonson. The Fox, act i. sc. 5

——— The stately building
The world's great Maker curiously did found
On fields of pearle with *diamantine* towers.

Stirling. Doomes-Day. The Twelfth Houre.

DIA'METER, DIA'METRAL, DIA'METRALLY, DIAME'TRICAL, DIAME'TRICALLY.

Fr. *diametre*; It. and Sp. *diametro*; Lat. *diameter*; διάμετρος, from διὰ, and μέτρον, a measure.

The straight line which passing through the centre of any figure *measures* or divides it into two equal parts. Things are said to be *diametrically* opposite, when they are as opposite as the extreme points of a *diameter*.

O stedfast *diametre* of duracion
That fewe feres any time might thou finde
For none to him was founden halfe so kinde.

Chaucer. A Balade of our Ladie, fol. 330.

A-TER. —[A-ND.

And this new *diameter* is but the half of this verse divided in two, and no other than the *cæsura* or breathing-place in the midst thereof, and therefore it had been as good to have put two lines in one, but only to make them seem diverse.
Daniel. Defence of Rhyme.

The incession or locall motion of animals is made with analogy unto this figure, by decussative *diametrals*, quincunciall lines and angles. *Sir Thomas Brown. Cyrus Garden*, ch. iii.

——— There are gentlewomen, and male guests,
Of several humours, cariage, constitution;
Profession too; but so *diametrall*
One to another, and so much opposed.
Ben Jonson. The Magnetick Lady, act i. sc. 1.

Every lye is *diametrally* contrary to the God of truth; since it proceeds originally from the very Devill, who is a lyer, and the father of lies.
Prynne. Histrio-Mastix, part i. act iii. sc. 4.

They [Scylla and Charybdis] are nothing so horrid or dangerous as they make them to be, they are two white keen-pointed rocks that lie under water *diametrically* oppos'd, and like two dragons defying one another.
Howell. Letter 27. book i. sec. 1.

Grant that the sun had happen'd to prefer
A seat ascant but one *diameter*;
Lost to the light by that unhappy place
This globe had lain a frozen, lonesome mass.
Blackmore. Creation, book ii.

This is to make a *diametrical* opposition between the decrees of God, and the record of his will in the Gospel.
Bates. Works, vol. iv. p. 275. *Dr. Thomas Jacomb's Funeral Sermon.*

That this conception is of all others most dangerous to the soul and dishonourable to God, as being absolutely and *diametrically* opposite to the tenour of the Gospel, and that which evacuates the death and satisfaction of Christ; for it causes us, while we acknowledge a Christ, tacitly to deny the Saviour.
South. Sermons, vol. vi. p. 430.

We chose to stop there, because it seems to be the very *diametrical* point of opposition, or a point very near to that, between the government of this Prince [King James] and the government of Queen Elizabeth, which we have so largely insisted upon.
Bolingbroke. Remarks on the History of England. Letter 21.

There is a country, said he, in the world called Fourli, no matter for its longitude or latitude, whose inhabitants have ways of thinking, in many things, particularly in morals, *diametrically* opposite to ours.
Hume. Essays, vol. ii. p. 338. *A Dialogue.*

DI'AMOND,
DI'AMONED,
DI'AMOND-BUCKLE,
DI'AMOND-BUTTONED,
DI'AMOND-CUTTER,
DI'AMOND-HATBAND,
DI'AMOND-MINE,
DI'AMOND-PEBBLE,
DI'AMOND-POINTED,
DI'AMOND-SCEPTRED,
DI'AMOND-WATER.

Fr. *diamant*; It. and Sp. *diamante*; Dutch, *diamant*; Ger. *demant*; and in old English, *diamant*; Lat. *adamas*; Gr. ἀδάμας, ἀδάμαντος; *adamant*, from *a*, priv. and δαμάειν, *domare*; to tame, to overpower; *quod nullâ vi domabilis*; to be overpowered by no force. See Vossius, and the Example from Pliny.

Haue harte as hard as *diamaunt*
Stedfast, and nauht pliaunt.
Chaucer. The Romant of the Rose, fol. 136.

His propre stone is *diamant*
Whiche is to him moste acordant.
Gower. Conf. Am. book vii. fol. 149.

But he that by good vse and experyence, hathe in his eye the ryghte marke and very trewe lustre of the *dyamonte*, reiecteth anone, and lysteth not to looke vpon the counterfayte, be it neuer so well handeled, neuer so craftely polyshed.
Sir Thomas More. Workes, fol. 73. *A Treatise upon Words of Scripture.*

DIAMOND.

Wonderfull and inenarrable is the hardnesse of a *diamant*; besides it hath a nature to conquer the fury of fire, nay, you shall never make it hote; doe what you can: for this *untamable* vertue that it hath, the Greeks have given it the name *Adamas*.
Holland. Plinie, vol. ii. fol. 610.

Prince Arthur gaue a box of *diamond* sure,
Emboss'd with gold and gorgeous ornament,
Wherein were clos'd few drops of liquor pure
Of wondrous worth, and vertue exeellent,
That any wound could heale incontinent.
Spenser. Faerie Queene, book i. can. 9.

Our *diamond-button'd* callimanco hose,
Our plume of ostrich, with the embroider'd scarf.
Ford. The Ladies' Trial, act ii. sc. 1.

These *diamond-pointed* eyes but hither throw,
And you will see a young spring on't.
Rowley. A Match at Midnight, act iii. sc. 1.

PHIL. Deep shades are thus to heighten colours set;
So stars in night, and *diamonds* shine in jet.
Dryden. Secret Love, or the Maiden Queen, act v.

Among the rest fair Atalanta came,
Grace of the woods; a *diamond-buckle* bound
Her vest behind, that else had flow'd upon the ground,
And show'd her buskin'd legs.
Id. Ovid. Metamorphoses, book viii.

This odd assertion I find to be contradicted by frequent practice of *diamond-cutters*.
Boyle. Works, vol. v. p. 576. *Experimenta et Observationes Physicæ.*

In particular, he had received a *diamond-hatband*, valued at £800. from one Mr. Compton of Sussex.
Ludlow. Memoirs, vol. i. p. 289.

This author, then, speaking of the first of those three *diamond-mines*, which he makes to be the only ones in the East Indies, having told us, that the stones are there found, some in the ground, and some in the rock, subjoins, that those that are drawn from the rock, or the neighbouring parts, have ordinarily a good water; but for those, which are drawn out of the ground, their water partakes of the colour or soil, wherein they are found. If the earth be clean and somewhat sandy, the *diamonds* will be of a good water; but if it be fat or black, or of another colour, they will have some tincture of it.
Boyle. Works, vol. v. p. 528. *Essay about the Origin and Virtues of Gems.*

In such a shape to mould a rising fair,
As virgin Goddesses are proud to wear;
To make her eyes with *diamond-water* shine,
And form her organs for a voice divine.
Parnell. The Rise of Woman.

Nor let the pride of great ones scorn
This charmer of the plains;
That sun, who bids their *diamonds* blaze,
To paint our lily deigns.
Mallet. Edwin and Emma.

They ended; and all nature soon was chang'd!
O'er *diamond-pebbles* ran the liquid gold:
And side by side the lamb and lion rang'd
The flow'ry lawn.
Thomson. The Nativity.

O Goddess, on whose steps attend
Pleasure and laughter-loving Health,
White-mantled Peace, with olive wand,
Young Joy, and *diamond-sceptred* Wealth.
Dr. Warton. Ode to Liberty.

The DIAMOND is a combustible mineral which occurs generally in single, or in unattached crystals, sometimes with plane, but more frequently with rounded surfaces, among ferruginous sand or gravel. Its combustible nature was inferred by Newton from its highly refractive power; and it has been since shown by numerous experiments to be the same substance as the pure combustible part of charcoal, which chemists have denominated Carbon.

DIA-MOND.

As we have occasion to enter more largely into the history of this mineral in our Treatise on MINERALOGY, and to refer particularly to it as an object of taste under the article GEM, we shall limit our present remarks to its application to a few useful purposes. It has been found, by experiment, to be the *hardest* of all known minerals, although so *brittle* as to be easily broken by a slight blow of a hammer; and it is to this property of superior hardness that its utility, limited as it is, must be ascribed. This is a point on which Pliny is wholly at issue with modern lapidaries. He assures us, that if a Diamond be stricken on an anvil, the anvil will inevitably split; that the precious gem can never be heated, and is *ignium victrix*. One process alone can soften its obduracy. It must be macerated with fresh and reeking goat's blood; and even then, unless the metallic instruments employed are most finely tempered, they will be broken before the Diamond yields. (xxxvii. 15.) Cyprian, Austin, Isidore, and others of the Fathers, adopting this strange notion have used it to illustrate the method by which the blood of the Cross softens the heart of man. Albertus Magnus has added, that it is necessary the goat, the blood of which is used, should drink wine, and should be fed with *Silex montanum, Petro selinum*, and such herbs as are considered to be solvents of stone in the bladder. Pliny considers the Diamond to be more potent than the magnet in attracting iron, as also to be an efficacious amulet against poisons and nightly terrors. In the latter notion he has been followed by a host of successors: Solinus, Marbodæus, Cardan, &c. all of whom agree, that it is necessary for those purposes that the stone should be fastened on the left arm. In opposition, however, to this opinion, some medical writers have believed that the *poudre de la succession*, the slow poison for which the French and Italians were so infamous, consisted of Diamond dust powdered exceedingly fine.

The only purposes of Art we believe to which it has been applied, are, besides cutting and polishing each other, the humbler ones of slitting and drilling holes in stones, cutting glass, and drawing lines on copper. The lapidary's mill, by which all other stones are slit, is a wheel of thin sheet iron, to the edge of which small portions of Diamond powder are occasionally applied, and wetted by milk or oil, or most commonly by impure naphtha, called by the lapidaries Oil of Brick.

The drilling holes in stones is an invention of very modern date, and has been adopted for the purpose of producing fine and even wire. By the ordinary process of wire-drawing through a steel plate, the hole through which the wire passes continually enlarges, in consequence of which the wire increases in its diameter. For the purpose of preventing this variation in the size of the wire, some of the hardest and toughest of the stones, which are denominated Primers, have been perforated by angular pointed fragments of Diamond, so as to produce smooth and circular apertures, through which more uniform wires may be drawn.

The operation of cutting glass by means of a Diamond, although long practised, was, we believe, first explained by Dr. Wollaston, in the *Philosophical Transactions* for 1816. The Diamond will, from its hardness, *scratch* glass, however its point may be applied; but to *cut* it, the natural point and edge of the crystal must be held in such a direction, that, having once penetrated the surface of the glass, it may in its progress act as a wedge, and split the glass as it is moved onward.

DIA-MOND - DIA.

The Diamond point, which is used by engravers to draw fine lines on copper, is the termination of a small cone which has been turned in a lathe by means of another fragment of the same substance.

Diamonds are cut by being rubbed against each other; and peculiar contrivances are adopted for holding them, by which all due regularity may be given to the faces intended to be produced. They are afterwards polished by means of the powder derived from the process of cutting.

Some Papers *On the Nature of the Diamond*, by Mr. Tennant, will be found in the *Philosophical Transactions*, 1797; and in Nicholson's *Journal*, i. p. 177; by William Allen, *Phil. Trans.* 1807; by Pepys, *Id. Ib.*; *An Account of Experiments on Combustion*, by Morveau Guyton, is in Nicholson's *Journal*, ii. 298; by Sir G. S. Mackenzie, *Id.* iv. 103; by Sir H. Davy, *Phil. Trans.*, 1814. See also Mawe's *Treatise on Diamonds and Precious Stones*.

DIAMORPHA, in *Botany*, a genus of the class *Decandria*, order *Pentagynia*. Generic character: calyx four-cleft; petals four; capsule opening externally, four-celled, cuspidate, cusps subulate, divergent; cells about four-seeded.

One species, *D. pusilla*, native of North America. Nuttall.

DIANA. Three Mythological personages of this name are noticed by Cicero, (*de Nat. Deor.* lib. iii. cap. xxiii.) the daughter of Jupiter and Proserpine, who was also mother of the winged Cupid; the daughter of Jupiter and Latona; and the daughter of Upis and Glauce, who is sometimes called by the name of her father. This name of Upis, or Opis, is also given by Callimachus, (*Hymn. in Dian.* 204, 240,) and by Alexander the Ætolian, (*apud* Macrobium, *Sat.* v. 22,) to the second Diana, who is by far the most celebrated; and in whose person, if we may judge from the confusion prevailing in this, as in all other Mythological subjects, the attributes of her less distinguished namesakes have centred.

The Hymn of Callimachus, addressed to this Divinity, is perhaps the most circumstantial, as well as the most authentic record which antiquity has bequeathed us of the popular belief regarding her. From this it appears that she was born in the Island of Delos, and that, when very young, (παῖς ἔτι κυρίζουσα,) and sitting on the knees of her father Jupiter, she intreated his permission to preserve a perpetual virginity, and to enjoy a multitude of names, that she might not, in this respect, be outdone by her brother Apollo. The Poets, for the most part, jealously defend her honour, and steadily assert that she never repented of the first of these requests; and the signal example which she made of Callisto, (Ovid, *Met.* ii. 465,) shows at least how much importance she attached to it in the persons of others. However, scandal has not been silent even on the reputation of the Goddess of Chastity, who is reported to have been deeply enamoured of a beautiful shepherd youth of Latmos, named Endymion; and her taste appears sometimes no less questionable than her coyness, as she is said to have bestowed her favours on Pan and Orion. In the latter request (πολυωνυμία) she was indulged to her utmost wishes. We shall not here give a list of the names which she

 received from the mere locality of her worship, as we shall notice presently the places themselves, which were most distinguished in this respect. Suffice it to say, that she is known to the Poets by the titles of *Phœbe, Artemis, Agrotera, Aphea, Anaitis, Britomartis, Corythallia, Cynthia, Dictynna, Epipyrgidia, Militta, Trivia, Hecate, Lucina, Ilithyia,* and various others. Besides these boons, she requested from Jupiter permission to afford light to men, to dwell in the woods, in the habit, and exercising the pursuits of an huntress; and to have for her attendants sixty Ocean Nymphs, nine years of age, to form her dances, and twenty Nymphs of the river Amnisus, in Crete, to tend her dogs. She petitioned also to have all the mountains, and a single city, to which she might repair to assist women in parturition. The latter office she took on herself, because her mother produced her without pain; but in this particular Callimachus contradicts his own version of the story in the *Hymn to the Island Delos.* Jupiter readily allowed all her petitions, and instead of one city gave her thirty. This is supposed to allude to the places called Artemisium, Artemisia, Artemita, &c., of which it is imagined there were no fewer in the time of Callimachus; but the Scholiast, very unwarrantably, interprets τρὶς δέκα by thirteen. Beside these, which were to be dedicated to the exclusive worship of Diana, she was to enjoy divided worship in several other cities, and she was to preside over harbours and highways.

Confirmed in the possession of these prerogatives, Diana was by no means negligent of their exercise. She traversed her mountain dominions with her Nymphs, and having found four stags of extraordinary size and beauty, yoked them to her car, in which act she is frequently represented on ancient coins. She next made trial of her bow; first, on trees, next, on wild beasts, and lastly, on men; although, generally speaking, her brother Apollo relieved her of this office, and left her to wreak her vengeance on her own sex. No Deity was more terrible than Diana, and none less patient of an affront. The description which Callimachus gives us of her wrath and her favour is highly poetical, and appears to have been imitated from passages in the Psalms, which it is probable that the author had seen at the Court of Ptolemy.

In strict accordance with this description are the fables of Niobe, Iphigenia, Actæon, and that of the Calydonian boar, which Diana sent to punish Œneus for neglecting to pay her due sacrifice. So vindictive and malignant was she supposed to be, that all aberrations of the mind were referred to her displeasure. (Hor. *Art. Poet.* 454.) She was, in many places, appeased by human victims. In the Tauric Chersonese she had a celebrated Temple, wherein strangers, who happened to be wrecked on the coast, were mercilessly immolated. At Lacedæmon she had a festival called *Diamastigosis,* where boys were flogged before her altar, sometimes to death; and at Aricia, in Italy, her Temple was served by a fugitive slave, who had killed his predecessor in single combat. (Ovid, *Fasti,* iii. 271.)

The classical ideas of Diana have been faithfully perpetuated in gems, statues, and medals, and scarcely less graphically in the writings of the Poets. "The *Diana Venatrix,* or Goddess of the Chace, is frequently represented as running on, and with her vest as flying back with the wind; notwithstanding its being shortened, and girt about her for expedition. She is tall of stature, and her face, though so very handsome, is something manly. Her legs are bare, very well shaped, and very strong. Her feet are sometimes bare too, and sometimes adorned with a sort of buskin, which was worn by the huntresses of old. She often has her quiver on her shoulder, and sometimes holds a javelin, but more usually her bow, in her right hand." (Spence, *Polymetis. Dial.* viii.) She has also a crescent in her hair. She is sometimes, however, represented sleeping, bathing, or reclining beside a river; in this latter posture there is a remarkably elegant statue of her in the Towneley collection. Sometimes she is surrounded by Nymphs, whom she surpasses in height, according to the description given of her by Homer, (*Odyss.* Ξ. 108,) Virgil, (*Æn.* i. 502,) and Ovid, (*Met.* iii. 188,) frequently she is attended by a dog; sometimes she appears bearing one or two torches. She is also occasionally represented riding on a stag, or in a chariot drawn by stags, according to the tradition in Callimachus, but more commonly by horses. Spence (*Polymetis. Dial.* xii.) mentions a gem in the collection of the Grand Duke of Florence, in which two heifers appear. Statius (*Achill.* i. 348) has given us a sketch, which has been embodied by Sculptors, and which may be called Diana in her Court dress.

Sic, ubi virgineis Hecate lassata pharetris
Ad patrem fratremque redit, comes hæret euntí
Mater, et ipsa humeros exsertaque brachia velat;
Ipsa arcum pharetramque locat, vestesque latentes
Deducit; sparsosque studet componere crines.

The most remarkable representation of Diana, however, is that which exhibits her with three bodies. In this form she was commonly called Trivia, and placed at the concourse of three roads. This represented her triple power, as Phœbe, or Luna, in heaven; Diana, on earth; and Hecate, or Proserpina, in hell.

According to Herodotus, (*Euterpe,* 137 and 156,) Diana was worshipped by the Egyptians under the name of Bubastis. The Greeks and Romans, instead of investigating the origin of their own and foreign Mythology, contented themselves with discovering, in the Divinities of all other nations, those which were already familiar and domestic to themselves. In Egyptian Mythology, this Goddess was the daughter of Bacchus and Isis, which latter Divinity is called Ceres by Herodotus, (*Euterpe,* 156,) although from the testimony of Diodorus, (τὴν δὲ Ισιν ΕΓΓΙΣΤΑ ΠΩΣ Δημήτραν, (*Biblioth. Hist.* lib. i. cap. xiii.) this appears to be at most no more than an approximation. When the Titans invaded Egypt, Diana, or Bubastis, transformed herself into a cat, which animal became, on that account, sacred, and was reverenced with a great variety of ceremonies, which are related by Herodotus. (*Euterpe.*)

Beside the places already mentioned, Diana was principally worshipped at Ephesus, Brauron, Abydos, Heraclea, Aulis, Eretria, Samos, Bubastus in Egypt, and in Mount Aventine at Rome, and Delos. The first of these places possessed her most magnificent Temple, which, according to the accounts of ancient authors, must have surpassed in splendour every other structure of Heathen antiquity. But the culture of Diana was so extensive, that the Ephesian silversmith scarcely indulged in hyperbole when he said that all Asia and the World worshipped her.

DIANA. Whencesoever the personification of Diana arose, there can be little doubt that her attributes and fabulous history are symbolical of the Moon, although she is sometimes separately noticed by the Poets. She was produced at one birth with Apollo, which appears to be an emblematical version of the creation of the Sun and Moon on the same day, as recorded by Moses. Her virginity expresses the purity and cold effect of moonlight; her attendance by the Ocean and River Nymphs, the Lunar influence on the tides; her obstetrical office, the period of months which brings the child to light; besides which, the changes of the Moon are still vulgarly supposed to have some influence on the actual moment of birth. She possesses all the mountains, for the summits of these receive her uninterrupted light; and she rarely visits cities, (σπαρνὸν δ' Ἄρτεμις ἄστυ κάτεισιν, Callim. *Hymn. in Dian.* 19,) because there her light is most intercepted. She presides over the sports of the chase, because the moonlight enables the hunter to pursue his occupation with greater success; and her malignant character is sufficiently explained by the opinions formerly prevalent concerning the influences of the Moon, particularly on the human intellect. The mode in which her Temple at Aricia was served, was probably designed to represent the expiration of the old Moon and the appearance of the new. The three faces of Diana, when observed in her statues, clearly represent the increasing, the full, and the waning Moon.

Callim. *Hymn. in Dianam et Delon;* Homer, *Hymn. in Dianam;* Hygini *Fabulæ;* Cicero, *de Nat. Deor.;* Fulgentius Planciades, *Mythologicon;* Lactant. *Narrat. Fabular.;* Albric. *de Deor. Imaginibus;* Spence's *Polymetis;* Spanheim, *in Callimachum.*

The middle ages acknowledged a Diana who presided at the unhallowed Sabbaths of Witches. Her connection with Sorcery has been traced, with much probability, to a custom mentioned by Plutarch, (*Symp.* vii. 5,) of writing letters upon the crown, the girdle, and the feet of the statue of the Pagan Goddess at Ephesus, which were conceived to have the power of chasing evil Spirits from the possessed, and of satisfying the wishes of the votary. In the *Capitularia Regum Francorum*, edited by Baluze, (13,) is given an Ecclesiastical statute promulgated in the reign of Louis II. part of which is as follows: *Illud etiam non omittendum quod quædam sceleratæ mulieres, retro post Sathanam conversæ, Dæmonis illusionibus et phantasmatibus seductæ, credunt se et profitentur nocturnis horis cum Diana Paganorum Dea et innumerabili mulierum multitudine equitare super quasdam bestias, et multa terrarum spatia intempestæ noctis silentio pertransire, ejusque jussionibus, velut Dominæ, obedire.* Du Cange (*ad v. Diana*) has cited another similar ordinance, *Nulla mulier se nocturnis equitare cum Diana Dea Paganorum, vel cum Herodiade seu Benzorid et innumerâ mulierum multitudine profiteatur, hæc enim est dæmonium illusio.* The River Jordan it appears was a favourite haunt of this personage. Mr. Douce, who has brought to the subject his customary extent of knowledge, (on *Shakspeare*, i. 382,) states that traces of this Diana are to be found in the *frauholde*, or *frau fate*, the lady fate of the Germans, and that she is to be met with as *Hera, Nicneven*, and *Dame Habunde*. The whole of his extremely interesting note is worth consulting. The site of St. Paul's in London is supposed by Camden, and Woodward, (*Letter to Sir C. Wren*, in Leland's *Itinerary*, viii.) to have been once occupied by a Temple of Diana. On this point see also Erasmus, *de Ratione Concionandi;* and Strype, *Eccl. Mem.* iii. 378.

DIANÆA, in *Zoology*, a genus of Free *Acalephæ* or *Medusæ*, established by Lamarck, in his *Histoire des Animaux sans Vert.*

Generic character. Body orbicular, transparent; peduncle under the umbrella; mouth single, below, central. Lamarck to form this genus united together the genera *Lymnorea, Geryonia, Oceania, Pelagia*, and *Melicerta* of Peron.

This union appears curious, when we observe that Peron distributes these genera into two sections of his *Medusæ;* for the two first genera belong to his section *Agastriques*, and the three last he considers *Gastriques;* and Peron also divides the genus *Oceania* into three subgenera, *O. simplex, O. proboscidea*, and *O. appendiculata.*

Cuvier also distributes these genera of Peron into three great genera; as the *Pelagiæ* into the genus *Medusa*, the *Oceaniæ* as *Cyaneæ*, and the *Geryonie* and *Lymnoriæ* as *Rhizostomæ.*

The *Dianæa*, as formed by Lamarck, are the most complicated *Medusæ*. Their forms are infinitely varied; and perhaps the difficulty of exactly and definitely characterising them, was the cause which induced that celebrated Professor to unite them into one genus.

These *Medusæ* are found in the temperate and northern regions of the world. Many species are found on the shores of the Mediterranean and in the gulfs of the Atlantic Seas. They are usually of a small size. Lamarck described eighteen species, amongst which are the following:

1. *D. proboscidalis.* The umbrella hemispherical, with six lanceolate leaflets, the edge furnished with very long tentaculæ, *Ency. Méthod.* xcv. 1; *Medusa Proboscidalis*, Gmelin. Found on the shores of Nice.

2. *D. denticulata*, Lamarck. Umbrella hemispherical, with thirty-two long teeth on the edge, and furnished internally with eight long tentaculæ. *Medusa Pelagica*, Bosc, xvii. 3. Found in the Atlantic Ocean.

Peron and Leseur in their Paper on the above cited genera describe many other species, but they do not mention the following:

3. *D. cymbalaroides.* Umbrella nearly conical, with one long filiform tentacula, bulbose at their base placed on the circumference. *Ency. Méthod.* xciii. 2. Northern Sea.

DIANCHORA, in *Zoology*, a genus of *shells* formed by Sowerby, in his *Mineral Conchology*, (i. t. 80,) which has hitherto only been found in a fossil state.

By the characters it is nearly allied to the genus *Terebratula*, and therefore to the *Brachiopodes.*

Generic character. Shell bivalve, equivalve, adherent; hinge without teeth; the adherent (or dorsal) valve placed at the summit, the other free-curved.

Mr. Sowerby describes two species: *D. striata*, found in the green sand near Warminster; 2. *D. lata*, found in the chalk near Lewes.

This genus is very nearly allied, if not the same as *Podopsis* of Lamarck, which has been placed by most of the French Naturalists with the *Ostreadæ;* and the same authors have placed the Dianchoræ with *Ru-*

distes or *Brachiopodes*; but from the manner in which it is attached, and the general structure of the shell, it appears to be more nearly allied to the former family.

Podopsis is the name most usually adopted on the Continent, and *Dianchora* in England; but the first formed name should certainly be adopted.

DIANELLA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Narcissi*. Generic character: corolla six-parted; filaments swelled at the apex; berry three-celled, cells four-seeded.

A genus divided from *Dracæna*, containing nine species, natives of Tropical climates.

DIANTHUS, in *Botany*, a genus of the class *Decandria*, order *Digynia*, natural order *Caryophylleæ*. Generic character: calyx cylindrical, of one leaf, with about four scales at the base; petals five, furnished with claws; capsule cylindrical, one-celled.

One hundred and twenty species have been described, mostly natives of the Northern hemisphere, many are Alpine. *D. armeria*, *D. prolifer*, *D. caryophyllus*, the Carnation, (the numerous double varieties of which are so generally cultivated,) *D. deltoides* and *D. cæsius*, are natives of England. *D. barbatus*, the Sweet William, is a native of Germany. All the species of Pinks, and their manifold varieties belong to this genus.

DI'APASE, } Minshew says, *Diapason* or concord
DIAPA'SON. } of all. Fr., Sp. and Lat. *Diapason, est concentus* omnium *in musicâ*. Gr. διάπασων, from διὰ, through, πασῶν, *omnium*. See the Example from Bacon.

> And twixt them both a quadrat was the base,
> Proportion'd equally by seuen and nine;
> Nine was the circle set in heaven's place,
> All which compacted, made a goodly *diapase*.
> *Spenser. Faerie Queene*, book ii. can. 9.

> Thou art the mistress to command
> The touch of the most curious hand,
> When every quaver doth embrace
> His like, in a true *diapase*
> *Drayton. The Muses' Elysium, Nymphal* 3.

The *diapason* or eight in musick is the sweetest concord; insomuch, as it is in effect an vnison.
Bacon. Natural History, Cent. 2. sec. 103.

The first stanza [of Dryden's first Ode for Cecilia's day] is vigorous and elegant, though the word *diapason* is too technical, and the rhymes are too remote from one another.
Johnson. Life of Dryden.

DIAPASON, in *Music*, is the interval or concord of an octave, so called because it contains all the diversities of sound. The proper compass of a voice or instrument is termed its Diapason. The open *Diapason stop* in an Organ is the range of metallic pipes, generally gilt, in its front. It is the foundation upon which the full Organ is constructed. The shut Diapason stops are square wooden pipes, plugged at the upper end, and movable. *Diapason* is also the scale or rule by which musical instrument-makers adjust the pipes of organs, and the holes of wind instruments. Bell-founders have likewise a Diapason to regulate the size, thickness, and weight of bells.

DIAPASM, Gr. διάπασμα, from διάπασσ-ειν, *inspergere*. "*Diapasms* are aromatic herbs dried and reduced to powder; they were formerly made into little balls with sweet water, and strung together as here, or worn loose in the pocket. This is the 'pomander chain,' mentioned just below." Gifford, *Note on Ben Jonson.*

Per. I come, sir. There's an excellent *diapasme* in a chaine too, if you like it.
Ben Jonson. Cynthia's Revells, act v. sc. 4.

DIAPENSIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-leaved, imbricated, leaflets three; corolla salver-shaped, border five-cleft, flat; stamens inserted into the tube of the corolla; capsule three-celled, three-valved, many-seeded.

One species, *D. Lapponica*, native of the mountains of Lapland. Persoon.

DIAPERIS, in *Zoology*, a genus of *Heteromerous Coleoptera*, belonging to the family *Diaperidæ*.

Geoffroy established this genus with the following characters: antennæ club-shaped, joints lenticular, united by their centres; thorax convex and edged. Latreille has given the following improved

Generic character. Antennæ gradually enlarging towards the end, perfoliated near the whole length; longer than and inserted on the lateral edge of the head; head prominent, body very convex, nearly hemispherical; elytra horny.

Linnæus placed the *Diaperides* in the genus *Chrysomela*, and De Geer with the *Tenebrios*.

In their larva state these insects live in, and when perfect are usually found on large and fleshy Fungi.

The males of several of the species are armed with two horns or eminences on the front of their head. There are many species described. The following is the type of the genus, and is found in England:

D. boleti, Geoffroy, *History of Insects*, t. 6, f. 3.
Common in putrid Boleti about London.

DI'APRE, *v.* } "Fr. *diaprer*; to *diaper*, flourish, di-
DI'APRE, *n.* } versifie with flourishing." Cotgrave.
DI'APRE, *adj.* } Skinner mentions the conjecture that this word owes its origin to the town of *Ipre*, in Flanders; but adds that there is no reason given for believing that *Ipre* was more famous for this manufacture than any other town. Dr. Anderson revives the conjecture, and Warton adopts it. The word they suppose was originally written *D'ipre*. In confirmation, Warton quotes from Chaucer's *Wife of Bath*, v. 450.

> Of cloth making she had such a haunt,
> She passed them of *Ipre*, and of Gaunt, (i. e Ghent.)

Skinner proposes Fr. *divaire*, to variegate. Du Cange, the It. *diaspro*, jasper. "*Diapred*, embroidered, diversified. Rich cloth embroidered with raised work we call *dipre*, and from thence *Diaper*, and to do this, or any work like it, was called, to *Diaper*, whence the participle." See Warton's *History of English Poetry*, i. 176. N. y.

> ——— A stede bay, trapped in stele,
> Covered with cloth of gold, *diapred* wele.
> *Chaucer. The Knightes Tale*, v. 2160.

They of the towne demed surely that they had been mérchaũts, come thyder to the fayre to haue bought cloth and *dyaper*, for they said they came fro Mounte Pellier to bye marchandyse.
Lord Berners. Froissart. Cronycle, vol. ii. ch. 119.

> Aut. Whate'er the wanton spring,
> When she doth *diaper* the ground with beauties,
> Toils for, comes home to autumn.
> *Ford. The Sun's Darling*, act iv. sc. 1.

> Not any damsell, which her vaunteth most
> In skilfull knitting of soft silken twine;
> Nor any weauer, which his worke doth boast
> In *diaper*, in damaske, or in lyne.
> *Spenser. Muiopotmos.*

DIAPRE. — DIAPHORETICK.

That other glittering armie with milk-white *diaper* coates, must be died red in bloud, when they come to strokes, and to try it out with dint of sword. *Holland. Livie*, fol. 381.

I have as good *diaper*, made by some of my tenants nigh Armagh, as can come to a table, and all other cloth for houshold uses.

Locke. Works, vol. iii. fol. 552. *Letter from Mr. Molineux to Mr. Locke, Sept.* 26, 1696.

DIAPER is chiefly used as a common sort of table linen; and wherever it was first made, no manufactories of it in the present day (and it seems much earlier also by the passage cited above from Locke) exceed those of Ireland.

DIAPHANE'TY, DIA'PHANOUS. Gr. διὰ, through, and φαίνειν, to shine. "Fr. *diaphaner*; to clear, brighten, make transparent."

As for its *diaphanity* or perspicuity, it [Chrystall] enioyeth that most eminently: and the reason thereof is its continuity; as having its earthly and salinous parts so exactly resolved, that its body is left imporous and not discreted by atomical terminations.

Sir Thomas Brown, book ii. ch. i.

Hence it is, that they who consider the preciousness and scarcitie of time, make it their study how to stay it, as it were, in passing, which is to be done after the manner that corporal reflections are made, by staying the light from passing through a *diaphanous* body; because transparent matters retain not the images set before them.

Mountague. Devoute Essayes, Treat. 4. sec. 2.

And because the outward coat of the eye ought to be pellucid to transmit the light, which, if the eyes should always stand open, would be apt to grow dry, and shrink, and loose their *diaphaneity*, therefore are the eyelids so contrived as often to wink, that so they may as it were glaze and varnish them over with the moisture they contain, there being glandules on purpose to separate a humour for that use, and withall wipe off whatever dust or filth may stick to them. *Ray. On the Creation*, part ii. p. 299.

It seem'd not absurd to imagine, that upon the rushing of the air out of the receiver into the emptied cylinder, the air in the receiver being suddenly and vehemently expanded, the texture of it was as suddenly altered, and the parts made to shift places (perhaps some of them change postures,) as during their new and vehement motion, and their varied situation, to disturb the wonted continuity, and so the *diaphaneity* of the air.

Boyle. Works, vol. i. p. 92. *New Experiments touching the Spring of the Air.*

The eyes of spiders, (in some four, in some six, and in some eight,) are placed all in the fore front of the head, which is round, and without any neck, all *diaphanous* and transparent, like a locket of diamonds.

Derham. Physico-Theology, book iv. ch. ii. (note 9.)

——— Oft the jasper's found
Green, but *diaphanous.*

Sir William Jones. Works, vol. iii. p. 32. *The third Discourse on the Hindus.*

DIAPHOREA, in *Botany*, a genus of the class *Monoecia*, order *Monodelphia*. Generic character: male flower, calyx, glume one-flowered, three-awned; corolla two-valved, awnless; stamens ten: female flower, as the male, stigmas three, one-seeded, three-angled.

One species, *D. Cochin-Chinensis*, native of Cochin-China. Loureiro.

DIAPHORE'TICK, *n.* DIAPHORE'TICK, *adj.* DIAPHORE'TICAL. "Fr. dissolving or evaporating humours." Cotgrave.

Gr. διαφορητικὸς, from διαφορ-εῖν, to dissipate, to disperse.

And whereas I intended it only for a *diaphoretick* to cast him into a breathing sweat, it hath had upon him all the effects of a vomit.

Marvell. Works, vol. ii. p. 247. *The Rehearsal Transposed.*

It may work upon the mind, as physitians say, those kind of *diaphoretical* medicines do upon the body, the which although they do not produce any violent sweat, yet they clense by opening the pores, and keeping the body in a continued transpiration and breathing out of the malignity.

Mountague. Devoute Essayes, Treat. 6. sec. 3.

Those that believe that all *diaphoreticks* must consist of subtile, sapid, and fugitive parts, as if only such were easily separated from each other, and agitated by the gentle heat of a human body, will scarce expect that any body could, in a moderate dose, be a good sudorifick, that is so fixt as to be able to persist divers hours in a good fire.

Boyle. Works, vol. ii. p. 194. *The Usefulness of Natural Philosophy*, part ii. ess. 5.

Take of vipers reduced to fine powder one ounce, *diaphoretic antimony* half an ounce.

Id. Ib. vol. v. p. 387. *Receipt* 86.

And though I seldom take (for I often give more) above two or three grains at a time, yet in that small dose it usually proves *diaphoretical* to me the next morning.

Id. Ib. vol. ii. p. 136. *The Usefulness of Natural Philosophy*, part ii. ess. 5.

DIAPHORETIC medicines are distinguished from *Sudorifics*, inasmuch as the former act by insensible perspiration only. The stimulating Diaphoretics are heat alone, or assisted by aromatic herbs, spices, wine, cider, beer, fermented spirits, or volatile alkali; cold water taken internally, or affused during the paroxysm of a fever; acid drinks, as whey, &c.; Mercurials, arsenic, *Serpentaria*, (snake root,) *Contrayerva*, (birthwort,) *Mezereon*, (spurge laurel,) guiacum, gentle exercise, frictions, plasters of burgundy pitch, *Euphorbium* or cummin seed, and blisters. The relaxing Diaphoretics, which are far more powerful in their operation, are opium, antimonials, ipecacuanha, &c. Diaphoretics of each class are employed respectively during the intervals of intermitting or continued fevers, in rheumatism, hæmorrhages, measles, catarrh, dysentery, nervous and spasmodic disorders. In all these complaints they are highly useful at various stages; but as their effects are debilitating, if they are immoderately employed, they must be applied with particular caution.

DIAPHRAGM, Gr. διάφραγμα, from διαφράσσ-ειν, διὰ, φράσσ-ειν, *sepire*; It., Sp. and Lat. *diaphragma*; "Fr. *diaphragme*; the midriffe; a long and round muscle, whereby the vital parts are separated from the natural, and the heart and lights from the stomach and nether bowels." Cotgrave.

Respiration, or that motion of the *diaphragma*, and other muscles which causes it, (there being no sufficient mechanical accompt given of it,) may well be concluded to be always a vital motion, though it be not always animal.

Cudworth. Intellectual System, fol. 161.

He cut away the ribs, *diaphragm*, and *pericardium* of a dog; also the top of the wind-pipe, that he might tie it on to the nose of a pair of bellows; and by blowing into the lungs, he restored the dog to life.

Derham. Physico-Theology, book iv. ch. vii. note 1.

The air which in respiration these receive into their lungs, may serve to render their bodies equiponderant to the water; and the constriction or dilation of it, by the help of the *diaphragm* and muscles of respiration, may probably assist them to ascend or descend in the water, by a light impulse thereof with their fins.

Ray. On the Creation, part i. p. 27.

The liver is fastened in the body by two ligaments; the first, which is large and strong, comes from the *diaphragm*, and penetrates the substance of the liver.

Paley. Natural Theology, ch. xi.

DIA-PHRAGM. — DIAR-RHOEA.

The DIAPHRAGM has been called by various different names. By Hippocrates and other Greek medical writers φρένες, a sense in which Homer also appears to have employed that word. By Pliny, *præcordia*. We find it also termed *diazoma, disseptum, hypozoma, septum transversum, cinetus, succingens membrana,* and *discrimen thoracis et ventris*. The name likewise has been applied by some of the ancients to the division between the mouth and the œsophagus, *Diaphragma in œsophago*; by Galen and Rufus Ephesius to the cartilaginous partition between the nostrils; and by the moderns to the *septum scroti*. All the different modes of respiration, as laughing, crying, sighing, hiccuping, &c. result from action of the Diaphragm.

DIAPRIA, in *Zoology*, a genus of *Hymenopterous* insects, belonging to the family *Ichnumonidæ*, established by Latreille, and placed by him in the tribe *Oxyura* of the Animal kingdom.

Generic character. Antennæ inserted near the forehead, curved, of fourteen joints in the male, and of twelve in the female; jaws three or four-toothed; maxillary palpi long, filiform, formed of five joints; labial palpi formed of three joints, the last largest; wings destitute of wing-bones.

The genus *Diapria* of Latreille perfectly corresponds with the genus *Psilus* of Jurine, described in his *Classification of Hymenoptera*, p. 317.

These insects are peculiar on account of their large wings, which are entirely destitute of any nerves, and consequently do not offer any radial or cubital cells; the body is narrow; the head nearly spherical and vertical; with two antennæ which are longer than the body, and filiform, or only slightly thickened at the end; the thorax is cut in front, polished above, and furnished with a prominent escutcheon; the legs are generally very short, with very thick club-like thighs; the abdomen is pedicelled and more or less conical; and the female is furnished with a tubular oviduct placed at the end of the point of the belly. The *Diapriæ* walk slowly, and are found on plants, walls, and in the windows of rooms.

Several species have been described, among which are the following, which are the most interesting:

1. *D. Boscii*, Audien; the *Psilus Boscii*, of Jurine. This species was first described by Jurine, who discovered it in the month of June on some umbelliferous flowers; it is small, black, and smooth; the first ring of the abdomen is lengthened into a solid horn, formed of a jointless piece, rounded at the end, and recurved at the base, so as to be prolonged in front beyond the head; it does not touch the body of the insect; it is enclosed in a groove which it exactly fits; it is formed in the upper part of the thorax and head. Jurine paid very great attention to the habits and manners of this insect, but could not discover the use of this spine, for the immobility of the body scarcely permits it to be used as an organ of defence.

2. *D. verticillata*, Latreille; the *Psilus elegans*, of Jurine, who has given a very beautiful figure of this species in his Work above quoted. It is very remarkable for its antennæ being formed of a necklace of grains, each surrounded by a fringe of hairs.

According to Jurine the females of several species of this genus are apterous, and perhaps they may even be abortive.

DIARRHOEA, Fr. *diarrhée*; It. and Sp. *diarrhea*; Lat. *diarrhœa*; Gr. διάῤῥοια, from διαῤῥεῖν, from διὰ, and ῥέ-ειν, *fluere*, to flow.

Diarrhœas, and though more seldom, even dysenterical ones, are happily and easily cured, as I have sometimes known by the bare use of so slight a remedy as milk, wherein whilst it is gently boiling, an equal quantity of fair water is little by little put, till at last there remains but as much liquor as the milk alone amounted to at first.

Boyle. Works, vol. v. p. 113. *The Advantages of the Use of Simple Medicines*, sec. 3.

He answered, Your hopes are groundless. An habitual *diarrhœa* of more than a year's standing would be a very bad disease at any age: at my age it is a mortal one.

Letter from Adam Smith to William Strachan, Esq. in Hume's History of England, vol. i.

DIARY, Fr. *diaire*. *Est libellus, in quo acta unuscujusque* diei *describuntur*. Minshew. Lat. *diarium*. A record, or an account of *daily* occurrences.

Herewith I present your lordship with a compleat *diary* of your own late legation, which hath cost me some toil and labour.

Howell. Letter 19. book i. sec. 6.

I presume I need not tell your lordship that the chief use of this travelling baroscope is, that he that uses it in a remote part, keeping a *diary* of the heights of the mercury, by comparing these heights with those at which the mercury stood at the same times in the barometer that was not removed, the agreement or difference of the weight of the atmosphere in distant parts may be observed.

Boyle. Works, vol. iii. p. 222. *New Experiments touching the Spring of Air.*

The earl seems to have had in his service another painter, one Harrison, now only known to us by a chronologic *diary*, in which he records particulars relating to old Parr, whom Lord Arundel had a curiosity to see.

Walpole. Anecdotes of Painting, vol. ii. p. 129.

DIASTOLE, so written in Fr., It., Sp., and Lat.; Gr. διαστολὴ, from διαστέλλειν, to separate, to disjoin. The dilatation of the heart.

Now as we have no voluntary imperium at all, upon the systole and *diastole* of the heart, so are we not conscious to ourselves of any energy of our own soul that causes them.

Cudworth. Intellectual System, fol. 161.

That the motion of all muscles consists in constriction, is not to be doubted also. By which means the *systole* is easily accounted. But, forasmuch, as the heart hath no antagonist muscle, the *diastole* hath puzzled the greatest wits.

Derham. Physico-Theology, book iv. ch. vii. note 1.

As for example, that of gravity or the tendency of bodies downward, the motion of the diaphragm in respiration, the systole and *diastole* of the heart, which is nothing but a muscular constriction and relaxation, and therefore not mechanical, but vital.

Ray. On the Creation, part i. p. 48.

DIASTOPORA, in *Zoology*, a genus of Corals of the order *Reticulata*, belonging to the division of Corals which are entirely stony, and furnished with little cells, not furnished with plates.

Generic character. Body formed of flat plates, polymorphous; branches fistulous, covered on one face with tubular cells, which are isolated and distinct one from another, and rather prominent. This genus is intermediate between the genus *Pherusa*, *Elzerina*, and *Eschara*.

Only one species of this genus is at present known, which was described by the late Professor Lamaroux in the French edition of Ellis's and Solander's Corals, lxxiii. 1, 34, under the name of *Diastopora foliacea*.

This species was found in the Tertiary formation, near Caen in Normandy.

DIASTYLIS, in *Zoology*, a genus of *Crustacea*, established by Mr. Say, in the *Journal of the Academy of Natural Sciences of Philadelphia*.

DIAR-RHOEA. — DIA-STYLIS.

DIA-STYLIS. DIAZONA.

Generic character. Feet bifid; antennæ destitute of accessory scales; tail with a single bifid style on each side of the first segment; second segment ending by a simple style.

The name of this genus is derived from its caudal appendices. Mr. Say describes one species, and considers that *Cancer Scorpoides*, and perhaps *Cancer Esca*, of Gmelin, belong to this genus. It is allied to *Mysis* and *Nebalia*.

D. arenarius, Say, l. c. Inhabiting the coast of Georgia and Florida, Mr. Say considers as very much allied to *Cancer Scorpoides* of Montague.

DIATOMA, in *Botany*, a genus of the class *Dodecandria*, order *Monogynia*. Generic character: calyx berry-formed, eight-cleft; corolla, six or seven petals, notched; berry round, one-seeded.

One species, *D. brachiata*, a large tree, native of the woods of Cochin-China. Loureiro.

DIATOMA, in *Natural History*, a genus of the family *Fragillariæ*, belonging to the order *Arthroidea*, which is intermediate between the animal and vegetable kingdom.

Generic character. Filaments simple, very compressed, at length separating at the joints, and only remaining attached to one another at their opposite angles, so as to present a zig-zag figure.

Bory St. Vincent, in his Manuscript, established this genus under the name of *Archimedea* on account of its geometrical form, in memory of *Archimedes*; but De Candolle, in his *Flora of France*, published it under the above name, which has been very properly adopted by M. Bory.

The *Diatomæ* are very small, and form a kind of slimy, velvet coat on the surface of Marine or Fresh Water Plants. When they are dry the turfs are silvery, green, and brilliant.

Six or seven species have been described, four of which are natives of England. They are described in Gray's *Natural Arrangement of British Plants*, p. 293, and among them are the following:

1. *D. flocculosa.* Fresh-water; threads hyaline, forming brownish turfs; joints rather broader than long, transversely streaked, band pellucid. *Conferva flocculosa, Roth. Cat.* p. 192; *English Botany*, t. 1761.

2. *D. marina.* Marine, threads simple in turfs, yellowish; joints half as long again as broad, with ovate, transverse granules. Lyngbye, *Hyd. Dan.* t. 180. On Marine Plants.

DI'ATRIBE, DI'ATRIBIST. Lat. *diatribe*; Gr. διατριβὴ, from διατρίβειν, διὰ, and τρίβ-ειν, *terere, terere tempus*. The word appears to have been applied to a prolonged or renewed discussion or examination of any thing.

> But I that am not yet by all his *diatribe* so instructed, or improved, as to discern one real misadventure in those discourses, find it impossible for me to be edified by this his charity.
> *Hammond. Works*, vol. ii. part iv. fol. 136.

> And the same I desire may introduce my address to this *diatribist*, and the tasks by him set before me, the subjects which he hath chosen to consider with me being such, as well deserve some care from each of us, that we neither deceive others, nor ourselues in them.
> *Id. Ib.* fol. 134.

DIAZONA, in *Zoology*, a genus of *Mollusca*, belonging to the order *Tunicata*, established by Savigny in his *Mémoires of Avertebrose Animals*, belonging to the [illegible]*thyæ*.

Generic character. Body aggregate, sessile, gelatinous, forming a common system, orbicular; animals, very prominent, placed in many concentric circles, mouth cut into six regular and equal rays; anus like the mouth; thorax, or branchial cavity, oblong, cylindrical; branchial sac not plaited, ending by simple tentaculæ; abdomen inferior, longly pedicelled, smaller than the thorax; liver scarcely distinct; end of the pylorus not extended to the anus; ovary solitary, unique.

This genus is very nearly allied to *Polyclinum*, and indeed Cuvier united it to that genus; it only contains one species.

D. violacea, Savigny, t. 2, f. 3, and t. 12. Body wineglass-shaped, with a common bore; whitish, tinted with blue, with the ends of the tubercles pale purple. Found in the Mediterranean Sea near Port Ivica.

DIB, *v.* DI'BBLE. To dib or dibble is to *dip*, (q. v.) *Dible*, the diminutive, is a small tool with which plants are *dipped* into the ground; and thus planted.

> And this way of fishing we call daping, dabbing, or *dibbing*; wherein you are always to have your line flying before you—up or down the river, as the wind serves—and to angle as near as you can to the bank of the same side whereon you stand.
> *Walton. Angler*, part ii. ch. v.

> These, I think I told you before, we commonly dape, or *dibble* with.
> *Id. Ib.* part ii. ch. vii.

> Yet for all this there comes another strange gardener that never knew the soil, never handled a *dibble* or spade to set the least pot-herb that grew there, much less had endur'd an hour's sweat or chillness, and yet challenges as his right the binding or unbinding of every flower, the clipping of every bush, the weeding and worming of every bed, both in that and every other garden thereabout.
> *Milton. Animadversions upon Remonstrants' Defence, &c.*

In districts in which labour is cheap, and particularly in the Counties of Norfolk, Cambridge, and Suffolk, corn and other seed-crops are very generally set by the DIBBLE. A man carries a Dibble in each hand, and walking backward makes with them two rows of holes in each furrow, about four inches apart from each other. He is followed by two or three women or children, who drop the seed. About half an acre may be thus sown in a day. A bushel of seed is said to be saved in one acre by this process; but the additional expenses of sowing exceed this saving. It is also allowed that the crop thus produced is stronger and more productive. Bacon mentions, that in his time attempts had been made to *plant* wheat, but that it had been abandoned on account of the expense, notwithstanding its undoubted advantages. (*Sylva Sylvar.* cent. 5. sec. 442.)

DICÆLUS, in *Zoology*, a genus of *Coleopterous* insects, belonging to the family *Carabidæ*, established by Bonelli in his *Entomological Observations*.

Generic character. Jaws pointed, prominent, fourth joint of the palpi very much dilated at the extremity, triangular; thorax unequal, very large at the base, and nicked before and behind.

This genus is proper to North America. The insects are remarkable for their large size, and being rather pointed behind, like *Carabus frigidus* and *Cisteloides* of Fabricius.

The elytræ are soldered together, and there are no

wings. The head is provided with two considerable impressions, which are very characteristic.

This genus has considerable resemblance to *Livinus* and *Badista*.

Bonelli describes four species, two of which were brought from Carolina by Bosc; viz. *D. purpuratus* and *D. violaceus*.

DICALIX, in *Botany*, a genus of the class *Polygamia*, order *Dioecia*. Generic character: hermaphrodite flower, calyx double; corolla wheel-shaped; filaments, nearly one hundred; style one, seed-vessel a drupe, situated between the two calyces.

One species, *D. Cochin-Chinensis*, a large tree, the wood of which is used for building, native of Cochin-China. Loureiro.

DICE, *v.*
DICE, *n.*
DI'CER,
DI'CING,
DICE-BOX,
DICE-HOUSE,
DICE-PLAY,
DICE-PLAYER,
DI'CING-HOUSE,
DI'CING-MONEY.

Vossius says, Dadus *et* detius, *tesseram notant, quæ Italis et Hispanis*, Dado, *unde* dadus; *Gallis* de, *vel* det, *unde* detius." *De Vitiis*, l. ii. c. 5.

Junius says, perhaps from the Gr. *δίκ-ειν, jacere*, to throw or cast. Skinner prefers the Lat. *datum*, i. e. delivered or thrown from the hand. And Menage *Dado*, corrupted from *datus*.

And Danyell þe *dees* pleyere.
Piers Ploukman. Vision, p. 131.

Hit ben þe Deviles *dicours*, to drawe men to synne.
Id. Ib. p. 130.

Loke eke how to the King Demetrius
The King of Parthes, as the book sayth us,
Sent him a pair of *dis* of gold in scorne,
For he had used hasard therbeforne.
Chaucer. The Pardoneres Tale, v. 12557.

He yeueth his graces vndeserued,
And fro that man whiche hath him serued,
Full ofte he taketh away his fees,
As he that plaieth at the *dice*.
Gower. Conf. Am. book i. fol. 8.

Againe they *dice* as fast, the poorest rogues of all
Will set them down in open field, and there to gaming fall.
Hakluyt. Voyage, &c. George Turberuile, vol. i. fol. 388.

The Lacedemonians sent an ambassade to the citie of Corinthe, to haue with them aliance: but whan the ambassadours founde the princis and counsaylours playenge at *dyse*, they departed without exploytynge their message, sayenge, that they would not maculate the honour of theyr people with suche a reproche, to be saide, that they had made aliaunce with *diars*.
Sir Thomas Elyot. Governour, book i.

The sayd hoost of Flemynges aualyd y^e moût in a secret wyse as mẽ of warre myght, and drewe theym towarde the Frenshemen, which thenne were vnarmed, and in theyr disportes of *dysynge* and playinge at the chesse and other gamys.
Fabyan, Anno 1377.

There is such *dicing-houses* also, they say as had not beene wont to be, where young gentlemen *dice* away their thrift, and where *dicing* is, there are other follies also.
Latimer. Sermon 5. *Before King Edward.*

A carder, or *dicer*, a drunkard, or such like that prayeth, his prayer hath no effect, as long as hee is in purpose of sinne he cannot pray, and when he cannot pray he is unarmed, he hath not those weapons of which Saint Paul speaketh here.
Id. Ib. Sermon 3. fol. 202.

As for the rumour that run of his *dice-playing* he bashed no whit thereat; and he played simply without art and openly for his disport, even when he was well stricken in years.
Holland. Suetonius, fol. 70. *Octavius Cæsar Augustus.*

And if the consequent of this objection bee now admitted: then men might by the selfe same reason run to brothels, *dice-houses*, taverns, alehouses, &c.
Prynne. Histrio-Mastix, part ii. act iv. sc. 1.

A niggard churl
Hoarding up *dicing-monies* for his son.
Randolph. The Muses Looking-glass, act i. sc. 4.

DICE.

Can. 25. Clergymen may not play publicly at ball or other playes, especially with lay men; they shall abstain from *dice-playing*, and all other games that depend on chance; neither may they bee cherishers, witnesses, or spectators of such as play.
Prynne. Histrio-Mastix, part i. act vii. sc. 3.

Which counsells I would our common *dice-players* and gamesters would seriously consider.
Id. Ib. part i. act vii. sc. 3.

Or if he believe it unlawful to play at cards or *dice*; or that it is forbidden by God's word to let out money at interest: why, in all these cases he may follow his opinion, though it be a false one, without sin.
Sharp. Works, vol. ii. p. 198. *A Discourse of Conscience*

The lieutennant and Mr. Underhil, who brought him to the Tower, sent for Thomas Robins, alias Morgan, commonly called little Morgan, brother unto great Morgan, of Salisbury-court, the great *dicer*. *Strype. Memorials. Edward VI. Anno* 1548.

And it shall be lawful for them within the city of London, and county of Middlesex, to search and examine, by all wayes and means, all manner of suspicious houses, as taverns, ale-houses, and such like, gaming and *dicing-houses*.
Id. Ib. Anno 1553.

My Lords, it would be a martyrdom to these retired sober women, to be compelled, with elbows bared to the shoulder, to sally forth to the pleasures of the midnight rout, to distribute the cards at loo, or, soaring to sublimer joys, to rattle the *dice-box* at the games of hazard. *Horsley. Speeches*, p. 337.

Great antiquity is claimed for the invention of DICE. Herodotus (i. 94) attributes it to the Lydians, in the reign of Atys, the son of Manes, (A. C. 1368.) This people, he says, being oppressed by a grievous famine, thought to relieve themselves, in some degree, by a variety of amusements. Dice were among the instruments of sport which they discovered for that purpose; and so eagerly, adds the Historian, did they addict themselves to these new games, that in pursuit of them they were content to pass every other day in fasting. The ancient Dice were of two kinds, κύβοι, the Latin *tesseræ, lepusculi, jacula, quadrantalia*, Dice proper; and ἀστραγαλοι, *tali*, huckle bones. The first had six sides, and in shape and make resembled the modern Dice; the second were not cubical, the ends lengthways were left unmarked, and the four other sides bore 1 and 6, 3 and 4, respectively, opposite to each other. The difference between *tesseræ* and *tali* is well described by Erasmus, in his Dialogue Ἀστραγαλίσμος.

An error into which Athenæus has fallen, while referring to the above noticed passage in Herodotus, is somewhat remarkable. He points out as a distinction between the fierce and turbulent spirit of the *Iliad*, contrasted with the tranquil and pacific tone of the *Odyssey*, that in the last-named Poem the characters indulge in a variety of amusements, and that amongst others ἀστραγαλίζουσιν; while in the *Iliad* the heroes, far from adopting any such idle pastimes, employ themselves solely in battle, (i. 15.) It so happens, however, that the only mention made by Homer of ἀστράγαλοι, as employed in gaming, occurs not in the *Odyssey* but in the *Iliad*. They are not used in the amusements of the Court of Phæacia, nor by the Suitors of Penelope; but the Spectre of Patroclus, when he appears to Achilles, reminds him of the circumstance through which he was first introduced to the protection of Peleus; namely, that he had been obliged to quit his home for having unintentionally

DICE. killed the son of Amphidamas, ἀμφ' ἀστραγάλοισι χολωθείς, (*Il.* Ψ. 88.)

It is plain that Athenæus (*loc. cit.*) considers the reign of Atys to be subsequent to the Trojan war; since he blames Herodotus for assigning the invention of Dice to the Lydians, when, in fact, (he says) they were employed, as Homer informs us, at an earlier period, during the great expedition of the Greeks, Ἡρόδοτος δὲ οὐ καλῶς εἴρηκεν ἐπὶ Ατύος διὰ λιμὸν εὑρεθῆναι τὰς παιδιάς· πρεσβεύει γὰρ τοῖς χρονοῖς τὰ ἡρωϊκά. Whence Athenæus borrowed his chronology it is not easy to say, but it differs widely from that which Larcher has endeavoured to establish in his apparatus to Herodotus. In this he places the reign of Atys 1368 years A. C., and the Trojan war only 1280; thereby exculpating the Father of History from the charge of inaccuracy. This question is discussed at length, and decided against Athenæus, on the authority of Dionysius Halicarnassensis, as well as of Herodotus, in *Récherches sur les Rois de Lydie, par* M. l'Abbé Sevin, *Mém. de l'Ac. des Inscript.* v. 231.

Hoffman (in justice to whom it must be admitted that in his laborious and most learned work he is not often found thus tripping,) says (*ad voc. Alea*) that Palamedes was the inventor of Dice, *ut inter alios videre est apud Sophoclem in Tragœdiâ cognomin.*

Unfortunately, of the Tragedy of *Palamedes*, by Sophocles, there remains to us nothing more than two detached words, preserved by Hesychius, ἀκέστρον and ῥόπα; neither of which has the remotest connection with Dice. But Hoffman was misled by Eustathius, who refers to the same Tragedy, and whose words, ἐν δράματι ὁμωνύμῳ, the Lexicographer has translated. The passage cited by Eustathius, ἐφεῦρε, (Palamedes,) πεσσοὺς κύβους τε, plainly belongs to a longer fragment from the *Nauplius*, not the *Palamedes*, of Sophocles, to be found in Achilles Tatius, *Isag. ad Arati Phænom.*; (Brunck, *Fragm. Soph.* Ναυπλίος, v. 6.) It is remarkable, that in these lines Palamedes is said to have invented his games, like the Lydians, in order to divert the popular attention from the pressure of famine. Pausanias is a better authority than Eustathius for the claim of Palamedes. He notices it in his *Phocica*, (*Ed. Sylburgii*, 347;) and in the *Corinthiaca*, (62,) he mentions a Temple of Fortune, in which Palamedes offered some Dice as his own invention. Strutt (*Sports and Pastimes*, 270) whimsically enough transforms Palamedes himself into an author, in order to secure his own invention, and cites Palamedes, *de Aleâ*. Polydore Vergil (xi. 13) leans to the story of Herodotus. Isidorus, (*Orig.* xviii. 59) adhering to the season of the Trojan war, prefers a Greek soldier to Palamedes, *Alea*, from whom he thinks the Latin name was derived: it would have been more natural if it had been the Greek name. John of Salisbury, in his *Policraticon de nugis Curialium*, mentions Alea also, (i. 5;) but, on the whole, he inclines to Attalus Asiaticus, (57.) Plato, in his *Phædrus*, attributes Dice to a far higher and nobler source than any of these—the Dæmon Theuth, the Mercury of the Egyptians, who lived about Naucratis, and communicated his invention to King Thamus.

We know less of Grecian than of Roman Dice. The last-named people played either with three *tesseræ*, or with four *tali*. (Cœl. Rhod. xx. 19.) The box in which they were shaken, very much resembled that of the moderns, and was called *fritillus, pyrgus, turris, turricula, phimus, orca, alveolus*, Ψηφοβόλος. The best throw (*Venus, Basalicus*, a Royal Pass) on the *tesseræ* was three sixes, (κῶος, *senio midas*,) on the *tali*, three different numbers; the worst (*canis, vulturius*, a dog chance) on the *tesseræ*, three aces, (χίος, κύων, κύβος, *unio, monas*;) on the *tali*, three similar numbers; hence the proverb, κῶος πρὸς χίον; and ἢ τρεῖς ἓξ ἢ τρεῖς κύβοι, which may be respectively translated, in the technical language of modern sporting, All Lombard-street to a China Orange, and Neck or nothing. When the *talus* fell upright on an unmarked side, it was called *rectus*. Every game of chance was called *Aleæ*. The Dice were either thrown by themselves, in which case he who threw highest was the winner; or else they were employed in various games played with counters (*calculi*) jointly with Dice, like modern Backgammon. DICE.

Some account of the games *latrunculi, scriptores duodecim*, &c. and indeed almost all the lore connected with Dice, may be found in different Chapters of Hyde's most learned and interesting *Historia Nerdiludii*. Hyde argues for a still higher antiquity, at least as far as *Tali* are concerned, than any other writer on the subject. There is no reason, he says, and we think him correct, why Adam himself should not have played with them. Salmasius also has exhausted his large stores of erudition on the subject, in some notes, or rather dissertations on the *Proculus* of Flavius Vopiscus, *Hist. Aug. Script.* ii. 735—761. See also Dempsteri *Paralipomena ad* Rosini *Ant. Rom.* v. 1; Godwyn's *Rom. Hist. Anthol.* xi. 3—13; and Ἀστραγαλισμοὶ of Erasmus, to which we have referred before.

Gaming has been observed to be a predominant passion among all barbarous nations. The statement of Tacitus, respecting the Germans, (24,) can therefore be no matter of surprise, that, even in moments of sobriety, after every thing else had been lost, they would stake their personal liberty on the hazard of the Dice. The same fact is related of the savage tribes of America, by Charleroix, *Journ. Hist. d'un Voyage dans l'Amérique, Lett.* 17; and by Lafitau, *Mœurs des Sauvages Amériquains*, xi. 340.

The Normans are said, by Hyde, (*loc. cit.*) to have introduced Dice-playing into England; and the practice during the middle ages appears to have been very prevalent throughout Europe. It did not extend itself, however, without much opposition; John of Salisbury, (*op. cit.*) in the XIIth century, characterised it as "the damnable art of Dice-playing." It is grievous to add, on the authority of a contemporary, Orderic Vitalis, that "Clergymen and Bishops were fond of it." It is to be hoped that they used the precaution of the imaginary Carolus of Erasmus, (*ut sup.*) *Heus Puer, claude ostium et obde pessulum, ne quis subitus interveniat spectator, quo liceat ad satietatem usque ludere.*

Hyde, in his Chapter *An et quatenus Alea sit licita*, has printed some Hebrew Songs against Dicing. During the time of the Crusades, as we learn from William of Newborough, (*Chron.* iii. 22,) the practice was formally prohibited, and a Decree of the Council of Worcester, in 1290, forbade it to the Ecclesiastics. Nor were there wanting, in later days, many who directed their artillery, with no small zeal, against this destructive sport, as may be seen in *A manifest Detection of the most vile and detestable Vse of Dice Play, and other Practices lyke the same, a myrrour very necessary for*

all younge gentilmen and others sodenly enobled by worldly abūdance, to loke in; newly set forth for their behoufe, with the names of the false dice, in a Dialogue between R and M, *by* Gillbert Walker, 1552.—*The Rocke of Regard, divided into foure parts by* George Whetstone, 1576, *Whereof the Fourth Part contains The Ortchard of Repentance, in which are discoursed the miserie that follow Dicing, the mischiefs of quareling, the fate of prodigalitie, and the souden overthrowe of foure notable cousners, with divers other morale, natural and tragical discourses, documents and admonitions.—A contention betweene three Brethren, that is to say, the Whoremonger, the Drunkard, and the Diceplayer, to approve which of them three is the worst, by reason that their deceased Father had given his succession from the worst of them Three, a Worke no less profitable than pleasurable to read, for as much as the vilenesse of these three vices is herein set out at large, by* Thomas Salter, 1580. And *A Glasse for Gamesters and mainely for such as delight in Cardes and Dice, wherein they may see not only the vanitie, but also vilenesse of those plaies plainely discovered and overthrowne by the Word of God, by* Thomas Wilcox, 1591. The Legislature also, from time to time, has passed various enactments, with the hope of suppressing the mischiefs of such gambling. Edward III. 39, includes Dice among *Ludi vani.* By Henry VIII. 28, Dice were seized and burned; (Stow's *Annals*, 527;) *Id.* 33, affixes penalties to players, except at Christmas. Charles II. 16; Ann, 9; George I. 30; George II. 12, and 18; are all directed against the practice. Heavy stamp duties are imposed on Dice, and their importation is prohibited.

The materials of which Dice have been made at different times have varied much. At Herculaneum they have been found in ivory and terra cotta. According to Fosbroke, (*Enc. of Ant.* 604.) who, as usual, so clubs his authorities that it is impossible to examine them, in the middle ages they were made of the bones of enemies killed in battle. The wife of Arden of Feversham presented her paramour with a pair made of silver. (Holinshed; 5 Edward VI. 1551.) Caylus has given *tali* of brass, ivory, and agate; Lowthorp, a square, flat, iron *talus*. In the *Archæologia*, (x.) is engraved a polygonal Die of black basalt, found in Devonshire; and in the same Work, (viii.) is one of jasper, found at Sutton at Howe, near Dartford, in a house once belonging to the Knights Templars. In repairing the pavement of the Hall of the Middle Temple, somewhat more than fifty years since, nearly one hundred pair of small ivory Dice were found, scarcely more than two-thirds of the modern size. (*Ibid.*)

DICERAS, in *Zoology*, a genus of *Bivalve Mollusca*, belonging to the family *Chamidæ*.

Generic character. Shell inequivalve, adherent; umbones conical, very large, diverging irregularly, spirally twisted; cardinal edge very thick and broad, with a large conical tooth in the hinder edge, and a deep pit on the front part of the right valve; the left valve with a large thick ear-shaped tooth, received in the pit of the other valve, and a pit behind it for the reception of the tooth of the right valve; muscular impressions to the front mostly ear-shaped, and continued by a keel to the end of the umbo.

This singular shell is only known in the fossil state. It was first discovered by De Luc, who found it in the limestone mountains of the Alps, and communicated a description and figure of it to Saussure, who published it in his *Travels in the Alps*, (i. t. 2, f. 1—4.) Some analogous shells have since been discovered by M. Gillet Laumont in similar limestone at St. Mihill, near Lorraine. Defrance is inclined to consider the specimens which have been found at Mihill, as a distinct species from those which were found by Saussure, but in this opinion he is not followed by several other Conchologists.

The Dicerates have the form of the *Isocardia*, but they are irregular, and attached like the *Chamæ*. The umbo of the right valve is generally the largest, and the one most usually by which the shells adhere.

M. Deshayes has described two species:

1. *D. Arietina*, Lam. *Histoire*, ii. 91; De Luc, *Voy. aux Alpes*, 190; Favane. lxxx. 5. Found as above mentioned.

2. *D. sinistra*, Deshayes; which are usually attached by their left valve. Found in Calvados.

Rudolphi, in his excellent works on the *Intestinal Worms*, has given the name of *Diceras* to a genus of these animals, which Gulter had before named *Ditrachura*.

DICERATELLA, in *Zoology*, a genus of microscopic animals belonging to the family *Trichodiæ*.

Generic character. Body free, covered with small hairs, and armed with two tentaculæ in the form of little horns at the end of the body.

This genus is separated from the *Cercairia* and *Leucophra* of Muller; the genus is very likely artificial, and each of the two species which it contains may be the types of a new genus; but M. Bory, who has lately paid much attention to these kinds of animals, and who established this genus, is not at present inclined to do, till more is known of the several habits of the class of animals to which they belong.

1. *D. triangularis*, Bory; *Leucophra cornuta*, Muller, *Infus.* 157; *Ency. Méthod.* xii. 36. This species is found in the beginning of winter in the ditches and lakes. The individuals vary considerably in their shape and size; at first sight they may be confounded with *Vorticella polymorpha*, like it they change their form under the microscope; but the *Molluscules*, of which they are formed are always disposed in a bead-like form. When these animals are rotted, the globules of which they are formed separate, and are very like, not quite the same as the green matter of Priestley.

1. *D. ovata*, Bory; *Cerearia ovata*, Muller, *Infus.* p. 128; *Ency. Méthod.* ii. 17. This species is rare, covered with short hairs, which radiate round the circumference. Brownish; does not change its form so frequently as the former.

DICEROS, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx five-parted; corolla rather unequally four-cleft, one segment larger; anthers connected, two-parted, spreading; capsule two-celled, two-valved.

Two species, natives of the East Indies. Persoon.

DICHLOSTOMA, in *Zoology*, a genus of *Radiata*, nearly allied to the *Medusæ*. It was established by Rafinesque for some animals found on the coast of Sicily.

Generic character. Body gelatinous, flat; mouth inferior, placed at one end, and furnished with two appendages.

This genus contains only one species, which requires to be more fully examined before it can be accurately classed.

1. *D. elliptica*, Raf.

DICHONDRE. DICHONDRE, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Convolvulaceæ*. Generic character: calyx five-parted, segments spoon-shaped; corolla shortly bell-shaped, five-parted; stigma peltate; capsule compressed, two-celled, cells one-seeded; seed globular.

DICHROMENA.

One species, *D. Carolinensis*, a creeping plant, native of North and South America. Nuttall.

DICHOTOMARIA, in *Zoology*, a genus of Corals, established by Lamarck in the third division of the *Polypiers Vaginiformes*.

Generic character. Coral plant-like, stem tubular, slightly jointed, forked, covered with a calcareous crust; polype-bearing cell, not distinct. Lamarck describes twelve species, the following is the type:

D. fragilis, Lam. *Hist.* ii. 145; *Tubularia fragilis*, Gmelin.

This genus has been divided by Lamaroux into two, under the name of *Galaxoura* and *Liagora*; he places the first with his *Corallinæ*, and the second with the *Tubularies*, both of which genera are usually adopted.

DICHO'TOMIZE, DICHO'TOMY. } Gr. διχοτομεῖν, to cut into parts, (δίχα, and τέμν-ειν, to cut.)

Now according to these two different notions of nature, the four forementioned forms of Atheism may be again *dichotomized* after this manner; into such as derive all things from a mere fortuitous and temerarious nature devoid of all order and methodicalness; and such as deduce the original of things from a certain orderly, regular, and artificial, though senseless nature in matter. *Cudworth. Intellectual System*, fol. 139.

Certainly a triviall invention, and an infinite prejudice to sciences; for these *dichotomists* when they would wrest all things to the laws of their method, and whatsoever doth not aptly fall within those *dichotomies* they would either omitt or bow contrarie to their naturall inclination; they bring it so to passe, that the kernels and graines of sciences leape out, and they claspe and inclose onely the drie and empty huskes. *Bacon. On Learning, by G. Wats*, book vi. ch. ii. sec. 1.

Our Saviour said to Pilate, "Sayest thou this thing of thyself, or did others tell thee?" And all things reported are reducible to this *dichotomie*: 1. The fountain of invention; 2. the channell of relation. *Fuller. Worthies*, vol. i. ch. xxiii.

Dichotomy now is rarely used, unless by Astronomers to signify that phase of the Moon wherein she shows half her disk. The apparent Dichotomy is exhibited for a whole hour.

DICHROA, in *Botany*, a genus of the class *Dodecandria*, order *Tetragynia*. Generic character: calyx four-toothed; corolla, petals five, lanceolate, berry calyculate, four-celled, many-seeded.

One species, *D. febrifuga*, a medicinal plant, native of the mountains of China. Loureiro.

DICHROMA, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Cyperoideæ*. Generic character: spike capitate, involucrate, scales on all sides imbricated into sessile crowded spikelets, the lower scales empty; corolla none; style setaceous, two-cleft; seed without setæ, somewhat lenticular, rugose, terminated by the triangular persistent base of style.

A genus allied to *Scirpus*, containing six species, natives of North America. Nuttall.

DICHROMENA, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Cyperoideæ*. Generic character: spike ovate; glumes imbricated; corolla none; stigmas two; style bristly; seed naked, rugged. DICHROMA. DICHROMENA.

Three species, natives of the West Indies and North America.

DICKER, Minshew thinks from δεκάς, a quantity of ten of any commodity. Archdeacon Nares refers to *Fragm. Antiq.* p. 192.

DICKSONIA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Filices*. Generic character: sori punctiform, marginal, roundish, and distinct; indusium double, one, superficial, opening outwards; the other marginal, opening inwards.

A genus of Tropical Ferns of about sixteen species. *D. integra*, native of St. Helena, and *D. arborea*, native of the South Sea Islands, are arborescent.

DICRANUM, in *Botany*, a genus of the class *Cryptogamia*, natural order *Musci*. Generic character: capsule oblong; fringe of sixteen flat cloven teeth, a little reflexed.

A numerous genus of Mosses; forty-one species are natives of England. *Eng. Bot.*

DICROCERUS, in *Zoology*, a genus of *Annelides*, established by Rafinesque in his *Prédris des Decouvertes semiologiques*, pl. 3, arranged in his class *Helmintosia*.

Generic character. Body filiform; eyes two; antenna two, placed on the head; sides destitute of bristles.

Only one species has been described.

D. rubescens, Raf. Reddish, head blunt, tail acute, rings larger than broad. Found on the shores of Sicily.

From this very short description it is almost imposible to recognise the animal, but it is most likely nearly allied to *Nereides*.

DICTAMNE, the herb *Dittany*, and so pronounced in the Example below. Pennyroyal.

And whilst I wander like the wounded deere,
That seekes for *dictamne* to recure his scarre.
And come to the whom I hold onely deere,
Thou dost (fierce faire) at my disaster scarre.
Stirling. Aurora. Song 5.

Dictamnus, in *Botany*, is a genus of the class *Decandria*, order *Monogynia*, natural order *Rutaceæ*. Generic character: calyx five-leaved; petals five; spreading filaments sprinkled with glandular spots; capsules five, coalescing.

One species, *D. Fraxinella*, of which there are two varieties, the white and red, frequently cultivated in gardens; the calyx and flowers are covered with glands containing a resinous matter; in the evening of a fine day in summer, if a lighted candle is brought near the plant an explosion with flame is produced. See Nicholson's *Journal*, vol. xxix. p. 66.

Goats and Stags were thought by the ancients to be much indebted to the Dictamnus, the taste of which enabled them to shed and shake out any weapon with which they had been wounded; just as Æneas, by a similar application from his mother, was instantaneously relieved from the troublesome arrow which had so obstinately resisted the chirurgical power, the Apollinean drugs, and the tenacious forceps of the disappointed and wondering Iapis, (*Æn.* xii. 391,) Aristotle, (*Hist. An.* ix. 8,) Theophrastus, (ix. 16,) Cicero, (*de Nat. Deor.* ii.) and Virgil, (*loc. cit.*) mention this of Goats. Pliny (viii. 41, and xxv. 58) of Stags. Apuleius (lxxii. 3) of both. Besides this, the Dictamnus has other medical virtues of great power, which are recorded by Pliny, (xxvi. 90.) Woe be to that incautious hus-

DICTAMNUS. — DICTATE.

band who brings it into his consort's bedchamber while he is in expectation of an heir, until the full months have expired! He who is troubled with corns, or has run a thorn into his toe, if he believes in Dioscorides (iii. 37) or Priscian (i. 13,) will hasten to macerate the leaves or the roots of Dictamnus, and apply them to the soles of his feet.

DI'CTATE, *v.*
DI'CTATE, *n.*
DICTA'TION,
DICTA'TOR,
DICTATO'RIAL,
DICTA'TORSHIP,
DICTA'TORY,
DICTA'TURE,
DICTA'TRIX,
DI'CTAMEN.

Fr. *dicter*; Sp. *dictar*; It. *dettare*; Lat. *dictare*, from *dicere*, to say or speak. Dictator, *a* dictando, *quia crebro* diceret, ediceret*que*, *quæ utilia essent reipublicæ*. Vossius.

To say, speak, tell, proclaim, declare, what shall be done; where, when, and how; what another shall write. To speak or write with authority.

In the kalenders of Januarie, whan the senate deuided the offices, beyng pourueyed of a *dictatour*, and of two consules yerely incontinente in the thirde place they prouided for foure most excellent barons to defend the saide foure frontiers.

Golden Boke, ch. i.

No, you will *dictate* wholesome grounds, and sow
Seeds in his mind, as pure as that is now;
Breath in your thoughts, your soul, make him the true
Resemblance of your worth, speak and live you.

Cartwright. To Doctor Duppa.

I hope God hath given me ability to be master of my own passion, and endowed me with that reason, that will *dictate* unto me what is for my own good and benefit.

State Trials. Trial of Lieut. Col. John Lilburne.

For he proclamed himself *Dictator*, which office had not been for sixscore years before in use, and made the senate discharge him of all that was past, giving him free liberty afterwards to kill whom he would, and to confiscate their goods: to destroy cities, and to build up new as he listed, to take away kingdoms, and to give them where he thought good.

Sir Thomas North. Plutarch, fol. 403. *Sylla.*

In the third place also if you will believe that you have a *dictatorian* power over all times, and laws past, and present, and so may justify all that you act against them: yet why do you not act against them without such detestable cursings, odious rallings, and unsavoury derisions, as your mouth is perpetually defiled with.

State Trials. Trial of Lieut. Col. John Lilburne.

Your beauty 'twas at first did awe me,
And into bondage, woeful bondage draw me;
It was your cheek, your eye, your lip,
Which rais'd you first to the *dictatorship*.

Cotton. To the Countess of Chesterfield.

What heresies and prodigious opinions have been set on foot, and maintained to the death, under the pretence of the *dictates*, and warrant of God's spirit!

Bp. Hall. Rem. p. 148.

Rather, as I hope, for that our English, the language of men ever famous, and foremost in the atchievements of liberty, will not easily find servile letters enow to spell such a *dictatory* presumption English'd.

Milton. Speech for the Liberty of unlicensed Printing.

Nay the very same antors, who have usurpt a kind of *dictature* in sciences, and with such confidence past censure upon matters in doubt, have yet (the heat once over) in the lucide intervalles, from these peremptory fits of asseveration, changed their note.

Bacon. On Learning, by G. Wats, Preface ix.

That is to say, you are to trust to your own particular discourses, as to particular discourses, and no farther; but to the resolves of the church as to the *dictamens* of a higher understanding, by the light of which you are to judge and censure of the rest.

Lord Falkland, in Hammond's Works, vol. ii. part i. fol. 600.

Though Phalaris's brazen bull were there,
And he would *dictate* what he'd have you swear,
Be not so profligate, but rather choose
To guard your honour, and your life to lose,
Rather than let your virtue be betray'd!
Virtue the noblest cause for which you're made.

Stepney. Imitations of Juvenal.

DICTATE. — DICTATOR.

Then those who follow'd Reason's *dictates* right,
Liv'd up, and lifted high their natural light;
With Socrates may see their Maker's face,
While thousand rubric martyrs want a place.

Dryden. Religio Laici. An Epistle.

Did they appeal to Saint Peter as to the supreme *dictatour* and judge of controversies? not so; but they sent to the apostle and elders at Jerusalem, to enquire about the question.

Barrow. Works, vol. i. part. ii. fol. 45. *Of the Pope's Supremacy.*

While he was rubbed and wiped, he (the Elder Pliny) was employed either in hearing some book read to him, or *dictating*.

Melmoth. Pliny to Macer.

The Gentiles, though in their searches after wisdom and knowledge they had fallen into many errors, yet had discovered many excellent truths, and if a judicious collection had been made of the useful doctrines which some or other of them in various times and places had taught, a system of morality might have been drawn up, which would bear no small resemblance to the *dictates* of the Gospel.

Jortin. Works, vol. i. p. 66. *Disc. concerning the Christian Religion.*

Long Honour's paths with self-applause pursue,
And keep the founders of your line in view!
Who, like the great *dictator*, left their plough,
And taught in arms the stubborn Dane to bow.

Boyse. Retirement.

Sometimes, when there is great public danger, as in the case of rebellion within the kingdom, the Habeas Corpus act may be suspended by act of parliament, and the king empowered to imprison suspected persons for a time, without bringing them to any trial: which, as far as it goes, is a sort of *dictatorial* power.

Beattie. Moral Science, part iii. ch. ii. sec. 4.

But scarcely any man is so steadily serious as not to complain, that the severity of *dictatorial* instruction has been too seldom relieved, and that he is driven by the sternness of the Rambler's philosophy to more cheerful and airy companions.

Johnson. The Rambler, No. 208.

A still stronger proof of his placing more confidence in his good fortune, than in his atchievements, was his laying down the *dictatorship*.

Langhorne. Plutarch. Sylla.

Haply it may be said, that any charity is, at any time, the favourite of so capricious a *dictatrix* of human conduct.

Knox. Works, vol. vi. p. 413. *The Support of the Magdalen Hospital recommended.*

Strong as was the antipathy of the Romans to the Kingly government, it is remarkable, that in exigencies which required unity of counsel, decision of purpose, and promptitude of execution, they frequently had recourse to a Magistracy more absolute than any legitimate or responsible Monarchy whatever, which they called *Dictatura*, and the person who exercised it DICTATOR. This title, besides the etymology given above from Vossius, is derived by Varro (*de Ling. Lat.* lib. iv. xiv.) *à dicendo*, because he was appointed (*dictus*) by the Consul. In the war between the Romans and Albans, Metius Fufetius, commander of the latter, is called by Livy (lib. i. 23) *Dictator*; his office was annual and supreme; and from the Albans, according to Licinius the Annalist, quoted by Dionysius, (*Antiq. Rom.* lib. v. 74,) the Romans borrowed both the title and the dignity. Dionysius himself, however, inclines to believe that the office originally came from Greece, and corresponded with that of the *αἰσυμνῆται*, an elective Monarchy, limited

DICTATOR.

only in respect of the period of its exercise. At what time the Roman Dictatorship was first created, or who was the first Dictator, is uncertain; but this very doubt, which Livy has recorded, (lib. ii. 18,) makes it probable that, before twelve years had elapsed from the abolition of the Regal government, a lawless and uncivilized race discovered the impracticability of maintaining society without at least the occasional existence of a supreme head. However this be, the latest date assignable to the Magistracy of Titus Lartius only reaches this period, while Livy's account places it three years earlier. Dangerous as the existence of such a power appears in a Constitution essentially free, and jealously as the subjects of such a Constitution might be supposed to regard it, we find that in the Roman State Dictators were frequently created, sometimes for the most frivolous and superstitious purposes; and that during a period of four centuries the office was uniformly discharged with the most scrupulous integrity. It proved, however, at length the ruin of the Commonwealth, in the persons of Sylla and Julius Cæsar. After the death of the latter, it was abolished by a law of Antony: and Augustus, when intreated to accept it, prudently declined. The abolition, however, came too late; the title of Dictator perished, but its despotism had settled on the nation for ever.

The objects for which Dictators were usually created were the following. 1. The administration of a difficult war. 2. To hold the *Comitia* in certain cases. (See COMITIA.) 3. To appoint religious days for the expiation of prodigies, as was the case when P. Valerius Publicola was elected Dictator, U. C. 410. 4. To preside at the public Games. 5. To hold trials. 6. To drive a nail into the wall of the Capitol, a proceeding which was considered eminently useful in the time of pestilence, or any great national calamity. Although these were the most usual occasions on which a Dictator was considered necessary, we find that, during the second Punic War, when the Senate had been thinned by repeated reverses, Quintus Fabius Buteo was nominated Dictator for the purpose of choosing new Senators; and it is remarkable, that at this time Marcus Junius was also actually Dictator, and commanding an army. But the troubles of that period introduced many irregularities; for after the terrible carnage of Thrasimene, the people created Fabius Maximus *Prodictator*, in the absence of the Consul, whose office it was to appoint to this Magistracy. This prerogative, however, was once exercised by a military Tribune, in the appointment of Mamercus Æmilius; although not until the Augurs had been consulted on the propriety of violating the general rule. On one occasion, a curious discussion took place on the subject. When the preparations at Carthage to assist Hannibal appeared to be assuming a formidable aspect, the Senate were unwilling that the Consul should remain at Rome to hold the ensuing *Comitia*, and for that purpose desired him to name a Dictator. The Consul named Marcus Valerius Messala, who was in Sicily. The Senate contended that no Dictator could be appointed out of the Roman territory, and desired him to consult the Commons on the subject, and confirm their decision. This he positively refused to do, since he considered that it would be a surrender of his prerogative. The Tribune Lucretius therefore appealed to the Commons, who created Quintus Fulvius Dictator. The Consul, however, immediately departed for Sicily; so that it became necessary for his colleague to ratify the choice of the Commons.

DICTATOR.

The Dictator was usually chosen after midnight, the auspices being first solemnly taken; but Julius Cæsar and Sylla were created Dictators at the *Comitia*.

The dictatorial power underwent various circumscriptions, as advancing civilisation and security permitted. At first it was the most arbitrary tyranny conceivable. The Dictator is called by Dionysius of Halicarnassus "the supreme disposer of peace, war, and all things beside."* There was no appeal from his decisions, nor was he responsible for his administration. On his appointment all the other Magistrates abdicated their authority except the Tribune of the Commons. Such being the case we can scarcely wonder when we find the dictatorial office regarded as something more than human. (Liv. lib. viii. 34.) Twenty-four *Lictores*, with the axes and rods, attended the Dictator even within the walls of the city; whereas the Consuls were only allowed twelve: and his state and insignia were precisely those of the Kings, whose very names had become unutterable in Rome. Fabius, than whom never existed a more moderate or patriotic character, when Dictator would not suffer the Consul Servilius to approach him until he had dismissed his Lictors. The principal security which the people at first reserved for the faithful exercise of this enormous power, was the limit of its duration, which could never exceed six months. But such was the public spirit which universally animated the early Romans, that the Dictator usually abdicated his Office as soon as the purposes of his creation were accomplished. The reservation of the public money in the hands of the Senate and People was another salutary restriction. The Dictator was not allowed to go out of Italy; and a show of his dependence on the People was maintained by the necessity imposed on him of asking their permission to mount a horse.

The most powerful check, however, on the dictatorial authority, as on every other counterpoise to the democracy, was the creation of Tribunes of the Commons. According to Polybius, (*Hist.* lib. iii. 87,) these Magistrates retained their power even during the existence of the Dictatorship. It does not, however, appear that there lay any appeal to them. The Dictator was manifestly excepted from the law of Publicola, which never contemplated the existence of any such power. The laws which were passed by the Consuls Horatius and Valerius, after the abuse of the Decemviral authority, and by M. Valerius, subsequently, are expressly termed by Livy (lib. iii. 60, and lib. x. 14,) renewals of the former statute, and doubtless were intended, in the spirit of that statute never to apply to a case which was essentially an exception and an anomaly. An appeal, however, of this sort was once made.—An officer, called the *Magister Equitum*, Master of the Horse, always attended on the Dictator. He was created by the Dictator himself, by the Senate, or by the People. Quintus Fabius Maximus Rullianus enjoyed this office under Lucius Papirius Cursor; and during that period attacked the *Samnites* and conquered them, in violation of the order of the Dictator. Papirius, with great reason, demanded the

* Πολέμου τε καὶ εἰρήνης καὶ παντὸς ἄλλου πράγματος αὐτοκράτωρ. Dionys. Halic. *Antiq. Rom.* lib. v. cap. 73.

vindication of his injured authority; but the soldiers, to whom Fabius had addressed a most inflammatory oration, contrived to secure his escape to Rome. The Dictator, however, followed him; and his father, as a last resource, appealed to the Commons. But Papirius would not allow the appeal for a moment; and though he consented to pardon Fabius, it was in compliance with the request, and not in obedience to the authority of the People. But although the Dictator was thus far independent of the Tribunes, we find that after he had resigned his office, he might lawfully be called to account; as was actually the case with Manlius Imperiosus. These restrictions, however, added to all the jealousy and captiousness of the Tribunes, still left the Dictatorship by far the greatest virtual, as well as nominal authority in the State; and it is the observation of Livy, that, up to his time, wherever it came in collision with that of the Tribunes, it always came off superior, (vi. 38.)

Before the year of the city 353, the Dictator was chosen from the Patrician Order only, and of these from such only as had been Consuls. The first Plebeian who enjoyed this dignity was Caius Martius Rutilus.

The Dictatorship of Sylla and Julius Cæsar are not to be quoted in illustration of the nature and limits of this office. These ambitious men committed gross violations of all law and equity, and assumed the title only to obtain a Constitutional colouring.

The title of Dictator was given also to the Chief Magistrate of Municipal towns in Italy. And the Roman Dictator is sometimes called *Prætor Maximus*, and *Magister Populi*.

A series of the Roman Dictators, fifty-seven in number, may be found in Hoffman, *ad voc.* Moreri in a like catalogue gives only fifty-four, and differs in a few names.

DICTION, Fr. *diction*; Lat. *dictio*, from *dicere*, *dictum*. See DICTATE, above.

The style of language in writing or speaking.

We are not wont to require the *dictions* of the New Testament, which have so much of the Old Testament Hebrew idiom in them, to be tryed by Attical heathen Greek writers: yet shall I not now need to refuse that tryal which is here offered.
Hammond. Works, vol. i. fol. 425. *Of the Power of the Keyes.*

Concise your *diction*; let your sense be clear,
Nor with a weight of words fatigue the ear.
Francis. Horace. Satire 10. book i.

Though he [Dryden] wrote hastily, and often incorrectly, and his style is not free from faults, yet there is a richness in his *diction*, a copiousness, ease, and variety in his expression, which have not been surpassed by any who have come after him.
Blair. Lecture 18. vol. i.

DICTIONARY, Lat. *dictionarium*; Fr. *dictionnaire*; It. *dizionario*; Sp. *diccionario*. In Dutch, *woordenboek*.

A book of words, containing (as distinguished from a mere vocabulary) their etymology, meaning, and usage.

O ridiculous birth! a mouse crept out of the mountain! Help grammarians! one of your number is in danger of perishing! The laws of God and of nature are safe; but Salmasius's *Dictionary* is undone.
Milton. A Defence of the People of England, in answer to Salmasius's Defence of the King.

I am not to blame for quoting the philosophical *dictionary* of that author, because the design of *dictionaries* is to show the use of words.
Clarke and Leibnitz, p. 107. *Mr. Leibnitz's fourth Paper.*

I am not here writing a *dictionary*, (which yet ought to be done, and of a very different kind indeed from any thing ever yet attempted any where,) but only laying a foundation for a new theory of language.
Tooke. Diversions of Purley, vol. i. p. 401.

A Bibliography of the chief writers about DICTIONARIES is given by Peignot, in his *Répertoire Bibliographique Universel*, 1810, (*ad v. Dictionnaire*) and also the names and dates of the principal Dictionaries in most languages; and Marsden, in 1796, published *A Catalogue of Dictionaries, Vocabularies, Alphabets, and Grammars.*

DIDA'CTICK, DIADA'CTICAL, DIDA'SCALIC. } Gr. διδακτικὸς, that can or may teach or learn; able to teach or learn; from διδάσκ-ειν, to teach. Instructive, directive, *sc.* of manners or conduct.

I have already discoursed of the integrity of life, and what great necessity there is, and how deep obligations lie upon you, not only to be innocent and void of offence, but also to be holy; not only pure, but shining; not only to be blameless, but to be *didactic* in your lives; that, as by your sermons you preach in season, so by your lives you may preach out of season; that is, at all seasons, and to all men, that they, seeing your good works, may glorifie God on your behalf, and on their own.
Taylor. Sermon 10. part iii.

We shall not need here to describe out of their *didactical* writings, what kind of prayers, and what causes of confidence they teach towards the blessed Virgin Mary and All Saints.
Id. Polemical Discourse, fol. 329. *A Dissuasive from Popery*, part i. sec. 9.

For the apostle proves the necessity of God's revealing these things by his Spirit, v. 10, 11, 12, and then adds that their speaking was not after the *didactick* way of human wisdom, but of the Holy Spirit, comparing spiritual things with spiritual.
Stillingfleet. Sermon 12. vol. iii.

In all which he displays the glorious state of that kingdom, not in the ordinary way of argumentation and formal reasoning which had no place in an epistle writ as this is, all as it were in a rapture, and in a stile far above the plain *didactical* way.
Locke. Paraphrase on Ephesians, Synopsis.

Nor shall my rules the artist's hand confine,
Whom practice gives to strike the free design;
Or banish fancy from her fairy plains,
Or fetter genius in *didactic* chains.
Mason. Fresnoy. Art of Painting.

This useful impression [on the mind] is commonly made in poetry by indirect methods; as by fable, by narration, by representation of characters; but *didactick* poetry openly professes its intention of conveying knowledge and instruction.
Blair. Lecture 40.

DIDACTRON, see DIDACTICK. The Example explains the word.

A thousand minæ, accordingly, is said by Plutarch in another place, to have been his *didactron*, or usual price for teaching.
[*Smith. Wealth of Nations*, book i. ch. x.

DIDAPPER. Skinner says, *q. d. Dive-dapper.* It is probably merely a reduplication of *dip*, q. d. *dip-dipper*. See DAB-CHICK. The little Grebe, *Colymbus minor.*

Upon this promise did he raise his chin,
Like a *di-dapper* peering through a wave,
Who being look'd on, ducks as quickly in.
Shakspeare. Venus and Adonis.

LUZ. The misery of man may fitly be compar'd to a *di-dapper*, who when she is under water, past our sight, and indeed can seem no more to us, rises again; shakes but herself, and is the same she was, so is it with transitory man, this day.
Beaumont and Fletcher. The Woman Hater, act iv. sc. 3.

Thou must eat little or no goat's flesh, nor red deer; nor even foal's flesh by any means; and carefully abstain,—that is, as much as thou canst, from peacocks, cranes, coots, *didappers* and water hens.
Sterne. Tristram Shandy, ch. xxxiv.

DIDEL-PHYS.

DIDELPHYS, from the Greek δὶς, *twice*, and δελφὺς, *a womb*, Lin.; *Opossum*, Pen. In *Zoology*, a genus of animals belonging to the family *Pedimana*, order *Marsupialia*, class *Mammalia*.

Generic character. Ten incisive teeth above, and eight below; seven molar on each side, of which the three first are flattened laterally and pointed; and the four last are multicuspid, the upper triangular, and the lower oblong; mouth very wide; muzzle sharp; ears large and naked; tail prehensile and scaly; five toes on each foot, distinct; the hind thumb long and much separated from the others; abdominal pouch,—its margin only distinct sometimes.

In this genus, according to the arrangement of Linnæus, were included all the Marsupial Animals known in his time, but which subsequent inquiry have very much increased; and their characters being better known, Zoologists have divided them into those of *Didelphys*, *Chironectes*, *Dasyurus*, and *Phalangistæ*. The *Didelphides* differ from the *Chironectes*, in not having the feet webbed; from the *Dasyuri*, in having the tail prehensile and naked, and more teeth; and from the *Phalangistæ*, in having all the toes distinct from each other, and unconnected by skin.

Some of the genus possess an abdominal pouch, in which their young are carried; but others have only a fold of skin on each side of the bottom of the abdomen, forming as it were the rudiment of a pouch, and are said to carry their young upon their back: this circumstance has led to their division into two subgenera, and indeed some naturalists have divided them into distinct genera. The number of teeth in this genus is remarkable, as being the greatest found among the *Mammalia*; their tail is very long and prehensile, so that they are able to swing themselves from tree to tree like the Monkeys.

The Opossums are fetid, nocturnal animals, which move but slowly, and are great enemies to poultry and birds, the eggs of which, as well as the birds, they destroy; they live also upon fruit and nuts, and are omnivorous feeders. All are natives of America.

The mode in which the young animal is conveyed into the abdominal pouch of the parent is not at all understood, as they have not been known to breed in confinement. This bag is proper to the female, which, after the birth of the young, and their introduction into the pouch, closes it so firmly, that it cannot be opened without the greatest difficulty; this power depends upon certain muscles attached to the bones which support the pouch laterally. The Kangaroo, which is a similar animal, has the same power. See MACROPUS.

In the Chalk-pits in the neighbourhood of Paris, the skeleton of a small fossil *Didelphys* has been found among the remains of the Palæotherium and the Anoplotherium. It was almost perfect, but with the jaws separated. The marsupial bones were distinct, and the remains of the long hind toe proved that it belonged to this genus; at the same time that the molar teeth presented the same characters belonging to this and the *Dasyuri*. In size it resembled that of the Marine Opossum, but there was a difference in the relative proportions of the bones. The skeleton is preserved in the Museum of the King's Garden at Paris.

α With pouches.

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D. Virginiana, Gmel.; *le Sarigue à oreilles bicolores*, Cuv.; *Virginian Opossum*, Pen. About the size of a Cat, but of a thicker form; the fur of a dusky white colour, composed of woolly hair, like felt; ears thin, naked, and black, edged with white; head nearly entirely white; tail about thirteen inches long, covered with dusky hair at its root, but the remainder naked and covered with a scaly skin resembling the tail of a Snake, and prehensile; legs short; feet armed with claws, which are sharp, except the innermost, which is rounded like those of the Monkeys; belly whitish, and in the female thirteen teats, of which twelve are disposed in a circle, and one in the centre. It lives in the woods and fields, but at night sallies out in search of its prey, which consists of poultry and their eggs; but it also feeds upon fruits and roots. Its gait is very slow; but, like the Monkeys, it is very ready in getting from the branch of one tree to another, by means of its prehensile tail. The young ones when first littered are said not to weigh more than a grain, and become firmly attached to the teat, upon which they grow; and when they have acquired the size of a Mouse, which is about the fiftieth day, they leave the pouch, but quickly return to it on the slightest alarm; and they do not entirely leave it till they have acquired the size of a Rat. They go with young about twenty-six days. Native of America.

D. Marsupialis, *D. Canerivora*, Lin.; *le Crabier ou Grand Sarigue de Cayenne*, Buff.; *Cayenne Opossum*, Shaw. In size resembling the preceding, but the snout is longer, the mouth wider, and the skin of a yellowish brown colour, mixed with brown hairs, and a brown badge on the forehead; the sides and belly whitish, and the feet brown. It inhabits the marshes on the sea coast, living principally upon Crabs. It is common at Cayenne and Surinam, and in some parts of the East Indies, where it is known as the Aroe Rabbit, and is made use of as food, being considered delicate eating. When taken young it is easily tamed and taught to live on any kind of food.

D. Opossum, Lin.; *le Quatre-œil ou Moyen Sarigue de Cayenne*, Buff.; *Molucca Opossum*, Pen. This species, which is not so large, is considered by Dr. Shaw as a variety of the preceding; but it has been described as distinct by Daubenton. It is of a chestnut or yellow colour above, and white tinged with red beneath; over each eye is a yellowish white spot, which has given rise to the French name *Quatre-œil*; the ears, which are large, round, and thin, have their roots surrounded with whitish hairs; that part of the tail which is hairy is of a brown colour, and the scaly part brown and white; legs and feet white. This species is one of those which were earliest known, and is a native of the hot countries of South America.

β With a longitudinal fold of skin on each side of the belly.

D. Nudicauduta, Geoff.; *Naked-tailed Opossum*. About the size of the Molucca Opossum, and nearly resembling it in colour. The tail is longer than the body, not at all covered with hair, but slightly spotted with brown. Native of Cayenne.

D. Crassicaudata, Desm.; *large-tailed Opossum*. Of a yellow cinnamon colour above, brighter above the eyes; the face and feet darker; the tail, which is

DIDEL-PHYS. — DEM-IUM.

about the length of the body, is so large for a third of its length from the root, that it appears to form part of the body, and the other two-thirds furnished with black hairs arising between the scales, which are also black, till an inch and a half from the top, where they are white. Native of Paraguay.

D. Cayopollin, Lin.; *le Cayopollin*, Buff.; *Mexican Opossum*, Pen. Is about nine inches in length, and the tail longer; the ears are large, long, naked, and transparent; the snout thick, and the whiskers long; colour, above, tawny ash, and beneath, yellowish white; face whitish, with a dark line down the middle, and a black or brown border to the eyes; legs dusky, and claws white; tail covered with hair an inch from the base, and spotted with brown and white. Native of the Mexican Mountains, where it lives among the trees.

D. Lanigera, Desm.; *Woolly Opossum*. Two individuals of this species only have been observed; the fur is woolly and long, except on the face, where it is very short, the colour, above, resembling that of Spanish snuff, and beneath whitish; the tail of a triangular shape, much longer than the body, and covered with hair, except on the upper surface of its last third which is white. Native of Paraguay.

D. Murina, Lin.; *la Marmose*, Buff.; *Murine Opossum*, Pen. This animal is of a small and slender form, with a long and sharp snout, and wide mouth; ears large and rounded; coat of a greyish yellow, above, and pale yellow almost white, beneath; eyes surrounded with a brown edge; tail naked and scaly throughout its whole length. Native of South America, where it is known as the *Wood Rat*.

D. Tricolor, Geoff.; *le Touan*, Buff.; *Touan*. The Touan is a small species of Opossum, the coat of which is of a brownish black on the back, of a bright red on the sides, and white, beneath; tail very short and covered at the base. Native of Cayenne, where it inhabits the woods.

D. Brachyura, Gmel.; *Short-tailed Opossum*, Pen. Colour of the skin reddish on the back, but becoming lighter on the flanks, and white beneath; the tail not more than half the length of the body. Country unknown.

D. Pusilla, Desm.; *Dwarf Opossum*. About the size of a Mouse; the ears very straight and rounded; whiskers long; tail whitish, naked, scaly throughout, and very slender; the fur very soft and smooth, like that of the Mouse, of a dark grey colour, above, and white, beneath. Native of Paraguay.

See Linnæi *Systema Naturæ*, à Gmelin; Buffon, *Histoire Naturelle*; Cuvier, *Règne Animal*; Desmarest, *Mammalogie*; Pennant's *History of Quadrupeds*.

DIDELTA, in *Botany*, a genus of the class *Syngenesia*, order *Frustranea*, natural order *Compositæ*. Generic character: calyx double, the exterior part three-leaved, the interior, many-leaved; receptacle bristly; down chaffy, many-leaved.

Two species, *D. carnosa*, and *D. spinosa*, natives of the south of Africa. Persoon.

DIDEMNUM, in *Zoology*, a genus of *Polypiers*, established by Savigny, allied to *Alcyonium*.

Generic character. Mass spongy, opaque, milk-white; surface furnished with nipples placed in a quincunx, each teatlike process containing a small polype, with a mouth surrounded by six tentaculæ, and with the body contracted near the middle.

Savigny figures two species of this genus, found on the coast of Egypt, they have likewise lately been found on the coast of Spain.

DIDEM-NUM. — DIE.

DIDRACHM, Gr. *δίδραχμον*, from *δὶς*, twice, and *δραχμὴ*. A double *drachm*, equal to two Roman *denarii* or fifteen pence English. See DRACHM.

They went to Peter whom they sawe in maner next about hym, saying: Doeth youre maister (quoth they) pay the *didramme* or didrachma for trybute, as others doe?

Udall. Matthew, ch. xvii.

The Septuagint reads *τὸ ἥμισυ διδράχμου*, the half of the *didrachm*, or half shekel, which is all one with a whole *didrachm* Attick.

Hammond. Works, vol. iii. fol. 89. *Annotation on St. Matthew*, ch. xvii.

DIDU'CTION, DIDU'CTIVELY. Lat. *diducere*, *ctum*; (*dis*, and *ducere*,) to draw apart.

A drawing apart; withdrawing one part from another. *Diductively* is used by Brown, as *deductively*.

Now, what is very strange, there is scarce a popular error passant in our dayes, which is not either directly expressed, or *diductively* contained in this work [Pliny, *Natural History*] which being in the hands of most men, hath proved a powerful occasion of their propagation.

Sir Thomas Brown, book i. ch. viii.

He ought to shew what kind of strings they are, which, though strongly fastened to the inside of the receiver and superficies of the bladder, must draw as forcibly one as another, in comparison of those that within the bladder draw so as to hinder the *diduction* of its sides.

Boyle.

DIDYMANDRA, in *Botany*, a genus of the class *Monoecia*, order *Monodelphia*. Generic character: catkin imbricated; hermaphrodite and female flower, calyx and corolla four-parted; filament one, the apex bearing two anthers; germen superior; styles three, very short; berry three-celled, three-seeded.

One species, *D. purpurea*, a tree, native of Peru. Persoon.

DIDYMELES, in *Botany*, a genus of the class *Dioecia*, order *Monandria*. Generic character: male flowers, two, joined at the base; calyx scaly; corolla none; anthers sessile: female flower, as the male; style none; stigma two-lobed; drupe one-seeded.

One species, *D. Madagascariensis*, a tall tree, native of Madagascar. Persoon.

DIE, see DICE, above.

Thus through foistinge and coggynge theire *die*, and other false playe, these new perillous teachers deceive many poore souls, and robbe them of the sure pure simplicitie of their faithe.

Jewel. A Replie to M. Hardinge, fol. 171.

At the last, as men that being a marvellous height from the ground do headlong throw themselves down, closing up their eyes, and withdrawing their minds from the thought of danger, crying out these words onely unto them that were by in the Greek tongue, *ἀνερρίφθω κύβος*: in English, let the *die* be cast (meaning hereby to put all in hazard and according to our proverb, to set all on six or seven) he pass'd over with his army.

Sir Thomas North. Plutarch, fol. 549. *Pompeius.*

Though the *dies* falling in such a manner be accidental to him that casts it, yet none will suppose that there is no cause why it falls as it does.

Edwards, (*Jon.*) *On the Freedom of Will*, part ii. sec. 4.

DIE, DI'ER, DIE-HOUSE. Sometimes written *Dye*. "A. S. *deag-an*, *tingere*, *intingere*, *inficere*, *inbuere*, *colorare*. To dy or colour." Somner.

DIE. To tinge, to stain, to steep or dip in any thing, that will tinge or stain; to colour; to give a hue, tinge or colouring to. In Chaucer it is applied to the *scent*.

The swote smell sprong so wide
That it *died* all the place about.
Chaucer. The Romant of the Rose, fol. 124.

A webbe, a *deyer*, and a tapiser,
Were alle yclothed in o livere,
Of a solempne and grete fraternite.
Id. The Prologue, v. 364.

Graine that you *die* scarlet withall is worth the batman ready money, 200. shaughs, reconing the shaugh for 6 pence Russe.
Hakluyt. Voyage, &c. Arthur Edwards, vol. i. fol. 361.

There is a wood called Logwood or Palo Campichio, it is cheape and yeildeth a glorious blew, but our workmen can not make it sure, this wood you must take with you, and see whether the silke *diers* or wooll *diers* in Turkey can do it.
Id. Ib. M. R. Hakluyt, vol. ii. part i. fol. 165.

To note their garments and ornaments of houses: and to see their *die-houses* and the materials & samples that they vse about the same. *Id. Ib.* vol. i. fol. 442.

And this was of such force, that for the space of five hundred years and more, Lycurgus chief law and ordinances remained in full perfection, as a deep wodded *die*, which went to the bottom, and pierced into the tender wool.
Sir Thomas North. Plutarch, fol. 65. *Lycurgus and Numa.*

In like maner in Norffolke there was assembled an huge number of those vnrulie countrie people which vnder the guiding of a *dier* of cloth, commonlie called John Littester, that had dwelt in Norwich, attempted and did all such vngratious feats, as they had heard that other did in other parts of the realme.
Holinshed. Richard II. Anno 1381.

We also learned in the *dye-houses*, that cloth being *dyed* blue with woad, is afterwards by the yellow decoction of woud-wax or wood-wax, *dyed* into a green colour.
Boyle. Experimental History of Colours, part iii. vol. i. p. 740.

DIE, *v.* See DEAD, *ante*. Also written, *Dye*, q. v.

Þo Hengist ysey Þe Cristene men hym siwe so faste
And Þat he moste nede turne azeyn oÞer *deye* att laste,
He bigan to ordeyne ys folk. *R. Gloucester*, p. 139.

Þei receÿued him fulle faire, & were of him blythe.
With him alle, Þei said, Þei wild lÿue and *deie*.
R. Brunne, p. 45.

God sent to Saul, by Samuel Þe prophete.
Þat Agar of Amalek. and al hus lÿge puple
Sholde *deÿe* delfulliche. for dedes of here eldren.
Piers Plouhman. Vision, p. 59.

He wente to him & preiede him, that he schulde come doun, and heele his sonne: for he began to *dye*.
Wiclif. John, ch. iv.

For naked as a worme was she
And if the weather stormy were
For cold she should haue *died* there.
Chaucer. The Romant of the Rose, fol. 118.

So raisde they eke faire Ledaes warlike twines,
And interchanged life vnto them lent,
That when th' one *dies*, th' other then beginnes
To shew in heauen his brightnes orient.
Spenser. The Ruines of Time.

And all with ruthfull rage incenst, shee blabbes forth many tales
And *diyngeripe* with nayles her purple robes in ragges shee hales.
Phaer. Æneidos, book xii.

And the Lorde God commaunded Adam sayinge: Of al trees of the garden se thou eate: but of y^e^ tree of knowledge of good and bad se that thou eate not: for eue^ē^ y^e^ same day thou eatest of it thou shalt *dye* y^e^ deth. *Bible. Anno* 1551. *Genesis*, ch. ii.

To my light scenes I once inscrib'd your name,
And impotently strove to borrow fame;
Soon will that *die* which adds thy name to mine,
Let me, then, live join'd to a work of thine.
To the Author of the Tragedy of Cato. Richard Steele.

If then there is a divine assistance promised and vouchsafed to every sincere Christian, in proportion to his trials and temptations, he has none but himself to blame, if he prefers a bad influence to a good one, and lets the adversary of his soul be harkened to more than him that created it, and *died* to redeem it.
Pearce. Sermon 18, vol. ii. DIE. — DIEPPE.

There taught us how to live; and (oh, too high
The price for knowledge) taught us how to *die*.
Tickell. On the Death of Addison.

DIEGO RUYS, or RODRIGUEZ, an Island in the Indian Ocean, situated about a hundred leagues east of the Mauritius. It is a mountainous district, about twenty-six miles long and twelve broad, possessing a mild and salubrious climate. In some places the surface is covered with rocks, but in others the soil is excellent, and well adapted for the growth of fruit-trees, and most kinds of vegetables; those which are principally cultivated are rice, peas, and tobacco. The chief productions of the Island are land turtles, which are bred in abundance, and very largely exported to the Mauritius. Sea turtle are also plentiful. The sea cow is occasionally seen, and several kinds of good fish are caught near the coasts, especially in the shallow parts within the reefs; but those found in deep water on the outside of the barriers are considered poisonous. Diego Ruys is situated in 20° south latitude and 64° east longitude.

DIEPHOLZ, a County of Germany in the late Circle of Westphalia, and now included in the Kingdom of Hanover. It is encompassed by Munster, Osnabruck, Minden, and Hoya; and with an adjoining part of the country, forms a district containing a surface of about 260 square miles, and between fifteen and sixteen thousand inhabitants. The soil consists for the most part of sandy heaths, and marshy meadows; the former are frequently covered with briars and small brushwood; but timber is very scarce, and turf is chiefly used for fuel. The most fertile tract of country is near the banks of the Lake Dummer, which affords some tracts of good pasturage. In this part the inhabitants rear cattle, some of which are sent to Holland and the countries on the banks of the Rhine. They also grow hemp and flax, and manufacture it into yarn and linen. *Diepholz* is the chief Town of this County, and is situated near the above mentioned lake. It is but a small place, thirty miles from Bremen, with nearly 1500 inhabitants, and some small linen and woollen manufactures.

DIEPPE, a Sea-port of France situated between two rocky mountains on the shore of the English Channel. It lies at the mouth of the river Bethune, or Arques, in Upper Normandy, and the present Department of the Lower Seine, and is one of the principal stations for packets in the route between London and Paris. The way by Dieppe is the most direct, but the distance from Brighton (66 miles) is about three times as great as that from Dover to Calais, or Boulogne, and the passage generally occupies from ten to twenty hours. The town is tolerably well built, especially the high street, which is about a mile long. The principal buildings are the parish Church, and an old Castle situated on the west of the Town. There are also several small squares, and the ramparts form a pleasant promenade. The number of inhabitants is about 20,000, who carry on several manufactures. The harbour, which is formed by the mouth of the river, is situated at the east end of the Town, and is of a semicircular form, with three fathoms at high

DIEPPE. — DIET.

water, and capable of containing about 200 small vessels. It has been rendered more commodious by two moles built of brick, which facilitate the loading and unloading of the vessels. The surrounding country is very productive, and forms part of the noted *Pays de Caux*. Dieppe was bombarded by the English, and a great part of it reduced to ashes in 1694 and 1794. It is thirty-four miles north of Rouen, and 100 north-west of Paris; in latitude 49° 56′ north and longitude 1° 5′ east.

DIERVILLA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Caprifoliæ*. Generic character: calyx oblong, five-cleft, bracteate at the base; corolla twice as long as the calyx, funnel-shaped, five-cleft, spreading; stigma capitate; capsule oblong, naked, acute, four-celled, many-seeded; seeds minute, one species. *D. Tourneforti*, a shrub, native of North America. Nuttall.

DIESIA, in *Zoology*, a genus of *Heteromerous, Coleopterous* insects, established by Fischer in his *Entomographia Russica*, (i. p. 166.)

Generic character. Antennæ elongate, of eleven distinct joints, the last joint conical or fusiform, more or less lengthened; upper lip triangular, cut off at the base, dilated and nicked towards the tip; jaws very short, triangular, strong, ending in a small smooth brilliant point; maxilla short, curved into the form of a scythe; palpi unequal, filiform, the front pair much larger and longer than the hinder ones; mentum rounded in front, with a triangular nick; the body is triangular; the head large, inclined; eyes crescent-shaped; the prothorax ring-shaped, slightly cut out in the middle; elytræ rather broader than the thorax, triangular, edges inflexed; the legs are long, hairy, the front pair of legs are subtriangular, and distinctly toothed.

This new genus is very nearly allied to *Akis* and *Platyopes*, by the edge of the elytræ being inflexed; and it also has considerable affinity to the *Pimelia*, but it differs from them all by the form of the joints of the antennæ, and in the front legs being toothed.

Fischer describes two species:

D. sexdentata, Fischer, *Entomog. Russ.* xiv. 8. Found in the Deserts of Kirghises, in Russia.

D. quadridentata, Fischer, *Entomog. Russ.* xiv. 7. Found with the preceding.

DI'ET, *v.* DI'ET, *n.* DI'ETER, DIETE'TICAL, DI'ETING, DI'ET-BREAD, DI'ET-DRINK.

Fr. *diete*; It. and Sp. *dieta*; Lat. *diæta*; Gr. δίαιτα. Of uncertain Etymology. "A set rule and order of eating and drinking." Minshew.

To *diet*, is used, (lit. and met.) as equivalent to—To feed: more estrictedly to feed upon medicated meats, or upon neats prepared to secure or restore health. *Diet-breads*, and *Diet-drinks*, were breads and drinks so prepared.

I pray you, cosin, wisely that ye ride;
Governeth you also of your *diete*
Attemprely. *Chaucer. The Shipmmanes Tale.*

And than I drynke a bitter swete
With drie lippe, and eien wete.
Lo thus I temper my *diete*.
Gower. Conf. Am. book vi. fol. 129.

But if he wil not, they do but *diet* hym a season, to winne him and make him tell more, and deliuer hym to the lay power.
Tyndall. Workes, fol. 203. *Exposition vpon the fifth Chapter of Matthew.*

If noo feuer remayne, than vse moderate fricasies, and lyttell eatying, & that of meates hauynge good iuyce, increacynge by lyttell and lyttell to the naturall *diete*.
Sir Thomas Elyot. The Castel of Helth.

——— If you go less,
Or take a *dyating* mercy to protection,
The honour of a father I disclaim in you.
Beaumont and Fletcher. The Double Marriage, act ii. sc. 1.

With these threats, Cleopatra for fear yielded straight, as she would have yielded unto strokes: and afterwards suffered herself to be cured and *dieted* as they listed.
Sir Thomas North. Plutarch, fol. 783. *Antonius.*

I shall prescribe one receipt to all Christian tempers, which is to acquire the habit of piety and devotion, for this, in our spirituall life, is like a healthfull aire and a temperate *diet* in our naturall, the best preservative of a rectified faith, and the best disposition to recover from an unsound religion.
Mountague. Devoute Essayes, Treat. 3. sec. 2.

NOT. For that [sc. that the aforesayd game would be cleanly, and not fright the ladies] sir, the bear-ward hath put in securitie, by warranting my ladie and her women to dance the whole changes with them in safety; and for their abusing the place you shall not need to feare, for he hath given them a kinde of *dyet-bread* to bind them to their good behaviour.
Ben Jonson Masque of Augures.

Bottle-ale is a drink of Sathan's, a *diet-drink* of Sathan's, diuised to puff vs vp, and make vs swell in this latter age of vanity. *Id. Bartholomew Fayre*, act iii. sc. 6.

ARUI. He cut our rootes in characters,
And sawc'st our brothes, as Juno had bin sicke,
And he her *dieter*.
Shakspeare. Cymbeline, fol. 387.

The third, *dieteticall* and prophylacticall receipts of wholesome caution: which I meane (with a determinate præterition of the rest) to spend my hour upon; Save yourselves from these untoward generation.
Hall. Works, vol. ii. fol. 367. *Sermon, To the Lords.*

Yet can I set my Gallio's *dieting*,
A pestle of a lark, or plover's wing;
And warn him not to cast his wonton eyne
On grosser bacon.
Hall, book iv. *Satire* 4.

From the beginning of God's taking them unto his care and patronage, they were fed and maintain'd at the immediate cost and charges of heaven; they were *dieted* with miracles, with new inventions and acts of providence, the course of nature itself still veiling to their necessities.
South. Sermon, vol. v. fol. 347.

She fell into a great flux, and salivated a full half year, without any intermission, which could not be stopped with all the drying *diet-drinks*, purges, bleedings, baths, or any thing which the doctors at London could invent.
Boyle. Works, vol. vi. p. 466. *R. Lower, letter to Mr. Boyle.*

——— Twelve orient morns
Have seen him there extended, yet his flesh
Nor putrid taint invades, nor inbred worm,
That *diets* on the brave in battle fall'n.
Cowper. Homer. Iliad, book xxiv.

Their failure as remedies may be reasonably attributed to the alterations, which the human frame is found to undergo in the revolution of ages by a general change of *dietetic* regimen.
Knox. Works, vol. i. p. 198. *Essays*, No. 38.

DIET. See *Diette*, in Menage; *Diæta*, in Du Cange; *Deut*, in Wachter; *Thiuda* in Junius, *Gloss. Goth.* Menage thinks it an application of *Diet* (above) to a public assembly; because the Germans were anciently accustomed to treat of public affairs in the midst of their *festivals*. Duchat and Skinner think from *Dies*, a day; the German *Reichs tog, dies imperii* translated into *Dieta*; the *day* (emphatically) fixed according to the former for pleas or other public business. In

DIET. English legal proceedings, the parties (in certain cases) pray *a Day* (*sc.* for deciding their suit.) Skinner says, because, perhaps, the whole time of session was judicially considered as one *Day*. Lye refers to the Gothic *Thiuda gens*, in Junius, *Gloss. Goth.*, where *thiuda, thied,* or *Diet, dieta,* are assigned to the A. S. *theod-an, getheod-an, jungere se alicui, associari.* To join or unite, to associate or meet together.

The King of Rome hath sent Gusman, one of the cheefe abowte him, to th' Emperor to exhort him to appoint a *dyot* in some place of Germanie, for the quietness of the same, which messenger, as yet, hath had no audience.
Lodge. Illustrations of British History, vol. i. p. 170.

Each proselyte would vote his doctor best,
With absolute exclusion to the rest:
Thus would your Polish *diet* disagree,
And end, as it began, in anarchy.
Dryden. The Hind and the Panther.

Viz. the Pope, Emperour, King of Spain, Duke of Bavaria, &c. and of so great consequence joyntlie, and severally to them all, and must of necessity require divers assemblies, commissions, perchance *dietts*, &c.
Cabbala. The Lord Brook to the Duke.

The general DIETS under the old Constitution of the German Empire met at Ratisbon. They consisted of the Emperor in person, or by his Representative; the nine Electors as the first College; the Ecclesiastical and Secular Princes as the second; and the Representatives of the Imperial Cities, forming two Benches, that of Suabia and that of the Rhine, as the third. These Diets were usually summoned by the Emperor, or in his absence by the King of the Romans; sometimes however the Electors have called them without his consent. They made laws, raised taxes, and decided every question relative to the common interests of the Germanic Body. Originally they met once a year at least, and every freeman had a right to be present, till by degrees the preponderance of the Aristocracy reduced them to the form which we have described above. According to the punctilious forms of German ceremonial, the Emperor sat on a raised throne, having on his right, in the same line with himself, the Electors of Mayence, Bavaria, and Brandenburgh; on his left, in the same line, the Electors of Cologne, Saxony, Palatine, and Hanover; opposite to him was seated the Elector of Treves. The benches of the Ecclesiastical Princes were to his right, those of the Secular Princes to his left, and cross benches between them were placed for the Deputies of the Imperial Cities. The Emperor first offered his proposition in the full Diet. The three Colleges then deliberated apart from each other, and afterwards having assembled together, they communicated the result to the Emperor. If he approved the communication it was promulgated as a *Recess* of the Emperor, i. e. that which is *received* as one of the Imperial ordinances. Arumæus, *de Comitiis Rom. German. Imperii*, vii. 20; Pfeffel, *Abregé*, 622. Diet is also used for the general Assembly which commonly met at Frankfort on the Maine, for an election of an Emperor or King of the Romans. There were also Diets of each separate Circle. Moreri (*ad v.*) has given a brief account of the most remarkable Imperial Diets during the XVIth century.

The general Diets of Poland were usually held at Warsaw, and third time at Grodno in Lithuania. The laws of the Kingdom enjoined that they should be convened by the King every two years, and that their sitting should be limited to fifteen days; but they were in fact assembled much oftener, and have lasted six weeks. The Diets in which the Kings were chosen, were held on horseback, and called *Paspolites*. The Diets of the particular Provinces preceded the General Diet six weeks, and their Resolutions were transmitted to it by their Deputies.

The Diets of the Protestant Cantons in Swisserland were convoked by Zurich and held at Arau; those of the Catholic Cantons were called by Lucern in the town of the same name. The General Diets of both Catholics and Protestants were summoned by Zurich at Bauer, and met twice a year at the end of June and the beginning of December.

DIFFAME, see DEFAME.

DIFFARREATION, Lat. *Diffarreatio*, a method of divorce among the Romans, the converse of CONFARREATION, (*q. v.*) As the latter was the most solemn mode of contracting marriages, so this was the most circumstantial manner of dissolving them. It was applied only to such marriages as had been solemnized by Confarreation. It consisted in a sacrifice, wherein, as in Confarreation, a meal cake was employed; but with what ceremonials can only be conjectured. It was, most probably, performed by the *Pontifices*. It is supposed, that the ceremony was used in the divorce of the *Flamen* of Jupiter and his wife, to which Plutarch alludes in his 50th Roman Question, when the Priests performed "many stern, strange, and terrible rites."

Festus, *ad vocem*; Du Cange, *Glossar.*; Selden, *Uxor Hebraica*; Forcellini *ad vocem*.

DI'FFER, *v.*
DI'FFERENCE, *v.*
DI'FFERENCE, *s.*
DI'FFERENT,
DI'FFERENTIALLY,
DI'FFERENTLY,
DI'FFERINGLY.

Fr. *differer*; It. *differire*; Sp. *diferenciar*; Lat. *differre*, to bear apart; (*dis*, and *ferre*.) Vossius says, *Differre* is properly *dissipare, dividere*; to dissipate, to divide; and, metaphorically, as things dissimilar are said (*distare*) to stand apart; so are they said (*differre*) to differ.

To bear apart, to separate or divide; to be or cause to be separate or apart, or asunder in place; to dissever or distinguish; to be or cause to be separate, distinct, dissimilar or unlike in appearances; to have dissimilar or unlike properties or qualities; to have, keep or maintain, dissimilar or contradictory ideas, notions or opinions. And thus, to dispute, to controvert, to debate, to contend.

By this reason then, there commen many maner of knowynge, to diuerse and to *diffryng* substaunces.
Chaucer. The first Booke of Boecius, fol. 240.

There is one maner glory of the sunne, and another glorie of the moone, & another glory of the starres, for one starre *differeth* frō another in glorie.
Bible, Anno 1551. 1 *Corinthians*, ch. xv.

All folke than (qd she) good and eke badde, enforcen hem without *difference* of entencion to comen to good.
Chaucer. The fourth Booke of Boecius, fol. 230.

In makinge of comparison
There maie no *difference* bee
Betwix a dronken man and mee.
Gower. Conf. Am. book vi. fol. 129.

But the Lorde shewyng what *difference* there was betwene the Jewishe righteousnesse, and the righteousneasse of the ghospel: betwene a good Jewe, and a good Christian manne, sayde: If thou will be perfeict, goe and sell all that thou hast, and geue the money to y^e^ poor. *Udall. Matthew*, ch. xix.

DIFFER. Magellane was not altogether deceived, in naming of them giants, for they generally *differ* from the common sort of men, both in stature, bignesse, and strength of body, as also in the hideousness of their voice: but yet they are nothing so monstrous, or giant-like as they were reported.

Sir Francis Drake Revived, fol. 28.

As the *difference* of tone makes a *difference* between every man's voice, of the same country, yea family: so a *different* dialect and pronunciation, *differs* persons of divers countries; yea persons of one and the same country, speaking the same language.

Derham. Physico-Theology, book v. ch. ix. (1) note.

Nay, and in this, thou show'st to value more
One poet, then of other folke ten score.
O pietie! so to weigh the poor's estates!
O bountie! so to *difference* the rates.

Jonson. Underwoods. An Epigram to King Charles.

And if it be true both in divinity and law, that consent alone though copulation never follow, makes a marriage, how can they dissolve it for want of that which made it not, and not dissolve it for that not continuing which made it, and should preserve it in love and reason, and *difference* it from a brute conjugality?

Milton. Of Nullities in Marriage.

So that in these three respects even the communicable attributes of God, are themselves incommunicable; and so they are his name, whereby he is known and *differenced* from all other beings whatsoever. *Hopkins. Sermons*, fol. 242.

Though now great *difference* be of mortals made,
"All shall meet equals, but must first be dead."

Stirling. Domesday. The fifth Hour.

——— How now, Sir Knight!
What meaneth this which heere I see before?
How fortuneth this foule vncomely plight
So *different* from that, which earst ye seem'd in sight?

Spenser. Faerie Queene, book vi. can. 7.

When biting serpents are mentioned in the Scripture they are not *differentially* set down from such as mischief by stings.

Sir Thomas Brown, book vi. ch. xxviii.

First as to that which belongs to the sight, you must conceive that which is called a white or a black colour not to be any thing, absolutely existing either without your eyes, or within your eyes; but black and white and every other colour, is caused by *different* motions made upon the eye from objects *differently* modified.

Cudworth. Intellectual System, fol. 10.

Faint light through dusky clouds sad Cynthia gaue;
But *different-colour'd* from the foamy waue
The trunke appear'd. *May. Lucan*, book viii. p. 284.

Alone his streame pure Titaresus keepes,
Though in a *different-named* flood he creepes.

Id. Id. book vi. p. 162

To say, that they left by tradition every place of Scripture interpreted, would be an evidently false assertion: for how could the fathers then have written upon it such *differently-expounding* comments.

Lord Falkland's Replie, in Hammond's Works, vol. ii. part i. fol. 1650.

Especially the understanding, the supreme faculty of the soul, which chiefly *differenceth* us from brute beasts, and makes us capable of virtue and vice, of rewards and punishments, shall be busied and employed in contemplating the works of God, and observing the divine art and wisdom, manifested in the structure and composition of them.

Ray. On the Creation, part i. p. 199.

Intellectual *differences* shall shortly cease, and then moral *differences* shall take place; one moment shall equal the learned and the unlearned, the knowing and ignorant person, shall at last stand upon equal ground, but the good and bad men shall be *differenced* for ever.

Bates. Works, vol. iii. p. 211. *On the Fear of God*, ch. ix.

The troops we squander'd first, again appear
From sev'ral quarters, and enclose the rear.
They first observe, and to the rest betray
Our *diff'rent* speech; our borrow'd arms survey.

Dryden. Virgil. Æneid, book ii.

Now it is the most becoming the divine goodness not to deal so *differently*, that the soul should be everlastingly happy, and the body lost in forgetfulness; the one glorified in heaven, the other remain in the dust. DIFFER. — DIFFICULT.

Bates. Works, vol. iv. p. 209. *Dr. Thomas Manton's Funeral Sermon.*

Salt petre being but a kind of sal-terræ, generated in very *differingly* qualified parcels of earth, may probably receive divers qualities from the particular soil, wherein it grows.

Boyle. Of the Usefulness of Experiments, vol. i. p. 327.

Therefore weight is made by the *differencial*, not the absolute pressure of earth.

Search. Light of Nature, vol. ii. part ii. ch. xxii.

This may be easily done by considering that Christianity when it is thus *differently* spoken of, is represented to us in two very *different* views of it. *Pearce. Sermon* 18. vol. ii.

DIFFI'CILE, DIFFICI'LNESS, DIFFI'CILITATE. } It. and Fr. *difficile*; Sp. *dificil*; Lat. *difficilis*, *difficile*; difficult; hard to be done. See DIFFICULT, below.

The said Alcibiades became so industrious that were it good or yuel that he enterprised, nothing almost escaped that he acheued nat, were the thing neuer so *difficyle* (or as who sayth) impenitrable.

Sir Thomas Elyot. The Governour, book i. ch. xxiii.

Truly it was a woorthy sentence of suche a prince. What thing is it, be it neuer so *difficile*, begunne by a vertuous man, but there is hope to have a good end thereof?

Golden Boke, ch. xlv.

That, that should give motion to an unweildy bulk, which itself hath neither bulk or motion; is of as *difficil* an apprehension, as any mystery in nature.

Glanville. The Vanity of Dogmatizing, ch. iii.

The lighter sort of malignitie, turneth but to a crosnesse, or frowardnesse or aptnesse to oppose or *difficilnesse* or the like, but the deeper sort to envie and meere mischief.

Bacon. Essay 13. *Of Goodness, &c.*

The inordinateness of our love *difficilitateth* this duty [charity.]

Mountague. Devoute Essayes, Treat. 15. sec. 4.

Beside, 'tis known he could speak Greek
As naturally as pigs squeak;
That Latin was no more *difficile*,
Than to a blackbird 'tis to whistle.

Butler. Hudibras, part i. can. 1.

DI'FFICULT, DI'FFICULTY, DI'FFICULTNESS. } Lat. *difficilis*, that can or may not be done, *sc.* easily; *dis*, and *facilis*, that can or may be done.) That can or may not be done, *sc.* easily, without labour, without skill, without learning, without trouble; and thus, troublesome, laborious, hard, uneasy.

Fr. *difficulte*; It. *difficultà*; Sp. *difficuldad*. Cotgrave explains the French verb, *difficulter*. "To *difficultate* or *difficilitate*; to make *difficult* or uneasie; to make it a hard matter, to make bones of."

Dame, (quod he,) God yeve you right good lif,
Ye have here touched, all so mote I the,
In scole matere a ful gret *difficultee*.

Chaucer. The Freres Prologue, v. 6854.

The world knoweth that the desires of princes hath bene so feruent to obtain their purpose, that they haue aduentured and prooued things to man's coniecture impossible, the which they haue made possible, and also things *difficult* haue made facile.

Hakluyt. Voyage, &c. M. Robert Thorne, vol. i. fol. 212.

Kynge Henry not myndynge to lye still in Normandy, nor to leaue his interprice vnperformed, sent the Duke of Clarence to the sea coaste whiche with greate *difficulty* gatte the toune of Bayeux. *Hall. Henry V. The sixth Yere.*

To doe great things, when generous minds devise,
Paine pleasure gives, things *difficult* entice.

Stirling. Jonathan.

The *difficultnes* of this present worke, considering mine owne want of experience, not onlv in matters of war, but also in diuers other things whereof this history entreateth, did dissuade & in manner discourage me frō enterprising the trāslatiō thereof.

A. Goulding. Caius Julius Cæsar. Preface, * ii.

DIFFICULT. — DIFFIDE

Nor how by mastering *difficulties* so,
In times unusual, and by passage hard,
He bravely came to disappoint his foe,
And many times surpris'd him unprepar'd.
Daniel. A Funeral Poem.

Prayer is one of the greatest and hardest works that a man has to do in this world; and was ever any thing *difficult* or glorious atchieved by a sudden cast of a thought? a flying stricture of the imagination. *South. Sermons*, vol. ii. p. 97.

If I should give myself scope to pursue each particular through all the *difficulties* that might attend it, it would fill a much larger discourse than the measure of the present exercise will allow.
Id. Sermon 8. vol. ix.

If we can practise the duty of forgiving an enemy, we shew that our hearts have made no mean proficiency in the love both of God and man. We shew our love of God by complying with one of the most *difficult* precepts of religion for his sake.
Gilpin. Sermon 41. vol. ii.

Let us see, then, whether by attending to the practice of mathematicians and natural philosophers, as contrasted with the practice of those who have treated of the human mind, we can make any discovery preparatory to the solution of this *difficulty*.
Beattie. On Truth, part ii. ch. i. sec. 1.

DIFFI'DE, *v.*
DI'FFIDENCE,
DI'FFIDENCY,
DI'FFIDENT,
DI'FFIDENTLY.

Fr. *diffident*; It. and Sp. *diffidente*; Lat. *diffidens*, present participle of *diffidere*; (*dis*, and *fidere*, to trust;) of uncertain origin. See CONFIDE.

To distrust or be distrustful, to disbelieve, to discredit, to doubt; to be uncertain, to have or place no trust or faith or credit.

But in *diffidence* and distrust they were like Nichodemus which sayd: how may a man be borne againe when he is olde? And peradventure y^e^ farther of frō endeuour toward belieuing.
Sir Thomas More. Workes, fol. 1061. *The Answer to the Poysoned Booke, &c.*

For should not graue and learned Experience,
That looks with th' eyes of all the world beside,
And with all ages holds intelligence,
Go safer than deceit without a guide?
Which in the by-paths of her *diffidence*,
Crossing the ways of right still runs more wide.
Daniel. Musophilus.

Daughter of God and man, immortal Eve,
For such thou art, from sin and blame entire:
Not *diffident* of thee do I dissuade
Thy absence from my sight, but to avoid
Th' attempt itself, intended by our foe.
Milton. Paradise Lost, book ix. l. 293.

On the morrow my Lord of Canterbury perused this declaration: and as he found it to be uncertainly and *diffidently* set down for some other circumstances, so he discovered there one thing much to be observed.
State Trials. Case of the Countess of Essex, in a Cause of Divorce.

The use that our Saviour makes of this lively description of Providence, is to teach us to rely at all times upon the care and protection of God, without unreasonable anxiety, *diffidence*, and distrust. *Clarke. Sermon* 17. vol. ii.

FID. Because he thought it, who is a man of that sense, nice discerning, and *diffidency*, that I should think it hard to deceive him. *Wycherly. The Plain-dealer*, act iv. sc. 1.

But I remember, too, that you disapproved of the manner in which the civil war was conducted; and that, far from being satisfied either with the strength or nature of Pompey's forces, you were always extremely *diffident* of their success; in which I need not add, I entirely agreed with you.
Melmoth. Cicero, to Marcus Marcellus, book ix. let. 4.

There were some essays made, faintly, *diffidently*, and occasionally at first, like those of men, who, emerging out of darkness, were dazzled as well as enlightened.
Bolingbroke. Works, vol. vi. p. 155. *On Human Reason*, ess. 2 sec. 12.

DIFFLUENCY, Lat. *diffluere*, to flow apart. See CONFLOW.

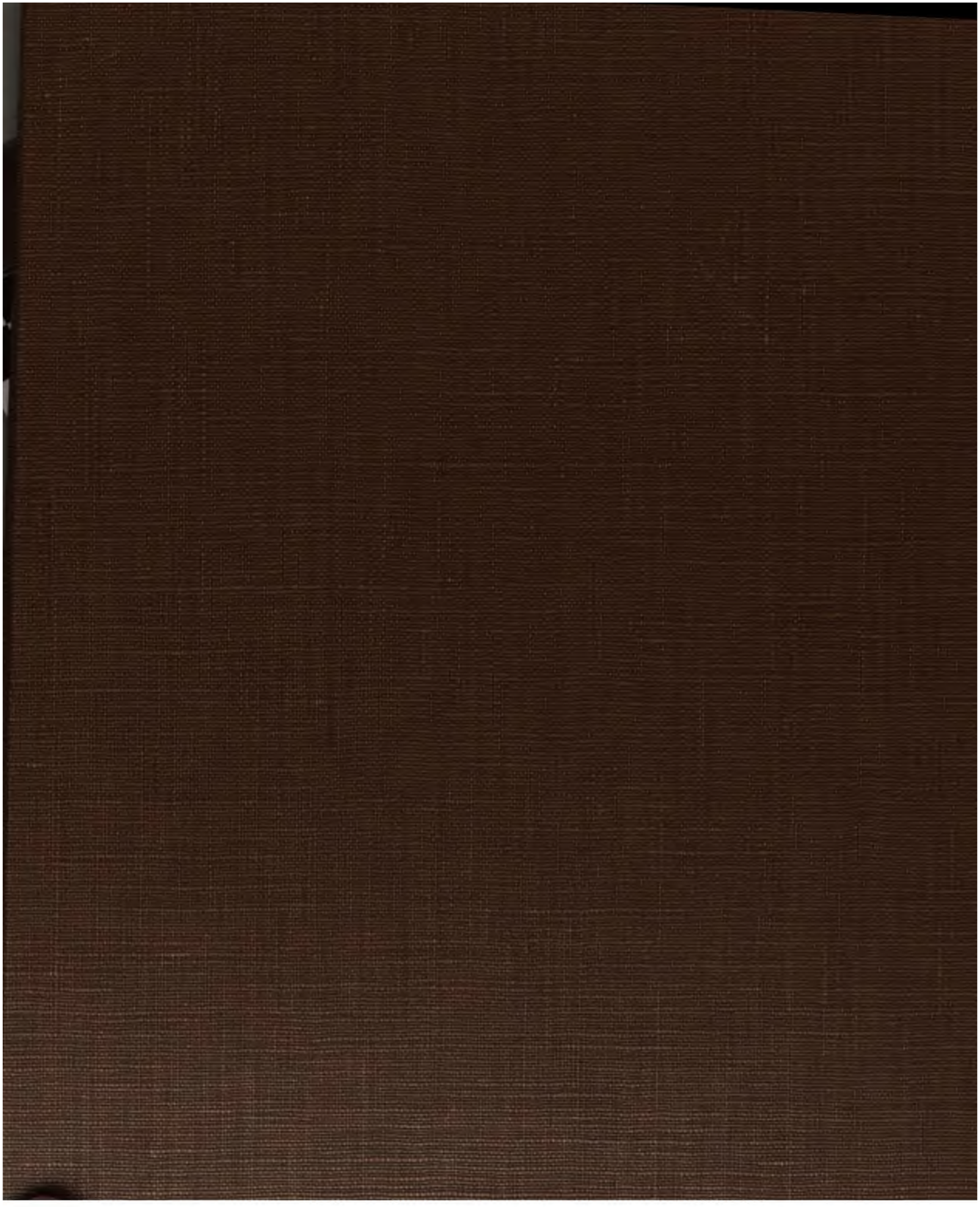
A flowing apart; fluidity.

But ice is water congealed by the frigidity of the air; whereby it requireth no new form, but rather a consistence or determination of its *diffluency*, and omitteth not its essence, but condition of fluidity. *Sir Thomas Brown*, book ii. ch. i.

DIFFLUGIA, in *Zoology*, a genus of microscopic animals, referred with doubt to the *Annelides*. First described by Leon Leclerc, and observed in the water in the neighbourhood of Laval.

The body is very small, contractile, gelatinous, provided with irregular and retractile tentaculæ; living in an ovoid tube, formed of agglutinated grains of sand, and truncated at the extremity for the passage of the tentaculæ.

It is exceedingly difficult to assign the true situation of this animal, on account of its being so very imperfectly known; but it is certainly not an infusorial animal in the strict sense of the word as at present applied.

END OF VOLUME XVII.

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